

PREDICTORS AND CONSEQUENCES OF ACCULTURATION ATTITUDES
TOWARD SYRIANS AND UKRAINIANS LIVING IN TÜRKİYE

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

BİLGE SOYLU

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY
IN
THE DEPARTMENT OF PSYCHOLOGY

JANUARY 2025

Approval of the thesis:

**PREDICTORS AND CONSEQUENCES OF ACCULTURATION ATTITUDES
TOWARD SYRIANS AND UKRAINIANS LIVING IN TÜRKİYE**

submitted by **BİLGE SOYLU** in partial fulfillment of the requirements for the degree of **Doctor of Philosophy of Psychology, the Graduate School of Social Sciences of Middle East Technical University** by,

Prof. Dr. Sadettin KİRAZCI
Dean
Graduate School of Social Sciences

Prof. Dr. Bengi ÖNER ÖZKAN
Head of Department
Department of Psychology

Prof. Dr. Bengi ÖNER ÖZKAN
Supervisor
Department of Psychology

Examining Committee Members:

Prof. Dr. Özlem BOZO (Head of the Examining Committee)
Middle East Technical University
Department of Psychology

Prof. Dr. Bengi ÖNER ÖZKAN (Supervisor)
Middle East Technical University
Department of Psychology

Prof. Dr. Cemile Müjde KOCA ATABEY
Ankara Medipol University
Department of Psychology

Prof. Dr. Yeşim YASAK
Çankırı Karatekin University
Department of Psychology

Assoc. Prof. Dr. Leman KORKMAZ KARAOĞLU
Middle East Technical University
Department of Psychology



I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last Name: Bilge SOYLU

Signature:

ABSTRACT

PREDICTORS AND CONSEQUENCES OF ACCULTURATION ATTITUDES TOWARD SYRIANS AND UKRAINIANS LIVING IN TÜRKİYE

SOYLU, Bilge

Ph.D., The Department of Psychology

Supervisor: Prof. Dr. Bengi ÖNER-ÖZKAN

January 2025, 205 pages

The qualitative first study of this dissertation investigated how Ukrainians are perceived in Türkiye and what are the common themes about them. A total of 481 anonymous entries compiled from Ekşi Sözlük, a frequently used online dictionary in Türkiye, were subjected to thematic analysis. The results indicated that the great migration flow have increased negative attitudes towards newcomer groups and that these groups are seen as a threat in many ways. However, common themes regarding Ukrainians were found to be positive and Ukrainians were perceived as civilised, cultured and educated, especially due to their European identity. The quantitative second study aimed to determine the acculturation attitudes of Turks towards Ukrainians and Syrians living in Türkiye and to examine the predictors and consequences of acculturation attitudes classified as welcoming and rejecting. The moderating role of perceived threat in indirect relationships was also addressed. The findings ($N = 502$) revealed that Turks endorsed individualism towards Ukrainians and exclusionism towards Syrians the most. Turkish identification and perceived cultural similarity predicted both welcoming and rejecting acculturation attitudes towards Syrians. While they predicted rejecting acculturation attitudes towards

Ukrainians, they did not predict welcoming acculturation attitudes. In turn, welcoming acculturation attitudes played a positive role in supportive intentions in both groups. Rejecting acculturation attitudes increased discrimination intentions towards Ukrainians, but did not predict discrimination intentions towards Syrians. In addition, the perceived cultural similarity increased welcoming acculturation attitudes in those who perceived high threat from these groups. The findings were discussed in relation to the current literature.

Keywords: Turkish identification, perceived cultural similarity, host acculturation attitudes, supportive intentions, discrimination intentions



ÖZ

TÜRKİYE'DE YAŞAYAN SURİYELİ VE UKRAYNALILARA YÖNELİK KÜLTÜRLEŞME TUTUMLARININ BELİRLEYİCİLERİ VE SONUÇLARI

SOYLU, Bilge

Doktora, Psikoloji Bölümü

Tez Yöneticisi: Prof. Dr. Bengi ÖNER-ÖZKAN

Ocak 2025, 205 sayfa

Bu tez biri nitel diğeri nicel olmak üzere iki çalışma içermektedir. İlk çalışmada Ukraynalıların ülkemizde nasıl algılandığı ve haklarındaki ortak temaların neler olduğu araştırılmıştır. Türkiye'de sıklıkla kullanılan bir çevrimiçi sözlük olan Ekşi Sözlük'ten derlenen toplam 481 anonim girdi tematik analize tabi tutulmuştur. Sonuçlar, Türkiye'ye yönelik büyük göç akışının, yeni gelen gruplara yönelik olumsuz tutumları artırdığına ve bu grupların birçok açıdan tehdit olarak görüldüğüne işaret etmiştir. Bununla birlikte Ukraynalılara ilişkin ortak temaların olumlu olduğu ve Ukraynalıların özellikle Avrupalı kimliklerinden dolayı medeni, kültürlü ve eğitimli olarak algılandıkları bulunmuştur. İkinci çalışma Türklerin, Türkiye'de yaşayan Ukraynalılara ve Suriyelilere yönelik kültürleşme tutumlarını belirlemeyi, kabullenici ve reddedici olarak sınıflandırılan kültürleşme tutumlarının yordayıcılarını ve bu tutumların sonuçlarını incelemeyi amaçlamıştır. Tehdit algısının dolaylı ilişkilerdeki düzenleyici rolü de ele alınmıştır. Çalışmanın bulguları ($N = 502$) Türkler tarafından Ukraynalılara yönelik en çok bireyciliğin, Suriyelilere yönelik ise dışlayıcılığın benimsendiğini ortaya koymuştur. Türklükle özdeşim ve algılanan kültürel benzerlik Suriyelilere yönelik hem kabullenici hem de reddedici

kültürleşme tutumlarını yordamış, Ukraynalılara yönelik reddedici kültürleşme tutumlarını yordarken, kabullenici kültürleşme tutumlarını yordamamıştır. Kabullenici kültürleşme tutumları her iki grupta destekleyici niyetlerde olumlu bir rol oynarken, reddedici kültürleşme tutumları Ukraynalılara yönelik ayrımcılık niyetlerini arttırmış, Suriyelilere yönelik ayrımcılık niyetlerini yordamamıştır. Ayrıca bu gruplardan yüksek tehdit algılayanlarda kültürel benzerlik algısı kabullenici kültürleşme tutumlarını arttırmıştır. Bulgular güncel literatürle ilişkilendirilerek tartışılmıştır.

Anahtar Kelimeler: Türklükle özdeşim, algılanan kültürel benzerlik, ev sahibi kültürleşme tutumları, destekleyici niyetler, ayrımcılık niyetleri



To My Mom

ACKNOWLEDGMENTS

First of all, I am grateful to my thesis advisor Prof. Dr. Bengi Öner Özkan, who set an example with her student-friendly approach in both the course and thesis process of my doctoral education, for giving me the opportunity to work together. I would like to thank her for her guidance and patience during the thesis process with her academic knowledge and experience. She facilitated this process, which became more challenging for me with the intervening time, and gave me the strength to continue with her support and constructive attitude every time I felt stuck. I would like to state that it was a great chance for me to be her student.

I would like to present my sincerest gratitude to Prof. Dr. Müjde Koca Atabey and Assoc. Prof. Dr. Leman Korkmaz Karaoğlu, the other members of my thesis supervision committee, for their valuable feedback, suggestions and contributions during the thesis, which helped to raise the academic standard of my thesis and to build it on more solid foundations. Thanks to them, each committee meeting, which took place in a warm and supportive environment, turned into an instructive process for me, and the extra personal time they allocated provided invaluable learning opportunities. I am grateful to them.

I would like to express my gratitude to the other jury members Prof. Dr. Özlem Bozo and Prof. Dr. Yeşim Yasak, for their valuable opinions and feedback in the finalization of the thesis. I am grateful to Prof. Dr. Nuray Sakallı for always supported me in my personal difficulties and always reassured me with her understanding and accessibility. I also thank to Prof. Dr. Yonca Toker, who gave me the opportunity to attend her class again after years.

I would like to sincerely thank Dr. Şule Selçuk for her valuable academic contributions, guidance and friendship from the idea stage of my thesis to its completion. Although we are now on different continents, I would like to thank my

friends Dr. Hilal Terzi and Dr. Sila Demir, who are at the top of the list of what my doctorate education has brought me, for their academic contributions and their friendship and support over the years, regardless of time and place. Şule, Hilal, Sila and Fatma Ayg l's insistence and encouragement, I would not have found the courage and motivation to write my thesis. I am glad they are in my life.

I would like to express my gratitude to Dr. Erkin Sarı, who was one of the first to read my thesis proposal and gave valuable feedback, and who also helped me reach the participants for the collection of my thesis data, and my friend Dr. İlker Dalg r for his patience and guidance in both data collection and data analysis. I would like to thank my friend Dr. Esma Kesinkaya for sharing her knowledge and experience in qualitative analysis, my friend Tolgan for enabling me to conduct my analyses at Gazi University Library, and Mehmet for his technical assistance and all his support. I am grateful to the students who participated in the study and to everyone who helped me find participants. I would like to thank my managers and colleagues who provided me with the necessary permissions and opportunities for my doctorate process in the fast pace of my working life.

Finally, I would like to express my deep gratitude to my family, who have always been my supporters in my education life, and to all my loved ones, whom I could not spare enough time for them in this stressful process and whose names I could not count one by one, but whose morale and motivation gave me strength, for their understanding. This thesis could be completed with the presence of the people mentioned and not mentioned here and I express my deepest gratitude to all of them.

TABLE OF CONTENTS

PLAGIARISM	iii
ABSTRACT.....	iv
ÖZ	vi
DEDICATION	viii
ACKNOWLEDGMENTS	ix
TABLE OF CONTENTS.....	xi
LIST OF TABLES	xiv
LIST OF FIGURES	xv
CHAPTERS	
1. INTRODUCTION	1
1.1. Immigration and Related Basic Concepts	3
1.2. Immigration to Türkiye	4
1.3. Theories of Acculturation	8
1.4. Acculturation Attitudes of the Host Society in the Context of Türkiye.....	13
1.5. Possible Predictors of Acculturation Attitudes of Turkish People	19
1.5.1. Turkish Identification as a Predictor	19
1.5.2. Perceived Cultural Similarity as a Predictor	23
1.6. Consequences of Host Acculturation Attitudes in Türkiye.....	25
1.6.1. Discrimination of and Support for Syrians and Ukrainians Living in Türkiye.....	25
1.7. The Moderating Role of Perceived Threat.....	30
1.8. Gender Differences in Attitudes towards Migration and Acculturation	32
1.9. The Present Studies	33
2. STUDY 1	36
2.1. Method	37
2.1.1. Participants and Procedure.....	37
2.1.2. Analysis.....	38
2.2. Results.....	39

2.2.1. First Phase Findings	39
2.2.2. Second Phase Findings.....	47
2.3. Discussion	52
3. STUDY 2.....	56
3.1. Method	58
3.1.1. Participants	58
3.1.2. Procedure and Measurement	61
3.1.2.1. Demographic Variables.....	61
3.1.2.2. Turkish Identification.....	61
3.1.2.3. Perceived Cultural Similarity	62
3.1.2.4. Acculturation Attitudes	63
3.1.2.5. Discrimination Intentions.....	64
3.1.2.6. Supportive Intentions	65
3.1.2.7. Perceived Threat.....	65
3.1.2.8. Actual Contact with Syrians / Ukrainians Living in Türkiye.....	66
3.2. Results	66
3.2.1. Data Screening and Cleaning	66
3.2.2. Main Findings	68
3.2.2.1. Descriptive and Comparative Analyses	69
3.2.2.2. Correlational Relationships between Variables	77
3.2.2.2.1. Relationships between Variables in the Sample of Respondents Answering the Questionnaire on Ukrainians	77
3.2.2.2.2. Relationships between Variables in the Sample of Respondents Answering the Questionnaire on Syrians	79
3.2.2.3. Indirect Effects Analyses	85
3.2.2.3.1. Results of Indirect Effect Analysis for Ukrainians Living in Türkiye	85
3.2.2.3.2. Results of Indirect Effect Analysis for Syrians Living in Türkiye	88
3.2.2.4. Moderated Mediation Analyses	90
3.2.2.4.1. Results of Moderated Mediation Analysis for Ukrainians	92
3.2.2.4.2. Results of Moderated Mediation Model Analysis for Syrians	96
3.3. Discussion	102

3.3.1. Group Differences Regarding Study Variables.....	105
3.3.2. Gender Differences Regarding Study Variables	109
3.3.3. The Role of Demographic Variables on Acculturation Attitudes and Behavioral Intentions	111
3.3.4. Acculturation Attitudes toward Syrians and Ukrainians.....	114
3.3.5. Turkish Identification, Perceived Cultural Similarity, Acculturation Attitudes and Behavioral Intentions.....	117
3.3.6. Moderator Role of Perceived Threat.....	121
4. GENERAL DISCUSSION	124
4.1. Theoretical and Practical Implications.....	126
4.2. Limitations and Suggestions for Future Studies	129
4.3. Conclusions	131
REFERENCES.....	133
APPENDICES	
A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE	164
B. INFORMED CONSENT FORM	165
C. DEMOGRAPHIC INFORMATION QUESTIONS	166
D. TURKISHNESS-SOCIAL IDENTITY SCALE.....	170
E. PERCEIVED INTERGROUP SIMILARITY SCALE	171
F. HOST SOCIETY ACCULTURATION SCALE	172
G. SOCIAL DISTANCE SCALE	174
H. SUPPORTIVE INTENTIONS SCALE	175
I. INTERGROUP THREAT PERCEPTION SCALE	176
J. SOCIAL CONTACT SCALE	178
K. CURRICULUM VITAE	179
L. TURKISH SUMMARY /TÜRKÇE ÖZET	180
M. THESIS PERMISSION FORM / TEZ İZİN FORMU	205

LIST OF TABLES

Table 1. Common Themes of Ukrainians Before Contact	40
Table 2. Common Themes of Ukrainians After Contact.....	47
Table 3. Socio-Demographic Characteristics of The Research Samples	59
Table 4. Descriptive Values of the Variables of the Group Responding About Ukrainians	69
Table 5. Descriptive Values of the Variables of the Group Responding About Syrians.....	70
Table 6. Post-hoc Pairwise Comparisons of Acculturation Attitudes about Ukrainians	71
Table 7. Post-hoc Pairwise Comparisons of Acculturation Attitudes about Syrians	72
Table 8. Independent Samples T-Test Results	74
Table 9. Gender Differences Regarding the Variables Considered in the Study	76
Table 10. Correlations Between Study Variables in the Group Assessing Ukrainians	80
Table 11. Correlations Between Study Variables in the Group Assessing Syrians ...	81
Table 12. Bivariate Correlations Among Demographic and Research Variables in the Group Assessing Ukrainians	82
Table 13. Bivariate Correlations Among Demographic and Research Variables in the Group Assessing Syrians	84
Table 14. The Results of the Indirect Effect Analysis Towards Ukrainians	87
Table 15. The Results of the Indirect Effect Analysis Towards Syrians.....	89
Table 16. Regression Coefficients of the Moderated Mediation Model for Ukrainians Living in Türkiye.....	94
Table 17. Results of Conditional Indirect Effects for Ukrainians	95
Table 18. Regression Coefficients of the Moderated Mediation Model for Syrians Living in Türkiye	100
Table 19. Results of Conditional Indirect Effects for Syrians.....	101

LIST OF FIGURES

Figure 1. Quadric-modal Acculturation Model.....	10
Figure 2. Revised Bidimensional Model of Acculturation.	11
Figure 3. Bidimensional Model of Host Community Acculturation Orientations....	12
Figure 4. The General Model of Proposed Study.....	56
Figure 5. Ukrainian Path Model.....	86
Figure 6. Syrian Path Model	89

CHAPTER 1

INTRODUCTION

United Nations High Commissioner for Refugees (UNHCR) assumes that the rate of forced displacement has reached very high levels worldwide (UNCHR, 2023). In the last decade, Türkiye has become a host country for millions of people migrating from countries such as Syria, Iraq, Afghanistan (International Crisis Group (ICG), 2018), and Ukraine due to forced displacement. The great flow of migration into Türkiye, together with the increase in economic and social problems associated with these flow, is likely to increase negative intergroup attitudes toward newcomers. Over the last decade, surveys have revealed Turks' negative views towards Syrians, the largest group to migrate to Turkey in recent (Erdoğan, 2014, Kavaklı-Birdal et al., 2017). Opinion polls also indicate that negative attitudes toward Syrians have increased over time and Turks' intentions to be in the same city, neighborhood, apartment, or house with them has decreased by half from 2016 to 2019 (Konda Research & Consultancy (KONDA), 2016, 2019). Investigating the reasons for this change from a social psychological perspective has been an important topic of study. Social psychological studies revealed negative attitudes and behavioral intentions of Turks toward Syrians, which is consistent with the poll results (Aktaş et al., 2021; Yitmen & Verkuyten, 2018). For example, negative feelings towards Syrians were found to be associated with decreased support for Syrians (Yitmen & Verkuyten, 2020).

To the best of our knowledge, there is no empirical study on Ukrainians, a new group that came to Türkiye due to the war in their country as of the first quarter of 2022. As a first step towards filling this gap, it is essential to examine the perceptions, narratives, attitudes and behavioral intentions of the Turkish society towards this new group. In this context, studies on Ukrainians as well as Syrians, who are at the center of migration-related studies and debates in Türkiye, may contribute to understanding

the dynamics of intergroup relations and developing practical recommendations. Accordingly, the first study of this dissertation aims to provide an understanding of the perceptions and evaluations of the Turkish host community towards Ukrainians living in Türkiye. For this purpose, the first study addresses the common themes of social media users towards Ukrainians living in Türkiye through a qualitative approach.

The second study of the thesis is based on the phenomenon of acculturation, which is known as the process of change that occurs through the interaction of two ethnocultural groups (Graves, 1967), and seeks to answer the questions of what are the acculturation attitudes of Turkish people towards Syrians and Ukrainians living in Türkiye and what are the possible determinants and consequences of these attitudes. In this context, the second study aims to determine the acculturation attitudes of Turkish people towards Syrians and Ukrainians living in Türkiye and to examine the relationships between acculturation attitudes classified as welcoming and rejecting, possible predictors (Turkish identification and perceived cultural similarity) and possible behavioral intentions (discrimination intentions and supportive intentions) with a quantitative approach. In addition, it is planned to investigate the moderating role of perceived threat in the relationships between predictors and acculturation attitudes. Thus, it is intended to improve our understanding of the relationships between these variables towards different cultural groups in the Turkish context.

In the following sections of this introduction, concepts related to migration will be briefly introduced and the reasons for the selection of Syrians and Ukrainians for this dissertation will be discussed. Subsequently, the acculturation literature will be summarized and a brief literature review will be provided on two important determinants of the host community's acculturation attitudes (i.e., Turkish identification and perceived cultural similarity). Furthermore, previous academic studies on the role of acculturation attitudes on discrimination and supportive behavioral intentions will be presented. Finally, the interplay between perceived threat and acculturation attitudes will be outlined.

1.1. Immigration and Related Basic Concepts

Human mobility indicated by the phenomenon of immigration has been one of the important elements of social life since the beginning of human history. International Organization for Migration (IOM) defines migration as the temporary or permanent change of residence for various reasons within the country or by crossing international borders (Glossary on Migration, 2019).

The concept of migration has expanded over time in terms of definition, determination of causes and consequences and classification (Deniz, 2014). Accordingly, migration types are classified in many different ways and each of these classifications is based on different criteria. The first of these criteria is related to willingness and voluntariness in the process of migration. When individuals choose to migrate with their free will and consent in order to reach better opportunities, they are classified as "voluntary migration", while when they decide to migrate due to external factors and conditions such as war, famine or natural disasters, they are classified as "forced migration or displacement" (Çağlar, 2018). Another criterion relates to regularity and lawfulness. When individuals move and relocate in accordance with the legal rules of both the country of residence and the destination country, it is defined as "regular migration"; on the contrary, when they use some illegal means of migration, violate the exit rules of the destination country or do not exit the country at all, it is defined as "irregular migration" (Presidency of Migration Management of Türkiye (PMM), 2023).

Many concepts related to migration have different legal or political equivalents. For example, asylum is a form of international protection in which a state allows people fleeing persecution for reasons such as race, religion, nationality, membership of a particular social group or political opinion to remain on its territory (Şemşit, 2018). A refugee is a person who has been forced to flee or remain outside his or her country due to serious threats to his or her life and freedom on the grounds listed above. Being a refugee means gaining a legal status and indicates that the person is entitled to UNHCR protection (Nurdoğan et al., 2016). Asylum seekers are people whose application for refugee status is under review. Being an asylum-seeker

provides short-term shelter rather than gaining a legal status. These people may be granted refugee status within the scope of the 1951 Geneva Convention or temporary protection status according to the national legislation of the country of asylum (Şemşit, 2018). At this point temporary protection status refers to the provision of temporary emergency protection to individuals who have been forced to leave their country and cannot return to their country (Topal, 2015). People who have been forced to leave their countries due to various reasons such as war or violent conflict and who are in this position massively seek asylum in the target country. In addition, individuals who move from their place of residence to other countries in order to have better living conditions economically or socially are defined as immigrants. Immigrants make their migration decision of their own will and free will, without any coercive influence or pressure and can benefit from the protection of their home country (Nurdoğan et al., 2016).

In 1961, Türkiye became a party to the 1951 United Nations Geneva Convention Relating to the Status of Refugees. In addition to being a party to the Convention, Türkiye has put a geographical limitation annotation and has maintained this limitation until today. In this context, Türkiye grants refugee status only to those who come to Türkiye due to events occurring in Europe and whose situation meets the definition of "refugee" in the 1951 Convention. Europe is interpreted as the member states of the Council of Europe. Ukraine is a member state of the Council of Europe. Although Syrians in Türkiye remain outside this geographical limitation, they have gained "Temporary Protection" status thanks to the open-door policy adopted by Türkiye (Erdoğan, 2022). In the international literature, the terms immigrant, asylum seeker and refugee are often used interchangeably, although all three have different political-legal equivalents. In order to avoid such confusion, instead of these definitions, both groups will be referred to as Syrians living in Türkiye and Ukrainians living in Türkiye, regardless of the political or legal context.

1.2. Immigration to Türkiye

Türkiye is a country of migration due to its geographical location and the migration policies it implements and has recently become the migration hub (Ak, 2021). The

Syrian civil war, which started in 2011, is one of the main reasons for this. UNCHR data indicates that a total of 6.7 million Syrians has become refugees around the world. Of these, 5.5 million Syrians live in countries close to Syria such as Lebanon, Türkiye, and Jordan. Türkiye hosts the highest number of registered Syrians (UNCHR, 2023). According to the PMM statistics, around 3.8 million Syrians live in "temporary protection status" in Türkiye, which constitutes 4.5% of the country's total population (PMM, 2023). In addition to registered Syrians, there are also unregistered Syrians living in Türkiye (ICG, 2018).

In Türkiye, Syrians were initially accepted as “guests”, welcomed warmly, and thought to stay temporarily (Akar & Erdoğan, 2018). Opinion polls revealed that Turkish people tend to help Syrians either through an organization or directly by providing money, food, or clothing (Erdoğan, 2014; KONDA, 2016). In the following years, Syrians started to be seen as “overstaying guests” and the attitudes and behaviors of the Turkish people toward Syrians turned negative (Akar & Erdoğan, 2018; Taşdemir, 2018). Çoksan and colleagues’ recent study (2020) showed that Syrians have been evaluated as a financial threat and cultural pollutants by Turkish people. Similarly, another study revealed that Turkish people have little trust in Syrians and have some negative stereotypical views (e.g., economic burden) towards them (Chemin, 2016). In addition, Syrians have been exposed to hate speech and hostility in online networks such as Twitter (Özdüzen et al., 2021; Taşdelen, 2020) and also reported that they have experienced social exclusion and discrimination in their daily life in areas such as education, friendship, and employment (Kaya & Kırac, 2016; Koçak et al., 2021).

In addition to the situation caused by the civil war in Syria, the escalating tension between Ukraine and Russia has also contributed to Türkiye becoming a migration hub. Since February 2022, more than 7.8 million Ukrainians have been forced to flee their country, mostly to neighboring countries (UNHCR, 2023). Although Türkiye is one of these countries, there are no official statistics regarding Ukrainians who have immigrated to our country. To the best of our knowledge, there are also no studies on Turkish people’s attitudes toward Ukrainians living in Türkiye. It is possible that Turkish people may have developed negative attitudes toward them from the

beginning as the immigrant population is already high in Türkiye when they start to immigrate. However, it is also probable that Turkish people may favor Ukrainians more compared to Syrians since the European identity of Ukrainians may be more appealing to Turks given that Turkish people tend to evaluate Europeans as a superordinate group (Hortaçsu & Cem-Ersoy, 2005).

To the best of our knowledge there are no studies on Ukrainians in Türkiye, there are studies conducted in Europe. In this direction, studies on attitudes or behavioral intentions towards Ukrainians who fled their country due to the war and migrated to other European countries show that Europeans have a more accepting attitude towards Ukrainians (Moise et al., 2024). For example, study conducted in Poland, the country with the highest number of refugees from Ukraine, showed that the majority of the participants thought that Poland should continue to welcome refugees and had positive feelings towards those fleeing Ukraine. Polish respondents also thought that those fleeing Ukraine should have unlimited access to health and education. A significant proportion of Polish respondents did not perceive Ukrainians as a threat, thought that the number of refugees would not affect employment opportunities, would strengthen the country's economy, and that the country would benefit culturally by increasing the diversity of the population (Babicki et al., 2023). A recent study of participants from Malta and the United Kingdom found that they felt more positive and less negative emotions towards Ukrainians, less prejudice and more willingness to help, compared to Syrians or Somalis (Xuereb, 2023).

Since I could not find any study on Ukrainians living in Türkiye, in the first study of this dissertation, I aimed to determine the perceptions and opinions of the Turkish society towards this group. For this purpose, I subjected the entries containing the opinions of social media users to thematic analysis. I thought that the results of this study would form a basis for the second study. As mentioned earlier, I was of the opinion that perceptions of Ukrainians would be relatively positive. In the second study, I decided to focus on Turkish people's acculturation attitudes and behavioral intentions towards Syrians and Ukrainians who, although different in terms of ethnicity, religious affiliation and cultural background, have common reasons for migrating to Türkiye (e.g., war). By choosing two different groups that migrated to

Türkiye for similar reasons, I tried to minimize the impact that different reasons or assumptions behind migration (e.g., economic or war) might have on my results.

In addition, many experiences in the world regarding forced displacement indicate that cultural similarity or closeness plays a positive role through concepts such as "brotherhood", "kinship", "neighborhood" and "co-religionism" and creates an increasing effect on the solidarity and support of the host society (Erdoğan, 2022). Studies conducted in Europe during the Russia-Ukraine war showed that the demographic, religious and displacement profiles (i.e., mostly women and children, well educated, Christian) of Ukrainians played a greater role than their nationality (Bansak et al., 2023), and that they were welcomed by the citizens of the host country and wanted to be helped more compared to Syrians and Yemenis (Bilgen et al., 2023; Sinclair et al., 2023). In this respect, the degrees of similarity between the newcomers and host society might be seen as a facilitating factor in terms of acceptance of the host society. Based on these explanations another reason for choosing these two groups living in Türkiye is that they provide a context that makes it possible to examine the attitudes and behavioral intentions towards groups that are similar to the host society in terms of religious super-identity (Muslim Syrians, who are similar to Muslim Turks) and those who are not (Christian Ukrainians, who are not similar to Muslim Turks).

Certainly, it can be said that the concept of "Ansar-Muhajir", which expresses religious and ethnic affinity with Syrians in Türkiye, was functional in mobilizing social acceptance and solidarity, especially in the beginning. However, we might assume that the role played by cultural affinity diminished as the process of forced displacement prolonged and it was realized that the "newcomers" were evolving towards permanence (Erdoğan, 2022). Similarly, the sudden outbreak of war and the resulting increased empathetic approach may have initially increased prosocial responses, which may have diminished over time (Bilgen et al., 2024). In parallel with the numerical size of the displaced and societal vulnerabilities, the emphasis on the disruptive effects of displacement on the social order may increase over time, as actual gains and losses are more likely to come to the fore (Erdoğan, 2022). Immigrant approaches or perceived threats, which are considered disruptive to the

system and order of the country, may have an effect independent of religious and cultural similarities, and thus may affect attitudes and behavioral intentions as a high-level variable.

Finally, in the acculturation domain, Interactive Acculturation Model (IAM; Bourhis et al., 1997) argues that the host society's attitudes vary according to the nationality of the immigrant groups evaluated, and according to whether immigrant groups are regarded as valuable or unvalued (Montreuil & Bourhis, 2001; Montreuil et al., 2004). In this respect, examining groups with different national origins may also provide insights into how these groups are viewed.

1.3. Theories of Acculturation

Acculturation is a concept used to explain the dynamics that arise when people from many cultural groups migrate and come together due to different reasons. In this respect, acculturation is conceptualized as a process of cultural (group) and psychological (individual) change that takes place when two or more cultural groups and each member of these groups come into contact with each other as a result of forced or voluntary migration. At the group level, this change refers to the differentiation in social structures and institutions and cultural practices, while at the individual level it involves the differentiation in one's behavioral repertoire (Berry, 2005).

Theories to explain acculturation have changed throughout time, moving from a unidirectional perspective that prioritizes assimilation to bi-dimensional and interactive approaches that suggest a variety of acculturative results (see Berry, 1997; Nagata, 1994; Ryder et al., 2000). The unidirectional model assumes that acculturation proceeds along a single continuum and argues that as various aspects of the host society's culture are adopted, different aspects of the heritage culture will be lost (Arends-Tóth & van de Vijver, 2007). Acculturation is therefore synonymous with assimilation or the incorporation of subgroups into the dominant culture. For successful assimilation, immigrants must give up their own culture while adopting the mainstream culture (Bourhis et al., 1997). The model has been criticized for not

situating acculturation in the broader social, political and economic contexts in which intergroup relations and interactions take place, and for not considering the fact that acculturation has a bidirectional and reciprocal effect (Kunst et al., 2021). Another criticism is that it does not include the tendency of immigrants to adopt both their heritage culture and the culture of the host society, thus having a dual identity (Verkuyten & Martinović, 2012) or rejecting both cultures (Cortes et al., 1994).

Criticisms of the unidirectional model led to the emergence of the bi-dimensional acculturation model. In this model, Berry (1997) opposed the idea of acculturation in which immigrants simply give up their own culture and assimilate into the host society. Berry (1997, 2005) argued that cultural and psychological change can take place through independent dimensions, namely the maintenance of immigrant culture and the desire to connect with the host society, rather than at opposite ends of a single continuum. Cultural maintenance indicates the desire of minority groups to preserve their heritage cultural characteristics that are important to them. The other dimension, intergroup contact, refers to the wish of minority group members to be get involved in the new culture and to have relations with the majority group members.

Using these two dimensions, Berry (1997) suggested a four-division taxonomy of acculturation orientations/strategies/attitudes/preferences, which are integration, assimilation, separation, and marginalization (see figure 1). In the integration strategy, a person wants to maintain heritage cultural characteristics and also adopt the new culture's properties and interact with the members of the host community. In the assimilation strategy, a person abandons own cultural heritage and contacts with the new society. In the separation strategy, individuals embrace their heritage cultural properties and prefer not to be in touch with the whole community. In the marginalization strategy, individuals refuse both cultures.

Berry (2001) also included the acculturation expectations of the host society in his model and argued that the same dimensions (cultural maintenance and intergroup contact) that drive minority members' acculturation orientations also define the acculturation expectations of the host community members. Hence, the acculturation attitudes/preferences of the host society members depend on whether they see the

interaction with the minority group as valuable (dimension of contact) and whether the minority group should preserve their heritage cultural properties (dimension of cultural maintenance). The intersection of these two dimensions defines four alternatives: multiculturalism, segregation, exclusion and melting pot. When the host community demands assimilation for the minority group, this is called a melting pot. Segregation occurs when the host community demands and upholds separation. Marginalization is a sort of "exclusion" when it is imposed by the host society. "Multiculturalism" is the term used to describe integration, which occurs when variety is acknowledged as a characteristic of society as a whole, including all of the many ethnocultural groups (Berry, 2005).

		Dimension 1: Is it considered to be of value to maintain one's identity and characteristics?	
		Yes	No
Dimension 2: Is it considered to be of value to maintain relationships with larger society?	Yes	Integration	Assimilation
	No	Separation	Marginalization

Figure 1. Quadric-modal Acculturation Model (Berry, 1997)

In order to explain more clearly the interactive nature of acculturation in terms of minority /immigrant and dominant / host cultures The Interactive Acculturation Model (IAM) was created by Bourhis et al. (1997) as a subsequent modification of the bi-dimensional acculturation framework. This model consists of four basic components: (1) national policies on migration and integration implemented by host communities; (2) acculturation strategies adopted by minority groups; (3) host society's acculturation preferences/attitudes toward particular minority groups; (4) interpersonal and intergroup relationship results that indicate different combinations of minority groups' and the host society's acculturation attitudes (Bourhis et al., 2010). IAM differs from Berry's quadric-modal acculturation model in several important respects. The first concerns the dimension along which acculturation is measured. Bourhis et al. (1997) suggested replacing the intergroup contact dimension with the host culture adoption dimension (i.e., the wish to adopt the cultural practices

of the majority group or society), arguing that the intergroup contact dimension indicates a behavioral intention whereas the cultural maintenance dimension indicates an attitude towards culture. Thus, the dimension of culture adoption is conceptually closer to acculturation than the dimension of intergroup contact and intergroup contact may not always be related to cultural orientations. For example, a person may want to have contact with a member of the host community but may not appreciate or embrace the culture of the host community. An additional key differentiator between this model and Berry's acculturation framework is the increased focus on the host society's acculturation preferences. The acculturation process of immigrants takes place within the socio-political and economic context of the society they enter, and the acculturation strategies chosen by immigrants are influenced by this context and the atmosphere of intergroup relations in the society (Bourhis et al., 1997; Brown & Zagefka, 2011). It is crucial to comprehend the host society's acculturation preferences because of this. This could be done by taking majority group members' preferences into account.

Bourhis et al. (1997) also made new conceptual additions to the model and reconceptualized the strategy of marginalization as two different forms: anomie and individualism. Thus, they included idiocentric individuals who do not lose their identity but experience cultural alienation or do not accept group attributions (see figure 2).

		Dimension 1: Is it considered to be of value to maintain the immigrant cultural identity?	
		YES	NO
Dimension 2: Is it considered to be of value to adopt the cultural identity of the host community?	YES	Integration	Assimilation
	NO	Separation	Anomie Individualism

Figure 2. Revised Bidimensional Model of Acculturation (Bourhis et al., 1997).

As in the acculturation strategies of immigrants, in the acculturation attitudes of host community members, individualism orientation was added to the model in addition to exclusion based on the negative responses obtained in both dimensions (see figure

3). Individualism refers to the orientation in which members of the host community do not categorically define themselves and others as members of a particular group, such as immigrants or hosts, but see themselves and others as individuals. Individualists value the personal characteristics of individuals rather than belonging to any group. Therefore, for individualists, maintaining the immigrant culture or adopting the host culture will be less important for success in acculturation (Bourhis et al., 1997). In the studies conducted in the following years, a new orientation called integration-transformation was added and the number of acculturation preferences that the host community could choose increased to six. In addition to recognizing and valuing the cultural contributions of immigrants, as in the integration orientation, integrationism-transformation refers to the host society's willingness to adapt and transform aspects of its institutional practices to meet the needs of these immigrants in order to integrate them. Such arrangements may include state support for bilingualism in education, health and other public services. Among these orientations, integration, integration-transformation and individualism are classified as welcoming, while assimilation, segregation and exclusion are classified as rejecting (Bourhis et al., 2013; Bourhis, 2017).

		Dimension 1: Do you find it acceptable that immigrants maintain their cultural identity?	
		Yes	No
Dimension 2: Do you accept that immigrants adopt the cultural identity of the host community?	Yes	Integration	Assimilation
	No	Segregation	Exclusion Individualism

Figure 3. Bidimensional Model of Host Community Acculturation Orientations.

Finally, IAM argues that the acculturation orientations adopted by host community members and immigrants may be concordant or discordant. Depending on the level of concordance or discordance between the acculturation orientations of the host society and immigrant individuals, different relational outcomes may emerge in their interactions: harmonious, problematic or conflictual (Bourhis et al., 1997).

Subsequent studies and models have built on this concept to examine potential interactions between host-immigrant (or dominant-non-dominant) acculturation preferences. Indeed, the Concordance Model of Acculturation (CMA) developed by Piontkowski et al. (2002) distinguishes between discordance caused by variations in the attitudes of dominant and non-dominant groups regarding the cultural maintenance dimension and discordance resulting from disparities regarding the contact and participation dimension. Based on the two dimensions, the CMA thus describes four forms of concordance/discordance (matching or mismatching) intergroup attitudes: consensual, contact–problematic, culture–problematic, and conflictual. While a consensual level is observed when the attitudes of both groups align; conflictual relational consequences arise when the attitudes of the two groups do not align on both acculturation dimensions. Mismatched attitudes toward cultural maintenance result in a culture-problematic discordance, while mismatched attitudes toward contact result in a contact-problematic discordance. CMA suggests that mismatching attitudes of dominant and non-dominant groups can lead to threatening intergroup situations.

Building upon Berry's acculturation model, the IAM, and the CMA, Navas and colleagues (2005) developed the Relative Acculturation Extended Model (RAEM). According to this model, acculturation attitudes of immigrant and dominant groups interact and change based on certain group characteristics. Based on the idea that various acculturation strategies can be adopted concurrently Navas et al. (2005) assert that people adopt different strategies and attitudes across various acculturation domains (work, family, religion, etc.). Moreover, the model distinguishes between the acculturation strategies that both groups actually use and their stated ideal or favored ones.

1.4. Acculturation Attitudes of the Host Society in the Context of Türkiye

Although acculturation is a mutual process that takes place between the host (majority) and the immigrant (minority) group members, in most cases, it is thought that immigrants are more influenced by this process (Berry, 2001; Rohman et al., 2008). As a result, while a great amount of acculturation studies initially focused on

the minority groups' perspective, examined the predictors of acculturation strategies of immigrants and their adaptation outcomes (e.g., Bagci & Canpolat, 2020; Brown & Zagefka, 2011; Dimitrova & Aydın- Karakulak, 2016) less attention has been paid to the impact of dominant's groups perspective and the predictors of acculturation attitudes of the host society (e.g., Maisonneuve & Testé, 2007). However, as outlined above developments in acculturation studies have shifted the emphasis to the mutual transformation that occurs when different groups come into contact and it has become important to understand the perspective of the host society and its preferences/attitudes towards the acculturation of minorities (Zagefka et al., 2014). Studies on the host groups' own preferences for the acculturation of immigrant groups in various settings have generally shown that hosts would rather have immigrants embrace the majority culture than their own heritage culture (e.g., Arends-Tòth & Van de Vijver, 2003).

Although acculturation is a process that affects both host and migrant groups, studies in Türkiye have generally focused on the acculturation preferences of newcomers (Kurt et al., 2021; Şafak-Ayvazoğlu et al., 2021). Given that there has been a large influx of immigrants to Türkiye in the last 14 years and the acculturation of these newcomers is a controversial issue in Türkiye (Güler & Yıldırım, 2022), acculturation studies that examine the perspective of the host society are needed to ensure harmonious relations. To the best of our knowledge, there are only five studies (e.g., Boyacı, 2022; Karaman, 2022; Yangın, 2017; Sayılan et al., 2024; Sümerkan, 2024) in the Turkish context that address this issue but all of them examined the acculturation attitudes only toward Syrians living in Türkiye. For example, Karaman (2022), using qualitative methodology, conducted his master's thesis in Fatih and Kadıköy districts of İstanbul and found that the majority of participants preferred the segregation strategy. In addition, in her doctoral dissertation, Boyacı (2022) compared the acculturation strategies of Turkish and Syrian adolescents between the ages of 15-25 and showed that Turkish youth preferred segregation, exclusion, and assimilation strategies more than Syrian youth. Yangın (2017) conducted her master's thesis in Hatay, a city with a densely populated Arab-Alevi population, and examined the relationships between the multiple identities of the locals (ethnic (Arab), religious (Alevi) and national

identification) and the acculturation strategies they adopted towards Syrians. Considering that Syrians are similar to locals living in Hatay in terms of ethnic identity (Arab) but differentiated in terms of sect (Syrians are mostly Sunni), the results of the study revealed that participants with high ethnic (Arab) identification and low religious (Alevi) identification adopted more integration, integration-transformation and individualism strategies, while participants with low ethnic identification and high religious identification adopted more segregation, exclusion and assimilation strategies. On the other hand, the results showed that national identification (being a citizen of the Republic of Türkiye) positively predicted assimilation, segregation and exclusion strategies. Recently, Sayılan et al. (2024) found that individualism was the most common acculturation orientation adopted by both Turkish and Kurdish participants towards Syrians, but in terms of intergroup differences, Turks preferred assimilation and exclusion orientations, which were more negative than Kurds. However, most of these studies are limited in terms of representative sample; they included participants from certain provinces (i.e., Hatay) or districts (i.e., Kadıköy and Fatih in İstanbul), or particular age ranges (i.e., adolescents between 15-25). In addition, to the best of our knowledge, no study has examined acculturation preferences toward Ukrainians living in Türkiye. Given that host society citizens play a crucial role in the acculturation of immigrants, especially in determining the ability to follow one's adopted acculturation strategy (Berry, 1997; Gouveia, 2021), it is important to determine Turkish people's acculturation attitudes toward Syrians and Ukrainians and the possible factors that shape these attitudes.

In this regard, the first aim of the second study of this thesis is to investigate the acculturation attitudes of Turkish people ((i.e., welcoming (integrationist, individualist, integrationist-transformation) and rejecting (assimilationist, segregationist, exclusionist)) toward Syrians and Ukrainians living in Türkiye using Bourhis et al.'s (1997) IAM as the frame of reference. Based on the above-mentioned research findings, I expect that Turkish people would prefer rejecting acculturation attitudes (assimilationist, segregationist and exclusionist) toward Syrians compared to welcoming acculturation attitudes (integrationist, individualist, and integrationist-transformation). Although I expect Turkish people's acculturation attitudes towards

Ukrainians to be more welcoming, to the best of my knowledge there is no research that allows specific predictions to be made in the Turkish context. Therefore, in the first study of this dissertation, a thematic analysis-based study was conducted to identify the views and common themes of social media users towards Ukrainians. It was thought that the results of this study will make it possible to make certain predictions about the acculturation preferences of Turks towards Ukrainians.

Studies on the host group's own preferences have shown that there are a number of intergroup variables that predict the acculturation attitudes of receiving society such as sympathy, stereotypes, and prejudice (López-Rodríguez & Zagefka, 2015; Rojas et al., 2014; Zagefka et al., 2014; Zagefka et al., 2009). For example, majority members who were more prejudiced were less supportive of the maintenance of the heritage culture while more supportive of the adoption of the majority culture (Zagefka et al., 2014). Similarly, an experimental study with British participants found that when stereotypes about Indians were positive on all three dimensions (i.e., high morality, high sociability, and high competence), participants were more likely to prefer that Indians maintain their heritage culture. Additionally, high morality predicted prosocial behavior intentions towards Indians at the institutional level through the maintenance of heritage culture (López-Rodríguez & Zagefka, 2015). Although the role of the variables mentioned here will not be investigated in this thesis, it is considered important in terms of showing the potential of certain intergroup variables to shape the acculturation process. Because the second aim of the second study of this thesis is to examine the possible predictors of Turkish people's acculturation attitudes towards Syrians and Ukrainians living in Türkiye.

Accordingly, identification with the ingroup may be an important determinant of the acculturation attitudes of the host society. It has been argued that strong identification with an ingroup such as national, ethnic, political or religious group leads to the adoption of more negative acculturation attitudes towards outgroups by making intergroup boundaries impermeable (Bourhis & Dayan, 2004; Montreuil & Bourhis, 2004). Ethnic identity as a form of ingroup identification is seen as an important component of acculturation studies (Larrañaga et al., 2016) and is mostly referred in the context of the acculturation of (immigrant) minorities (e.g., Dimitrova

et al., 2013). Smith (2001), on the other hand, argues that a nation can be represented by ethnic and civic identity, arguing that ethnic identity of a nation refers to a national group based on a common ancestry that is assumed to be the basis for traditional cultural practices in public life. In Türkiye, the traditions, language, and history of the ethnic (i.e., Turkish) majority group constitute the basis of Turkish national identity (Köker, 2010). Considering that different social group memberships such as those in ethnic, national and religious groupings deeply influence and structure Turkish people's individual and collective behavior (e.g., Bilali et al., 2018) the level of identification of the population with Turkish identity may play an important role in the social relations established with the people from Syria and Ukraine in general and in the acculturation process in particular.

Another predictor of the acculturation attitudes of the Turkish host community may be the perceived cultural similarity. As it has been emphasized before, cultural similarity in the migration process plays a positive role and creates an effect that increases the solidarity and support of the host community (Erdoğan, 2022). As a matter of fact, acculturation studies indicate that the similarity perceived by the host community with the immigrant group is associated with the adoption of more positive acculturation attitudes (Piontkowski et al., 2000). Considering that the concept of "Ansar-Muhajir", which expresses religious and ethnic affinity with Syrians in Türkiye, is functional in mobilizing social acceptance, it is important to address acculturation attitudes by including a group (Ukrainians) where such a similarity may not be valid in order to determine the role of this variable. In the light of these explanations, the predictive role of Turkish identification and perceived cultural similarity in the acculturation attitudes of the host community were examined.

Moreover, in societies with increasing cultural diversity, there is a need to create an atmosphere of trust between different ethnic, cultural and religious groups and to develop an understanding of living together in peace (Hässler et al., 2019). Given that high in-group identification leads to negative behavioural intentions towards immigrants (e.g., Yitmen & Verkuyten, 2018) and that perceived cultural similarity positively affects intergroup relations (e.g., Florack et al., 2008; Froehlich et al.,

2021) by leading to a sense of closeness and mutual trustworthiness, it is crucial to understand the process through which host country citizens' supportive and discrimination intentions towards different cultural groups in the country are realised. Following Bourhis et al. (1997), Piontkowski et al. (2000), Brown and Zagefka (2011), since it is known that different acculturation attitudes, whether adopted by the host community or the immigrant group, have a significant impact on intergroup relations, the relationship between the above-mentioned determinants and behavioural intentions that can be described as positive (supportive) and negative (discrimination) is thought to be mediated by the Turkish people's welcoming and rejecting acculturation attitudes towards newcomers.

In addition, the threat perceived by the host community from immigrants also has the potential to influence acculturation attitudes towards immigrants. Empirical evidence indicates that the perception of economic rivalry diminished support for integration among majority members and made attitudes towards minorities more negative (Zagefka et al., 2007). In a study German participants who perceived less threat from Turkish immigrants preferred non-ethnocentric acculturation attitudes such as integration, which accepted Turks' maintenance of their heritage culture and their full participation in the life of German society (Florack et al., 2003). Croucher (2013) found that majority members who perceive threat from Muslim minorities are less likely to think that Muslims have assimilated into their culture. These results suggest that perceived threat affects the way migrants are evaluated. Taken together with Turkish identification and perceived cultural similarity, it seems possible that the perceived threat may function to decrease or increase the effect of these determinants on welcoming and rejecting acculturation attitudes. Accordingly, the idea that perceived threat moderates the predictive power of Turkish identification and perceived cultural similarity on host society acculturation attitudes was also addressed.

Based on these explanations in this dissertation a model was proposed in which it was hypothesized that welcoming and rejecting acculturation attitudes of host Turkish people toward Syrians and Ukrainians living in Türkiye mediate the effect of Turkish identification and perceived cultural similarity on supportive and

discrimination intentions towards these groups. Besides, perceived threat from these groups was expected to moderate the indirect effects of the predictors. The reasons for focusing on these variables and their relationship with the acculturation attitudes of the host society will be discussed in more detail in the next section.

1.5. Possible Predictors of Acculturation Attitudes of Turkish People

1.5.1. Turkish Identification as a Predictor

Social Identity Theory (SIT) is a theory often used to explain the formation and maintenance of group identity and intra- and intergroup relations. SIT is grounded on the notion that identities are not only *personal* and determined by individual traits but also *social* and determined by group memberships. Tajfel (1978) describes social identity as a part of an individual's self-concept and argues that social identity stems from the knowledge that one is a member of a group and the value and emotional importance that one attributes to this membership. Categorization, identification and social comparison are defined as the main psychological mechanisms that constitute social identity (Verkuyten, 2005). The first mechanism is the process of classifying others, including ourselves, is called categorization. Categorization is a way to organize our social surroundings, simplify the world, and organize our interactions with others. The second mechanism is the process through which we ally ourselves with particular social groups is known as identification. Groups we identify with are known as ingroups, and those we don't identify with are known as outgroups. While the majority of people belong to numerous groups, only a select few have any real significance. Belonging to the same social identity means having similar characteristics to others who are members of the category, and in this case everything that is important for the group becomes important for the group member. The last mechanism is the social comparison, in which members contrast the status and performance of their ingroup with that of an appropriate outgroup (Tajfel & Turner, 1986).

In line with these explanations, Tajfel and Turner (1986) argue that people strive to maintain and uphold their self-esteem and to constitute a positive self-concept for

themselves. Membership of social groups or categories may have positive or negative aspects and therefore the value of the social group contributes to the identity of the individual. From this point of view, positively distinctive attributions towards the ingroup increase the value of the group, while negatively distinctive comparisons decrease the value of the group. Accordingly, the first of the basic principles of SIT is that individuals strive to achieve and maintain a positive social identity. The second principle is that positive social identity depends on a process of comparison between the ingroup and a relevant outgroup that is perceived to favorably distinct the ingroup. The last principle is that when social identity is not desirable, individuals seek to change the value of their current group to a positive one or to leave the group of which they are a member and join a group that is perceived more positively.

Moreover, people link to other groups or categories in a variety of ways, which is reflected in the various kinds of social identity. These categories or groups may be cultural, religious, national, ethnic, or any other type of grouping. SIT emphasizes that people who belong to particular social groups or categories differ in terms of how strongly they identify with their group or category (Tajfel & Turner, 1986; Ellemers et al., 1988). The level of identification with social identity can shape how group members react to an outgroup (Ellemers et al., 2002). In addition, it determines the extent to which people behave and think in accordance with ingroup norms (Doosje et al., 1999).

In line with these explanations the main hypothesis put forward by Tajfel and Turner (1986) is that individuals' tendency to evaluate their own group positively in ingroup and outgroup comparisons is the source of the differentiation of social groups from each other. Thus, SIT suggests that people's membership in a particular social group fulfills their basic need for positive distinctiveness or self-esteem. Within the framework of SIT, studies based on the minimal group paradigm showed that even being placed in arbitrary and meaningless groups can encourage individuals to strive to maintain their superior social identities and act in ways that contribute to positive distinctiveness (Tajfel et al., 1971). It is stated that the need for positive distinctiveness often manifests itself as a tendency to positively distinguish one's

ingroup from the outgroup, or ingroup bias, rather than negative attitudes towards the outgroup (Brewer, 1979). This suggests a desire for the ingroup to be relatively better rather than a negative evaluation of the outgroup. However, research has shown that negative intergroup attitudes and outgroup derogation can be observed when there is a perceived threat to the group's collective self-esteem, especially in people with high group identification (Branscombe & Wann, 1994; Ellemers et al. 2002).

According to the Self-Categorization Theory (SCT) developed by Turner and colleagues (1987) as a continuation of SIT arguments, identification with particular groups and the formation of ingroups and outgroups are highly context-dependent. This is related to the notion that people behave according to the norms, values, and beliefs associated with a specific social identity when it is prominent in a given setting. As stated before, a person has a repertory of social identities, and depending on the context, the type and applicability of an identity change depending on the situation. In the context of acculturation, it is possible to expect Turkish identification to come to the forefront for the citizens of the host country as a result of migration, which is a process that requires people of different nationalities to live together. This is because acculturation situations involve the observation of significant differences in contact between members of host and immigrant groups that can be easily detected in everyday practices such as language, clothing, music or food. As a result of such observation, host country people are more likely to categorize themselves in terms of membership of the ethnic nation to which they belong. For example, encountering with Syrians and observing their behavior increases the likelihood of Turks categorizing themselves as Turkish rather than "not Syrian". The relative longevity of this intercultural context may lead to Turkish identification playing an important and more prominent role in the self-concept of host country citizens (Schwartz et al., 2014). At this point, it may be argued that immigrant groups crystallize the identity of host country citizens and that this identification has a determining function in attitudes and behaviors towards immigrants. Research shows that the national identity, which refers to a person's affiliation to and sense of belonging to one's own nation (Spiegler et al., 2022) is linked with negative or exclusive attitudes toward immigrants globally (Pettigrew et al., 2007; Schmidt & Quandt, 2018).

Since being a member of a group influences one's thoughts, feelings and behaviors because of the group to which one belongs (Ellemers et al., 1999), individuals with strong in-group identification are more likely to exhibit a variety of group-level reactions than those with less strong in-group identification. It is expected that people with strong ingroup identification care more about maintaining their identity within the group and are more driven than people with less strong ingroup identification to take actions that defend or promote their group (Branscombe et al., 1999; Riek et al., 2006). For example, a strong sense of national identification may encompass beliefs about the importance of defending the interests of one's own country and the superiority of the ingroup and its member over the outgroup (Park et al., 2022).

Therefore, the strength of ingroup identification could be a pivotal determinant of the host society's acculturation attitudes. Because a strong sense of belonging to a single ethnic group creates more "us-them" barriers with outgroups, which leads to less welcoming attitudes toward others (Bourhis & Dayan, 2004; Montreuil, et al., 2004). In the French context, strong sense of French identification was linked to a greater preference for assimilation over multiculturalism (Badea, 2012). Similarly, in Quebec, Francophones' support for the exclusionist attitude toward immigrant outgroups increased with their support for an ethnic national identity as Québécois (Bourhis et al., 2008). Italian ingroup identification increased the segregationist preference and prevented integrationist-transformation (Andrighetto et al., 2008; Trifiletti et al., 2007). Moreover, ethnic ingroup identification is sometimes so influential in terms of acculturation orientations that, as in the case of Spain, strong Basque identifiers supported more assimilationist, segregationist, and exclusionist attitudes toward Spanish co-nationals (Montaruli et al., 2011). In this direction, Turkish people who attach more importance to their identity may be reluctant to let the Syrians and Ukrainians maintain their culture, values and traditions and have a more negative approach regarding their desire to adopt the host culture, values and traditions. As a result, I expect that Turkish identification would be negatively linked with welcoming acculturation attitudes and positively linked with rejecting acculturation attitudes.

1.5.2. Perceived Cultural Similarity as a Predictor

Another predictor of the acculturation attitudes of Turkish people would be perceived cultural similarity. Similarity perceptions indicate perceived commonality in characteristics concerning different areas of life such as language, religion, culture, mentality, appearance, superior identity (i.e., European), family relationships, food, customs, and lifestyle habits (Rohmann et al., 2008; López-Rodríguez et al., 2014a; Zagefka & Brown, 2002). The predictive role of perceived cultural similarity is pertinent to the acculturation domain (Piontkowski et al., 2000; Rohman et al., 2008). For instance, Piontkowski and colleagues (2000) showed that when the dominant group perceives the non-dominant group as similar, the dominant group adopts an integrationist acculturation attitude. In a study examining the attitudes of the majority towards three different minority groups (Moroccans, Romanians and Ecuadorians) in a sample of Spaniards, Lopez-Rodriguez and colleagues (2014a) found that minorities (Romanians and Ecuadorians) considered similar to the ingroup were perceived by the majority as having adapted to the host country. Rohman and colleagues (2008) revealed that members of the host society perceive similar immigrant groups as less threatening compared to dissimilar ones. These results may be interpreted as suggesting that similar perceived immigrants do not pose as much of a threat to the values and worldviews of the host society as different immigrants, and that similar outgroups are viewed more positively (Olsson et al., 2017). Perceived cultural similarity may lead to more positive acculturation attitudes and intergroup relations as it provides a sense of relative fit between the culture of the host society and the culture of the immigrants.

However, SIT as a theory of group differentiation suggests that group members try to make their ingroup distinctive from and better than outgroups. It is argued that groups that perceive themselves as similar in certain respects will have a motivation to emphasize differentiation between groups (Turner, 1978). Overall, groups' existence is mostly determined by how they differ from pertinent reference groups (Jetten et al., 2003). After a great deal of testing, this idea has drawn relatively ambiguous support. On the one hand, results contradicting the SIT argument were obtained and groups showed more in-group attraction and less prejudice when they

perceived themselves as having similar attitudinal norms or equivalent status (e.g., Roccas & Schwartz, 1993). On the other hand, results that are more consistent with the SIT proposition showed that intergroup similarity increases intergroup differentiation by making members feel threatened (e.g., Dovidio et al., 1998). In a study conducted in Sweden, members of the Swedish host society felt a stronger sense of national affiliation when they believed that Christian immigrants wanted to contact and would abandon their historical culture, supporting the argument that people define themselves in group terms when similarity threatens ingroup distinctiveness (Olsson et al., 2017). It has been argued that contempt arises as a result of perceiving too much similarity (Jetten & Spears, 2003).

At this point, it has been suggested that the role of the nature of intergroup relations is also important in terms of group distinctiveness, and it is predicted that similarity will increase prejudice in an environment where intergroup competition is high. Because it is thought that low distinctiveness will increase intergroup competition by creating a perception that the goals of the groups conflict (Jetten & Spears, 2003). In Türkiye, a study conducted by Özden (2013) showed that locals in Hatay complained about increased rents, limited access to health services, traffic congestion and decreased earnings due to the high number of Syrian workers, and that they felt that they and Syrians were different in terms of education and culture. This result may be evaluated in relation to the competition between Syrians and local people living in the city. However, in the study conducted by Yangın (2017) in the same city, it was found that the perception of similarity in terms of lifestyle, traditions, religious beliefs and way of thinking regarding Syrians predicted the individualism strategy among the welcoming acculturation attitudes of the host society.

Based on above explanations Brewer's (1991) Optimal Distinctiveness Theory may provide a framework for the study findings showing that intergroup similarity does not lead to greater hostility (White & Langer, 1999), and perceived similarity is paired with more positive acculturation attitudes (Piontkowski et al., 2000). According to Brewer (1991), people try to find a balance between their opposing need for uniqueness and assimilation. This balance leads to a moderately small, but not too small, ingroup selection that is ideal for identification purposes. As group

members, people may want to show that their group has enough in common with other groups because they do not want to feel stigmatized, but they may also want to be different enough to satisfy their identity needs. This will lead to the most positive attitudes towards outgroups that are moderately similar to the ingroup.

These arguments show that intergroup similarity has a double-edged effect. There are studies showing that *too much* similarity, which threatens ingroup distinctiveness, increases adherence to group identifications (e.g., Olsson et al., 2017), and opinions suggesting that a moderate level of similarity will create a more positive intergroup relationship environment (e.g., Brewer, 1991). However, acculturation studies concerning host society preferences (e.g., van Osch & Breugelmans, 2012), including those conducted in our country (e.g., Yangın, 2017), indicate that the similarity perceived by the host society with different cultural groups is associated with the adoption of more welcoming acculturation attitudes. Therefore, Turkish people who evaluate the Syrians and Ukrainians living in Türkiye as more similar may be more tolerant towards their desire to the maintenance of their heritage culture, values and traditions and have a more positive approach regarding their attempts to adopt the Turkish culture, values and traditions. Thus, the perceived cultural similarity would be positively linked with welcoming acculturation attitudes and negatively linked with rejecting acculturation attitudes.

1.6. Consequences of Host Acculturation Attitudes in Türkiye

1.6.1. Discrimination of and Support for Syrians and Ukrainians Living in Türkiye

Another aspect of this study concerns consequences of the host society's acculturation attitudes. Although receiving society's preferences shapes intergroup relations (Berry, 1997), the relation between acculturation attitudes of the host society and intergroup relations has been under-examined. Acculturation attitudes have the potential to influence harmony or disharmony in relationships between various cultural groups. Therefore, this thesis aims to contribute to the literature by examining the relationship between host acculturation attitudes and discrimination toward and intentions to support the two groups living in Türkiye.

In the context of intergroup relations, discrimination is generally defined as negative behaviors against other groups (Hui et. al, 2015) which are based on prejudice, and the source of this prejudice can be emotions or stereotypes (Esses, 2021). Discrimination is a fundamental problem of intergroup relations, especially in societies where different immigrant groups live together. In this sense, discrimination toward immigrants is manifested in different treatment of immigrants compared to local citizens in certain domains (Acolin et al., 2016). These domains include employment, educational settings, the workplace, the labor market, the rental housing sector, and other socioeconomic domains (Grigoryev et al., 2018). For example, studies conducted in Türkiye on the labor market showed that Syrians work longer hours and are less paid compared to Turks and Kurds (Çınar, 2018; Yılmaz, 2019). Nişancı and Nişancı (2022) revealed that 80 % of young adults who participated in the Turkish Youth Survey did not want to live in the same neighborhood with Syrians. In this respect, it is crucial to determine the predictors of Turkish people's discrimination against immigrants.

Support in the context of intergroup relations refers to the psychological and material contributions provided by other individuals and groups (Cohen & Wills, 1985). Support contains expressions of interest and caring as well as material assistance or direct help (Dakof & Taylor, 1990). It has been proposed that out-group support provided by the host society tends to influence the outcomes related to the acculturation processes of immigrants (Gouveia, 2021). Receiving support from the majority serves as a protective function against the negative effects of immigration (Miller et al., 2006; Oppedal, 2004) such as acculturative stress (e.g., Lee et al., 2004) and ill-being of immigrants (e.g., Jasinskaja-Lahti et al., 2006; Safdar et al., 2012). In addition, perceived support facilitates immigrants' adjustment to the host society (Berger et al., 2019). Therefore, it is important to identify the predictors of support intentions, both because of its buffering role on immigrant groups and its contribution to social cohesion in general.

Studies examining the relationship between acculturation attitudes and intergroup behavior show that acculturation attitudes are associated with intergroup relation variables such as prejudice, in-group bias, and permeability. For example, Zick and

colleagues (2001) pointed out that host country citizens who endorse integration attitudes in Germany are generally less prejudiced against immigrants. In addition, Zagefka and Brown (2002) revealed that the host society's endorsement of integration in Germany was related to more favorable perceptions regarding their relationships with immigrants (i.e., higher social harmony perceptions). These findings imply that acculturation attitudes of Turkish people may be related to discrimination against and intentions to support Syrians and Ukrainians living in Türkiye. In this dissertation, I expect that the welcoming acculturation attitudes of Turkish people would be negatively, and the rejecting acculturation attitudes would be positively related to discrimination intentions against both groups because they entail higher tolerance regarding the immigrants' desire to the maintenance of their heritage culture, values and traditions. To the contrary I expect that the welcoming acculturation attitudes of Turkish people would be positively, and the rejecting acculturation attitudes would be negatively associated with supportive intentions of them.

Based on the links between acculturation attitudes with discrimination intentions and supportive intentions and as I also expect that Turkish identification and perceived cultural similarity predict discrimination intentions and supportive intentions for the reasons outlined below, as a third goal, I aim to examine the mediator role of the acculturation attitudes in these links. More specifically, I expect that the two predictors (Turkish identification and perceived cultural similarity) are linked with discrimination and supportive intentions both directly and via welcoming and rejecting acculturation attitudes.

As a first predictor, Turkish identification would be a powerful determinant of intergroup behavior. SIT argues that people place themselves in categories or groups based on certain qualities, and then they identify themselves with these groups. People are motivated to evaluate their social identity positively in order to increase their self-esteem and therefore identify with their ingroup and make positive comparisons to outgroups (Tajfel & Turner, 1979). Since people strive to uphold their superior social identity through social comparisons with out-groups, evaluations of the out-group can be considered as a result of a group membership. Thus, group

membership, which has the potential to provide a positive social identity, plays a significant role in one's self-concept and has a strong influence on people's feelings, thoughts and behaviors. Accordingly, people act like members of their groups when it comes to matters of social identification. As a result, belonging to the ingroup leads to an increase in group-based behaviors, such as adopting ingroup norms and patterns or supporting the ingroup while derogating or discriminating the outgroup. This procedure can be traced in the research on intergroup relations, which clearly indicates that a strong relationship between the strength of ingroup identification and negative evaluations of the outgroup in various settings. (e.g., Huddy & Khatib, 2007; Levin & Sidanius, 1999), including immigrants (Hamidou-Schmidt & Mayer, 2020). For example, in a correlational and an experimental study, Sassenberg and Wieber (2005) showed that young people who have higher identification with the ingroup (the social category of young people) have increased implicit prejudice towards the elderly as an outgroup. In line with this finding, Falomir-Pichastor and Frederic (2013) revealed that participants with strong Swedish identification perceived the immigrants as more threatening and showed more prejudice towards them.

Previous research revealed inconsistent findings on the relationship between ingroup identification and outgroup attitudes. There are instances where national in group identification is unrelated to outgroup negative and there have even been instances where a higher level of national in group identification has been connected to outgroup positive (Finel et al., 2013; Pettigrew et al., 2007; Spiegler et al., 2022). Regarding the results showing that strong national identification is associated with more negative intergroup relations Reicher and Hopkins (2001) provided an explanation. They contended that the interpretation of national identity and national interests by citizens, as well as the perception of the outgroup as either beneficial, detrimental, or unimportant to those goals, determine whether or not national in group identity implies hostility toward outgroups. Accordingly, it can be said that both how the national group is defined and how the outgroup is perceived are important in the link between strong national in group identification and negative intergroup relations. Pehrson and colleagues (2009b) argued that the ethnic interpretation of national identification is associated with greater negativity towards

outgroups. They revealed that national identification was only substantially linked to animosity against asylum seekers among those who agreed with an ethnic definition of the English national group (see also Pehrson & Green, 2010).

High intergroup competition and perceived threat also strongly contribute to the relationship between ingroup identification and negative intergroup behavior (e.g., Esses et al., 1998), as strong identification with the ingroup leads to the association of group outcomes and well-being with one's own well-being (Brewer, 1991). Positive outgroup outcomes may lead to anger and even hostility in ingroup members when social comparison threatens important aspects of ingroup evaluation. This is seen as the first step in the link between ingroup identity and negative outgroup attitudes and is considered the process underlying different forms of intergroup competition and discrimination for social status (Ashmore et al., 2001). In extreme cases as Realistic Conflict Theory suggests (perceived) intergroup competition for material resources may lead to conflict (Sherif, 1966). As seen in the Sherif's summer camp studies, such a conflict between groups' economic and other material interests affected intergroup attitudes. In the context of immigration, Esses and colleagues (2001) have drawn attention to the effects of perceived economic competition and threat. They contended that perceptions of competition frequently take the shape of zero-sum beliefs which expresses the idea that one group's gain depends on the other group's loss. In these circumstances, negative attitudes and behaviors toward the opposing group are likely to occur (e.g., Stephan et al., 1998).

Although to my knowledge there are no studies conducted on Ukrainians, Türkiye appears to be a context in which the perception of threat against Syrians is high (e.g., Yitmen & Verkuyten, 2018) and the understanding that manifests itself in the expression "The Turk is the Turk's only friend" is widespread (e.g., Karlsson, 2006). When we take into consideration the Turkish context I anticipate that Turkish identification would be positively associated with discrimination against both groups and negatively associated with support of these groups.

As a second predictor, the perception of cultural similarity between mainstream society and minorities plays an important role in intergroup relations (e.g., Froehlich

et al., 2021; Kleiner, 2021). For instance, Kleiner (2021) showed that perceived similarity between one's and the other group is positively associated with positive intergroup behavior intentions such as solidarity (i.e. donating money, asking for donations, etc.), cooperation (i.e. working with a different federal state team), and relocation (moving to another federal state). Similarly, van Osch and Breugelmans (2012) revealed that perceived cultural similarity shapes the majority members' intercultural attitudes. Specifically, minority groups (e.g., Turkish, Moroccan) who were perceived as less similar to the Dutch majority received less support for multiculturalism. They were also evaluated as more threatening, less warm and less competent by the majority members. These findings suggest that perceived cultural similarity is linked to more positive intergroup relations. Thus, I expect that perceived cultural similarity would be negatively associated with discrimination against Syrians and Ukrainians living in Türkiye and positively linked with support for both groups.

1.7. The Moderating Role of Perceived Threat

In the previous sections, I have outlined the role of Turkish identification, perceived cultural similarity and host acculturation attitudes in shaping discrimination and supportive intentions of the host community toward newcomers. In this section, I argue how perceived threat might affect the determining role of predictors (Turkish identification and perceived cultural similarity) and acculturation attitudes in shaping behavioral intentions. It is known that the perception of threat leads to negative reactions towards outgroups (Stephen et al., 1998; Bağcı et al., 2023) and the literature indicates that immigrants are interpreted as a threat to the safety of individuals (Brambilla et al., 2013). Integrated Threat Theory (ITT) developed by Stephan and Stephan (2000) suggests that intergroup prejudice arises from the perception of two different kinds of threats: symbolic and realistic. Symbolic threat occurs when the outgroup is interpreted as a threat to various moral and cultural values such as norms, beliefs and ideology and it includes references to the worldview of the ingroup. Realistic threat indicates perceived rivalry for scarce economic resources, such as power, employment prospects, and social welfare (Stephan et al., 1999).

Immigrants may pose both a realistic and a symbolic threat to the host majority (Stephan et al., 1998). Considering migrants to pose different types of threat, host country citizens oppose immigration based on this idea that justifies their discrimination (e.g., Pereira et al., 2010) and do not support strategies that promote multiculturalism (e.g., Callens et al., 2019; Tip et al., 2012). For example, in the UK, immigrants' desire to maintain their original culture was perceived as more threatening by members of the majority, leading them to be less supportive of multiculturalism (Tip et al., 2012). Similarly, Stephan and colleagues (2000) revealed that feelings of realistic threat were predictive of prejudice against immigrants residing in America (i.e., Mexicans).

In Türkiye, Syrians were thought to cause unemployment and consume the country's limited resources. For this reason, they were seen as a problem and considered prone to crime (Aydın et al., 2021). The presence of Syrians has been perceived as a threat to the lives of Turks (Paksoy & Şentöregil, 2018) and opinions have emerged that Syrians negatively affect the order and structure of the country (Gülyazar, 2017). However, since there are no studies on Ukrainians in Türkiye, there is a need for studies addressing the threat perception towards them. In addition, Florack et al. (2003) demonstrated that threat was related to the acculturation preferences of the host population and those who feel threatened by the presence of immigrants favored assimilation (see also Callens et al., 2019).

Based on these findings, it can be argued that, due to its strong role in attitudes towards immigrants, including acculturation, threat perception may create a dynamic in Türkiye that moderates the influence of individual-level predictors on host community acculturation preferences toward newcomers. There is evidence for the assertion that people with low or high identification react differently to threats. For instance, Branscombe and Wann (1994) found that those with high identification were more prone than those with low identification to derogate out-groups when they felt threatened. In the current study, I expect Turkish identification would be positively related to rejecting acculturation attitudes and this relation would be stronger for respondents with high threat perception than for those with low threat perception. Turkish identification would be negatively related to welcoming

acculturation attitudes and this relation would be weaker for respondents with high threat perception than for those with low threat perception.

Previous academic research showed that majority group members adopted welcoming acculturation attitudes such as integrationist (Piontkowski et al., 2000) or individualist (Yangin, 2017) towards immigrant groups that were similar to them in terms of values, attitudes, and cultural characteristics. However, threat perception may have a shifting effect on acculturation attitudes towards immigrants from welcoming to rejecting. Maisonneuve and colleagues, (2014) revealed that individuals who felt threatened by the presence of immigrants were more likely than those who did not feel threatened to prefer immigrants who adopt the host culture (assimilated) rather than immigrants who preserve their own culture at work or at home. In addition, perceived maintenance of heritage culture found to be associated with lower perceived adoption of majority culture when participants felt more threatened by the Pakistani immigrant in British context (Moftizadeh et al., 2021). Based on these results it is possible that greater threat perception of immigrants may override the positively predictive effect of cultural similarity on acculturation attitudes. Therefore, I expect that high threat perception would weaken the positive relationship between perceived cultural similarity and welcoming acculturation attitudes and strengthen the negative relationship between perceived cultural similarity and rejecting acculturation attitudes.

1.8. Gender Differences in Attitudes towards Migration and Acculturation

The classical perspective on gender differences predicts that men are more likely to hold anti-migrant attitudes than women, while women generally hold more positive views on migration, multiculturalism and cultural diversity. The literature is rich in studies supporting this prediction. For example, Bridges and Mateut (2009) showed that European men were more inclined than women to be against more immigration, particularly when it comes to immigrants of a different race. Similarly, while women in the Netherlands had comparatively more favorable opinions on multiculturalism than did men (Richardson et al., 2011), a study in the Finnish context found that women were more supportive of integration and less supportive of assimilation than

men (Nshom & Croucher, 2018). It is articulated that these gender differences are related to women's higher tendency to adopt egalitarian and altruistic values, higher empathy capacity and lower tendency to social dominance (Andreoni & Vesterlund 2001; Arasaratnam, 2013; Eisenberg & Lennon, 1983).

However, there are contradicting findings regarding gender differences in attitudes toward immigrants. It is argued that gender differences in welfare and work-related issues show the opposite trend to the classical perspective (Dustmann & Preston, 2006), with women having a more negative economic and financial view of immigrants compared to men (Kobayashi & Tanaka, 2024). A similar difference was observed in the types of prejudice against migrants. Although Akrami and colleagues' study (Akrami et al., 2000) found that women were less prejudiced against immigrants, it was later found that men and women differed in terms of explicit and implicit prejudice. Accordingly, while men exhibited more explicit prejudice than women, women exhibited more implicit prejudice than men (Ekehammar et al., 2003). There are also research results showing that gender did not affect attitudes towards immigrants (García-Faroldi, 2017). These contradicting results indicate that gender differences in immigration attitudes are context-dependent. Although I do not have a hypothesis about gender differences within the scope of the dissertation, whether there are gender differences in terms of acculturation attitudes and behavioral intentions toward different cultural groups living in Türkiye will be examined in an exploratory manner.

1.9. The Present Studies

Türkiye has recently become a country hosting newcomers from different countries and academic studies on the acculturation attitudes of Turkish hosts towards newcomers are limited. Besides, these limited number of studies have only focused on the acculturation attitudes towards Syrians, who constitute the largest group among the newcomers to our country (e.g., Sayılan et al., 2014). However, acculturation attitudes towards Ukrainians who came to our country for similar reasons as Syrians are also very important in terms of understanding the dynamics of intergroup relations. Moreover, research on the acculturation attitudes of the host

community generally focuses on the determinants of these attitudes or the variables mediating these attitudes (e.g., Kiremit & Akfırat, 2021). However, previous literature has shown that host community acculturation attitudes are associated with different behavioural tendencies (e.g., López-Rodríguez et al., 2016; Maisonneuve et al., 2023). Therefore, investigating the relationship between host Turkish people's acculturation attitudes and different behavioural intentions towards Syrians and Ukrainians living in Türkiye is crucial for promoting and exploring ways for different cultural groups to live in harmony in our country. Apart from these, considering that studies on the acculturation attitudes of the host community are mostly conducted in the USA, Canada and other European countries that receive immigration, conducting this study in a society like Türkiye, which is relatively new to intensive immigration, is worthwhile in terms of academic literature contribution. The fact that there has not been a study examining acculturation attitudes towards more than one cultural group in the same study in the Turkish context emphasises the importance of addressing the acculturation attitudes of the Turkish host majority.

Considering aforementioned gaps in the literature, the current dissertation included two studies, one qualitative and one quantitative, considering the perspectives of the Turkish society. Using qualitative methodology, Study 1 aimed to examine social media users' common themes regarding Ukrainians living in Türkiye through the analysis of anonymous entries in Ekşi Sözlük, a popular participatory dictionary website that contains comments by registered authors on all kinds of words and concepts. This study, which provided an understanding of the participants' perceptions and evaluations of Ukrainians, formed the basis for the formulation of the hypotheses and interpretation of the results of the second study. Study 2, using quantitative methodology, aimed to identify the acculturation attitudes of Turks towards Syrians and Ukrainians residing in Türkiye, and then to examine the possible predictors (i.e., Turkish identification and perceived cultural similarity) of acculturation attitudes classified as welcoming and rejecting and the behavioural intentions (i.e., discrimination and supportive intentions) that these attitudes may cause. In addition, the moderating function of perceived threat was also investigated. In the first part of this thesis, previous academic work related to dissertation's topic was introduced. In the following part of this work the details of the first study will be

presented. In the third part, the second study of this dissertation which investigates acculturation attitudes and behavioral intentions of Turkish people will be presented. Lastly, a general discussion (i.e., theoretical and practical implications, limitations and future directions) on the dissertation will be provided.



CHAPTER 2

STUDY 1

Migration is a worldwide phenomenon that has important consequences for the dynamics of intergroup relations of both the immigrants and the people of the destination country. Acculturation, which refers to the change experienced by immigrants and host community members in the process of coexistence due to migration, is also an important subject of study for our country, which receives intensive migration from different cultural groups due to forced displacement. In this context, this dissertation investigates the acculturation attitudes of Turks towards Syrians and Ukrainians who came and settled in Türkiye due to the war in their countries, and the relationships between the potential determinants of these attitudes and possible behavioral intentions that they may mediate.

It is seen that many studies have been conducted on Syrians (i.e., Yangın, 2017, Çoksın et al., 2020) due to the fact that they have immigrated to our country before and accordingly have been living in our country for a longer period of time. However, as emphasized before, there are no studies addressing the attitudes or approaches of Turks towards Ukrainians as a new group living in Türkiye. In order to create a baseline on the subject, it is planned to conduct a study on the perceptions and evaluations of Turkish people regarding Ukrainians living in our country. For this purpose, Study 1 aimed to examine the common themes of social media users regarding Ukrainians and their views on the issue of migration in Türkiye in general. Thus, it is thought that the perceptual factors underlying the host community members' evaluations of Ukrainians living in Türkiye and immigration in general can be revealed from the perspective of qualitative approach and these factors can be taken into consideration in the development of policies to strengthen harmony and reduce conflict in terms of intergroup relations. Accordingly, anonymous entries

compiled from Ekşi Sözlük, the most frequently used online dictionary in Türkiye, were subjected to thematic analysis.

Ekşi Sözlük is a collaborative hypertext dictionary website (Gürel & Yakın, 2007) based on the interaction of users and inspired by classical dictionaries (Porsuk & Cerit, 2021). Ekşi Sözlük whose motto is "sacred source of knowledge" (Alp, 2016), registered authors called as suser can open titles and comment on all kinds of words and concepts. These posts are called as 'entries' (Ülken Bilgin & Yüce, 2020). Ekşi Sözlük is considered as an interactive platform and database containing information, experiences, observations, comments, surveys and links as well as resources related to words, terms, concepts and people. As a popular website Ekşi Sözlük has also pioneered many similar dictionaries such as Uludağ Sözlük (Gürel & Yakın, 2007). The reasons for choosing Ekşi Sözlük as the platform are that it is the first, oldest and most frequently used interactive dictionary in Türkiye and it provides an opportunity to easily access information on many subjects. In Ekşi Sözlük, it is thought that the fact that the users are people from daily life and the entries are anonymous will limit the effect of social desirability (Balcı & Korkmaz, 2020) by allowing people to express their views uncensored (Özdemir & Öner-Özkan, 2016).

Although study 1 aimed to identify common themes related to Ukrainians living in Türkiye, it is thought that the study will also provide information on Syrians, who constitute the main group in the immigration issue, which is one of the important topics of the agenda in our country. In this context, it is evaluated that the findings obtained from the sample will reveal the perceptions, feelings and thoughts of the society about Ukrainians and Syrians and the government's immigration policy. Thus, it will be possible to make inferences about the perceptual reasons behind the immigration issue in the country.

2.1. Method

2.1.1. Participants and Procedure

For the first study conducted, the entries in Ekşi Sözlük, one of the frequently used internet dictionaries in Türkiye, were examined in two phases. The sample of the

study ($N = 481$) consists of entries under two separate headings in this social dictionary. In the first phase of the study, the researcher focused on the 351 anonymous entries written under the title opened with the same phrase in response to journalist Nagehan Alçı's question "Will you object when the Ukrainians come?" during the outbreak of the Russian-Ukrainian War. Some entries were not included in the study on the grounds that their content was not suitable for scientific analysis (swearing, extreme racist attitudes, etc.). Each entry was handled as one participant ($N = 351$) and the content entered with pseudonyms and without any personal data was evaluated in the study. In the second phase of the study, 130 anonymous entries under the title "Russian and Ukrainian occupation of Antalya" were analyzed to examine whether the initial common themes changed after the contact with Ukrainians, especially with the migration to specific part of country. Again, each entry was handled with one participant ($N = 130$). It was envisaged that anonymity would have a facilitating role in terms of reflecting people's true feelings and thoughts. However, anonymity also made it impossible to examine the relationship between the demographic information of the participants and their entries.

2.1.2. Analysis

In the analysis phase, thematic analysis method was carried out. Thematic analysis is a method frequently used to identify, analyze and report patterns or themes in data. Thematic analysis, which provides a detailed and systematic organization and definition of the data set containing texts with a large number of words, allows the expressions to be gathered under a small number of thematic units through objective coding method. In determining thematic units, both inductive methods, which enable inference from observation and content, and deductive methods, which enable interpretation of observation and content from existing theory, are used (Braun & Clarke, 2006). The most important advantage of thematic analysis, defined by Braun and Clarke (2006) as the basis of other qualitative methods, is its independence from a particular theory or epistemology, and thus the usefulness and flexibility it provides. In this regard, it was decided that the appropriate method was thematic analysis to examine the research question of what the Turks' perceptions and evaluations of the Ukrainians living in our country are. In addition, since the themes

are revealed based on data rather than being predetermined based on the literature, it can be said that "data-based thematic unit analysis" was carried out by inductive method. First, the data set was read carefully, many times, by the researcher of this study, and the entries were transcribed. All words, phrases and sentences were analyzed in detail by the researcher to determine whether the entries formed meaningful thematic units and the thematic units were created by coding. Thus, the researcher systematically analyzed the participants' thoughts on the subject through the entries. In order to increase the reliability of the study, the units coded in the first step were interpreted and discussed with the thesis advisor, and opinions were exchanged on the classification of these codes under thematic units. Finally, the data set was systematically reviewed, and each consensus theme was named and clearly redefined. The data obtained were classified under thematic units and sub-thematic units by the researcher and the frequency of each word / phrase was calculated.

2.2. Results

2.2.1. First Phase Findings

When we look at the common patterns created by the entries whose contents were evaluated, the examined entries formed meaningful categories and subcategories expressed as thematic units. During the coding phase, 11 basic thematic units and 45 sub-thematic units were formed. These thematic units are (i) objection to the arrival of Ukrainians, (ii) perceived threats related to Ukrainians, (iii) perceived positive characteristics of Ukrainians, (iv) positive attitudes towards Ukrainians, (v) belief that Ukrainians would not want to come to Türkiye and would return even if they did, (vi) criticism of the government's immigration policy and suggestions for solutions, (vii) opinions on the immigration policies of European countries, (viii) perceived negative characteristics of Syrians and other Middle Eastern immigrants, (ix) comparison of Syrians with other immigrants, (x) those who do not object to Syrians and (xi) difficulties experienced by Syrians and are shown in Table 1. Table 1 also includes data showing the number of participants expressing the thematic unit and the frequency of use of the thematic unit.

Table 1. Common Themes of Ukrainians Before Contact

Objection to the Arrival of Ukrainians	<i>f</i>	<i>N</i>
- Objection regardless of the national identity of immigrants / objection without cause	61	61
- Objection depending on the characteristics of the arrivals	21	14
- Objection due to love of country	9	9
Subtotal	91	
Perceived Threats Related to Ukrainians	<i>f</i>	<i>N</i>
- Economic threat	43	43
- Security threat	29	29
- The threat of demographic structure and ghettoization	25	25
- Threat to the future and socio-cultural structure of the country	22	22
Subtotal	119	
Perceived Positive Characteristics of Ukrainians	<i>f</i>	<i>N</i>
- Patriot/war victim	44	44
- Educated/sane and prone to arts, sports and science	44	39
- Civil/modern	37	37
- European/Western and cultured	34	32
- Qualified/skilled and hardworking	16	15
- Safe/law-abiding/respectful	15	15
- Aware of birth control	11	11
- Attractiveness of physical features	7	7
Subtotal	208	
Positive Attitudes Towards Ukrainians	<i>f</i>	<i>N</i>
- Approval of the arrival of Ukrainians	57	57
- Economic and cultural contribution of Ukrainians	21	21
- The idea that Ukrainians do not pose a security risk	22	21
- The idea that Ukrainians will adapt to the social and cultural structure	17	17
Subtotal	117	
The belief that Ukrainians will not come to Türkiye and that even if they did, they would return	<i>f</i>	<i>N</i>
- Opinion that they will go to European Union (EU) countries	54	54
- Belief that Ukrainians will return	17	17
Subtotal	71	
Criticisms and Solution Suggestions for the Government's Immigration Policy	<i>f</i>	<i>N</i>
- Failure to create control systems and remaining insensitive to reactions	36	36
- Discomfort about not being selective in accepting immigrants and receiving funding from Europe for immigrants	33	33
- Discomfort about the number of immigrants in the country	28	28
- Granting citizenship to immigrants and their ability to vote	6	6
- Solution suggestions for the immigration problem	17	17
Subtotal	120	
Opinions on the Immigration Policies of European Countries	<i>f</i>	<i>N</i>
- Being selective in recruiting immigrants and choosing a small number of qualified immigrants	20	20

Table 1. (continued)

- Direct acceptance of Ukrainians	6	6
Subtotal	26	
Perceived Negative Characteristics of Syrians and Other Middle Eastern Immigrants	<i>f</i>	<i>N</i>
- Criminal/noxious/invasive	84	84
- Uncivilized/oriental	43	43
- Parasitic/ungrateful	37	37
- Coward/traitor	30	30
- Uneducated/ignorant/reactionary	28	28
- Culturally incompatible	24	24
- Hookah smoker/stray/unidentified	20	20
- Not using birth control	16	16
- Not intending to return	15	15
- Unskilled/characterless	14	14
- Islamist/Shariah supporter/jihadist	13	13
Subtotal	324	
Comparison of Syrians with Other Immigrants in Our Country	<i>f</i>	<i>N</i>
-Balkan, Eastern European, Crimean, Uzbek and Turkmen immigrants are harmless, reliable, harmonious	6	6
-African immigrants are people who do not disturb anyone, at work or at school	6	6
Subtotal	12	
No Objection to Syrians	<i>f</i>	<i>N</i>
- There is no objection to those who respect our country, are oppressed and human	5	5
- There is no objection to women and children fleeing war and those who come with their families	3	3
Subtotal	8	
Difficulties Experienced by Syrians	<i>f</i>	<i>N</i>
- They employed them as cheap labour, without insurance, and humiliated them	5	5
- Women were forced to marry and dragged into prostitution	3	3
Subtotal	8	

Note. *f* = frequency of use of the thematic unit, *N* = thematic unit user participant.

(i) Objections to the Arrival of Ukrainians: This thematic unit consists of 3 sub-themes and includes the justifications of the participants regarding their objections to the arrival of Ukrainians in our country. According to the findings, it is possible to say that one dimension of the participants' objections to the arrival of Ukrainians in our country is determined based on the qualifications of immigrants from other countries and their behavior. Accordingly, in the sub-theme titled objection based on the quality of the arrivals, the participants were of the opinion that the coming Ukrainians should not be in large numbers, unregistered, backward/ bigoted and only

unemployed/unskilled young men ($f = 21$, $N = 14$). In addition, some of the participants stated that they are against the presence of immigrants in the country regardless of the national identity of the immigrant, while others objected to Ukrainians without any justification ($f = 61$, $N = 61$). While some of the participants objected to the arrival of Ukrainians by stating that they love their country and are concerned for its survival, others stated that Ukrainians should defend their own country ($f = 9$, $N = 9$). Participants in the sample who objected to the arrival of Ukrainians expressed this objection 91 times out of a total of 351 entries.

(ii) Perceived Threats Related to Ukrainians: This thematic unit consists of four sub-themes and reveals the ways in which respondents perceive Ukrainians as a threat. The findings indicate that the participants perceive Ukrainians as an economic threat the most ($f = 43$; $N = 43$), emphasizing that the country's economy is struggling to support its own citizens. In this context, it is understood that the participants argue that a new wave of migration will worsen the situation in terms of unemployment and inflation, and it is seen that they will be uncomfortable with the state granting financial privileges to those who come in terms of education, health, etc. and using taxes collected from the public for this purpose. Respondents also characterized Ukrainians as a security threat ($f = 29$; $N = 29$) and were concerned that they would become mafiaized and involved in crime, resulting in loss of life and property due to uncontrolled influx. The findings indicate that respondents see Ukrainians as a threat that could lead to a deterioration in the demographic structure of the country and ghettoization ($f = 25$; $N = 25$), and that they would feel uncomfortable if Ukrainians arrive in large numbers and in mass and do not return after the end of the war. Finally, participants also perceived Ukrainians as a threat to the future and socio-cultural structure of the country ($f = 22$; $N = 22$), stating that the country is currently in a chaotic situation due to the large number of immigrants and that this is detrimental to the social structure and future of the country. Participants expressed their views on perceived threats from Ukrainians 119 times out of a total of 351 entries.

(iii) Perceived Positive Characteristics of Ukrainians: This thematic unit consists of 8 sub-themes and includes views on positive social common themes about the

characteristics of Ukrainians. As a result of the evaluation of the inputs, it is possible to say that there is a widespread view that Ukrainians, especially men, are characterized as patriotic people who fight for their homeland against a powerful enemy and that those who come are considered as war victims ($f = 44$; $N = 44$). In addition, Ukrainians are characterized as educated/sane and prone to arts, sports and science ($f = 44$; $N = 39$), civilized/modern ($f = 37$; $N = 37$), European/Western and cultured ($f = 34$; $N = 32$), qualified/skilled and hardworking ($f = 16$; $N = 15$), non-dangerous/rule-abiding/respectful ($f = 15$; $N = 15$) and birth control conscious ($f = 11$; $N = 11$). Some participants found the physical characteristics of Ukrainians attractive ($f = 7$, $N = 7$). The perceived positive characteristics of Ukrainians were mentioned 208 times out of 351 total entries.

(iv) Positive Attitudes towards Ukrainians: The current thematic unit contains four sub-themes and reveals the positive views of the participants about Ukrainians and their supportive thoughts about their coming to our country. When the content of the entries is evaluated, it is seen that the view that Ukrainians can contribute to our country economically by bringing foreign currency or through trade relations, and culturally with their civilized characteristics ($f = 21$, $N = 21$). It was observed that the participants had a relatively low risk perception regarding the security threat that Ukrainians may pose, that there was a belief that this group was less prone to terrorism and crime, and that their potential behavior would be positive ($f = 22$, $N = 21$). In addition, the participants think that Ukrainians will adapt to the social and cultural structure ($f = 17$, $N = 17$) and therefore there is no harm in their coming to the country. In addition, some of the participants stated that they have no objection to Ukrainians coming to the country without specifying any positive qualities, while some of them think that Ukrainians can come to the country after some of the existing refugees in the country are sent or if they have some positive qualities ($f = 57$, $N = 57$). Participants expressed their positive and supportive views about Ukrainians 117 times out of 351 total entries.

(v) Belief that Ukrainians will not come to Türkiye and that they will return even if they do: The current thematic unit consists of two sub-themes and includes the views that Ukrainians will not come to Türkiye during their evacuation from their

country and that even if they do, they will return to their country when the war ends. When the content of the entries is analyzed, there is a widespread view that Ukrainians will go to European Union (EU) countries ($f = 54, N = 54$). This is due to the fact that Ukrainians have the right to free movement within the EU, that other EU member countries, especially neighboring Poland, open their doors to Ukrainians, that it is more difficult for Ukrainians to reach our country and the difficulties experienced by our country. In addition, the findings show that the participants think that Ukrainians will return when the war ends and conditions in their country return to normal ($f = 17, N=17$). Participants stated 71 times in total that Ukrainians would not come to Türkiye and that even if they did, they would return out of 351 total entries.

(vi) Criticisms of the Government's Migration Policy and Suggestions for Solutions: This thematic unit consists of 5 sub-themes and includes participants' views on the government's immigration policy. The findings show that the participants criticized the government's lack of selectivity in accepting immigrants to the country and receiving funds from European countries in exchange for immigrants ($f = 33, N = 33$), indicating that the country has been transformed into an immigrant country in exchange for money. In addition, the participants criticize the lack of necessary control systems for immigrants coming to the country and the insensitivity to the reactions of the public in immigration policy ($f = 36, N = 36$), stating that immigrants who are taken in without control and allowed to pass to the cities will create various risks, especially security risks. The findings show that the participants are uncomfortable with the number of migrants in the country ($f = 28, N = 28$) and are not satisfied with the acceptance of too many migrants. Participants are also uncomfortable with the granting of citizenship to migrants and perceive them as potential supporters of the administration ($f = 6, N = 6$). Finally, participants suggested various solutions for immigrant admission, such as the government applying quotas in immigrant admission, ensuring that those who arrive are resettled in camps or specially created areas and subjected to an integration process ($f = 17, N = 17$). Participants expressed their dissatisfaction with the government's refugee policy and suggested solutions 120 times in 351 entries.

(vii) Views on European Countries' Migration Policies: This thematic unit consists of 2 sub-themes and includes opinions on the attitude of European countries towards the reception of immigrants from the Middle East and their possible approach towards Ukrainians. When the content of the entries is analyzed, it is seen that the participants think that the immigration policies of European countries are selective ($f = 20$, $N = 20$). Accordingly, it is expressed that these countries accept fewer and more qualified immigrants, while they do not accept unqualified ones and want them to stay in Türkiye. In addition, there is an opinion that European countries will directly accept Ukrainians both because they see them as more qualified and similar and for reasons such as border neighborliness ($f = 6$, $N = 6$). Participants expressed their views on the immigration policies of European countries 26 times in total.

(viii) Perceived Negative Characteristics of Syrians and Other Middle Eastern Migrants: The current thematic unit consists of 11 sub-themes and includes the views of the participants towards other immigrant groups, especially Syrians, in Türkiye. The findings show that negative social representations of the characteristics of people from the Middle East, especially Syrians, are widespread. The entries whose content was evaluated show that especially Syrian and Afghan people are considered as uncivilized/ Easterners ($f = 43$, $N = 43$), cowards/ traitors of the homeland who use war as an excuse to flee their country ($f = 30$, $N = 30$), uneducated/ignorant/regressive ($f = 28$, $N = 28$), hookah smokers, stray/unidentified ($f = 20$, $N = 20$), who do not practice birth control ($f = 16$, $N = 16$), unskilled/impersonal ($f = 14$, $N = 14$), Islamist/Sharia supporters/jihadists ($f = 13$, $N = 13$) and who have no intention of returning ($f = 15$, $N = 15$). In addition to these characterizations, these migrants were associated with many crimes ranging from harassment to murder. They are perceived as a security threat that changes the demographic structure and opens the door to many problems. It is concluded that these people are considered to be prone to all kinds of crime / harmful / invasive ($f = 84$, $N = 84$). In addition, participants think that the country's resources are not used efficiently due to positive discrimination practices such as tax exemptions granted to Syrian migrants or free basic services. While they see these people as economic burden and even as parasites, they believe that these people are ungrateful despite all

these privileges ($f = 37, N = 37$). Finally, it is understood that the participants think that these immigrants insist on maintaining their own cultural practices rather than adapting to the culture of the society and characterize these people as culturally maladaptive ($f = 24, N = 24$). At this point, it is considered that they perceive these people as a threat to the culture of the country. The participants expressed their negative opinions about Syrians and other Middle Eastern immigrants 324 times out of 351 entries.

(ix) Comparison of Syrians with Other Migrants in Türkiye: The current thematic unit contains two sub-themes and reflects the views of the participants comparing Syrian migrants with other migrants in our country. A small number of participants compared migrants from the Balkans, Eastern Europe or Crimea, as well as Uzbek and Turkmen migrants with Syrian migrants. They characterized immigrants from these places as reliable and harmonious ($f = 6, N = 6$) who do not harm the country. Some participants compared African migrants with Syrian migrants and described African migrants as integrated into the country, not harassed, at work and school ($f = 6, N = 6$). When compared to Syrian migrants, positive characteristics of these migrant groups were mentioned 12 times in total.

(x) No Objection to Syrians: This theme includes two sub-themes and reflects the views that there is no objection to the arrival of Syrian migrants in our country. Considering the inputs, a small number of participants stated that Syrians who fled the war in Syria, especially women and children, and Syrians who came as a family were not objected ($f = 3, N = 3$). In addition, some participants stated that oppressed Syrians who respect our country do not face objections in our country. They emphasized that the important thing is not the nationality of the immigrant but the fact that he/she is a human being ($f = 5, N = 5$). It was mentioned 8 times in 351 total entries that Syrian migrants were not objected to.

(xi) Difficulties Experienced by Syrians: The current theme includes two sub-themes and reveals the participants' opinions on the difficulties experienced by Syrian migrants in our country. Some participants think that Syrian migrants are employed cheaply without insurance, have to pay exorbitant house rent and are

humiliated ($f = 5$, $N = 5$). In addition, some participants stated that especially single Syrian women are subjected to negativities such as forced marriages or prostitution ($f = 3$, $N = 3$). Negativities experienced by Syrians were mentioned 8 times in total.

2.2.2. Second Phase Findings

At this phase, since the title was opened as Russians and Ukrainians, these two groups were mostly treated as a single group in the entries. Entries directly referring to Russians were not included in the analyses, but entries related to Ukrainians were analyzed. Looking at the common patterns formed by the 130 entries whose content was evaluated, it was seen that they formed thematic units and subcategories similar to those in the first phase of the study. During the coding phase, 7 basic thematic units and 36 sub-thematic units were formed. These thematic units are titled as (i) Perceived threats due to Ukrainians in Türkiye, (ii) Perceived positive characteristics of Ukrainians, (iii) Positive attitudes towards Ukrainians, (iv) Perceived Negative Characteristics of Syrians and Other Middle Eastern Immigrants, (v) Criticisms of the government's immigration policy and suggestions for solutions, (vi) Other thoughts on rent and price increases and are shown in Table 2. Table 2 also includes data on the number of participants expressing the thematic unit and the frequency of use of the thematic unit.

Table 2. Common Themes of Ukrainians After Contact

Perceived Threats in Türkiye Due to Ukrainians	<i>f</i>	<i>N</i>
- Economic threat	55	47
- The threat of disruption of the country's demographic structure and invasion/occupation	37	33
- Threat to the future and socio-cultural structure of the country	14	14
- Security threat	4	4
Subtotal	110	
Perceived Positive Characteristics of Ukrainians	<i>f</i>	<i>N</i>
- Safe/law-abiding/respectful	21	21
- Having money / rich	18	18
- Civil/modern	13	13
- Patriot/war victim	11	11
- European/Western and cultured	10	10

Table 2. (continued)

- Educated	6	6
- Coming as a family or predominantly female	6	6
- They are few in number/they come registered with their passports	5	5
- Attractive	2	2
- Aware of birth control	1	1
Subtotal	93	
Perceived Negative Characteristics of Ukrainians	<i>f</i>	<i>N</i>
- Peasant/uncivilized	11	11
- They are no different from other immigrants	5	5
- They are not real war victims	3	3
- Permanent residents	2	2
Subtotal	21	
Positive Attitudes Towards Ukrainians	<i>f</i>	<i>N</i>
- They have been part of the city for many years	16	16
- They contribute economically and culturally	10	10
- They will return to their countries after the war	9	9
- Adapt to the social and cultural structure	5	5
- They don't even compare to other migrants	33	33
Subtotal	73	
Perceived Negative Characteristics of Syrians and Other Middle Eastern Migrants	<i>f</i>	<i>N</i>
- Delinquent/harmful/invasive	17	17
- Non-civilized and culturally maladaptive	13	13
- Poor/ begging parasite	5	5
- Those who do not return to their countries	4	4
- Uneducated/superstitious	2	2
- Hookah smoker / unidentified	3	3
- Not practicing birth control	1	1
- Used as cheap labor	2	2
Subtotal	47	
Criticisms of the Government's Immigration Policy and Suggestions for Solutions	<i>f</i>	<i>N</i>
- Thoughts on the discomfort with the number of migrants in the country and insensitivity to reactions	26	26
- Recommendations on the acceptance and return of migrants	19	19
- Opinions that citizenship and residence permits are easy to obtain	11	11
Subtotal	56	
Other Considerations on Rent and Price Increase	<i>f</i>	<i>N</i>
- Those who blame citizens for the increases	17	17
- Those who attribute the increases to factors other than migrants (inflation, bad economy, etc.)	9	9

Table 2. (continued)

Subtotal	26
-----------------	-----------

Note. f = frequency of use of the thematic unit, N = thematic unit user participant.

(i) Threats Perceived Due to Ukrainians in Türkiye: This thematic unit consists of 4 sub-themes and reveals the aspects in which participants perceive Ukrainians as a threat. As in the first study, the findings indicate that participants perceived Ukrainians as an economic threat the most ($f = 55$; $N = 47$). Participants stated that the country's economy and resources are not sufficient for its own citizens. They are of the view that the new immigrants have caused an increase in general pricing in the market, especially house rent and sale prices in Antalya and some other touristic cities, creating risks in terms of unemployment and inflation and disrupting the overall economic balance. The findings indicate that respondents see Ukrainians as a threat to the demographic structure of the country and as a threat to the occupation/invasion of tourist cities such as Antalya, İstanbul, Mersin and Fethiye ($f = 37$; $N = 33$). In addition, participants consider Ukrainians and other immigrants as a threat to the future and socio-cultural structure of the country ($f = 14$; $N = 14$) and think that under the current conditions, a large number of immigrants living in the country will harm the social structure and future of the country. A small number of participants perceive Ukrainians and other immigrants as a security threat at the same time ($f = 4$; $N = 4$). They are concerned that people of different nationalities may be prone to different types of crime and that this may create a national security problem. Participants expressed their views on the threats they perceive due to Ukrainian migrants in Türkiye 110 times out of total 130 entries.

(ii) Perceived Positive Characteristics of Ukrainians: This thematic unit consists of 11 sub-themes and includes views on positive social representations about the characteristics of Ukrainians. As a result of the analysis of the inputs, it is seen that Ukrainians are evaluated especially in comparison with other immigrants. Ukrainians are perceived as harmless people who do not cause public order problems and are not involved in crimes such as harassment and rape against women. It is possible to say that Ukrainians are characterized as non-dangerous/rule-abiding/respectful ($f = 21$; $N = 21$). In addition, Ukrainians are perceived as not expecting support from the state,

rich/money ($f = 18$; $N = 18$), civilized/modern ($f = 13$; $N = 13$), patriotic/war victims ($f = 11$; $N = 11$), European/Western and cultured ($f = 10$; $N = 10$), educated ($f = 6$; $N = 6$), family or female-dominated ($f = 6$; $N = 6$), few in number/registered with their passports ($f = 5$; $N = 5$). A small number of participants also support the presence of Ukrainians due to the physical attractiveness ($f = 2$, $N = 2$) and their birth control conscious ($f = 1$; $N = 1$). The perceived positive characteristics of Ukrainians were mentioned 93 times by the participants in 130 entries.

(iii) Perceived Negative Characteristics of Ukrainians: This thematic unit includes four sub-themes and reflects the negative characteristics expressed by the participants about Ukrainians. Accordingly, the participants stated that they were uncomfortable with Ukrainians behaving as if they were in their own country and hanging their own flags on their houses. They characterize Ukrainians as peasants/uncivilized ($f = 11$; $N = 11$) and also think that they are not real war victims ($f = 3$; $N = 3$). Some participants are of the opinion that there is no difference between Ukrainian migrants and other migrants ($f = 5$, $N = 5$) and that Ukrainians are permanent in the country ($f = 2$, $N = 2$) and are uncomfortable with this situation. The participants mentioned the perceived negative characteristics of Ukrainians 21 times in 130 total entries.

(iv) Positive Attitudes towards Ukrainians: This thematic unit includes 6 sub-themes and reflects the positive and supportive views of the participants towards Ukrainian migrants. When the content of the entries is examined, it is stated that although their number has increased after the war, Ukrainians have been spending their vacations or living in Antalya for many years, so they are seen as a part or symbol of the city ($f = 16$, $N = 16$). In addition, some participants think that Ukrainians contribute to the country economically and culturally ($f = 10$, $N = 10$) by creating foreign currency inflows through tourism, business, etc. Some participants are supportive because they think that Ukrainians will return to their country after the war ($f = 9$, $N = 9$). Some participants evaluate Ukrainians positively because they adapt to the social and cultural structure and do not cause any unrest ($f = 5$, $N = 5$). Finally, about one-fourth of the participants argued that Ukrainians should not be compared with other immigrants such as Syrians, Afghans, etc. and evaluated

Ukrainians more positively than other immigrants and expressed their preference for Ukrainians ($f = 33, N = 33$). Participants expressed their positive and supportive views towards Ukrainian migrants 73 times in total 130 entries.

(v) Perceived Negative Characteristics of Syrians and Other Middle Eastern Migrants: The current thematic unit consists of 8 sub-themes and includes participants' opinions on Syrians and other immigrant groups in Türkiye. The findings show that negative social representations of the characteristics of people from the Middle East, especially Syrians, are widespread. The inputs whose content was evaluated indicate that Syrian and other Middle Eastern migrants are seen as disruptive to public order, social order and demographic structure and are perceived as prone to all kinds of crimes such as harassment, terrorism, etc. / harmful / invasive ($f = 17, N = 17$). In addition, these migrant groups are described as uncivilized and culturally maladaptive ($f = 13, N = 13$), parasites ($f = 5, N = 5$) who have no money and beg both from the state and individuals for their expenses. It is noteworthy that the participants are disturbed that migrants do not return to their countries ($f = 4, N = 4$). These people are also characterized as uneducated/superstitious ($f = 2, N = 2$), hookah smokers ($f = 3, N = 3$) and people who do not practice birth control ($f = 1, N = 1$). A few participants emphasized that Syrian and Middle Eastern migrants are seen as cheap labor ($f = 2, N = 2$). Participants expressed their negative opinions about Syrian and other migrants 47 times in total 130 entries.

(vi) Criticisms of the Government's Migration Policy and Suggestions for Solutions: This thematic unit consists of 3 sub-themes and includes the views of the participants on the refugee policy implemented by the government. The findings reveal that the participants complained about the high number of immigrants in the country, were dissatisfied with the fact that immigrants were admitted to the country without the necessary control systems and criticized the government's insensitivity to public reactions in its immigration policy ($f = 26, N = 26$). In addition, the participants are uncomfortable with the granting of property ownership, citizenship and residence permits to immigrants ($f = 11, N = 11$) and think that the government does not take care of its own citizens. Finally, participants suggested various solutions for migrant admission, such as reducing the number of migrants or

preventing entry altogether, placing migrants in certain locations/camps and ensuring that they are subjected to an integration process. They also demanded that those who are not at war in their countries should be sent home immediately and those who are at war should be sent home at the end of the war ($f = 19, N = 19$). Participants expressed their dissatisfaction with the government's immigration policy and suggested solutions 56 times in total 130 entries.

(vii) Other Considerations on Rent and Price Increases: The current thematic unit consists of two sub-themes and includes participants' views on factors other than migrants that are effective in price increases. The findings showed that some of the participants blamed citizens who are greedy and driven by the ambition to earn more for the rent and price increases ($f = 17, N = 17$). Some participants believed that the increases were caused by inflation, poor economic environment and the government ($f = 9, N = 9$), independent of migrants. Participants emphasized factors other than migrants in rent and price increases 26 times in total 130 entries.

2.3. Discussion

The aim of the current study is to identify the common themes of social media users in Türkiye regarding Ukrainians and to examine their views on the immigration issue in the country, which is an important agenda item. For this purpose, I focused on the titles opened in Ekşi Sözlük, a frequently used platform, in relation to Ukrainians at the beginning of the Russian-Ukrainian war and during the ongoing war. In this context, a total of 480 entries under the two headings "Will you object when the Ukrainians come?" and "The Russian and Ukrainian occupation of Antalya", which were thought to provide the most data, were evaluated by the researcher and the basic and sub-thematic units that emerged after the coding phase were determined. Accordingly, 11 basic thematic units and 45 sub-thematic units emerged under the first heading, while 7 basic thematic units and 36 sub-thematic units emerged under the second heading. As detailed in the findings section, these thematic units for the first heading are; (i) objection to the arrival of Ukrainians, (ii) perceived threats related to Ukrainians, (iii) perceived positive characteristics of Ukrainians, (iv) positive attitudes towards Ukrainians, (v) belief that Ukrainians would not want to

come to Türkiye and would return even if they did, (vi) criticism of the government's immigration policy and suggestions for solutions, (vii) views on the immigration policies of European countries, (viii) perceived negative characteristics of Syrians and other Middle Eastern immigrants, (ix) comparison of Syrians with other immigrants, (x) those who do not object to Syrians and (xi) the feelings and thoughts of the participants regarding the difficulties experienced by Syrians. For the second heading, it reflects the feelings and thoughts of the participants regarding (i) perceived threats due to Ukrainians in Türkiye, (ii) perceived positive and negative characteristics of Ukrainians, (iii) positive attitudes towards Ukrainians, (iv) perceived negative characteristics of Syrians and other Middle Eastern immigrants, (v) criticisms and suggestions for solutions regarding the government's immigration policy, and (vi) other thoughts on rent and price increases.

The coding table created by analyzing the entries indicates that similar thematic patterns emerged under both headings, even though they were opened at different times. Accordingly, it is possible to say that the participants are uncomfortable with the large number of immigrants coming to the country from different countries, including Ukrainians, and that this discomfort has increased especially with the difficult economic conditions in the country. Accordingly, the findings show that the participants perceive Ukrainians as a threat to the economy, the future, the demographic structure of the country, the socio-cultural structure and, to a lesser extent, security in Türkiye, considering the large number of immigrants in the country. This finding of the study seems to be consistent with the presence of news reports in the mainstream media (Cumhuriyet, 2022; Doğan Haber Ajansı (DHA), 2023; Yeniçağ, 2023) stating that housing prices and life in general have become expensive, especially in Antalya after the Russia-Ukraine war. In this context, the findings indicate that participants see the Turkish government and its immigration policies as one of the responsible parties for this situation, and participants frequently criticize the immigration policy under both headings. Some participants pointed to citizens and their greed to earn more as responsible for the increase in prices.

Another result of the research is that while there is no negative common theme under the first heading except for the perception of threat, there is a slightly negative

common theme under the second heading. This can be interpreted as the negative opinions that did not exist at the beginning started to form as a result of encounters with Ukrainians and individual experiences. However, the most significant finding of the study is the prevalence of positive common themes of Ukrainians under both headings. It is understood that Ukrainians are perceived as civilized, cultured and educated, especially due to their European identity. This result is consistent with research findings that Turks tend to evaluate Europeans as a superior group (Hortaçsu & Cem-Ersoy, 2005) and is in line with the more positive attitudes towards Ukrainians. In this framework, Ukrainians are evaluated as less dangerous and more harmonious, especially in comparison to Syrians, and there are more supportive statements regarding their presence in the country. This situation is also similar to the news reflected in the mainstream media (CNN Türk, 2022; DHA, 2022), where Ukrainians take part in some social responsibility projects as a thank you. It is possible to predict that the participants' positive common themes of Ukrainians will be reflected in their acculturation attitudes towards them and that these attitudes will be more welcoming.

Although the headings of the entries are about Ukrainians, in a significant part of the entries, evaluations of Ukrainians are stated by comparing them with other migrant groups, especially Syrians, who are already in our country. In this context, the entries also reflect the feelings and thoughts of the participants regarding Syrians. In this respect, it is noteworthy that common themes of Syrians under both headings are mostly negative and that they are perceived as a threat in many aspects, especially a security threat. Accordingly, there is discomfort with the excessive number of Syrians. These results are similar to the findings of other studies (see Özdemir & Öner-Özkan, 2016; Özdemir et al., 2023), which show that negative common themes of Syrians are widespread in Türkiye. With these negative common themes, acculturation attitudes towards this group are likely to be more rejecting.

In summary, first of all, it is noteworthy that the great flow of migration to Türkiye have increased negative intergroup attitudes towards the newcomer groups, which are also seen as contributing to the economic difficulties experienced in recent years, and that these groups are seen as a threat in many respects. However, the first study

analysed in detail how Ukrainians are perceived in Türkiye and what assessments underlie these perceptions. The study also provided information about the view on migration in our country and the opinions towards Syrians, who constitute the largest group of newcomers living in our country. In this context, it has been observed that the evaluations and perceptions towards Syrians and Ukrainians are different, even though they came to our country for similar reasons. Evidence supporting my view that Ukrainians are perceived more favourably has been found. Different perceptions and evaluations towards Ukrainians and Syrians residing in our country are expected to be related to the different acculturation attitudes adopted towards them. In this direction, it is possible that positive perceptions of Ukrainians in the host society may lead to the adoption of one of the acculturation attitudes classified as welcoming towards them. However, considering the prevalence of negative perceptions and evaluations towards Syrians, it seems likely that one of the rejectionist acculturation attitudes towards them will be adopted

CHAPTER 3

STUDY 2

Study 2 focuses on the perspective of the Turkish host community and pursues three main objectives. The first objective is to identify the acculturation attitudes adopted by the Turkish people towards Syrians and Ukrainians living in Türkiye. In this regard, I expect that one of the more rejectionist acculturation attitudes towards Syrians will be adopted. On the other hand, based on the results of the first study, I expect the most adopted acculturation attitude towards Ukrainians to be one of the more welcoming ones. The second goal is to analyse whether acculturation attitudes mediate the relationship between predictors (i.e. Turkish identification and perceived cultural similarity) and behavioural intentions (i.e. discrimination intentions and supportive intentions) towards Syrians and Ukrainians living in Türkiye. I expect these processes to be independent of the reference group and for the predictors to indirectly influence behavioural intentions through acculturation attitudes. Finally, I expect these indirect effects to be moderated by perceived threat from Syrians and Ukrainians. Therefore, the following theoretical model and hypotheses are proposed (see also Figure 4).

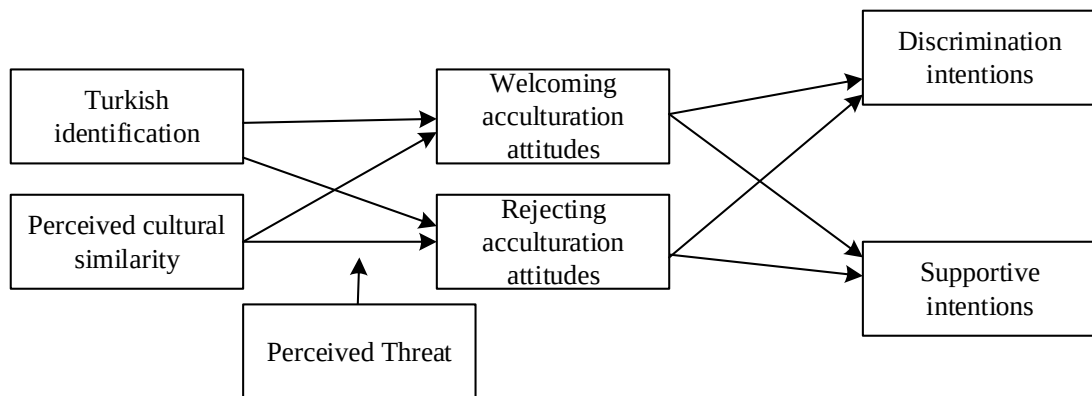


Figure 4. The General Model of Proposed Study

Hypothesis 1: 1a) I expect that Turkish people would prefer more welcoming acculturation attitudes (i.e., integrationist, integrationist-transformation and individualist) toward Ukrainians compared to rejecting acculturation attitudes (i.e., assimilationist, segregationist and exclusionist).

1b) I expect that Turkish people would prefer rejecting acculturation attitudes (i.e., assimilationist, segregationist and exclusionist) toward Syrians living in Türkiye compared to welcoming acculturation attitudes (i.e., integrationist, integrationist-transformation and individualist).

Hypothesis 2: 2a) I expect that higher Turkish identification would be linked with a lower preference for welcoming acculturation attitudes, and in turn, would be associated with higher discrimination intentions against both Syrians and Ukrainians living in Türkiye and lower supportive intentions to both groups.

2b) I expect that higher Turkish identification would be linked with a higher preference for rejecting acculturation attitudes, and in turn, would be associated with higher discrimination intentions against both Syrians and Ukrainians living in Türkiye and lower supportive intentions to both immigrant groups.

Hypothesis 3: 3a) I expect that higher perceived cultural similarity would be linked with a higher preference for welcoming acculturation attitudes, and in turn, would be associated with lower discrimination intentions against both Syrians and Ukrainians living in Türkiye and higher supportive intentions for both groups.

3b) I expect that higher perceived cultural similarity would be linked with a lower preference for rejecting acculturation attitudes, and in turn, would be associated with lower discrimination intentions against both Syrians and Ukrainians living in Türkiye and higher supportive intentions for both groups.

Hypothesis 4: I expect that perceived threat would moderate the indirect relationship between predictors (i.e., Turkish identification and perceived cultural similarity) and behavioral intentions (i.e., discrimination intentions and supportive intentions) by

directly affecting the relationship between predictors and acculturation attitudes (i.e., welcoming and rejecting acculturation attitudes).

4a) I expect that perceived threat would strengthen the positive the relationship between Turkish identification and rejecting acculturation attitudes, weaken the positive relationship between perceived cultural similarity and welcoming acculturation attitudes.

4b) I expect that perceived threat would strengthen the negative relationship between Turkish identification and welcoming acculturation attitudes, weaken the negative relationship between perceived cultural similarity and rejecting acculturation attitudes.

3.1. Method

3.1.1. Participants

Data were collected from a total of 502 students over the age of 18 (mean age = 22.07, $SD = 3.60$) attending universities in different cities of Türkiye, including 376 females (74.9%), 121 males (24.1%), 4 participants who identify their gender as non-binary (0.8%) and 1 student who did not specify their gender (0.2 %). Of these students, 237 answered the questionnaire on Ukrainians and 265 answered the questionnaire on Syrians living in Türkiye. Eligibility requirements are to be a Turkish university student aged 18 and over. The study was defined as an examination of attitudes towards different cultural groups living in Türkiye and participants were asked to complete an online questionnaire. Participation in the study was voluntary and students from METU, Ankara Medipol and Selçuk Universities participated in exchange for course credits. Although attempts were made to reach university students from different cities, the majority of the sample consisted of students studying in Ankara and Konya.

The demographic characteristics of the participants indicate that the gender-based distribution of both samples is not balanced, with a predominance of female

participants. The two samples in this study consist mainly of undergraduate students between the ages of 20-22. Detailed information on the socio-demographic characteristics of the research sample is given in Table 3. In order to analyze whether the two groups differed in terms of demographics, an independent groups t-test was conducted. According to the analysis of differences between the groups, the two groups do not differ in terms of age ($t(499) = -.75, p = .46$), the effect of religious beliefs on daily life ($t(498) = -1.71, p = .09$) and satisfaction with the monthly income of the household ($t(500) = -1.90, p = .06$). However, there are differences between the groups in terms of political views ($t(499) = -2.95, p < .05$) and conservatism level ($t(498) = -2.37, p < .05$). It was observed that the participants who answered the survey on Syrians had more right-wing political views ($M = 5.16, SD = 2.10$) than those who answered the survey on Ukrainians ($M = 4.62, SD = 2.04$). Respondents who answered the Syrian questionnaire were also more conservative ($M = 4.40, SD = 2.58$) than respondents who answered the Ukrainian questionnaire ($M = 3.84, SD = 2.72$).

Table 3. Socio-Demographic Characteristics of The Research Samples

		On Syrians		On Ukrainians	
		(n=265)	%	(n=237)	%
Sex	<i>Female</i>	201	76.0	175	73.8
	<i>Male</i>	60	22.8	61	25.7
	<i>Non-binary</i>	3	1.1	1	0.4
	<i>Missing value</i>	1	0.4		
Age range		18-55		18-42	
Mean age (SD)		22.18 (4.09)		21.94 (2.96)	
Education level	<i>College</i>	-	-	1	.4
	<i>Undergraduate</i>	255	96.2	230	97.0
	<i>Mater's</i>	5	1.9	4	1.7
	<i>Doctoral</i>	3	1.1	2	0.8
	<i>Missing value</i>	2	0.8	-	-
Marital status	<i>Single</i>	247	93.2	225	94.9
	<i>Married</i>	11	4.2	6	2.5
	<i>Other</i>	6	2.3	5	2.1
	<i>Missing value</i>	1	0.4	1	0.4
Employment status	<i>Full time</i>	10	3.8	4	1.7
	<i>Part time</i>	17	6.4	27	11.4
	<i>Retired</i>	1	0.4	-	-

Table 3. (continued)

Political view (1=left; 6=center; 11=right) (SD)		5.16 (2.10)		4.62 (2.04)	
Religious belief	<i>Yes</i>	202	76.2	158	66.7
	<i>No</i>	59	22.3	65	27.4
	<i>Missing value</i>	4	1.5	14	5.9
Religious affiliation	<i>Muslim</i>	193	72.8	152	64.1
	<i>Non-believer</i>	46	17.4	59	24.9
	<i>Other</i>	17	6.4	12	5.0
	<i>Missing value</i>	9	3.4	14	5.9
Religious belief impact on daily life (Min1- Maks11) (SD)		5.16 (2.91)		4.70 (3.12)	
Conservatism level (Min1- Maks11) (SD)		4.40 (2.58)		3.84 (2.72)	
Monthly household income (TL)	<i>0-17002</i>	18	6.8	21	8.9
	<i>17003-34000</i>	75	28.3	54	22.8
	<i>34001-51000</i>	69	26.0	65	27.4
	<i>51001- 68000</i>	47	17.7	43	18.1
	<i>68001-85000</i>	21	7.9	28	11.8
	<i>85001 +</i>	33	12.5	21	8.9
	<i>Missing value</i>	2	0.8	5	2.1
Financial satisfaction (Min1-Maks11) (SD)		6.04 (2.30)		5.63 (2.47)	
Where most of life takes place	<i>Metropolitan cities (İst., Ank., İzmir.)</i>	141	53.2	122	51.5
	<i>Provincial center</i>	81	30.6	79	33.3
	<i>District</i>	33	12.5	30	12.7
	<i>Town/village</i>	10	3.8	5	2.1
	<i>Missing Value</i>	-	-	1	0.4
Migration history	<i>Yes</i>	39	14.7	39	16.5
	<i>No</i>	224	85.2	198	83.4
Number of migrants	<i>Fewer</i>	1	0.4	37	15.6
	<i>Average</i>	6	2.3	143	60.3
	<i>A lot</i>	56	21.1	46	19.4
	<i>Too much</i>	202	76.2	11	4.6

Note. SD = Standard Deviation.

3.1.2. Procedure and Measurement

The questionnaires used in the study were first submitted to the Middle East Technical University Human Participants Ethics Committee (IRB) for approval. Following IRB approval (see Appendix A), two types of identical questionnaires created, with exception of the reference group (Syrians or Ukrainians) used, following an intergroup design. The data were collected in an online survey form via Lime Survey on the internet. Convenience and snowball sampling methods were used for data collection. The announcement of the study was made through SONA Systems (a cloud-based participant pool management software) for students taking psychology courses at METU, while at other universities it was made in the classrooms through lecturers in the Department of Psychology. Students were informed that they would be given course credits for participating in the online survey at METU, Medipol and Selçuk Universities. In addition, the participants were also reached through various personal social media accounts of the researcher and were asked to send the questionnaires to the people around them who met the conditions for participating in the study in order to reach the largest sample. After informed consent was obtained from the participants, including the nature of the study and that they could withdraw from the study at any time, participants randomly assigned to answer one of two types of questionnaires and asked to complete a questionnaire battery consisting of the following measures:

3.1.2.1. Demographic Variables

The demographic information includes questions about the participants' gender, age, marital status, place of residence, educational level, political and religious views, total household income and the presence of migrant ancestors in the family. The demographic information form is presented in Appendix C.

3.1.2.2. Turkish Identification

To measure the degree of identification with Turkish identity, the Turkish version of Social Identity Scale was utilized (see Appendix D). Originally developed by

Cinnirella (1998) to test British and European identities, this scale consists of 7 items derived from social identity theory and measures in-group identification and collective identity. In the current study the participants were asked to rate the statements according to how much they felt they belonged to the Turkish identity and the higher scores obtained from the scale, which is scored on a seven-point scale (1 = Strongly disagree, 7 = Strongly agree), indicated more emotional and cognitive ties with the Turkish identity and a higher level of identification. The scale adapted into Turkish by Hüsni (2006). With an eigenvalue of 3.63% and explaining 44.03% of the variance, the scale has a Cronbach's Alpha score of .85. In this study, Cronbach alpha was .88 for both groups (respondents of the questionnaires for Syrians and Ukrainians).

3.1.2.3. Perceived Cultural Similarity

The Perceived Intergroup Similarity Scale (PISS) developed by Polat (2022) was used to measure cultural similarity perception (see Appendix E). Three dimensional 12-item PISS measures the extent to which Bosnians living in Türkiye perceive the host Turkish group as similar in terms of culture, ethnic and religious identity. 54.25% of the variance was explained by the scale and the score of Cronbach's alfa was .87 for the dimension of common religious beliefs and practices; and .79 for the cultural similarity and commonality dimension. In the current study, two items belonging to the dimension of the ethnic identity similarity were removed. In addition, the scale items were reorganized to measure the degree of similarity perception of Turkish hosts towards Syrians and Ukrainians living in Türkiye. Participants are asked to specify their responses on a 5-point Likert scale (1 = totally disagree and 5 = totally agree) and higher scores on the scale indicate more perceived cultural similarity between groups.

The principal components analysis conducted in this study showed that the scale had two factors for the respondents of the questionnaire for Syrians as expected, while it indicated a three-factor structure for the respondents of the questionnaire for Ukrainians. In the analyses conducted for the two-factor structure, some statements did not load on the expected factors. Considering that the analyses will be conducted

on the total score, the factor structure was ignored. In the analyses, a single perceived cultural similarity score was created by averaging the items belonging to these two sub-dimensions. The Cronbach's alpha internal consistency coefficient obtained in this study was .89 for the group answering the questionnaire Syrians and .70 for the group answering the questionnaire for Ukrainians.

3.1.2.4. Acculturation Attitudes

The Host Community Acculturation Scale was developed by Bourhis and Montreuil (2017) to determine the acculturation attitudes of host community members towards immigrant groups. The scale consists of 18 items and includes six dimensions where each dimension is measured with three items. The items in each of these six dimensions, referred to as Integration, Assimilation, Separation, Exclusion, Individualism and Transformational-Integration, cover the components of "culture, values and traditions". The scale items focus on the extent to which the host community agrees with the idea that immigrants' heritage culture, values and traditions should be maintained and whether they wish immigrants to adapt to the culture, values and traditions of the host community (see Appendix F). The items are on a 7-point Likert scale (1 = Strongly disagree, 7 = Strongly agree). The scale was adapted into Turkish by Yangın (2017) and the six factors in the Turkish adaptation of the scale explained 77% of the total variance. Cronbach's alpha coefficients for each factor of the scale are .82 for assimilation, .81 for integration, .81 for separation, .89 for exclusion, .88 for individualism, and .84 for transformational integration.

The principal components analysis conducted in this study confirmed the 6-factor structure of the scale for the group answering the questionnaire for Ukrainians. However, the integration sub-dimension items and the segregation sub-dimension items were loaded under the same factor and a 5-factor structure emerged for the participants who answered the questionnaire for Syrians. In the analyses conducted for the 6-factor structure, it was observed that the items of the scale also differentiated in the Syrian group in the segregation and integration sub-dimensions and were included under 6 factors in accordance with the theory. In this study, The Cronbach's alpha scores of the assimilation, integration, segregation, exclusion,

individualism and transformational integration subscales were .84, .81, .85, .92, .89 and .86 respectively, for the respondents who answered the questionnaire about Ukrainians. For the respondents who answered the questionnaire about Syrians, these scores were .88, .87, .89, .93, .92 and .88 respectively.

To test the hypothesized model, the arithmetic averages of the attitudes defined by Bourhis and Montreuil (2017) as welcoming (integration, individualism, transformational integration) and rejecting (segregation, exclusion, assimilation) were calculated. Therefore, attitudes were evaluated in these two categories and the relationship between the relevant variables in the model and welcoming and rejecting attitudes was analyzed.

3.1.2.5. Discrimination Intentions

From the perspective of Turks, the social distance between Turks and cultural groups living in Türkiye was considered as an indicator of discrimination intentions and was measured using Bogardus' (1967) Social Distance Scale. In this single dimensional 6-item measure participants are presented with different relationships and various situations, such as being friends, spouses or relatives with people in a different group than themselves. Participants are asked to assess how comfortable or uncomfortable they would feel in being related to these people. The scale is assessed on a 5-point Likert-type rating from 1 (I would feel highly comfortable) to 5 (I would feel highly uncomfortable). Higher scores on the scale indicate greater perceived social distance and less willingness to engage in social contact with outgroup members thus more intentions to discriminate against the outgroup.

In the current study the version of the format translated into Turkish by Çarkoğlu and Toprak (2006) and adapted to the Syrian context by Karaoğlu (2015) was utilized. The internal reliability of this scale used in studies examining social distance towards Syrians was calculated as .91 and .94 (Erdem, 2023; Karaoğlu, 2015; Yanbolluoğlu, 2018). The items were revised for Ukrainians (see Appendix G). The internal consistency was found .95 for the group answering the questionnaire for Ukrainians and .91 for the group answering the questionnaire for Syrians.

3.1.2.6. Supportive Intentions

Supportive intentions were measured with five items expressing behavioral intentions to support Syrians and Ukrainians living in Türkiye (see Appendix H). The original scale was used by Demirdağ and Hasta (2020) in the context of supporting the peace process. Demirdağ and Hasta (2020) adapted the first three items of the scale from Pereira and colleagues' (2009) discrimination scale and wrote the last two items themselves. The results of the principal components analysis of the scale showed that the items were grouped under a single factor (eigenvalue: 4.23; variance explained: 84.60%; factor loading range: .89 - .94; α : .95). Cronbach's alpha internal consistency coefficient was calculated as $\alpha = .94$. The scale, in which respondents rate items on a scale ranging from 1 (strongly no) to 7 (strongly yes), was modified for the context of Syrians and Ukrainians living in Türkiye. Cronbach's alpha was calculated as .94 for the Ukrainian respondents and .96 for the Syrian respondents. The higher the scores on the items, the higher the intention to support Syrians and Ukrainians living in Turkey.

3.1.2.7. Perceived Threat

Intergroup Threat Perception Scale developed by Stephan and colleagues (1999) to measure the level of threat that individuals perceive from the out-group towards the group they belong to was used to determine the level of threat perceived towards Syrians and Ukrainians. This scale, which consists of two dimensions (realistic and symbolic threat) and 18 items, is evaluated with a 5-point Likert-type rating (1 = strongly disagree, 5 = strongly agree). High scores indicate high threat perception and low scores indicate low threat perception. The scale was adapted into Turkish by Balaban (2013), but the items were not distributed into factors as expected and some items related to symbolic threat were clustered together with realistic threat items. Accordingly, the factor containing realistic threat and symbolic threat items together was named 'general threat' and the second factor containing symbolic threat items was named 'cultural difference threat'. The internal consistency coefficient is .97 for the general threat dimension and .83 for the cultural difference threat dimension (Balaban, 2013). In some studies, conducted in Türkiye, the scale was also used as a

single factor (Erdem, 2023; Yanbolluoğlu, 2018). The internal consistency coefficient of the unidimensional scale was calculated as .93 and .96 in Erdem (2023) and Yanbolluoğlu's (2019) studies, respectively. The scale modified from Balaban's (2013) version to the context of this study was used as unidimensional (see Appendix I). The Cronbach's alpha score of the scale was .92 for the respondents who answered the questionnaire for Ukrainians and .95 for the respondents who answered the questionnaire for Syrians.

3.1.2.8. Actual Contact with Syrians / Ukrainians Living in Türkiye

Social contact with both groups was treated as a control variable. The quantitative dimension of the Social Contact Scale developed by Islam and Hewstone (1993) was used to measure actual contact levels with both groups. Higher scores on the 5-item Likert-type scale (1 means never, 5 means always) indicate more frequent actual contact with the reference group. The version adapted into Turkish by Akbaş (2010) with good internal reliability ($\alpha = .75$, $N = 552$) was reorganized by group in this study (see Appendix J). The Cronbach's Alpha scores for the scale measuring the frequency of contact in formal and informal situations with both groups living in Türkiye were .88 for participants assessing Ukrainians and .75 for participants assessing Syrians.

3.2. Results

This section first presents the data screening and cleaning process, followed by the results of descriptive and comparative analyses, and finally the findings of the analyses in which the research hypotheses were tested.

3.2.1. Data Screening and Cleaning

SPSS 20 program was used for all the procedures carried out in this section. First of all, the data was analyzed in terms of missing values. A total of 615 participants took part in this study and 42 participants were excluded from the data set because they did not meet one of the eligibility conditions as they did not define their ethnic

identity as Turkish. In addition, 11 participants were excluded from the data set because they did not meet another eligibility condition of this study, being a university student, and 2 participants were excluded because they did not fill out the scales seriously (i.e., they marked all scale items with the same number). Finally, 44 participants who completed two or less of all scales in the survey were not included in the final dataset. After removing 99 participants from the data set, 516 participants remained for data cleaning.

The data of the remaining 516 respondents were separated according to whether they had completed the questionnaire on Ukrainians or Syrians and subjected to Missing Value Analysis (MVA). As a result of this analysis, it was observed that the rate of missing values in the variables was less than 5%. The Little's MCAR test (see Little & Rubin, 2002), which was conducted to test whether the missing values were completely at random (MCAR), showed that the missing values were random in the respondents who answered the questionnaires about Ukrainians and Syrians living in Türkiye, respectively, $\chi^2(1283) = 925.35, p > .05$; $\chi^2(1728) = 1389.29, p > .05$. It is reported that different methods for assigning missing values provide similar results when the missing data rate is less than 5% in large data sets (Tabachnick & Fidell, 2014). In this study, all missing values except the missing values in demographic variables were assigned using the expectation-maximization (EM) algorithm.

After assigning missing values, univariate and multivariate outliers, normality, linearity and multicollinearity were tested. In order to determine univariate outliers, z values of the variables (mean scores) were calculated and to minimize data loss, the researcher eliminated 10 participants according to the cutoff point of 4.00 in a more mild manner. The skewness and kurtosis values of each variable were examined to determine whether the assumption of univariate normal distribution was met. The skewness values of all variables were found to be between -0.05 and 2.76 and kurtosis values were found to be between -0.07 and 7.70 for the respondents of the questionnaire regarding Ukrainians, while these values were found to be between 0.03 and 2.02 in skewness and between 0.25 and 3.47 in kurtosis for the respondents of the questionnaire regarding Syrians. Since the skewness and kurtosis values of the social contact variable, which is handled as a control variable, in the respondents

who answered the questionnaire for Ukrainians was outside the acceptable values, log10 transformation was applied to this variable in the samples. After the transformation, the skewness and kurtosis values were found to be 1.94 and 4.01 for the respondents who answered the Ukrainians questionnaire and 0.72 and -0.53 for the respondents who answered the Syrians questionnaire for the social contact variable. With these results, it is concluded that the skewness and kurtosis values of the variables in the study are at acceptable levels considering the sample sizes (see George & Mallery, 1999; Kline, 2011; Tabachnick & Fidell, 2014). Finally, the data of 4 participants ($p < .001$) with multivariate outliers according to the Mahalanobis distance, were removed and the subsequent analyses were continued on the data of 502 participants.

The bivariate scatterplots analyzed for the linearity assumption showed a linear relationship between the relevant variables. Finally, variance inflation factor (VIF) values indicated that there was no multicollinearity among the independent variables ($VIF < 5$).

3.2.2. Main Findings

Basic analyses and hypothesis tests were conducted with the data made available as a result of the aforementioned procedures. In this context, firstly, datasets were split into two for Ukrainians and Syrians and were always analyzed separately unless otherwise stated. Then the descriptive characteristics of the research variables and the differences between groups were analyzed. Independent groups t-test was used to compare the samples in terms of the main variables of the study. Pearson Correlation analysis was performed to determine the relationships between the variables. A one way within-subject ANOVA was performed to test the first hypothesis regarding the acculturation attitudes adopted by Turkish participants towards Syrians and Ukrainians living in our country. Path analysis was conducted to test the main hypothesis of the study that the relationship between Turkish identification and perceived cultural similarity variables and supportive and discrimination intentions for both groups would be mediated by welcoming and rejecting acculturation attitudes. The moderated mediation model hypothesis that indirect relationships will

be moderated by perceived threat was tested in AMOS. In addition, PROCESS MACRO (Hayes, 2013) Model 7 was applied to assess how the relationship between predictors (Turkish identification and perceived cultural similarity) and mediators (welcoming and rejecting acculturation attitudes) changed in the high and low perceived threat conditions in relationships where the moderation effect of threat perception on these mediating effects was significant. IBM SPSS Statistic version (20) and AMOS version (29) were used in the analysis.

3.2.2.1. Descriptive and Comparative Analyses

In this section, firstly, the mean, standard deviation, minimum and maximum score ranges, skewness, and kurtosis values of the scales used to examine the descriptive characteristics of the study variables were analyzed. The descriptive analysis results for both samples are presented in Table 4 and Table 5.

Table 4. Descriptive Values of the Variables of the Group Responding About Ukrainians

Variables	Expected-Range	Min	Max	Mean	SD	Skewness	Kurtosis
Turkish Identification	1-7	1.14	7.00	5.17	1.23	-0.80	0.52
PCS	1-5	1.60	4.10	2.71	0.43	-0.05	0.23
HACS-Welcoming	1-7	1.44	5.56	3.76	0.73	-0.52	0.81
HCAS-Rejecting	1-7	1.00	6.33	3.59	1.00	-0.37	0.14
HACS-Assimilation	1-7	1.00	6.33	2.79	1.28	.044	-0.56
HCAS-Integration	1-7	1.00	7.00	4.44	1.30	-0.64	0.25
HCAS-Segregation	1-7	1.00	7.00	4.48	1.39	-0.43	-0.35
HCAS-Exclusion	1-7	0.66	7.00	3.50	1.66	0.24	-0.71
HCAS-Individualism	1-7	1.00	7.00	4.77	1.55	-0.34	-0.75
HCAS-Transformational Integration	1-7	0.65	5.55	2.08	1.17	0.93	-0.07

Table 4. (continued)

Perceived Threat	1-5	1.22	4.61	2.76	0.64	-0.10	-0.27
Discrimination	1-5	1.00	5.00	2.30	0.81	-0.15	-0.60
Intentions							
Supportive	1-7	1.00	7.00	3.14	1.38	0.24	-0.55
Intentions							
Social Contact	1-5	-0.30	0.51	.06	0.12	1.94	4.01

Note. PCS = Perceived Cultural Similarity; HCAS = Host Community Acculturation Scale; *N* = 237.

Table 5. Descriptive Values of the Variables of the Group Responding About Syrians

Variables	Expected -Range	Min	Max	Mean	SD	Skewnes s	Kurtosi s
TI	1-7	1.43	7.01	5.45	1.167	-1.00	1.00
PCS	1-5	1.00	4.00	2.13	0.682	0.27	-0.46
HCAS- Welcoming	1-7	1.00	5.44	2.99	1.021	-0.17	-0.62
HCAS- Rejecting	1-7	1.33	6.56	4.48	0.863	-0.74	1.00
HCAS- Assimilation	1-7	1.00	7.00	4.15	1.530	0.04	-0.70
HCAS- Integration	1-7	0.65	7.00	3.81	1.516	-0.29	-0.64
HCAS- Segregation	1-7	1.00	7.00	3.86	1.526	-0.29	-0.63
HCAS- Exclusion	1-7	1.00	7.04	5.44	1.632	-1.05	0.35
HCAS- Individualism	1-7	1.00	7.00	3.61	1.637	0.10	-0.86
HCAS- Transformational Integration	1-7	0.33	5.13	1.55	0.970	2.00	3.39
Perceived Threat	1-5	1.22	5.00	3.85	0.803	-0.68	0.28
Discrimination	1-5	1.00	5.00	3.44	0.763	-0.05	0.32
Intentions							
Supportive	1-7	0.43	7.00	2.07	1.291	1.44	1.82
Intentions							
Social Contact	1-5	0.00	0.51	0.14	0.137	0.73	-0.49

Note. TI = Turkish Identification; PCS = Perceived Cultural Similarity; HCAS = Host Community Acculturation Scale; *N* = 265.

To evaluate the statistical significance of the differences between the participants' preferred acculturation attitudes towards Syrians and Ukrainians living in our country, one-way within-subject ANOVA was conducted. Within-subject ANOVA with a Greenhouse-Geisser correction determined that the mean scores of acculturation attitudes were statistically significantly different towards Ukrainians, $F(3.782, 892.485) = 142.071, p < .001, \eta^2 = .38$; and Syrians, $F(2.908, 767.805) = 186.746, p < .001, \eta^2 = .41$. For the group responding about Ukrainians, post-hoc pairwise comparisons showed no significant difference between integrationist and segregationist acculturation attitudes (-0.04 (95% CI, -0.22 to 0.15), $p = .71$), while other acculturation attitudes differed significantly from each other (see table 7). These results indicated that the most adopted acculturation attitudes towards Ukrainians were individualist ($M = 4.77$). This tendency was followed by segregationist ($M = 4.48$), integrationist ($M = 4.44$), exclusionist ($M = 3.50$), assimilationist ($M = 2.79$), and, lastly integrationist-transformation ($M = 2.08$). This finding indicates to the following sequence: individualism > segregationism = integrationism > exclusionism > assimilationism > integration-transformationism. According to these finding, hypothesis *H1 (a)* regarding Ukrainians was partially supported.

Table 6. Post-hoc Pairwise Comparisons of Acculturation Attitudes about Ukrainians

	1	2	3	4	5	6
Assimilation	-	-1.65*	-1.68*	-0.71*	-1.97*	0.71*
Integration		-	-0.04	0.94*	-0.32***	2.36*
Segregation			-	0.98*	-0.29***	2.40*
Exclusion				-	-1.27*	1.42*
Individualism					-	2.68*
Integration-Transformation						-

Note. *: mean difference is significant at the 0.001; *** mean difference is significant at the 0.05.

Post-hoc analysis for the group responding about Syrians showed that there was no significant difference between integrationist and segregationist acculturation attitudes

(-0.06 (95% CI, -0.22 to 0.11), $p = .48$). Furthermore, assimilationist and segregationist acculturation attitudes (0.29 (95% CI, -0.02 to 0.59), $p = .06$) and integrationist and individualist acculturation attitudes differed marginally from each other (0.20 (95% CI, -0.01 to 0.41), $p = .06$). Other pairwise comparisons revealed that acculturation attitudes differed significantly from each other (see table 6). These results indicated that the most adopted acculturation attitude towards Syrians were exclusionist ($M = 5.44$). This tendency was followed by assimilationist ($M = 4.15$), segregationist ($M = 3.86$), integrationist ($M = 3.81$), individualist ($M = 3.61$), and, lastly, integrationist-transformation ($M = 1.55$). This finding indicates to a pattern in the following sequence: exclusionism > assimilationism = segregationism = integrationism = individualism > integration-transformationism. According to these finding, hypothesis *H1 (b)* regarding Syrians was partially supported.

Table 7. Post-hoc Pairwise Comparisons of Acculturation Attitudes about Syrians

	1	2	3	4	5	6
Assimilation	-	0.34***	0.29 ⁺	-1.29*	0.54**	2.59*
Integration		-	-0.06	-1.64*	0.20 ⁺	2.25*
Segregation			-	-1.58*	0.26***	2.31*
Exclusion				-	1.83*	3.89*
Individualism					-	2.05*
Integration-Transformation						-

Note. * mean difference is significant at the 0.001; ** mean difference is significant at the 0.01; *** mean difference is significant at the 0.05; ⁺ mean difference is significant at the 0.06.

To test whether there was a difference between the samples responding to the survey regarding Syrians and Ukrainians living in our country in terms of the main variables of the study an independent samples t-test was conducted. In the group comparison, since the data were collected from different participants in the two samples, even though the participants had similar demographic characteristics, the variances of the groups were compared because the sample sizes of the groups were not equal. Levene's test indicated unequal variances for perceived cultural similarity ($F(1,500)$

= 44.06, $p = .000$), supportive intentions ($F (1,500) = 7.03$, $p = .008$), perceived threat ($F (1,500) = 10.19$, $p = .002$), welcoming ($F (1,500) = 36.10$, $p = .000$) and rejecting ($F (1,500) = 5.53$, $p = .019$) acculturation attitudes, assimilation ($F (1,500) = 6.67$, $p = .010$), integration ($F (1,500) = 8.29$, $p = .004$), integration-transformation ($F (1,500) = 15.76$, $p = .000$) and social contact ($F (1,500) = 18.78$, $p = .000$) variables. Due to this violated assumption, a t statistic not assuming homogeneity of variance was computed for these variables. Keeping in mind this situation that may affect the generalisability of the results, comparisons between groups were reported.

The inter-group difference analysis showed that there was an inter-group difference in terms of all variables considered within the scope of the study (see Table 8). Accordingly, the level of Turkish identification of the participants who answered the questionnaire about Syrians ($M = 5.45$, $SD = 1.17$) is higher than the participants who answered the questionnaire about Ukrainians ($M = 5.17$, $SD = 1.23$) living in Türkiye ($t (500) = -2.57$, $p < .05$). The cultural similarity perceived by the respondents who answered the questionnaire regarding Ukrainians ($M = 2.71$, $SD = 0.43$) is higher than the similarity perceived by the respondents who answered the questionnaire regarding Syrians ($M = 2.13$, $SD = 0.68$) ($t (452.90) = 1.37$, $p < .01$). The two groups have different levels of Turkish identification and the level of cultural similarity they perceive with the reference group is different indicates a situation that may affect the main analysis results.

In addition, the discrimination intentions of the respondents in the survey on Syrians towards Syrians living in our country are higher ($M = 3.44$, $SD = 0.76$) than the discrimination intentions of the respondents in the survey on Ukrainians towards Ukrainians ($M = 2.30$, $SD = 0.81$) living in our country ($t (500) = -16.30$, $p < .01$). On the other hand, the intentions of the respondents who evaluated Ukrainians to support Ukrainians living in our country is higher ($M = 3.14$, $SD = 1.38$) than the intentions of the respondents who evaluated Syrians ($M = 2.07$, $SD = 1.29$) to support Syrians ($t (485.08) = 8.96$, $p < .01$). The threat perceived by Turkish respondents from Syrians is higher ($M = 3.85$, $SD = 0.80$) than the threat perceived from Ukrainians ($M = 2.86$, $SD = 0.64$) ($t (494.34) = -16.84$, $p < .01$). In terms of acculturation attitudes, it was observed that the attitudes of Turks towards Syrians were more exclusionist ($t (500)$

= -13.18, $p < .01$) and assimilationist ($t(497.81) = -10.81, p < .01$) while the attitudes towards Ukrainians were integrationist ($t(499.17) = 5.06, p < .01$), individualist ($t(500) = 8.11, p < .01$) and transformational-integrationist ($t(460.373) = 5.46, p < .01$). On the other hand, the level of segregation adopted by the participants towards Ukrainians is higher ($M = 4.48, SD = 1.39$) than the level adopted towards Syrians ($M = 3.86, SD = 1.53$) ($t(500) = 4.68, p < .01$). At this point, it is seen that Turks prefer more welcoming ($t(477.27) = 9.85, p < .01$) acculturation attitudes towards Ukrainians, while they prefer rejecting ($t(469.70) = -10.69, p < .01$) acculturation attitudes towards Syrians. Turks have higher levels of social contact with Syrians than with Ukrainians ($t(499.94) = -6.63, p < .01$).

Table 8. Independent Samples T-Test Results

Variables	Group	N	M	SD	df	t	p	η^2
Turkish	U	237	5.17	1.23	500	-2.57	.01**	0.229
Identification	S	265	5.45	1.17				
Perceived	U	237	2.71	0.43	452.90	11.37	.00*	1.02
Cultural	S	265	2.13	0.68				
Similarity								
Discrimination	U	237	2.30	0.81	500	-16.25	.00*	1.45
Intentions	S	265	3.44	0.76				
Supportive	U	237	3.14	1.38	485.08	8.96	.00*	0.801
Intentions	S	265	2.07	1.29				
Perceived Threat	U	237	2.76	0.64	494.34	-16.86	.00*	1.50
	S	265	3.85	0.80				
Assimilation	U	237	2.79	1.28	497.81	-10.81	.00*	0.964
	S	265	4.15	1.53				
Integration	U	237	4.44	1.30	499.17	5.06	.00*	0.445
	S	265	3.81	1.52				
Segregation	U	237	4.48	1.39	500	4.68	.00*	0.424
	S	265	3.86	1.53				
Exclusion	U	237	3.50	1.66	500	-13.18	.00*	1.18
	S	265	5.44	1.63				
Individualism	U	237	4.77	1.55	500	8.11	.00*	0.726
	S	265	3.61	1.64				
Integration	U	237	2.08	1.17	460.37	5.46	.00*	0.493
Transformation	S	265	1.55	0.97				
Welcoming	U	237	3.76	0.73	477.27	9.85	.00*	0.868
Acculturation	S	265	2.99	1.02				

Table 8. (continued)

Rejecting	U	237	3.59	1.00	469.70	-10.69	.00*	0.954
Acculturation	S	265	4.48	0.86				
Social Contact	U	237	0.06	0.12	499.94	-42.80	.00*	0.613
	S	265	0.14	0.14				

Note. U= Ukrainian, S= Syrian, * $p < .01$, ** $p < .05$.

In addition, an independent samples t-test was conducted to examine whether the variables differed according to gender, although the number of men and women in the groups answering the questionnaire for Syrians and Ukrainians living in our country showed a great difference. Since 1 participant did not specify their gender and 4 participants expressed their gender as non-binary, an independent samples t-test was administered with 497 data.

T test results revealed that women and men differed in terms of some variables. In the group responding to the questionnaire for Ukrainians, women, and men differed in terms of the level of Turkish identification, perceived threat, exclusionist (marginally significant $p = .06$), and transformational-integrationist acculturation attitudes. It was found that women identified more with Turkish identity, perceived more threat from Ukrainians, and preferred more exclusionist acculturation attitudes towards them compared to men. Men, on the other hand, adopted more transformational-integrationist attitudes towards Ukrainians living in Türkiye compared to women (see table 9).

In the group responding to the questionnaire on Syrians, women and men differed in terms of welcoming, assimilationist and segregationist acculturation attitudes and perceived threat (marginally significant $p = .06$). While women preferred more welcoming and segregationist acculturation attitudes compared to men, men perceived more threat from Syrians living in Türkiye. They adopted more assimilationist acculturation attitudes towards them compared to women (see table 9).

Table 9. Gender Differences Regarding the Variables Considered in the Study

On Ukrainians										On Syrians					
Variables	Women (N=175)			Men (N=61)			Women (N=201)			Men (N=60)					
	M	SD		M	SD		M	SD		M	SD				
TI	5.32	1.06		4.74	1.56		5.46	1.10		5.54	1.26				
PCS	2.69	.43		2.76	.47		2.17	.69		2.00	.67				
DI	2.33	.76		2.21	.92		3.40	.76		3.59	.79				
SI	3.07	1.29		3.13	1.60		2.11	1.26		1.79	1.16				
Perceived Threat	2.83	.61		2.53	.70		3.81	.76		4.03	.86				
Assimilation	2.76	1.27		2.91	1.31		4.01	1.48		4.67	1.50				
Integration	4.52	1.22		4.27	1.46		3.90	1.46		3.53	1.66				
Segregation	4.47	1.37		4.53	1.43		3.99	1.49		3.46	1.61				
Exclusion	3.63	1.71		3.16	1.47		5.45	1.51		5.52	1.95				
Individualism	4.78	1.51		4.69	1.65		3.67	1.57		3.26	1.74				
TRI	1.99	1.14		2.35	1.22		1.59	1.03		1.44	.77				
WAA	3.76	.73		3.77	.74		3.05	1.00		2.74	1.07				
RAA	3.62	.98		3.54	1.00		4.48	.83		4.55	.91				
Social Contact	.06	.11		.08	.16		.14	.14		.14	.13				
							-1.18	234		-0.45	259				

Note. TI = Turkish Identification; PCS = Perceived Cultural Similarity; DI = Discrimination Intentions; SI = Supportive Intentions, TRI = Transformational Integration, WAA = Welcoming Acculturation Attitudes, RAA = Rejecting Acculturation Attitudes; [†] $p < .06$, ^{*} $p < .05$, ^{**} $p < .01$

3.2.2.2. Correlational Relationships between Variables

3.2.2.2.1. Relationships between Variables in the Sample of Respondents

Answering the Questionnaire on Ukrainians

Results show that there is a negative relationship between Turkish identification and perceived cultural similarity ($r = -.25, p < .01$), supportive intentions ($r = -.21, p < .01$), and individualism ($r = -.15, p < .05$) and transformational integration ($r = -.17, p < .05$) among acculturation attitudes. On the other hand, there is a positive relationship between Turkish identification and perceived threat ($r = .40, p < .01$), discrimination intentions ($r = .30, p < .01$) and rejecting acculturation attitudes ($r = .32, p < .01$) in general and assimilation ($r = .17, p < .01$), segregation ($r = .30, p < .01$) and exclusion ($r = .19, p < .01$) separately. In other words, as Turks' identification with their identity increases, their perceived similarity with Ukrainians, their individualistic and transformational integrationist acculturation attitudes towards them, and their intentions to support them decrease. As the identification of Turks with their identities increases, the threat they perceive from Ukrainians, their rejecting acculturation attitudes, and their discrimination intentions towards them increase. Unexpectedly, Turkish identification is also positively related to integration ($r = .17, p < .01$).

In this group, perceived cultural similarity and acculturation attitudes of assimilation ($r = -.16, p < .05$), segregation ($r = -.24, p < .01$), exclusion ($r = -.27, p < .01$), and rejecting acculturation attitudes ($r = -.29, p < .01$) are negatively correlated. In addition, there is a negative association between perceived cultural similarity and perceived threat ($r = -.39, p < .01$) and discrimination intentions ($r = -.20, p < .01$). On the other hand, there is a positive relation between perceived cultural similarity and transformational integration ($r = .16, p < .05$) and supportive intentions ($r = .19, p < .01$). Accordingly, as Turks' perceived similarity with Ukrainians increases, their transformational integrationist acculturation tendencies towards them and their intentions to support them increase, while their perceived threat from Ukrainians, their rejectionist acculturation tendencies and their discrimination intentions towards them decrease.

According to the results, there is a negative relation between welcoming acculturation attitudes and perceived threat ($r = -.19, p < .01$), discrimination intentions ($r = -.21, p < .01$); and a positive relation between welcoming acculturation attitudes and supportive intentions ($r = .25, p < .01$). In other words, as Turks' welcoming acculturation tendencies towards Ukrainians increase, their perceived threat and discrimination intentions towards them decrease and their intentions to support them increase. Moreover, rejecting acculturation attitude shows a positive association with perceived threat ($r = .60, p < .01$) and discrimination intentions ($r = .41, p < .01$) and a negative association with supportive intentions ($r = -.42, p < .01$). As rejecting acculturation tendency increases, perceived threat and discrimination intentions increase and supportive intentions decrease. There are also unexpected directions in rejecting acculturation attitudes and other sub-dimensions of acculturation attitudes. Accordingly, rejecting acculturation attitudes has a positive relation with integration ($r = .24, p < .01$) and transformational integration ($r = .14, p < .01$).

It is observed that the relationship patterns of assimilation, segregation, and exclusion acculturation attitudes with other variables are similar, accordingly, there is a positive relationship between these acculturation attitudes and perceived threat ($r = .48, p < .01$; $r = .19, p < .01$, and $r = .56, p < .01$), and discrimination intentions ($r = .31, p < .01$; $r = .15, p < .05$; $r = .37, p < .01$), and a negative relationship with supportive intentions ($r = -.29, p < .01$; $r = -.21, p < .01$; $r = -.36, p < .01$) respectively. Accordingly, as the participants' negative acculturation tendencies increase, their perceived threat and discrimination intentions towards Ukrainians increase, while their supportive intentions decrease.

Results indicate that there is a negative association between individualism acculturation attitude and perceived threat ($r = -.36, p < .01$) and discrimination intentions ($r = -.21, p < .01$) and a positive relation between individualism and supportive intentions ($r = .24, p < .01$). Transformational integration acculturation attitude has a positive correlation with supportive intentions ($r = .22, p < .01$) and social contact ($r = .16, p < .05$).

In this group, the perceived threat has a positive relationship with discrimination intentions ($r = .47, p < .01$) and a negative relationship with supportive intentions ($r = -.47, p < .01$). Discrimination intentions are negatively correlated with supportive intentions ($r = -.31, p < .01$). There is a positive relation between supportive intentions and social contact ($r = .14, p < .01$). In other words, as the perception of threat increases, discrimination intentions increase and supportive intentions decrease. As discrimination intentions increase, supportive intentions decrease, but as supportive intentions increase, social contact also increases (see table 10).

3.2.2.2.2. Relationships between Variables in the Sample of Respondents

Answering the Questionnaire on Syrians

The relationship pattern outlined above for Ukrainians was found to be largely similar among the participants who filled out the survey for Syrians. However, there may be differences in the relationships between some variables, the strength of these relationships, and the level of significance. For example, while welcoming acculturation attitudes were negatively correlated with Turkish identification ($r = -.26, p < .01$), and positively correlated with perceived cultural similarity ($r = .52, p < .01$) in this group, no significant relationships were found between these variables in the group evaluating Ukrainians. In addition, in this sample, a positive relationship was found between social contact and perceived cultural similarity ($r = .23, p < .01$) and welcoming acculturation attitudes ($r = .12, p < .05$), and a significant negative relationship was found between rejecting acculturation attitudes ($r = -.16, p < .01$), perceived threat ($r = -.26, p < .01$) and discrimination intentions ($r = -.18, p < .01$), which was not observed in the other sample. These results indicate that as social contact with Syrians living in our country increases, the perception of similarity and welcoming acculturation tendencies towards them increase; and the perceived threat from them, rejecting tendencies, and discrimination intentions towards them decrease. Moreover, the direction of the relationship between segregation and other variables in this group also differs. In this case, the fact that segregation and integration were included in the same factor in this group in the factor analysis may be effective (see table 11).

Table 10. Correlations Between Study Variables in the Group Assessing Ukrainians

	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Turkish Identification	-.25**	-.10	.32**	.17**	.17**	.30**	.19**	-.15*	-.17**	.40**	.30**	-.21**	-.04
2. Perceived Cultural Similarity	-	.12	-.29**	-.16*	-.02	-.24**	-.19**	.06	.16*	-.39**	-.20**	.19**	.09
3. Welcoming Acculturation		-	-.05	-.15*	.47**	.17**	-.12	.62**	.53**	-.19**	-.21**	.25**	.00
4. Rejecting Acculturation			-	.68**	.24**	.55*	.82**	-.37**	.14*	.60**	.41**	-.42**	.08
5. Assimilation				-	-.03	.00	.45**	-.40**	.29**	.48**	.31**	-.29**	.10
6. Integration					-	.42**	.10	-.16*	-.02	.12	-.10	-.06	-.03
7. Segregation						-	.15*	-.05	-.08	.19**	.15*	-.21**	-.01
8. Exclusion							-	-.32**	.08	.56**	.37**	-.36**	.09
9. Individualism								-	.01	-.36**	-.21**	.24**	-.10
10. Transformational Integration									-	-.01	-.01	.22**	.16*
11. Perceived Threat										-	.47**	-.47**	-.08
12. Discrimination Intentions											-	-.31**	-.07
13. Supportive Intentions												-	.19**
14. Social Contact													-

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

Table 11.Correlations Between Study Variables in the Group Assessing Syrians

	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Turkish Identification	-.19**	-.26**	.24**	.18**	-.02	.00	.21**	-.30**	-.28**	.33**	.22**	-.26**	-.06
2. Perceived Cultural Similarity	-	.52**	-.45**	-.52**	.49**	.28**	-.49**	.35**	.29**	-.79**	-.66**	.65**	.23**
3. Welcoming Acculturation	-	-	-.22**	-.51**	.78**	.54**	-.39**	.82**	.57**	-.60**	-.59**	.50**	.12*
4. Rejecting Acculturation	-	-	-	.64**	-.14*	.27**	.74**	-.17**	-.21**	.58**	.36**	-.59**	-.16**
5. Assimilation	-	-	-	-	-.46**	-.33**	.37**	-.43**	-.14*	.61**	.50**	-.45**	-.09
6. Integration	-	-	-	-	-	.61**	-.35**	.40**	.21**	-.45**	-.51**	.36**	.04
7. Segregation	-	-	-	-	-	-	-.20**	.40**	.08	-.23**	-.36**	.10	-.01
8. Exclusion	-	-	-	-	-	-	-	-.24**	-.27**	.56**	.44**	-.61**	-.16*
9. Individualism	-	-	-	-	-	-	-	-	.27**	-.49**	-.47**	.38**	.10
10. Transformational Integration	-	-	-	-	-	-	-	-	-	-.35**	-.26**	.37**	.14*
11. Perceived Threat	-	-	-	-	-	-	-	-	-	-	.71**	-.77**	-.26**
12. Discrimination Intentions	-	-	-	-	-	-	-	-	-	-	-	-.56**	-.18**
13. Supportive Intentions	-	-	-	-	-	-	-	-	-	-	-	-	.31**
14. Social Contact	-	-	-	-	-	-	-	-	-	-	-	-	-

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

In addition to these analyses, the relationship between the research variables and different demographic variables, such as the age of the participants, their political views, the influence of religion on their daily lives, their level of conservatism, and satisfaction with their income level, were analyzed separately for each sample group. (see Tables 12 and 13). When the relationship between demographic variables and the variables of the study is examined, it is seen that as the political views of the participants approach the center or right wing, their perceived cultural similarity with Ukrainians and their intention to support them decrease, while their identification with Turkish identity, the threat they perceive from Ukrainians and their discrimination intentions towards them increase. Participants who are closer to the center or right-wing do not adopt individualistic acculturation attitudes, while they adopt segregation and rejecting acculturation attitudes. As the influence of religion in participants' daily lives increases and they define themselves as more conservative, the similarity they perceive with Ukrainians decreases. On the other hand, under these conditions, their level of identification with Turkish identity, their tendency to perceive Ukrainians as a threat, their intention to discriminate against them, and their tendency to exhibit rejecting acculturation attitudes (segregation, exclusion) towards them increase. An unexpected relationship is that as participants become more conservative, their tendency to adopt integration from acculturation attitudes increases. Finally, as the participants' level of satisfaction with their income increases, their identification with the Turkish identity increases, while their perceived similarity with Ukrainians and exclusionist acculturation attitudes towards Ukrainians decrease.

Table 12. Bivariate Correlations Among Demographic and Research Variables in the Group Assessing Ukrainians

	Age	Political View	Religion's Impact on Daily Life	Conservatism Level	Income Satisfaction
Politic View	.13	-	-	-	-
Religion's Impact on Daily Life	.09	.46**	-	-	-
Conservatism	.13*	.56**	.75**	-	-
Income Satisfaction	.01	.19**	.15*	.21**	-

Table 12. (continued)

Turkish Identification	-.12	.33**	.52**	.39**	.17**
Perceived Cultural Similarity	-.09	-.16*	-.23**	-.16*	-.14*
Welcoming Acculturation	-.01	-.11	-.03	.05	.01
Rejecting Acculturation	-.05	.16*	.24**	.19**	-.13
Assimilation	-.04	.11	.13	.06	-.06
Integration	-.07	.08	.07	.17**	-.08
Segregation	-.05	.15*	.19**	.21**	-.05
Exclusion	-.03	.07	.17**	.12	-.14*
Individualism	.01	-.14*	-.10	-.04	.12
Integration Transformation	.04	-.11	.00	-.04	-.04
Perceived Threat	-.11	.18**	.28**	.21**	-.05
Discrimination Intentions	.00	.24**	.31**	.25**	-.04
Supportive Intentions	-.01	-.18**	-.10	-.09	.07
Social Contact	-.02	-.01	.02	.01	-.01

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

Some demographic variables of the participants who filled out the survey on Syrians are also significantly correlated with each other and study variables. As the participants' political views move closer to the center and the right-wing, the influence of religion on their daily lives and their level of conservatism increase, and they are more satisfied with their income. In this group, as the age of the participants increases, their Turkish identification level, perceived threat from Syrians and their intention to discriminate against them decrease, while their perceived cultural similarity with Syrians, their tendency to adopt welcoming and individualistic acculturation attitudes towards them and their intention to support them increase. Similarly, as the participants' political views move towards the center or the right wing, their Turkish identification level, their perceived cultural similarity with Syrians, and their tendency towards integration increase. As the influence of religion on participants' daily life increases or as participants define themselves as more conservative, their Turkish identification level, their social contacts with Syrians, their perceived cultural similarity to Syrians, and their tendency to adopt welcoming

acculturation attitudes towards Syrians increase whereas the perceived threat from Syrians, their intentions to discriminate against them, and their tendency towards assimilation and exclusion decrease. An unexpected result is the positive relationship between these variables and segregation. Finally, there is a positive relationship between the participants' Turkish identification level and their satisfaction with their income.

Table 13. Bivariate Correlations Among Demographic and Research Variables in the Group Assessing Syrians

	Age	Political View	Religion's Impact on Daily Life	Conservatism level	Income Satisfaction
Politic view	.11	-	-	-	-
Religion's impact on Daily Life	.07	.51**	-	-	-
Conservatism level	-.02	.63**	.82**	-	-
Income Satisfaction	.03	.34**	.29**	.30**	-
Turkish Identification	-.13*	.41**	.38**	.44**	.18**
Perceived Cultural Similarity	.13*	.21**	.29**	.30**	.08
Welcoming Acculturation	.21**	.05	.16**	.09	.03
Rejecting Acculturation	-.08	.01	-.08	-.08	.05
Assimilation	-.07	.05	-.18**	-.14*	-.05
Integration	.08	.14*	.25**	.22**	.07
Segregation	.03	.03	.19**	.19**	.10
Exclusion	-.09	-.07	-.14*	-.17**	.04
Individualism	.20**	-.03	.08	-.01	.01
Transformational Integration	.20	.00	-.02	-.04	-.05
Perceived Threat	-.16**	-.07	-.20**	-.15*	-.09
Discrimination Intentions	-.15*	-.10	-.26**	-.22**	-.11
Supportive Intentions	.13*	.11	.23**	.18**	.08
Social Contact	.07	.10	.14*	.15*	.03

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

3.2.2.3. Indirect Effects Analyses

A model of moderated mediation is hypothesized wherein the level of Turkish identification (TI) and perceived cultural similarity (PCS) with Syrians and Ukrainians living in Türkiye are associated with supportive intentions (SI) and discrimination intentions (DI) through welcoming acculturation attitudes (WAA) and rejecting acculturation attitudes (RAA) for those groups and, these associations strengthening or weakening by perceiving those groups as a threat. The proposed conceptual model was tested in two stages: In the first stage, the direct and indirect effects of TI and PCS on DI and SI were tested in the presence of WAA and RAA (mediators) to assess the indirect effects (H2 and H3). Mediation model was tested using AMOS version 29 to test the indirect effects. Compared to conventional multivariate methods (like multiple regression), this test provides three main advantages: (1) measurement error is explicitly examined; (2) latent (unobserved) variable estimation is done using observable variables; and (3) model testing is done by imposing a structure and determining whether or not it fits the data (Sinharay, 2010). Furthermore, the direct and indirect effects of the predictor variables on the outcome variables in the same model can be evaluated thanks to the bootstrapping techniques offered by AMOS, which gives a clear knowledge of the nature of association (Jebarajakirthy & Das, 2021). Indirect effect analysis results are presented for Ukrainians and Syrians respectively.

3.2.2.3.1. Results of Indirect Effect Analysis for Ukrainians Living in Türkiye

Path analysis via AMOS was conducted to examine the first stage of the current study's hypothesized model. This test was carried out with a bias-corrected bootstrapping in AMOS version 29, using 5000 re-samples with a 95% confidence interval. The results of this test are presented in Table 14 and in Figure 5.

The results revealed an insignificant indirect effect TI on DI through WAA ($b = 0.008$, $SE = 0.009$, $t = 0.89$, $p = 0.258$) but it had a significant indirect effect via RAA ($b = 0.06$, $SE = 0.018$, $t = 3.33$, $p < .001$). Indirect effect of TI on SI through RAA was found to be negative and significant ($b = -0.12$, $SE = 0.04$, $t = -3.49$, $p <$

.001), the indirect effect through WAA was found to be insignificant ($b = -0.02$, $SE = 0.02$, $t = -0.86$, $p = 0.29$). Moreover, in the presence of mediators, the direct effect of TI on DI was significant and positive ($b = 0.11$, $SE = 0.04$, $t = 2.65$, $p < .05$), whereas its direct effect on SI was insignificant ($b = -0.04$, $SE = 0.07$, $t = -0.66$, $p = 0.51$). Hence, while RAA partially mediated the linkage between TI and DI, it full mediated the relationship between TI and SI. These results indicate no significant mediating role of WAA in the associations between TI and DI and SI; hence, H2 (a) was not supported towards Ukrainians living in Türkiye. On the other hand, RAA mediate the relationships between TI and DI and SI; hence, H2 (b) was supported towards Ukrainians living in Türkiye.

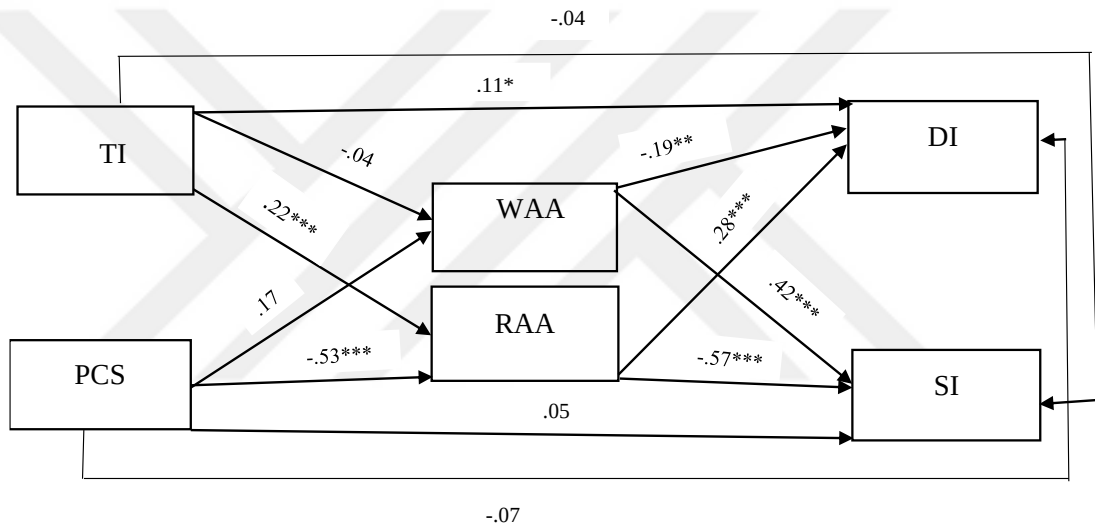


Figure 5. Ukrainian Path Model

Note. Fit indices CMIN/DF = 1.08 ($p < .001$), CFI = 0.99, GFI = 0.99, AGFI = 0.96, NFI = 0.99, TLI = 0.99, RMSEA = 0.02. 2) CFI = comparative fit index, GFI = goodness-of-fit index, AGFI = adjusted goodness of fit index, NFI = normed fit index, TLI = Tucker-Lewis index, RMSEA = root mean square error of approximation, TI = Turkish Identification, PCS = Perceived Cultural Similarity, WAA = Welcoming Acculturation Attitudes, RAA = Rejecting Acculturation Attitudes, DI = Discrimination Intentions, SI = Supportive Intentions. Numbers are unstandardized coefficients. * $p < .05$, ** $p < .01$, *** $p < .001$.

Findings showed that the indirect effect of PCS on DI through RAA was found to be negative and significant ($b = -0.15$, $SE = 0.05$, $t = -2.88$, $p < .001$), the indirect effect through WAA was insignificant ($b = -0.03$, $SE = 0.02$, $t = -1.38$, $p = 0.06$). Furthermore, the indirect effect of PCS on SI through RAA was found to be positive and significant ($b = 0.30$, $SE = 0.09$, $t = 3.27$, $p < .001$) however the indirect effect

through WAA was insignificant ($b = 0.07$, $SE = 0.05$, $t = 1.44$, $p = 0.07$). Moreover, in the presence of mediators, direct effects of PCS on DI ($b = -0.07$, $SE = 0.11$, $t = -0.64$, $p = 0.52$) and on SI ($b = 0.05$, $SE = 0.19$, $t = 0.26$, $p = 0.79$) were insignificant. Hence, RAA fully mediated the relationship between PCS and DI with PCS and SI. These results indicate that WAA did not have a significant mediating role in the relationships between PCS and DI and SI towards Ukrainians living in Türkiye; therefore, H3 (a) was not supported. On the other hand, RAA mediate the relationships between PCS and DI and SI therefore, H3 (b) was supported. As a control variable social contact had a significant effect on SI and an insignificant effect on DI.

Table 14. The Results of the Indirect Effect Analysis Towards Ukrainians

Relationship	Direct Effect	Indirect Effect	Confidence Interval	P-Value	Conclusion
			Lower/Upper Bond		
TI-> WAA-> DI	0.11 (.008)	0.01	-0.01 / 0.03	0.26	No mediation
TI-> RAA-> DI		0.06***	0.03 / 0.10	0.000	Partial mediation
TI-> WAA-> SI	-0.04 (.51)	-0.02	-0.07 / 0.01	0.29	No mediation
TI-> RAA-> SI		-0.12***	-0.20 / -0.06	0.000	Full mediation
PCS-> WAA-> DI	-0.07 (.52)	-0.03	-0.10 / 0.00	0.06	No mediation
PCS-> RAA-> DI		-0.15***	-0.26 / -0.06	0.000	Full mediation
PCS-> WAA-> SI	0.05 (.79)	0.07	-0.01 / 0.20	0.07	No mediation
PCS-> RAA-> SI		0.30***	0.14 / 0.50	0.000	Full mediation
SC-> WAA	-0.03 (.79)				
SC-> RAA	0.27 (.04)				

Table 14. (continued)

SC-> DI	-0.10 (.32)
SC-> SI	0.66** *
	(.000)

Note. TI = Turkish Identification; PCS = Perceived Cultural Similarity; WAA = Welcoming Acculturation Attitudes; RAA = Rejecting Acculturation Attitudes; DI = Discrimination Intentions; SI = Supportive Intentions; SC = Social Contact; *** $p < 0.001$.

3.2.2.3.2. Results of Indirect Effect Analysis for Syrians Living in Türkiye

The results of path analysis for Syrians living in Türkiye test are presented in Table 15 and in Figure 6. The results revealed a significant indirect effect of TI on DI through WAA ($b = 0.03$, $SE = 0.01$, $t = 2.62$, $p < .01$) but an insignificant indirect effect via RAA ($b = 0.01$, $SE = 0.01$, $t = 1.14$, $p = 0.06$). The indirect effects of TI on SI through WAA ($b = -0.04$, $SE = 0.02$, $t = -2.53$, $p < .01$) and RAA were found to be significant ($b = -0.06$, $SE = 0.03$, $t = -2.18$, $p < .05$). Moreover, in the presence of mediators, the direct effects of TI on DI ($b = 0.02$, $SE = 0.03$, $t = 0.69$, $p = 0.49$) and on SI were found to be insignificant ($b = -0.06$, $SE = 0.05$, $t = -1.21$, $p = 0.23$). Hence, WAA and RAA fully mediated the relationship between TI and SI with TI and DI. These results indicate significant mediating role of WAA in the associations between TI and DI and SI; hence, H2 (a) was supported towards Syrians living in Türkiye. On the other hand, while RAA mediate the relationships between TI and SI; it did not mediate the association between TI and DI; hence, H2 (b) was partially supported towards Syrians living in Türkiye.

The indirect effect of PCS on DI through WAA was found to be negative and significant ($b = -0.18$, $SE = 0.04$, $t = -5.11$, $p < .001$) whereas the indirect effect through RAA was insignificant ($b = -0.04$, $SE = 0.03$, $t = -1.46$, $p = 0.10$). Furthermore, the indirect effects of PCS on SI through WAA ($b = 0.20$, $SE = 0.05$, $t = 0.39$, $p < .001$) and RAA were significant ($b = 0.28$, $SE = 0.06$, $t = 4.84$, $p < .001$). Moreover, in the presence of mediators, the direct effects of PCS on DI ($b = -0.50$, $SE = 0.05$, $t = -8.22$, $p < .001$) and on SI ($b = 0.64$, $SE = 0.10$, $t = 6.73$, $p < .001$)

were found to be significant. Hence WAA and RAA partially mediated the relationship between PCS and DI with PCS and SI. These results indicate significant mediating role of WAA in the associations between PCS and DI and SI; hence, H3 (a) was supported towards Syrians living in Türkiye. On the other hand, while RAA mediate the relationships between PCS and SI; it did not mediate the association between PCS and DI; hence, H3 (b) was partially supported towards Syrians living in Türkiye.

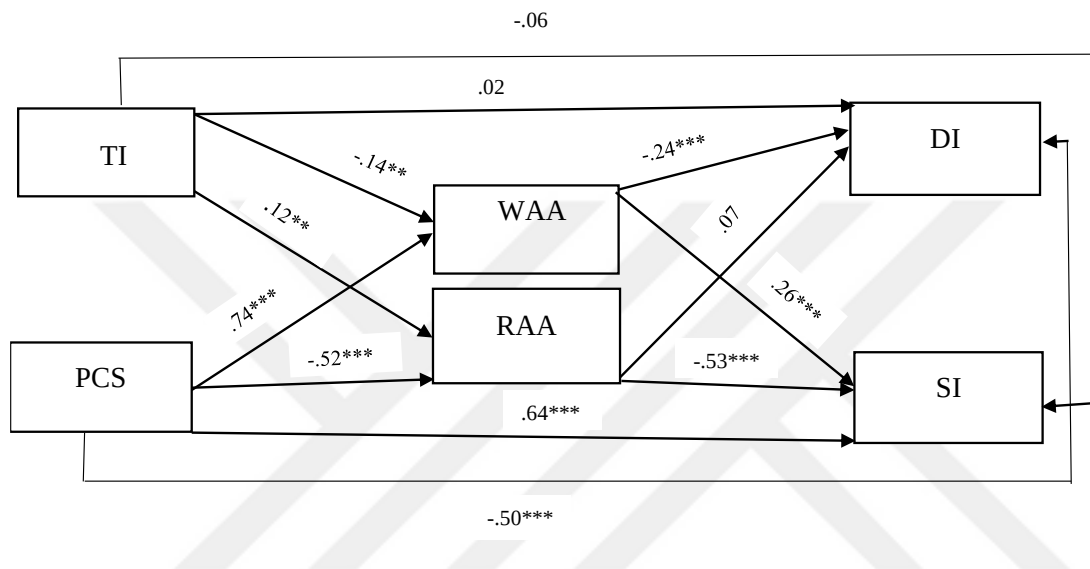


Figure 6. Syrian Path Model

Note. Fit indices CMIN/DF = 1.68 ($p < .001$), CFI = 0.99, GFI = 0.99, AGFI = 0.95, NFI = 0.99, TLI = 0.98, RMSEA = 0.051. 2) TI = Turkish Identification, PCS = Perceived Cultural Similarity, WAA= Welcoming Acculturation Attitudes, RAA = Rejecting Acculturation Attitudes, DI = Discrimination Intentions, SI = Supportive Intentions. Numbers are unstandardized coefficients. * $p < .05$, ** $p < .01$, *** $p < .001$.

Table 15. The Results of the Indirect Effect Analysis Towards Syrians

Relationship	Direct Effect	Indirect Effect	Confidence Interval	P-Value	Conclusion
			Lower /Upper Bond		
TI-> WAA-> DI	0.02	0.03** (.49)	0.01 / 0.06	.00	Full mediation
TI-> RAA-> DI					
		0.01	0.00 / 0.03	.06	No mediation

Table 15. (continued)

TI-> WAA-> SI	-0.06 (.23)	-0.04**	-0.08 / -0.01	.00	Full mediation
TI-> RAA-> SI		-0.06*	-0.13 / -0.01	.02	Full mediation
PCS-> WAA-> DI	-0.51 (.000)	-0.18***	-0.26 / -0.12	.000	Partial mediation
PCS-> RAA-> DI		-0.05	-0.09 / 0.01	.10	No mediation
PCS-> WAA-> SI	0.45 (.000)	0.20***	0.11 / 0.31	.000	Partial mediation
PCS-> RAA-> SI		0.28***	0.18 / 0.41	.000	Partial mediation
SC-> WAA	-0.01 (.93)				
SC-> RAA	-0.08 (.04)				
SC-> DI	-0.03 (.65)				
SC-> SI	0.40** *				
	(.000)				

Note. TI = Turkish Identification; PCS = Perceived Cultural Similarity; WAA = Welcoming Acculturation Attitudes; RAA = Rejecting Acculturation Attitudes; DI = Discrimination Intentions; SI = Supportive Intentions; SC = Social Contact; *** $p < .001$; ** $p < .01$; * $p < .05$.

3.2.2.4. Moderated Mediation Analyses

After analyzing the mediation effects of WAA and RAA, moderation effects of perceived threat (PT) on these mediations were tested in stage 2 (H4a and H4b). A moderated mediation relationship is said to exist when a mediation relationship depends on the level of a moderator (Preacher, Rucker, & Hayes, 2007). In this study moderated mediation analysis with multiple indirect effects was carried out with SPSS AMOS 29.0 for the hypothesized model (see Figure 7). In this model the eight indirect effects from TI to DI and from TI to SI through WAA and RAA; from PCS

to DI and from PCS to SI through WAA and RAA. My interest was the finding out whether these indirect relationships were moderated by PT. In order to find out the indirect effects and whether or not these indirect effects were moderated user defined estimands were used. The interaction terms of predictor(s) and moderator to the classic mediation regression model were added. Indirect effects were calculated by multiplying the paths from predictor(s) to mediator(s) and from mediator(s) to outcome variable(s). However other paths are also used in calculation that is the path from interaction term(s) to mediator(s). In order to get the index of moderated mediation the paths from the interaction term of predictor(s) and moderator to mediator(s) and from mediator(s) to outcome variable(s) were multiplied.

Hayes (2013) proposed that one standard deviation above and below the mean value of the moderator mean are useful indicators for expressing the direct, indirect, and overall impacts of predictor on outcome variable under various moderator levels. The indirect effect of predictor(s) on outcome variable(s) was calculated by setting the moderator at $M-1SD$ (mean minus one standard deviation), and $M+1SD$ (mean plus one standard deviation), representing low and high levels of the moderator. A bootstrapping technique was used to examine indirect effects (5,000 samples based on 95% confidence intervals [CIs]). The moderated mediation was confirmed if the indirect effects of TI and PCS on the DI and SI via WAA and RAA varied significantly between one standard deviation above (+SD) and below (-SD) the mean value of PT.

In line with Hayes and Preacher's (2013) opinions regarding first and second stage moderated mediation, first stage moderated mediation model was examined, i.e. the moderation effect of PT on the association between the predictors and acculturation attitudes to assess the moderated mediation effect of PT (see also Clement & Bradley-Garcia, 2022). While performing moderated mediation in AMOS, to reduce multicollinearity between the predictors and the moderator the data were mean centered. Significant moderated mediation results were checked using the regression bootstrapping method (model 7) in the PROCESS module (Hayes, 2013) to see the details of the first stage moderated mediation. The results of the moderated mediation analysis are presented for Ukrainians and Syrians living in Türkiye, respectively.

3.2.2.4.1. Results of Moderated Mediation Analysis for Ukrainians

Results revealed that the associations between TI and WAA with TI and RAA were insignificant ($b = -0.00$, $SE = 0.04$, $p = .93$ and $b = 0.05$, $SE = 0.05$, $p = .28$, respectively). In turn, while WAA were negatively and RAA were positively associated with DI ($b = -0.19$, $SE = 0.06$, $p = .003$ and $b = 0.27$, $SE = 0.05$, $p < .001$, respectively); WAA were positively and RAA were negatively associated with SI ($b = 0.41$, $SE = 0.11$, $p < .001$ and $b = -0.52$, $SE = 0.08$, $p < .001$, respectively). PT was negatively associated with WAA and positively related to RAA ($b = -0.17$, $SE = 0.08$, $p < .05$ and $b = 0.85$, $SE = 0.00$, $p < .001$). Furthermore, the interaction between TI and PT on WAA and RAA was insignificant ($b = 0.07$, $SE = 0.06$, $p = .20$ and $b = -0.06$, $SE = 0.06$, $p = .32$, respectively). Table 16 indicates regression coefficients for the model.

The conditional indirect effects of TI on DI and on SI, via WAA and RAA were found to be insignificant at both higher and lower levels of perceived threat. The overall moderated mediation indexes for these indirect effects (Index = -0.01 , 95 % CI $[-0.05, 0.01]$, $p = .19$ via WAA and Index = -0.02 , 95 % CI $[-0.06, 0.02]$, $p = .34$ via RAA for DI; Index = 0.03 , 95 % CI $[-0.02, 0.11]$, $p = .22$ via WAA and Index = 0.03 , 95 % CI $[-0.04, 0.11]$, $p = .34$ via RAA for SI, respectively) were found to be insignificant since the range between upper and lower confidence interval values contain zero. These results indicated the absence of moderated mediation for these associations.

PCS was insignificantly associated with WAA and RAA ($b = 0.11$, $SE = 0.12$, $p = .36$ and $b = -0.12$, $SE = 0.13$, $p = .35$, respectively). In turn, while WAA was negatively and RAA was positively associated with DI ($b = -0.19$, $SE = 0.06$, $p = .003$ and $b = 0.27$, $SE = 0.05$, $p < .001$, respectively); WAA was positively and RAA was negatively associated with SI ($b = 0.41$, $SE = 0.11$, $p < .001$ and $b = -0.52$, $SE = 0.08$, $p < .001$, respectively). PT was negatively associated with WAA and positively related to RAA ($b = -0.17$, $SE = 0.08$, $p < .05$ and $b = 0.85$, $SE = 0.00$, $p < .001$). Furthermore, the interaction between PCS and PT on WAA was significant ($b = 0.43$, $SE = 0.15$, $p = .004$), the interaction between these variables on RAA was insignificant ($b = -0.02$, $SE = 0.17$, $p = .91$).

The conditional indirect effect of PCS on DI via WAA was found to be significant only among the ones perceived higher threat ($b = -0.07$, 95% CI $[-0.17, -0.02]$, $p = .01$) but not among the ones perceived lower threat ($b = 0.03$, 95% CI $[-0.01, 0.10]$, $p = .11$). The overall moderated mediation index for this indirect effect (Index = -0.08 , 95% CI $[-0.18, -0.02]$, $p = .01$) was found to be significant since both upper and lower confidence interval values did not contain zero. This result indicated significant moderated mediation effect of PT for the association between PCS and DI via WAA, and indirect effect weakened.

Regarding first stage moderated mediation, the moderation effect of PT on the association between PCS and WAA was positive and significant ($(\beta = 0.39$, $SE = 0.15$, $T = 2.62$, $p = .01$, $LLCI = 0.097$, $ULCI = 0.689$)). This interaction effect explained 0.03% variance (ΔR^2) in welcoming acculturation attitudes (effect size of moderation) which was found to be significant ($p < 0.01$, $F = 6.85$). To further investigate the nature of this interaction, a simple slope analysis was conducted. Simple slope analysis indicated that the effect of PCS on WAA was found to be significant for high level of PT ($(\beta = 0.36$, $SE = 0.26$, $T = 2.29$, $p = .02$, $LLCI = 0.05$, $ULCI = 0.67$)) but not low ($(\beta = -0.15$, $SE = 0.16$, $T = -1.01$, $p = .31$, $LLCI = -0.44$, $ULCI = 0.144$)) value of PT. Simple slope analysis showed that an increase in PCS results in an increase in WAA only at high level of PT. In this model the effect of WAA on DI was found to be negative and significant ($(\beta = -0.19$, $SE = 0.06$, $T = -2.97$, $p = .003$, $LLCI = -0.32$, $ULCI = -0.06$)). The direct effect of PCS on DI was insignificant ($(\beta = -0.09$, $SE = 0.11$, $T = -0.75$, $p = .46$, $LLCI = -0.31$, $ULCI = 0.14$)).

The conditional indirect effect of PCS on SI via WAA was found to be significant only among the ones perceived higher threat ($b = 0.16$, 95% CI $[0.03, 0.35]$, $p = .01$), but not among those who perceived lower threat ($b = -0.07$, 95% CI $[-0.21, 0.02]$, $p = .13$). The overall moderated mediation index for this indirect effect (Index = 0.18 , 95% CI $[0.05, 0.37]$, $p = .01$) was found to be significant since both upper and lower confidence interval values exceeded zero. This result indicated significant moderated mediation effect of perceived threat for the indirect association between PCS and SI and suggested that the indirect effect of PCS on SI via WAA was strengthened.

Table 16. Regression Coefficients of the Moderated Mediation Model for Ukrainians Living in Türkiye

Predictors	WAA			RAA			DI			SI		
	Unstandardized	T-	P-	Unstandardized	T-	P-	Unstandardized	T-	P-	Unstandardized	T-	P-
	Coefficient	Values	Values	Coefficient	Values	Values	Coefficient	Values	Values	Coefficient	Values	Values
TI	-0.00	-0.09	0.93	0.05	1.08	0.28	0.11*	2.73	0.006	-0.06	-0.92	0.36
PCS	0.11	0.92	0.36	-0.12	-0.93	0.35	-0.08	-0.76	0.45	0.13	0.66	0.51
PT	-0.17*	-2.03	0.04	0.85***	9.30	0.000						
TI*PT	0.07	1.30	0.20	-0.06	-1.00	0.32						
PCS*PT	0.43**	2.86	0.00	-0.02	-0.11	0.91						
WAA							-0.19**	-2.99	0.000	0.41***	3.81	0.000
RAA							0.27***	5.39	0.000	-0.52***	-6.14	0.000

Note. TI = Turkish Identification, PCS = Perceived Cultural Similarity, PT = Perceived Threat, WAA = Welcoming Acculturation Attitudes; RAA = Rejecting Acculturation Attitudes. * $p < .05$, ** $p < .01$, *** $p < .001$.

Regarding first stage moderated mediation, the moderation effect of PT on the association between PCS and WAA was positive and significant ($\beta = 0.39$, $SE = 0.15$, $T = 2.62$, $p = .01$, $LLCI = 0.097$, $ULCI = 0.689$). This interaction effect explained 0.03% variance (ΔR^2) in WAA (effect size of moderation) which was found to be significant ($p < .01$, $F = 6.85$). To further investigate the nature of this interaction, a simple slope analysis was conducted. Simple slope analysis indicated that the effect of PCS on WAA was found to be significant for high level of perceived threat ($\beta = 0.36$, $SE = 0.26$, $T = 2.29$, $p = .02$, $LLCI = 0.05$, $ULCI = 0.67$) but not low ($\beta = -0.15$, $SE = 0.16$, $T = -1.01$, $p = .31$, $LLCI = -0.44$, $ULCI = 0.144$) value of PT. Simple slope analysis showed that an increase in PCS results in an increase in WAA only at high level of PT. In this model the effect of WAA on SI was found to be positive and significant ($\beta = 0.42$, $SE = 0.11$, $T = 3.79$, $p = .000$, $LLCI = 0.20$, $ULCI = 0.63$). The direct effect of PCS on SI was insignificant ($\beta = 0.13$, $SE = 0.20$, $T = 0.66$, $p = .51$, $LLCI = -0.26$, $ULCI = 0.51$).

The conditional indirect effects of PCS on the DI and on SI, via RAA were found to be insignificant at both higher and lower levels of perceived threat. The overall moderated mediation indexes for these indirect effects (Index = -0.01, 95 % CI [-0.10, 0.11], $p = .90$ for DI; and Index = 0.01, 95 % CI [-0.20, 0.21], $p = .89$, for SI, respectively) were found to be insignificant since the range between upper and lower confidence interval values contain zero. These results indicated the absence of moderated mediation for these associations. The results of conditional indirect effects for TI and PCS are shown in Table 17.

Table 17. Results of Conditional Indirect Effects for Ukrainians

	Perceived Threat	Indirect Effect	Bootstrap 95 % CIs	P-Value
			Lower /Upper	
TI-> WAA-> DI		0.00	-0.02 / 0.02	0.95
	High	-0.01	-0.05 / 0.02	0.45
	Low	0.01	-0.01 / 0.03	0.21
	IOMM	-0.01	-0.05 / 0.01	0.19
TI-> RAA-> DI		0.01	-0.01 / 0.05	0.25
	High	0.00	-0.04 / 0.05	0.86
	Low	0.03	-0.01 / 0.06	0.09
	IOMM	-0.02	-0.06 / 0.02	0.34

Table 17. (continued)

TI-> WAA-> SI		-0.00	-0.04 / 0.04	0.97
	High	0.01	-0.05 / 0.09	0.49
	Low	-0.02	-0.07 / 0.02	0.27
	IOMM	0.03	-0.02 / 0.11	0.23
TI-> RAA-> SI		-0.03	-0.09 / 0.02	0.25
	High	-0.01	-0.09 / 0.07	0.85
	Low	-0.05	-0.12 / 0.01	0.09
	IOMM	0.03	-0.04 / 0.11	0.34
PCS-> WAA-> DI		-0.02	-0.07 / 0.02	0.22
	High	-0.07	-0.17 / -0.02	0.01
	Low	0.03	-0.01 / 0.10	0.11
	IOMM	-0.08	-0.18 / -0.02	0.01
PCS-> RAA-> DI		-0.03	-0.11 / 0.03	0.31
	High	-0.04	-0.13 / 0.05	0.36
	Low	-0.03	-0.15 / 0.07	0.56
	IOMM	-0.01	-0.10 / 0.11	0.90
PCS-> WAA-> SI		0.04	-0.04 / 0.14	0.27
	High	0.16	0.03 / 0.35	0.02
	Low	-0.07	-0.21 / 0.02	0.13
	IOMM	0.18	0.05 / 0.37	0.01
PCS-> RAA-> SI		0.06	-0.07 / 0.20	0.30
	High	0.07	-0.09 / 0.25	0.35
	Low	0.06	-0.15 / 0.26	0.58
	IOMM	0.01	-0.20 / 0.21	0.89

Note. TI = Turkish Identification, PCS = Perceived Cultural Similarity; PT = Perceived Threat, WAA = Welcoming Acculturation Attitudes; RAA = Rejecting Acculturation Attitudes; IOMM: Index of Moderated Mediation.

3.2.2.4.2. Results of Moderated Mediation Model Analysis for Syrians

Results showed that associations between TI and WAA with TI and RAA were insignificant ($b = -0.08$, $SE = 0.05$, $p = .09$ and $b = 0.01$, $SE = 0.04$, $p = .88$, respectively). In turn, while WAA was negatively and significantly associated with DI, RAA was insignificantly associated with DI ($b = -0.24$, $SE = 0.04$, $p < .001$ and $b = -0.07$, $SE = 0.0$, $p = .011$, respectively). Furthermore, WAA was positively and RAA was negatively associated with SI ($b = 0.26$, $SE = 0.06$, $p < .001$ and $b = -0.55$, $SE = 0.07$, $p < .001$, respectively). PT was negatively associated with WAA and positively related to RAA ($b = -0.66$, $SE = 0.01$, $p < .001$ and $b = 0.50$, $SE = 0.09$, p

< .001). While the interaction between TI and PT on WAA was insignificant ($b = -0.01$, $SE = 0.04$, $p = .89$) interaction of these variables is negatively and significantly related to the RAA ($b = -0.10$, $SE = 0.04$, $p < .05$). Table 18 indicates regression coefficients for the model.

Conditional indirect effects from TI to DI through WAA and RAA were found to be insignificant at both higher and lower levels of PT. The overall moderated mediation index for the indirect effects of TI on DI via WAA (Index = 0.001, 95 % CI [-0.03, 0.03], $p = .83$) and via RAA (Index = -0.007, 95 % CI [-0.02, 0.00], $p = .06$) were found to be insignificant since the range between upper and lower confidence interval values contain zero. These results indicated the absence of moderated mediation for these associations.

The conditional indirect effects of TI on the SI via WAA and RAA were found to be insignificant at both higher and lower levels of perceived threat. The overall moderated mediation index for the indirect effect of TI on SI via WAA (Index = -0.002, 95 % CI [-0.03, 0.03], $p = .82$) was found to be insignificant since the range between upper and lower confidence interval values contain zero. This result indicated the absence of moderated mediation for this association. However, the overall moderated mediation index for the indirect effect of TI on SI via RAA (Index = 0.052, 95 % CI [0.01, 0.09], $p < .05$) was found to be significant since the range between upper and lower confidence interval values exceeded zero. This showed significant moderated mediation effect of PT for the association between TI and SI via RAA. This result suggested that the indirect effect was stronger. Since the conditional indirect effect was insignificant at both higher and lower perceived threat levels, a first-stage moderated mediation analysis was not performed with PROCESS.

The associations between PCS and WAA with PCS and RAA insignificant ($b = 0.22$, $SE = 0.12$, $p = .07$ and $b = -0.02$, $SE = 0.10$, $p = .84$, respectively). In turn, while WAA was negatively and significantly associated with DI, RAA was insignificantly associated with DI ($b = -0.24$, $SE = 0.04$, $p < .001$ and $b = -0.07$, $SE = 0.0$, $p = .011$, respectively). Furthermore, WAA was positively and RAA was negatively associated

with SI ($b = 0.26$, $SE = 0.06$, $p < .001$ and $b = -0.55$, $SE = 0.07$, $p < .001$, respectively). PT was negatively associated with WAA and positively related to RAA ($b = -0.66$, $SE = 0.01$, $p < .001$ and $b = 0.50$, $SE = 0.09$, $p < .001$). The interaction between PCS and PT on WAA and RAA were significant ($b = 0.27$, $SE = 0.09$, $p < .01$ and $b = 0.20$, $SE = 0.07$, $p < .05$, respectively).

Conditional indirect effect from PCS to DI through WAA was found to be significant at higher levels of perceived threat ($b = -0.10$, 95 % CI [-0.17, -0.03], $p = .002$) but insignificant at lower levels of perceived threat ($b = -0.01$, 95 % CI [-0.09, 0.06], $p = .068$). The overall moderated mediation index for this indirect effect (Index = -0.065, 95 % CI [-0.12, -0.02], $p = .002$) was found to be significant since both upper and lower confidence interval values exceeded zero. This showed significant moderated mediation effect of PT for the association between PCS and DI via WAA. This result suggested that the indirect effect was weaker when the PT was higher. Regarding first stage moderated mediation, the moderation effect of PT on the association between PCS and WAA was positive and significant ($(\beta = 0.28$, $SE = 0.08$, $T = 3.47$, $p = .001$, LLCI = 0.119, ULCI = 0.431)). This interaction effect explained 0.03% variance (ΔR^2) in WAA (effect size of moderation) which was found to be significant ($p < .01$, $F = 12.05$). To further investigate the nature of this interaction, a simple slope analysis was conducted. Simple slope analysis indicated that the effect of PCS on WAA was found to be significant for high level of PT ($(\beta = 0.44$, $SE = 0.13$, $T = 3.31$, $p = .001$, LLCI = 0.18, ULCI = 0.70)) but not low value of PT ($(\beta = -0.00$, $SE = 0.14$, $T = -0.01$, $p = .99$, LLCI = -0.27, ULCI = 0.27)). Simple slope analysis showed that an increase in PCS resulted in an increase in WAA only at high level of PT. In this model the effect of WAA on DI was found to be negative and significant ($(\beta = -0.24$, $SE = 0.04$, $T = -6.30$, $p = .000$, LLCI = -0.32, ULCI = -0.17)). The direct effect of PCS on DI was negative and significant ($(\beta = -0.51$, $SE = 0.06$, $T = -8.26$, $p = .000$, LLCI = -0.63, ULCI = -0.39)).

On the other hand, the conditional indirect effect of PCS on the DI via RAA was found to be insignificant at both higher and lower levels of perceived threat. The overall moderated mediation index for the indirect effect of PCS on DI via RAA (Index = 0.013, 95 % CI [-0.00, 0.04], $p = .082$) was found to be insignificant since

the range between upper and lower confidence interval values contain zero. This result indicated the absence of moderated mediation for this association.

Conditional indirect effect from PCS to SI through WAA was found to be significant at higher levels of PT ($b = 0.10$, 95 % CI [0.04, 0.21], $p = .002$) but not at lower levels of PT ($b = 0.01$, 95 % CI [-0.07, 0.10], $p = .69$). The overall moderated mediation index for this indirect effect (Index = 0.071, 95 % CI [0.03, 0.14], $p = .002$) was found to be significant since both upper and lower confidence interval values exceeded zero. This showed significant moderated mediation effect of PT for the association between PCS and SI via WAA. This result suggested that the indirect effect strengthened when the perceived threat was higher. Regarding first stage moderated mediation, the moderation effect of PT on the association between PCS and WAA was positive and significant ($\beta = 0.28$, $SE = 0.08$, $T = 3.47$, $p = .001$, LLCI = 0.119, ULCI = 0.431)). This interaction effect explained 0.03% variance (ΔR^2) in WAA (effect size of moderation) which was found to be significant ($p < .01$, $F = 12.05$). To further investigate the nature of this interaction, a simple slope analysis was conducted. Simple slope analysis indicated that the effect of PCS on WAA was found to be significant for high level of PT ($\beta = 0.44$, $SE = 0.13$, $T = 3.31$, $p = .001$, LLCI = 0.18, ULCI = 0.70)) but not low value of PT ($\beta = -0.00$, $SE = 0.14$, $T = -0.01$, $p = .99$, LLCI = -0.27, ULCI = 0.27)). Simple slope analysis showed that an increase in PCS resulted in an increase in WAA only at high level of PT. In this model the effect of WAA on SI was found to be positive and significant ($\beta = 0.26$, $SE = 0.06$, $T = 4.30$, $p = .000$, LLCI = 0.14, ULCI = 0.38)). The direct effect of PCS on SI was positive and significant ($\beta = 0.70$, $SE = 0.10$, $T = 7.10$, $p = .000$, LLCI = 0.50, ULCI = 0.89)).

The conditional indirect effect of PCS on SI via RAA was found to be insignificant at both higher and lower levels of perceived threat. The overall moderated mediation index for the indirect effect of PCS on SI via RAA (Index = -0.107, 95 % CI [-0.19, -0.04], $p = .002$) was found to be significant since both upper and lower confidence interval values exceeded zero. This showed significant moderated mediation effect of PT for the association between PCS and SI via RAA. This result suggested that the indirect effect weakened when the perceived threat was higher. Since the conditional

indirect effect was insignificant at both higher and lower PT levels, a first-stage moderated mediation analysis was not conducted with PROCESS. The results of conditional indirect effects for TI and PCS are shown in Table 19.

Table 18. Regression Coefficients of the Moderated Mediation Model for Syrians Living in Türkiye

Predictors	WAA			RAA			DI			SI		
	Unstandardized Coefficient	T-	P-	Unstandardized Coefficient	T-	P-	Unstandardized Coefficient	T-	P-	Unstandardized Coefficient	T-	P-
TI	-0.08	-1.67	0.09	0.01	0.15	0.88	0.02	0.70	0.48	-0.51***	-8.49	0.000
PCS	0.22	1.85	0.07	-0.02	-0.21	0.84	-0.08	-0.76	0.45	0.70***	7.30	0.000
PT	-0.66***	-6.10	0.000	0.50***	5.47	0.000						
TI*PT	-0.01	-0.14	0.89	-0.10*	-2.52	0.01						
PCS*PT	0.27*	3.19	0.001	0.20	2.71	0.01						
WAA							-0.24***	-6.34	0.000	0.26***	4.32	0.000
RAA							0.07	1.60	0.11	-0.54***	-7.96	0.000

Note. TI = Turkish identification, PCS = Perceived Cultural Similarity; PT = Perceived Threat, WAA = Welcoming Acculturation Attitudes; RAA = Rejecting Acculturation Attitudes. * $p < .05$, ** $p < .01$, *** $p < .001$.

Table 19. Results of Conditional Indirect Effects for Syrians

	Perceived Threat	Indirect Effect	Bootstrap 95 % CIs	P-Value
			Lower /Upper	
TI-> WAA-> DI		0.02	-0.00 / 0.05	0.09
	High	0.02	-0.01 / 0.06	0.16
	Low	0.02	-0.01 / 0.05	0.16
	IOMM	0.00	-0.03 / 0.03	0.83
TI-> RAA-> DI		0.00	-0.01 / 0.01	0.70
	High	-0.00	-0.02 / 0.00	0.17
	Low	0.01	-0.00 / 0.02	0.09
	IOMM	-0.01	-0.02 / 0.00	0.06
TI-> WAA-> SI		-0.02	-0.05 / 0.00	0.08
	High	-0.02	-0.07 / 0.01	0.13
	Low	-0.02	-0.05 / 0.01	0.16
	IOMM	-0.00	-0.03 / 0.03	0.82
TI-> RAA-> SI		-0.00	-0.05 / 0.04	0.86
	High	0.03	-0.02 / 0.09	0.24
	Low	-0.04	-0.09 / 0.01	0.10
	IOMM	0.05	0.01 / 0.09	0.01
PCS-> WAA-> DI		-0.05	-0.13 / 0.01	0.08
	High	-0.10	-0.17 / -0.03	0.00
	Low	-0.01	-0.09 / 0.06	0.68
	IOMM	-0.07	-0.12 / -0.02	0.00
PCS-> RAA-> DI		-0.00	-0.03 / 0.02	0.69
	High	0.01	-0.01 / 0.05	0.25
	Low	-0.01	-0.05 / 0.01	0.16
	IOMM	0.01	-0.00 / 0.04	0.08
PCS-> WAA-> SI		0.06	-0.01 / 0.15	0.07
	High	0.10	0.04 / 0.21	0.00
	Low	0.01	-0.07 / 0.10	0.69
	IOMM	0.07	0.03 / 0.14	0.00
PCS-> RAA-> SI		0.01	-0.13 / 0.13	0.91
	High	-0.06	-0.21 / 0.07	0.37
	Low	0.08	-0.05 / 0.20	0.25
	IOMM	-0.11	-0.19 / -0.04	0.00

Note. TI = Turkish Identification, PCS = Perceived Cultural Similarity, PT = Perceived Threat, WAA = Welcoming Acculturation Attitudes, RAA = Rejecting Acculturation Attitudes, IOMM: Index of Moderated Mediation.

3.3. Discussion

The main purpose of the second study is to identify the acculturation attitudes of Turks towards Ukrainians and Syrians living in Türkiye, and then to examine the determinants and consequences of these attitudes, which are classified as welcoming and rejecting. Considering the findings of the first study and other academic studies on the subject, the relationships between the potential determinants of acculturation attitudes such as Turkish identification and perceived cultural similarity and the discrimination and supportive intentions that these attitudes may lead to were investigated. In addition, the moderating role of the perceived threat from these two cultural groups living in our country in these relationships was examined. In this context, it was predicted that Turkish participants would prefer integrationist, individualistic or transformational integrationist acculturation attitudes compared to assimilationist, exclusionist or segregationist acculturation attitudes towards Ukrainians living in our country, while they would adopt exclusionist, segregationist or assimilationist acculturation attitudes compared to integrationist, individualistic or transformational integrationist acculturation attitudes toward Syrians. The hypotheses in this direction were partially supported. While integrationist and segregationist acculturation attitudes did not differ from each other toward both groups and transformational integration attitude was the least preferred attitude, other attitudes differed from each other. As expected, the most preferred acculturation attitude towards Ukrainians was individualistic, while the most preferred acculturation attitude towards Syrians was exclusionist.

The basic assumption about the variables examined in the study was that Turkish identification and perceived cultural similarity predicted welcoming and rejecting acculturation attitudes, and adopting welcoming acculturation attitudes led to supportive intentions and reduced discrimination intentions, while adopting rejecting acculturation attitudes led to discrimination intentions and reduced supportive intentions. The hypotheses of the current study were partially supported. For Ukrainians, as expected, Turkish identification positively and perceived cultural similarity negatively predicted rejecting acculturation attitudes, while the predictive roles of Turkish identification and perceived cultural similarity on welcoming

acculturation attitudes were not statistically significant. While welcoming acculturation attitudes led to supportive intentions in line with expectations, they reduced discrimination intentions. On the contrary, adopting rejecting acculturation attitudes led to discrimination intentions and reduced supportive intentions. For Syrians, expectations were supported except that rejecting acculturation attitudes would lead to discrimination intentions. Accordingly, Turkish identification negatively predicted welcoming acculturation attitudes and positively predicted rejecting acculturation attitudes, while perceived cultural similarity positively predicted welcoming acculturation attitudes and negatively predicted rejecting acculturation attitudes. Welcoming acculturation attitudes led to supportive intentions and reduced discrimination intentions. Rejecting acculturation attitudes reduced supportive intentions but did not lead to discrimination intentions. In addition, I determined that while perceived cultural similarity affected both discrimination and supportive intentions directly towards Syrians, Turkish identification affected only discrimination intentions directly towards Ukrainians. In sum, I identified that perceived cultural similarity affected discrimination and supportive intentions indirectly via rejecting acculturation attitudes towards Ukrainians. For Turkish identification, I received evidence for both direct effect and indirect effect (via rejecting acculturation attitudes) on discrimination intentions whereas indirect effect on supportive intentions (via rejecting acculturation attitudes). Regarding towards Syrians, I identified that Turkish identification affected supportive intentions indirectly via both welcoming and rejecting acculturation attitudes whereas discrimination intentions via only welcoming acculturation attitudes. For perceived cultural similarity, while I received evidence for both direct effect and indirect effects (via welcoming and rejecting acculturation attitudes) on supportive intentions, I identified direct effect and indirect effect via welcoming acculturation attitudes on discrimination intentions.

Perceived threat was considered as a moderator for the mediating effects of welcoming and rejecting acculturation attitudes and the findings showed that for Ukrainians, perceived threat moderated the indirect effects of perceived cultural similarity on discrimination and supportive intentions through welcoming, not rejecting acculturation attitudes. When perceived threat from Ukrainians was high,

the indirect effect of perceived cultural similarity on discrimination intentions decreased, while its indirect effect on supportive intentions increased. Perceived threat did not moderate the indirect effect of Turkish identification on discrimination and supportive intentions through either welcoming acculturation or rejecting acculturation attitudes. Perceived threat from Syrians moderated the indirect effect of perceived cultural similarity on discrimination and supportive intentions through welcoming acculturation attitudes, as in the case of perceived threat from Ukrainians. When the perceived threat from Syrians was high, the indirect effect of perceived cultural similarity on discrimination intentions through welcoming acculturation attitudes decreased, while its indirect effect on supportive intentions increased. In addition, perceived threat moderated the indirect effect of perceived cultural similarity and Turkish identification on supportive intentions through rejecting acculturation attitudes. When perceived threat from Syrians was high, the indirect effect of perceived cultural similarity on supportive intentions through rejecting acculturation attitudes decreased, while the indirect effect of Turkish identification on supportive intentions via rejecting acculturation attitudes increased.

In addition, according to the results of correlation analysis, some of demographic variables are statistically significantly related to acculturation attitudes and behavioural intentions. Specifically, being right on the political ideology spectrum, higher levels of conservatism, and the more impact of religion's on daily life positively related with rejecting acculturation attitudes and discrimination intentions towards Ukrainians. However, being right on the political ideology spectrum negatively associated with supportive intentions towards Ukrainians. Age and the impact of religion's on daily life positively related with welcoming acculturation attitudes towards Syrians. Being older, higher levels of conservatism, and the more impact of religion's on daily life negatively related with discrimination intentions towards Syrians and positively associated with supportive intentions towards them. In addition, being on the right side of the political ideology spectrum, having a high level of conservatism and having a high influence of religion in daily life are positively associated with Turkish identification and negatively associated with perceived cultural similarity in the group assessing Ukrainians, whereas these

demographic variables are positively associated with Turkish identification and perceived cultural similarity in the group assessing Syrians.

In terms of differences between two samples, independent samples t-test results demonstrated that participants who evaluated Syrians were more conservative, were more right on the political ideology spectrum, had higher levels of Turkish identification, perceived more threat, tended to discriminate more, had more social contact, preferred more exclusionist and assimilationist acculturation attitudes, and adopted more rejecting acculturation attitudes as compared to participants who assessed Ukrainians. Participants who assessed Ukrainians perceived more cultural similarity, wanted to support Ukrainians more, preferred integrationist, individualist, transformational-integrationist, and segregationist acculturation attitudes and adopted welcoming acculturation attitudes towards Ukrainians as compared to participants who assessed Syrians.

In terms of gender differences in the group responding to the questionnaire on Ukrainians, t-test results revealed that women had higher levels of Turkish identification, perceived more threat from Ukrainians, and preferred more exclusionist acculturation attitudes towards them compared to men. Men, on the other hand, adopted more transformational-integrationist attitudes towards Ukrainians living in Türkiye compared to women. In the group responding to the questionnaire on Syrians, t-test results demonstrated that women preferred more welcoming and segregationist acculturation attitudes compared to men. Men perceived more threat from Syrians and they adopted more assimilationist acculturation attitudes towards them compared to women. The main objective of this part is to discuss these findings in the sections that follow.

3.3.1. Group Differences Regarding Study Variables

Findings of the current study revealed that participants evaluating the two groups differed in terms of the variables included in the study and some demographic characteristics. Firstly, Turkish identification, perceived threat and social contact levels, discrimination tendency, preference for exclusionist and assimilationist

acculturation attitudes and adoption of rejecting acculturation attitudes were higher in participants evaluating Syrians. The perceived cultural similarity, supportive intentions, and the adoption of integrationist, individualistic, transformational-integrationist and segregationist acculturation attitudes, as well as welcoming acculturation attitudes were higher in participants who evaluated Ukrainians. These results indicated that participants evaluated Ukrainians living in Türkiye more positively than Syrians, were more welcoming and supportive towards them, while they tended to be more rejecting and discriminatory towards Syrians.

There may be a variety of factors behind these differences. According to the most recent statistics of the Directorate of Migration Management dated 31.10.2024, registered Syrians are the largest migrant community in our country with 3.086.069 people. The finding in our study that actual contact with Syrians was higher than with Ukrainians was related to the fact that the number of Syrians was incomparably higher than the number of Ukrainians. Considering that Syrians have become the largest newcomer community and are a group that is frequently discussed around migration policies in our country, including their return, the findings of this study summarized above are consistent with the findings of other studies conducted on Syrians in Türkiye. For example, in a doctoral dissertation conducted by Baş (2023), it was found that Turks had more negative attitudes and more social distance towards Syrians than other ethnic groups in Türkiye, namely Arabs and Kurds. Since social distance towards Syrians was considered as a measure of discrimination in this study, the findings of the aforementioned research and other academic work showing that Turks tended to have more social distance with Syrians (e.g., Erdoğan, 2020) support the finding of this study that there was more discrimination against Syrians. In addition, there are studies in Türkiye showing that Turkish university students helped Syrians less (Kanık, 2021) and findings of my study may be considered in this direction.

In studies, locals in Türkiye have expressed concerns about Syrians in terms of their impact on rent increases, unemployment and difficulties in accessing public services, particularly health care (Orhan & Gündoğar, 2015). In comprehensive studies conducted by Erdoğan (2014, 2020), it was shown that the negative perception of

Syrians in Türkiye was quite high. The findings of the study, which revealed that Syrians were perceived as a threat both culturally and in general terms, showed that there was a widespread belief among the participants that the Turkish economy was damaged due to Syrians. These results suggest that the host community is concerned about the threats they perceive from Syrians and support the results of my study that Turkish participants perceived more threats from Syrians. The preliminary study of this dissertation also revealed that the common themes regarding Syrians were mostly negative and that they were perceived as a threat in many aspects, especially security threats. It is concluded that there was discomfort with the high number of Syrians in our country.

Findings of the current study, which are supported by research results indicating negative attitudes towards Syrians and the high level of perceived threat from them as explained above, may also provide an explanation for the high level of Turkish identification. In fact, in the two identical questionnaires I prepared, in order to avoid any bias, the purpose of the study was explained as the examination of attitudes towards different cultural groups living in our country. The scales were presented to the participants in the same order in both samples. Before the measurement of Turkish identification, participants were asked to provide their estimates of the number of the relevant group in Türkiye. Due to the general negativity towards Syrians, this question may have created a priming effect in the sample evaluating this group, leading to an increase in the level of Turkish identification in the following measurement.

The host society often reacts negatively to asylum seekers or migrants in the country because of the perception that they will change or affect the whole society. Unwelcome changes by the host community include seeing and interacting with people who are considered “different” in everyday life and the negative impact of foreigners on the way in which members of the ingroup go about their daily lives (Stephan, 2012). Accordingly, members of the host society who are concerned about undesirable changes in the values, principles or worldview of the society are likely to be uncomfortable with migrants maintaining their cultural heritage. Therefore, they may adopt acculturation attitudes towards them that do not want them to preserve

their cultural identity (i.e., assimilationist) and/or sometimes oppose their adoption of the host society's culture (i.e., exclusionist). As a matter of fact, the participants who evaluated Syrians in the current study adopted more rejecting acculturation attitudes towards them than the participants who evaluated Ukrainians. These results are consistent with the findings of Boyacı (2022) who found that Turkish youth preferred exclusion, assimilation and segregation strategies towards Syrians more, Yangın (2017) who found that national identity (being a citizen of the Republic of Turkey) positively predicted assimilation, exclusion and segregation strategies, and Karaman (2022) who found that participants adopted segregation strategy towards Syrians. On the other hand, Sayılan and colleagues' (2024) study showed that the most common acculturation strategy adopted by both Turks and Kurds towards Syrians was individualism, Turks preferred the more negative strategies of assimilationism and exclusionism compared to Kurds. These findings point to the need for further research on the subject with highly representative samples.

To the best of our knowledge, apart from the preliminary study of this dissertation, there are no studies on Ukrainians in Türkiye. The results of my preliminary study pointed out to the prevalence of positive common themes regarding Ukrainians. Ukrainians were perceived as civilized, cultured and educated, especially due to their European identity. Ukrainians were evaluated as less dangerous and more adaptable, especially compared to Syrians, and there were more supportive statements regarding their presence in the country. When evaluated together with these results, it may be said that Turkish participants' perception of Ukrainians as more culturally similar, even though they differ in terms of an important dimension such as religious belief, is due to the European identity of the group in question and the positive and emulative characteristics attributed to this identity by Turkish students.

Studies conducted in Europe, especially after the outbreak of the Russian-Ukrainian war, showed that Ukrainians were more welcomed by host country citizens than Syrians and Yemenis, and that host communities were more willing to help them (Bilgen et al., 2023; Sinclair et al., 2023). These results are in line with the current results showing that Turkish participants had more supportive intentions towards Ukrainians. As my preliminary study revealed, the positive perceptions of Ukrainians

in Türkiye seemed to be reflected in supportive intentions towards them. It is possible to say that a similar reflection is also valid in the preferred acculturation attitudes towards them. Turkish participants adopted more welcoming acculturation attitudes towards Ukrainians in general and integrationist, individualist and transformational integrationist acculturation attitudes in particular compared to Syrians. Participants also preferred segregationist acculturation attitudes towards Ukrainians more than Syrians. The participants' preference for the segregationist acculturation strategy may be attributed to the wording of the scale items used to obtain the relevant measurement. At this point, as the results of the first study showed, although there was a general discomfort with the number of foreigners living in our country, the positive perceptions and evaluations regarding Ukrainians provided a tolerance for them to live their culture, values and traditions in Turkish society.

3.3.2. Gender Differences Regarding Study Variables

In the study, some gender differences were observed in the two samples. In the sample evaluating Syrians, while men perceived more threat and adopted assimilationist acculturation attitudes compared to women, women preferred welcoming and segregationist acculturation attitudes towards Syrians compared to men. The results regarding gender differences in studies on the perceived threat from Syrians in Türkiye have been mixed. In this respect, my results are consistent with previous academic studies showing that men perceived more threat from Syrians compared to women (e.g., Coşkun, 2024; Tunca & Özkil, 2023). However, some studies found that men and women did not differ in terms of the threat they perceive from Syrians (e.g., Çalışkan, 2019). One explanation for the gender difference observed in the current study may be that women are more empathetic to the fact that Syrians have fled their country due to war than men. In addition, the higher level of perceived threat of men towards Syrians compared to women may be due to the fact that men are more involved in business life compared to women and that Syrians constitute an important source of labor supply and become an important competitor for men. In addition, Stephan and colleagues (2009) showed that migrants' desire to maintain their own cultural values may lead to a perception of threat among host

country citizens. When considered together with this result, men's adoption of assimilationist acculturation attitudes towards Syrians in this study, which advocate that they should give up their own culture, values and traditions, may be related to their higher perceived threat from them. Zagefka and colleagues (2013) revealed that when perceived threat increased, host country citizens were less supportive of multiculturalism and rejected the idea of accepting immigrants with different identities. Men's preference for assimilationist attitudes towards Syrians is similar to the results of the study conducted by Boyacı (2022) in Türkiye. A recent study conducted by Çoşkun (2024) in Türkiye revealed that for women who did not perceive Syrians as a threat were less likely to morally exclude Syrian refugees compared to men. Hence, it seems reasonable for women to adopt welcoming acculturation attitudes towards Syrians and segregationist attitudes that do not require Syrians to give up their own culture, values and traditions, but do not want them to blend into Turkish society. As a matter of fact, in Boyacı's (2022) study, female participants preferred an individualistic acculturation attitude towards Syrians.

Gender differences were observed in the sample assessing Ukrainians in the opposite direction to the sample assessing Syrians. Accordingly, in this group, women perceived more threat from Ukrainians than men and adopted more exclusionist acculturation attitudes towards them. Men, on the other hand, adopted more transformational-integrationist attitudes towards Ukrainians living in Türkiye compared to women. In general, heightened perceived threat tended to be related to more negative attitudes towards the outgroup or minorities (Stephan et al., 2000). The fact that female participants who perceived more threat from Ukrainians preferred the exclusionist acculturation attitude may be evaluated in this context. Although there are no other comparable studies, speculative comments can be made about the reasons behind the study finding that women perceived more threat from Ukrainians and men adopt transformational integration attitudes toward them. First study results pointed out that common themes about Ukrainians in Türkiye were generally positive and that Ukrainians were perceived as a well-educated and civilized group with a European identity. This study also found that, although less common, Ukrainians were also perceived positively because of their physical

attractiveness. Although it was not possible to determine the gender of the participants in the first study due to the anonymous inputs, it seems likely that the comments on physical attractiveness were made by male participants. In this sense, it can be speculated that the motivation behind men's adoption of a transformational-integrationist attitude towards Ukrainians that envisages us changing our own culture, values and traditions is the motivation to see Ukrainian women as potential partners. Similarly, for Turkish women, Ukrainians may be perceived as more of a threat because their physical attractiveness may create competition that may reduce their chances of finding a romantic partner. In this direction, the question in the questionnaire, which was included before the measurement of Turkish identification and asked for estimates of the number of Ukrainians in Türkiye, may have created a priming effect for women and increased their level of Turkish identification.

3.3.3. The Role of Demographic Variables on Acculturation Attitudes and Behavioral Intentions

Various socio-demographic characteristics may play an important role in shaping perceptions and attitudes towards migrants. Consistent with previous studies (e.g., Drazanova, 2022; Indelicato & Martin, 2024) showing that political orientation and religiosity were associated with attitudes towards immigrants, the current study found that these demographic characteristics were associated with attitudes and behavioral intentions towards different cultural groups living in our country. Studies (e.g., Martin & Indelicato, 2021) examining the relationship between political opinion and migrant attitudes indicated that right-wing individuals tended to perceive migrants as a threat and had negative attitudes towards them, while left-wing individuals tended to have a more positive attitude towards migrants. The relationship between religiosity and attitudes towards migrants seems to be far from consistent. In the literature, in addition to the results showing that religiosity had a positive (Bohman & Hjerm, 2014) and, on the contrary, negative effect on attitudes towards migration (Scheepers et al., 2002), there were also research findings showing that religion did not affect attitudes towards migrants (Creighton & Jamal, 2015). In my study, examining cultural groups that are similar (Syrians) and dissimilar (Ukrainians) to the host society in terms of religion led to differences in

the results related to religiosity and political orientation. The results regarding political orientation for Ukrainians are in line with the perspective of political psychology literature (Indelicato & Martin, 2024; Jost et al., 2004; Jost, 2009;) which shows that anti-immigrant sentiment increases as one moves closer to the political right in the left-right ideological spectrum. Accordingly, being on the right side of the political ideology spectrum was positively associated with rejecting acculturation attitudes and discrimination intentions towards Ukrainians, whereas it was negatively associated with supportive intentions. Similarly, and probably linked to being the group that is dissimilar to the host in terms of religious belief, findings of this study revealed that higher levels of conservatism and the impact of religion' on daily life were positively associated with rejecting acculturation attitudes and discrimination intentions towards Ukrainians. These results are consistent with Bloom and colleagues' (2015) study findings showing that religious social identity increased rejection toward immigrants who were not religiously similar to in-group members.

In Türkiye there is a context in which Syrians are characterized as 'muhajir' and Turks as 'ensar' by the leaders of conservative and religious political parties, and the arrival of Syrians to Türkiye is portrayed as brothers and sisters helping each other in difficult times (Akar & Erdoğan, 2018; Yücel, 2022). This context and the general social climate emphasized a religion-based perspective towards Syrians. The conservative and religious social segment of the society evaluated Syrians more often through 'religious brotherhood' (Morgül et al., 2021). Similarly, conservative voters of the ruling alliance had a much more positive attitude towards the presence of Syrians in Türkiye or their admission to the country and were much less concerned about the security risk in the country (Bandır, 2020). The finding of the current study that acculturation attitudes towards Syrians were more welcoming as the influence of religion in daily life increased may be considered as a reflection of this context. This background may also be an influential factor in the current finding that discrimination intentions towards Syrians decreased and supportive intentions increased as the influence of conservatism and religion in daily life heightened. Moreover, this societal context may provide the explanation for the results that being on the right side of the political ideology spectrum, high levels of conservatism and the influence of religion in daily life were positively associated with perceived

cultural similarity in the group evaluating Syrians and negatively related in the group evaluating Ukrainians. From a social psychology perspective, these results may be interpreted by the prediction of the Common Ingroup Identity Model (Gaertner et al., 1993) that as identification with religious identity increases, Syrians may be categorized under the more inclusive “Muslim” identity instead of their own distinctive identity and attitudes towards Syrians may be positive. For Ukrainians, such an inclusive identity categorization would not be possible.

However, the results of studies examining the relationship between religiosity and attitudes towards immigrants in Türkiye, as in the world, are “complex” and far from being consistent. While some studies examining the relationship between religiosity and attitudes towards Syrians showed that Turks' positive perceptions and attitudes towards Syrians increased as the level of religiosity increased in parallel with the results of the current study (Erişen, 2018; Geurts, 2017), others concluded that negative feelings, thoughts and attitudes increased (Çimen & Quadir, 2018; Yitmen & Verkuyten, 2017). Some studies (Baş, 2023; Sümerkan, 2024) did not find significant relationships between the level of religiosity and attitudes towards Syrians. These inconsistent results may be due to changing contextual conditions over time, such as the economic crisis.

In addition, current study revealed that age was positively associated with welcoming acculturation attitudes and supportive intentions towards Syrians, while it was negatively associated with discrimination intentions. Contrary to this finding it was frequently assumed that older participants had more anti-immigration views (Drazanova, 2022). Recent research showed that when the effect of birth cohorts was isolated, biological age become insignificant in anti-immigrant attitudes (Gorodzeisky & Semyonov 2018). This result was interpreted as older people being more hostile towards immigrants due to cohort or generational effects, not because they were more critical of immigration policies during their lifetime (Drazanova, 2022). Since the sample of this study consists of relatively young university students, this cohort or generational effect may not yet have materialized. Similarly, the finding of this study related to age is supported by the findings of studies on Syrians with university students in Türkiye (Bulut et al., 2022; Çimen & Quadir,

2018). They revealed that as students' age increased, their general attitudes towards Syrians were more positive and their supportive intentions towards them increased.

However, another study conducted in Türkiye found that while negative affect towards Syrians decreased with increasing age, behavioral prejudice increased (Yanılmaz, 2019). Considering that the behavioral prejudice measurement of the aforementioned study and my discrimination measurement were conducted with the same scale, there are contradictory results in terms of behavioral intentions towards Syrians. These contradictory results may be due to the differences in the sample groups in which the studies were conducted. As a matter of fact, while my sample consisted of university students, the majority of whom were undergraduate students, the sample of the study in question consisted of the general population with a higher average age. In this group, perhaps a cohort or generational effect may be mentioned. Moreover, the possibility that the participants in my relatively younger sample may have responded in line with the social desirability bias may be another factor.

3.3.4. Acculturation Attitudes toward Syrians and Ukrainians

The main findings regarding the acculturation attitudes of Turkish participants toward two cultural groups (i.e., Ukrainians and Syrians) living in our country suggested that the most preferred acculturation attitude toward Ukrainians was individualistic, while the most preferred acculturation attitude toward Syrians was exclusionist. This result obtained for Syrians is in line with the result of Sümerkan's (2024) study showing that the most preferred acculturation attitude towards Syrians by those whose political orientation is 'left' and 'close to left' was exclusion.

According to current study finding, considering that the most endorsed acculturation attitudes towards Ukrainians and Syrians in our country are individualism and exclusionism, respectively, the society differs in terms of approach to these two groups. In the individualistic acculturation attitude, what migrants do to preserve their cultural heritage or adopt the culture of the host society is not important for the host society. For them, all individuals should be empowered to do whatever they see fit. On the other hand, for host citizens who embrace exclusionism, migration is a

dangerous phenomenon for society in general. Therefore, they prefer the host society to implement a closed immigration policy rather than an open immigration policy, believing that this way the society will be better off (Leong, 2008; Van Oudenhoven et al., 2006). On this direction my findings suggested that the participants were rejection-oriented towards Syrians and acceptance-oriented towards Ukrainians.

Studies indicated that host country citizens, using cultural distance as a criterion, adopted welcoming attitudes (i.e., individualism and integration) towards migrants from a “desirable” or “valued” cultural background and rejecting attitudes (i.e., exclusion, assimilation and segregation) towards migrants from a less preferred or “devalued” culture (Montreuil & Bourhis, 2001). It is argued that valued migrants were perceived positively by the majority because they contributed to the economy or shared a common language, culture or religion with the society they settle in. Devalued migrants were subject to prejudice and discrimination as they were perceived as realistic (i.e., economic competitors for employment and housing, burdens on health and welfare services, sources of crime and terrorism) and symbolic threats (i.e., threats to the authenticity and harmony of the majority culture) (Bourhis & Montreuil, 2017). When this information is evaluated together with my study finding that the participants' perceived cultural similarity towards Ukrainians was higher than that of Syrians, it may be interpreted that Ukrainians were perceived as a closer and more “desirable” or “valued” group than Syrians who belong to the same religion as Turks, even though Ukrainians belong to a different religion than Turks in terms of cultural distance criterion. In my study, it may be said that realistic and symbolic threats rather than religion are decisive in terms of cultural distance. This conclusion is in line with IAM's (Bourhis et al., 1997) proposition that the acculturation preferences of the host majority may vary based on the country of origin of the immigrant group that the host society considers. The preliminary study supported these explanations and the results showed that although there were objections to the arrival of Ukrainians, the widespread perception of them was mostly positive. Nevertheless, people in Türkiye were uncomfortable with the presence of Syrians in our country, considered them as a threat in various aspects, especially economic and security, and perceptions of Syrians were negative. In addition, the open-door migration policies were criticized.

When the details of the acculturation attitudes adopted for both groups were examined, it was observed that integrationist and segregationist acculturation attitudes did not differ from each other in both groups. In the integrationist orientation, there is an acceptance that migrants should adopt important features of the majority host culture while maintaining their heritage culture, whereas in the segregationist orientation, there is an acceptance that migrants should maintain their heritage culture as long as they keep their distance from members of the host majority (Bourhis et al., 1997; Montreul & Bourhis, 2001). In this sense, the fact that these attitudes, which were classified under opposite dimensions in the taxonomy of welcoming-rejecting, did not differ statistically for both groups may be related to the fact that the statements in terms of the measurement in question were not expressed in a way to emphasize this distinction sufficiently. The key nuance concerned whether the migrant or cultural outgroup adopted the culture of the host society while retaining its own heritage culture. Another factor behind this result may be related to the sample characteristics. My sample consisted of young university students with relatively limited experience of life in the competitive market for jobs, housing, etc. Accordingly, they may tend to adopt a more liberal and tolerant attitude towards migrants or different cultural outgroups (e.g., Montreuil & Bourhis, 2001). As in this study, Sayılan and colleagues' (2024) recent study on Syrians using the same measurement tool showed that segregationist and integrationist acculturation strategies did not statistically differ from each other.

Overall, in this study acculturation attitudes adopted towards Ukrainians were individualism, segregation and integration, exclusion, assimilation and lastly transformational integration, respectively. For Syrians, the general picture was a bit more mixed in terms of acculturation attitudes. This is because the statistical significance of the differences between assimilation and segregation and integration and individualism was marginal. Nevertheless, the order was exclusion, segregation and integration, assimilation, individualism and transformational integration. These results are partially consistent with the results of studies showing that acculturation attitudes towards Syrians in Türkiye were generally rejecting (e.g., Karaman 2022), since segregation and integration were not differentiated in our study and these attitudes were the most preferred ones after exclusion. In addition, a recent study

conducted by Sayılan and colleagues (2024) with the same measurement tool showed that the most preferred acculturation orientation of Turkish participants towards Syrians was individualism. The conflicting results obtained with similar measurement tools point to the need for further research on the subject.

Finally, the results of the current study showed that Turkish participants were not very inclined to adopt integrationist transformation orientation and that this orientation was the least endorsed orientation in both groups. This result is in line with the findings of the studies (e.g., Sioufi & Bourhis, 2017) showing that the least preferred orientation was integrationist transformation. This result may be related to the fact that this acculturation orientation envisages both groups to change some aspects of their own culture, values and traditions in order to truly integrate with their culture, values and traditions. Such an anticipation of change may have mobilized the participants' motivation to preserve their culture, values and traditions. In sum, the weakest endorsement for the integration-transformation orientation may be due to its more demanding. In addition, the fact that the period of coexistence with both communities was not long enough may have been a factor that made the acceptance of such a change difficult.

3.3.5. Turkish Identification, Perceived Cultural Similarity, Acculturation Attitudes and Behavioral Intentions

Within the IAM framework, there is a taxonomy of acculturation attitudes in which integration, individualism and integration-transformation are classified as welcoming or inclusive, and assimilation, exclusion and segregation as rejecting (Leong, 2008; Bourhis & Montreuil, 2017). However, in studies examining the social psychological factors that predicted these attitudes or the consequences of these attitudes, it was seen that an evaluation was made in the context of each acculturation attitude rather than this taxonomy (e.g., Bourhis & Dayan, 2004; Piontkowski et al., 2000). In this respect, our study is one of the few studies that examine the role of acculturation attitudes through this taxonomy rather than each attitude (i.e., Kiremit & Akfırat, 2021). In this direction, path analysis results showed that Turkish identification negatively predicted welcoming acculturation attitudes and positively predicted

rejecting acculturation attitudes in the group evaluating Syrians, while the effect of Turkish identification on welcoming acculturation attitudes was not significant in the group evaluating Ukrainians, whereas it positively predicted rejecting acculturation attitudes. These results are consistent with the results of studies showing that high national identification was more supportive of the maintenance of national culture than low national identification (Florack & Piontkowski, 2000) and that there were positive relationships between the strength of ingroup identification and more negative attitudes towards immigrants (Piontkowski et al., 2000). For example, while host Dutch participants endorsed multiculturalism less (Verkuyten & Brug, 2004), Jewish undergraduates adopted more segregationist and exclusionist acculturation attitudes towards Israeli Arabs (Bourhis & Dayan, 2004). A recent study conducted by Kiremit and Akfırat (2021) in Türkiye to examine the predictors of acculturation attitudes towards Syrians showed that national identification positively predicted both welcoming and rejecting acculturation attitudes. As discussed in the introduction, these inconsistent results may vary depending on how people define their nationality and thus how national identification is measured. As a matter of fact, in the current study, according to Smith's (2001) distinction between ethnic and civic national identity, ethnic national identity based on a common ancestral origin was taken into consideration and ethnic Turkish identification was measured (i.e., I feel myself Turkish). On the other hand, in Kiremit and Akfırat's (2021) study, a civic national identity was defined and measured in terms of citizenship (i.e., Being a citizen of the Republic of Türkiye...). This difference may be the source of the conflicting results. National identification defined on ethnic grounds has been shown to imply a stronger opposition to migration than national identification defined by common citizenship (Pehrson et al., 2009b).

Although Turkish identification predicted acculturation attitudes towards Syrians in the expected direction, the fact that it did not predict welcoming acculturation attitudes towards Ukrainians. This result may be explained by the social dominance theory, which suggests that individuals tend to maintain status hierarchy and higher status groups tend to exclude lower status groups (Sidanius & Pratto, 1999). While first study of this dissertation showed that the general perceptions of Ukrainians were positive and those of Syrians were negative, this study revealed that these groups

differ in terms of behavioral intentions towards them. These results may imply that while Syrians are perceived as a low-status group, Ukrainians are perceived as a group of equal status to the host Turkish community. Such a perception may make it less necessary for Turkish identification to develop welcoming acculturation attitudes towards Ukrainians and thus explain the lack of a direct effect on welcoming acculturation attitudes. Another explanation may be provided by the level of threat perceived from these groups. In this study, participants perceived more threat from Syrians than Ukrainians. The results of studies showing that when the perceived threat increased, more negative attitudes towards outgroups (e.g., Riek et al., 2006), including acculturation (e.g., Leong, 2014) were supported by this finding.

While the perceived cultural similarity had a negative predictive role on rejecting acculturation attitudes in both groups and positively predicted welcoming acculturation attitudes in the Syrian sample, its effect on welcoming acculturation attitudes in the Ukrainian sample was not significant. These findings align with the previous academic studies showing that the host society adopted integrationist acculturation attitudes towards migrants perceived as similar; and assimilationist, exclusionist and segregationist acculturation attitudes towards those perceived as dissimilar (Piontkowski et al., 2000). In addition, it is supported by studies showing that minority groups perceived as “more different” by the majority group received less integration support and were seen as more threatening (van Osch & Breugelmans, 2012). Similarly, in this study, Turkish participants adopted individualistic acculturation attitudes towards Ukrainians, with whom they perceived more similarities than Syrians. However, the fact that perceived similarity towards Ukrainians did not predict welcoming acculturation attitudes may be related to the fact that Ukrainians were perceived as a high-status group compared to Syrians as explained above. As seen in the preliminary study, the evaluation of Ukrainians as western, educated, European and cultured may be associated with an admiration for them and therefore it may be assumed that Ukrainians do not need integration efforts. Such a perception may have limited the relationship between perceived similarity towards Ukrainians and welcoming acculturation attitudes and may not make a significant contribution to the emergence of welcoming attitudes. Instead, it can be

inferred that perceived similarity contributed more effectively to the reduction of rejecting attitudes.

In terms of the predictive role of acculturation attitudes on discrimination and supportive intentions, path analysis highlighted that welcoming acculturation attitudes positively predicted supportive intentions and negatively predicted discrimination intentions in both groups. In addition, while rejecting acculturation attitudes predicted supportive intentions negatively in both groups, they predicted discrimination intentions positively only in the group evaluating Ukrainians, but not in the group evaluating Syrians. These findings align with research findings showing that the more integrationist the host community's acculturation attitudes towards other cultural groups living in the country, the less antipathy, discriminatory or avoidant intentions or actual behaviors towards them and the more intentions to establish actual contact (Zick et al., 2001; Geschke et al., 2010). These results revealed that the acculturation attitudes of the host society were important factors in determining behavioral intentions towards other cultural groups living in the country.

The host society's preference for welcoming acculturation attitudes towards different cultural groups living in the country in the form of individualistic, integrationist or integration-transformation may be interpreted as a reflection of the desire to live together with these different groups. It seems reasonable that such a desire would create a motivation to reduce discrimination against and encourage support for these groups in order to ensure coexistence. Endorsement of rejecting acculturation attitudes such as segregation, exclusion or assimilation may imply that there is no flexibility to coexist with these groups or tolerance for them to maintain their culture. This may mean a kind of enforced coexistence, and this enforced coexistence may function to reduce the host society's intentions to support these groups but increase its intentions to discriminate against them. Although almost all of findings of the current study are consistent with this conclusion, it was observed that rejecting acculturation attitudes towards Syrians did not predict discrimination intentions. This result may be associated with the existence of already intense and ingrained discrimination against Syrians. In studies conducted in our country, Syrians stated that they were exposed to discrimination (Şimşek, 2017; Güler, 2021). Since there

were already more discrimination intentions towards Syrians living in our country, rejecting acculturation attitudes may not have an additional effect on discrimination intentions.

3.3.6. Moderator Role of Perceived Threat

Perceived threat was considered as a moderator for the mediating effects of welcoming and rejecting acculturation attitudes. Partial support for moderated mediation hypothesis was obtained; specifically, significant conditional indirect effects were found for perceived cultural similarity on supportive and discrimination intentions via welcoming acculturation attitudes at high levels of perceived threat in both groups. Accordingly, the increase in perceived cultural similarity with the relevant group caused an increase in the adoption of welcoming acculturation attitudes among people who perceived high threat from Syrians and Ukrainians living in our country. Thus, in the group assessing Ukrainians, perceived threat moderated, specifically strengthened, the relationship between perceived cultural similarity and supportive intentions through welcoming acculturation attitudes, while it weakened the relationship between perceived cultural similarity and discrimination intentions through welcoming acculturation attitudes. In the group evaluating Syrians, in addition to these findings, perceived threat moderated the mediating effects of rejecting acculturation attitudes between (a) perceived cultural similarity and supportive intentions and (b) Turkish identification and supportive intentions. Accordingly, the effect of Turkish identification on supportive intentions through rejecting acculturation attitudes strengthened, while the effect of perceived cultural similarity on supportive intentions through rejecting acculturation attitudes weakened.

Within the scope of acculturation framework, studies focusing on the interaction between threat and acculturation attitudes have been conducted. In this direction, in addition to studies in which threat predicted acculturation orientations adopted by the host society (Florack et al., 2003; Haase et al., 2020; Rohmann et al., 2006; Rohmann, Piontkowski et al., 2008), there were also studies in which threat was considered as a mediator (López-Rodríguez et al., 2014b) or a moderator

(Maisonneuve et al., 2014). The results of studies on the moderating role of threat showed that people who perceived threat from the presence of immigrants were more likely to prefer a person who adopted the host culture to a person who maintained his/her own culture compared to people who did not perceive threat from the presence of immigrants (Maisonneuve et al., 2014). Parallel to this reasoning, findings of this study suggested that perceived cultural similarity affected supportive and discrimination intentions indirectly through welcoming acculturation attitudes, but only at high levels of perceived threat in both groups. Thus, it appears that perceived cultural similarity is influential for behavioral intentions and welcoming acculturation attitudes when perceived threat is high. Post-hoc analyses indicated that perceived threat moderated the relationship between perceived cultural similarity and welcoming acculturation attitudes. Specifically, high levels of perceived threat seemed to crystallize the beneficial effect of perceived cultural similarity on enhancing welcoming acculturation attitudes including acceptance of cultural maintenance of immigrants, host culture adoption of immigrants and even transformation of the own culture. On the other hand, considering that welcoming acculturation attitudes did not mediate the relationships between perceived cultural similarity and behavioral intentions (i.e., supportive and discrimination) in the group evaluating Ukrainians, it can be said that perceived higher threat was the factor that revealed these mediating relationships.

Therefore, I argue that when the perceived threat from Ukrainians and Syrians was high, perceived cultural similarity increased the tendency for welcoming acculturation in the host society, leading them to be more supportive and less discriminatory towards these groups. That is, adopting welcoming acculturation attitudes towards these cultural groups significantly shaped the supportive and discrimination behavioral intentions of people who perceived high levels of threat and saw themselves as culturally similar to these groups. These results may imply that for Turkish participants who perceive themselves to be culturally similar to Syrians and Ukrainians, welcoming acculturation attitudes may play a buffering role against discrimination intentions while strengthening supportive intentions in the case of high threat perception. Additionally, it is interesting that perceived cultural similarity was the predictor that resulted in a significant conditional indirect effect

via welcoming acculturation attitudes in both groups. This finding may be due to the salience and importance of similarity perceptions for Turkish participants regarding inter group relations.

Finally, the significant conditional indirect effects of Turkish identification and perceived cultural similarity on supportive intentions through rejecting acculturation attitudes regardless of high or low levels of threat perception in the group evaluating Syrians revealed the importance of threat perception in the decrease of supportive intentions towards this group. Accordingly, threat perception strengthened the indirect effect of Turkish identification on supportive intentions through rejecting acculturation attitudes and weakened the indirect effect of perceived cultural similarity on supportive intentions through rejection acculturation attitudes.

CHAPTER 4

GENERAL DISCUSSION

The main purpose of this dissertation was to investigate potential predictors of acculturation attitudes and explore behavioral intentions associated with these attitudes. More specifically, the present dissertation had three primary aims: (a) to identify acculturation attitudes of the host community towards Syrians and Ukrainians living in Türkiye; (b) to test the mediating role of acculturation attitudes classified as welcoming and rejecting in the relation between predictors (i.e., Turkish identification and perceived cultural similarity) and behavioral intentions (i.e., supportive and discrimination intentions); (c) to test the moderating role of perceived threat in the relation between predictors and acculturation attitudes via a moderated mediation model. For these purposes, first a qualitative study was conducted to examine common themes related to Ukrainians living in Türkiye, and then a cross-sectional study was conducted to examine the quality of Turkish participants' acculturation attitudes towards Syrians and Ukrainians living in Türkiye.

The first study was planned based on the lack of any study on Ukrainians who came to our country since 2022 due to the Russia-Ukraine war and investigated how Ukrainians are perceived in our country and what are the common themes about them. The opinions of social media users were analyzed through anonymous entries compiled from Ekşi Sözlük, a frequently used online dictionary in Türkiye. These entries were obtained from threads about Ukrainians at the beginning of the Russian-Ukrainian war and during the ongoing war and subjected to thematic analysis. The study's focus on a total of 481 entries from threads opened at different times allowed to determine the extent to which views on the Ukrainian group are consistent and to examine changing evaluations over time. The most prominent finding of the study was the prevalence of positive common themes of Ukrainians in both headings

opened in different times. Accordingly, Ukrainians were perceived as civilized, cultured and educated, especially due to their European identity. In the entries, Ukrainians were compared to other groups living in our country, especially Syrians, and therefore the entries also included feelings and thoughts about Syrians. In this respect, Ukrainians, especially compared to Syrians, were perceived as less dangerous, considered more adaptable and their presence in the country was more supported. In the study, the negativity of the common themes regarding Syrians was remarkable and Syrians were perceived as a threat in many aspects, especially as a security threat. In particular, discomfort with the large number of Syrians emerged as a frequently expressed theme.

Based on the findings of the first study and previous related literature, Turkish participants' acculturation attitudes towards Syrians and Ukrainians were determined and the relationship between acculturation attitudes and behavioral intentions was examined in the cross-sectional study. As expected, the most preferred acculturation attitude towards Ukrainians was individualism, one of the welcoming acculturation attitudes, while the most preferred acculturation attitude towards Syrians was exclusionism, one of the rejecting acculturation attitudes. For Ukrainians, Turkish identification positively and perceived cultural similarity negatively predicted rejecting acculturation attitudes, while the predictive roles of Turkish identification and perceived cultural similarity on welcoming acculturation attitudes were not statistically significant. While welcoming acculturation attitudes led to supportive intentions in line with expectations, they reduced discrimination intentions. On the contrary, adopting rejecting acculturation attitudes led to discrimination intentions and reduced supportive intentions. For Syrians, Turkish identification negatively predicted welcoming acculturation attitudes and positively predicted rejecting acculturation attitudes, while perceived cultural similarity positively predicted welcoming acculturation attitudes and negatively predicted rejecting acculturation attitudes. Welcoming acculturation attitudes led to supportive intentions and reduced discrimination intentions. Rejecting acculturation attitudes reduced supportive intentions but did not lead to discrimination intentions. Acculturation attitudes and behavioral intentions were also observed to differ according to various socio-demographic variables (e.g., religiosity) in both groups. Besides, while the groups

evaluating Ukrainians and Syrians differed in terms of some study variables (e.g., perceived threat), some variables also differed by gender (e.g., acculturation attitudes) (see previous sections for a detailed discussion).

4.1. Theoretical and Practical Implications

The current dissertation carries notable implications for acculturation attitudes specifically and intergroup relations in general by filling several gaps in the existing literature. The civil war that started in Syria in 2011 has caused millions of Syrians to migrate to Türkiye and Türkiye has become home to a significant Syrian population. In this direction, different studies were carried out on how the Syrians were perceived by the local people (e.g., Erdoğan, 2014; Karaoğlu, 2015; Özdemir & Öner-Özkan, 2016; Özdemir et al., 2023) and what their acculturation attitudes towards them were (e.g., Sayılan et al., 2024; Kiremit & Akfırat, 2021). In addition, the Russian-Ukrainian war that broke out in early 2022 also triggered the migration of Ukrainians to our country, but there is no study in the literature on how this group is perceived in our country. To the best of our knowledge, this dissertation is the first to examine the host community's perceptions of Ukrainians in the Turkish social context and to assess the acculturation attitudes and behavioral intentions of Turks towards them. Since this dissertation examined the acculturation attitudes and behavioral intentions of host Turks towards Syrians as well as Ukrainians, it contributes to the existing literature on Syrians in Türkiye.

Both IAM (Bourhis et al., 1997) and RAEM (Navas et al., 2005) suggested that the acculturation attitudes of the host society were sensitive to the migrant group under consideration. In this context, Montreuil and Bourhis (2001, 2004) argued that immigrants can be evaluated as 'valued' and 'devalued' depending on positive and negative stereotypes in the host society. It is noted that valued migrants are individuals and groups who learn the national language better, belong to a common ethnic origin or religion and share similar cultural characteristics, whereas devalued migrants refer to people who are culturally distant, different in terms of ethnic origin or religion. The literature on host acculturation preferences indicated that integration and individualistic acculturation attitudes were adopted towards valued groups, while

assimilation, segregation and exclusion attitudes were endorsed towards devalued groups (Montreuil & Bourhis, 2001, 2004; Montreuil et al, 2004). In the present dissertation Turkish host evaluated Syrians who are religiously similar to them and Ukrainians who are not. The results, which showed that Turks adopted individualistic acculturation attitudes towards Ukrainians and exclusionist acculturation attitudes towards Syrians, pointed out that in the context of the valued-devalued immigrant distinction of the acculturation literature, Ukrainians may be evaluated as “valued”, and Syrians as “devalued”. Taken together with the findings of the first study, which showed that the common themes for Ukrainians were positive while those for Syrians were negative, my dissertation contributed to the literature by emphasizing the importance of the perception of cultural similarity and positive stereotypes of the immigrant group rather than common religion in the valued-devalued distinction. Besides, the systematic difference in the acculturation attitudes of the host society towards immigrants from Ukraine and Syria may be taken as a support for Fiske and colleagues' (2002) hypothesis that immigrants in the high-status group may lead to more positive attitudes in the host society than immigrants in the low-status group.

This dissertation contributes to clarifying the roles of perceived cultural similarity, ingroup identification, perceived threat and acculturation attitudes in shaping relations between the host community and migrants. Considering the relative position and characteristics of social groups that interact due to migration is important for understanding the dynamics of intergroup relations and developing effective intervention approaches. Social and psychological intergroup processes are as important as the legal and political processes experienced by different cultural groups leaving their countries due to war (Kiremit & Akfırat, 2021). Accordingly, an original contribution was made to the literature on acculturation in particular and intergroup relations in general by shedding light on the social-psychological factors underlying Turkish hosts' acculturation attitudes and behavioral intentions towards Ukrainians and Syrians. In this context, addressing the impact of ethnic ingroup identification and intergroup similarity on acculturation attitudes and the different behavioral intentions that these attitudes may lead to in the context of two different groups extends the theoretical contribution of this dissertation. Overall, this paper

adds evidence to the argument that mentioned variables are important in the study of intergroup relations and suggests the possibility for policy makers and the media to take them into account in order to improve interethnic relations.

Apart from these theoretical contributions, the findings of this dissertation have practical implications for practitioners and policy makers. Determining the acculturation attitudes of the host society towards immigrants is critical for understanding both the role of the host society in following the strategies adopted by immigrants and the quality of intergroup relations. In this context, the findings of this thesis provide clues about the areas that may be organized to establish more harmonious relations with different immigrant groups in Turkish society where migration continues. For example, if host community members have negative evaluations of migrants, particularly those stemming from intergroup threat, as in the case of Syrians, it may be important to work on the perceived threat in order to overcome the potentially detrimental effects of such perceptions on intergroup relations. Since government policies are particularly influential in shaping the acculturation attitudes of both hosts and migrants (Bourhis et al., 1997), policies that emphasize a common ingroup identity (Dovidio et al., 2008) or a 'civic' identity (Pehrson et al., 2009a) rather than an 'ethnic' or 'essentialist' based identity may positively affect the host society's perceptions of migrants, while facilitating migrants' integration into the host society. Studies in Türkiye have shown that for both advantaged and disadvantaged members (i. e., Turks and Kurds) of the host community, identification with the common ingroup identity is positively associated with support for positive social policies towards Syrians in the country (Çoksan et al., 2024). Accordingly, the way to manage the coexistence of different cultural groups in Türkiye may be to selectively emphasize cultural characteristics or common ingroup identity that are important for increasing intercultural contact and improving intercultural relations. Promoting multicultural ideology and tolerance both at the level of individual attitudes and state policy is considered important for the development of positive intergroup relations in our country, and it is assessed that a social consensus is needed on perceived security.

The fact that actual social contact with Syrians and Ukrainians was positively associated with supportive intentions in both groups points to the importance of

creating opportunities for voluntary and meaningful interactions between the host community and newcomers to promote understanding and acceptance of different cultural groups. In addition, the fact that transformation-integration is the least adopted acculturation attitude for both groups can be interpreted as a sign that a multicultural environment is not yet in demand in Turkish society, as argued by Paksoy and Çelik (2019). However, considering that especially Syrians do not plan to return to their country and want to continue living in Türkiye (Erdoğan, 2020), it may be said that more work should be done to develop a multicultural environment and to encourage active participation in intergroup reconciliation efforts. In this context, interventions that promote dialogue and cooperation between different ethnic and cultural groups may contribute to the development of mutual understanding between groups and the integration of migrants into the wider social fabric.

Finally, the issue of forced displacement due to war should be analyzed bilaterally from the perspective of both the displaced and the host society. In addition to the importance of developing policies that will ensure the integration of migrants into the host society, it should not be ignored that the failure of newcomers to integrate into the host society may damage the existing socio-economic structure of the host country. In this context, in order to solve the problems that migrant groups and host societies may face in the acculturation process, detailed state policies that benefit from the outputs of scientific studies and include the views of both migrant groups and local people should be determined.

4.2. Limitations and Suggestions for Future Studies

In addition to the potential contributions mentioned above, certain limitations should also be considered when examining the findings of the present dissertation. First, the main limitation of this thesis relates to the correlational (Study 2) research design. Although it offers a valuable and comprehensive perspective on host community acculturation attitudes and behavioral intentions, design of this dissertation did not involve experimental manipulation. It is therefore prudent to be cautious in drawing strong causal conclusions from the findings. Accordingly, further studies are

recommended to examine the determinants and consequences of acculturation attitudes through an experimental and/or longitudinal research design.

Another limitation is that the second study of this thesis relied on self-reports. It is possible that participants used self-presentation strategies to present themselves in a positive light and tried to maintain consistency with their previous responses throughout the study. For these reasons, in addition to longitudinal studies combining self-reports with interviews or focus groups, future studies should use a variety of data collection approaches such as behavioral measures and observations.

Thirdly, the samples from which the thesis obtained data in both studies is another source of limitation. Since the entries in Ekşi Sözlük are written anonymously, we do not have demographic information about the authors. In addition, considering that internet use is more prevalent among younger, more educated and relatively higher socio-economic status people in Türkiye, it can be argued to what extent the common themes that emerged in the first study reflect the common themes of the entire population of Turkey. As a matter of fact, the opinions of people who do not use the internet or do not write on Ekşi Sözlük could not be included in the study. The results of the second study cannot be generalized to the wider population due to the characteristics of the sample of university students only. As mentioned earlier, attitudes towards immigrants seem to be more positive among university students than among the general population. It was thought that selecting more than one migrant group would increase the external validity of our results. On the other hand, convenience sampling was used to reach participants. Therefore, future academic studies should consider more representative samples that can provide access to more diverse populations to achieve higher ecological validity. Another problem with the samples of the second study is the imbalance in the number of male and female participants. Although the samples in psychological research are predominantly female, it is important to observe the balance between men and women in future studies.

Fourthly, as the phenomenon of migration in Türkiye has been on the rise in recent years, it would be interesting to continue studying this topic in order to analyze the

evolution of acculturation attitudes. Within the scope of this dissertation, only the attitudes of Turkish hosts were focused on. However, for a better understanding of the acculturation process, focusing on both host and immigrant perspectives together would provide a more comprehensive understanding of the relationships between these groups (Navas et al., 2007). Therefore, it would be useful for future studies to address host-immigrant groups simultaneously to estimate relational outcomes.

Finally, a few words may be said about the measurement and analyses of the study. The use of the social distance scale in the measurement of discrimination intentions in the study may not have reflected the harsh and sharp nature of discrimination and may have created a situation that can be considered more as social acceptance. In future studies, it may be suggested to use scales that directly measure discrimination (intentions). In this thesis, the relatively high correlations between some variables warrant caution regarding the risk of multicollinearity. While bivariate correlation values of 0.8 or 0.9 in the correlation matrix are often used as indicators of multicollinearity, it is important to note that these thresholds are not absolute and lower values may still raise concerns (Mason, & Perreault, 1991). In my study, correlations above 0.70 were observed, which, although not reaching the conventional cut-off points, still suggest potential multicollinearity issues that merit attention. VIF is another valuable tool for assessing multicollinearity. While there is no universally accepted VIF threshold, values of 5 and above are generally considered to be indicative of problematic multicollinearity (Daoud, 2017). In my analysis, although VIF values did not exceed 5, some condition index (CI) values are above 15, placing them in a position that requires careful interpretation. Because a CI value above 15 indicates multicollinearity with varying levels of severity (Shrestha, 2020). These findings, while not definitively indicating severe multicollinearity, suggest that the relationships between my independent variables are stronger than ideal. This situation likely arises from the use of similar scale items across different measures, contributing to the elevated correlations between variables.

4.3. Conclusions

Despite these limitations, this dissertation and its findings are important as the first study to investigate the acculturation attitudes of Turkish hosts towards Ukrainians

as well as Syrians. Additionally, this dissertation is essential for a better understanding of the antecedents and consequences of host Turks' acculturation preferences for members of different cultural groups living in Türkiye. In this framework, it provides important insights about the dynamics of intergroup relations and acculturation processes in the context of Turkish host society and different immigrant group interactions. Some important practical implications can be drawn from this dissertation, as emphasized earlier: for example, conducting studies that emphasize intergroup similarity for host members whose perceived threat from immigrants is high will increase welcoming acculturation attitudes and consequently lead to more supportive behavioral intentions towards them and reduce discrimination intentions. These and similar ideas can be derived from the model, as well as tips for improving relations between host and newcomer groups where there is strong evidence of long-term coexistence. In addition to its practical value, the model presented in this dissertation makes an important theoretical contribution by bringing together the different perspectives studied in the intergroup relations literature. Eventually, it is thought that the limitations identified in this study will be addressed and will stimulate future academic efforts.

REFERENCES

- Acolin, A., Bostic, R., & Painter, G. (2016). A field study of rental market discrimination across origins in France. *Journal of Urban Economics*, 95, 49-63. <https://doi.org/10.1016/j.jue.2016.07.003>
- Ak, B. U. (2021). A demographic study on Syrians under temporary protection: The case of Ankara. *Turkish Journal of Applied Social Work*, 4(1), 57-72. <https://dergipark.org.tr/en/pub/trjasw/issue/63229/940095>
- Akar, S. & Erdoğan, M. M. (2018). Syrian refugees in Türkiye and integration problem ahead, *Journal of International Migration and Integration*, 20, 925-940. <https://doi.org/10.1007/s12134-018-0639-0>
- Akbaş, G. (2010). *Social identity and inter group relations. The case of Alevi and Sunnis in Amasya* (Unpublished master's thesis). Middle East Technical University.
- Akrami, N., Ekehammar, B., & Araya, T. (2000). Classical and modern racial prejudice: A study of attitudes toward immigrants in Sweden. *European Journal of Social Psychology*, 30(4), 521-532.
- Aktas, V., Tepe, Y. K., & Persson, R. S. (2021). Investigating Turkish university students' attitudes towards refugees in a time of Civil War in neighboring Syria. *Current psychology: A Journal for Diverse Perspectives on Diverse Psychological Issues*, 40(2), 553-562. <https://psycnet.apa.org/doi/10.1007/s12144-018-9971-y>
- Alp, H. (2016). Çingenelere yönelik nefret söyleminin Ekşi Sözlük'te yeniden üretilmesi. *Ankara Üniversitesi İLEF Dergisi*, 3(2), 143-172.
- Andreoni, J., & Vesterlund, L. (2001). Which is the fair sex? Gender differences in altruism. *The Quarterly Journal of Economics*, 116(1), 293-312. <https://doi.org/10.1162/003355301556419>

- Andrighetto, L. U. C. A., Trifiletti, E. L. E. N. A., Pasin, A. N. N. A., & Capozza, D. O. R. A. (2008). Predictive validity of the host community acculturation scale: The effects of social dominance orientation and the belief in biological determinism. *TPM: Testing, Psychometrics, and Methodology in Applied Psychology*, 15, 91-107.
- Arasaratnam, L. A. (2013). A review of articles on multiculturalism in 35 years of IJIR. *International Journal of Intercultural Relations*, 37(6), 676-685. <https://doi.org/10.1016/j.ijintrel.2013.09.006>
- Arends-Tóth, J. V., & van de Vijver, F. J. R. (2007). Acculturation attitudes: A comparison of measurement methods. *Journal of Applied Social Psychology*, 37(7), 1462-1488. <https://doi.org/10.1111/j.1559-1816.2007.00222.x>
- Arends-Tóth, J., & Van de Vijver, F. J. R. (2003). Multiculturalism and acculturation: Views of Dutch and Turkish-Dutch: Multiculturalism and acculturation. *European Journal of Social Psychology*, 33, 249-266. <https://doi.org/10.1002/ejsp.143>
- Ashmore, R. D., Jussim, L. J., & Wilder, D. (Eds.). (2001). *Social identity, intergroup conflict, and conflict reduction* (Vol. 3). Oxford University Press.
- Aydın, M., Çelikpala, M., Yeldan, E., Güvenç, M., Zaim, O. Z., Hawks, B. B., Sokullu, E. C., Yıldırım, K., Ayhan, B., Çoban, M. K. ve Kaya. S. (2021). *Kantitatif Araştırma Raporu: Türkiye Siyasal Sosyal Eğilimler Araştırması*, İstanbul, Kadir Has Üniversitesi Türkiye Çalışmaları Grubu, Akademetre ve Global Akademi. Retrieved May, 2024, from <https://www.khas.edu.tr/sites/khas.edu.tr/files/inline-files/turkiye-egilimleri-web-basin.pdf>
- Babicki, M., Kowalski, K., & Mastalerz-Migas, A. (2023). The outbreak of the 2022 Russo-Ukrainian war: mental health of poles and their attitude to refugees. *Frontiers in Public Health*, 11, 1155904. <https://doi.org/10.3389/fpubh.2023.1155904>
- Badea, C. (2012). Modèles d'intégration, identification nationale et attitudes envers les immigrés en France. *L'Année psychologique*, (4), 575-592.

- Bagci, S. C., & Canpolat, E. (2020). Group efficacy as a moderator on the associations between perceived discrimination, acculturation orientations, and psychological well-being. *Journal of Community & Applied Social Psychology*, 30(1), 45-58. <https://doi.org/10.1002/casp.2421>
- Bagci, S. C., Verkuyten, M., & Canpolat, E. (2023). When they want to take away what is “ours”: Collective ownership threat and negative reactions towards refugees. *Group Processes & Intergroup Relations*, 26(5), 1032-1052. <https://doi.org/10.1177/13684302221084232>
- Balaban, Ç. D. (2013). *The roles of intergroup threat, social dominance orientation and right wing authoritarianism in predicting Turks' prejudice toward Kurds* (Unpublished master's thesis). Middle East Technical University.
- Balcı, B. B., & Korkmaz, L. (2020). Yas sürecine ilişkin sosyal temsiller üzerine niteliksel bir çalışma. *Nesne*, 8(16), 95-111. doi: 10.7816/nesne-08-16-07.
- Bandır, P. (2020). Perceptions on Syrian Refugees in Türkiye, Short analysis of a survey identifying differences and similarities between two groups of Turkish voters. *Antakiyat*, 3(1), 67-91.
- Bansak, K., Hainmueller, J. & Hangartner, D. (2023). Europeans' support for refugees of varying background is stable over time. *Nature*, 620, 849–854. <https://doi.org/10.1038/s41586-023-06417-6>
- Baş, G. (2023). *Tutum-davranış ilişkisi ve ideolojik asimetri: Güneydoğu bölgesindeki Türk, Arap ve Kürtlerin Suriyeli göçmenlere yönelik tutumları ve sosyal mesafe algıları* (Unpublished doctoral dissertation), Bursa Uludağ University.
- Berger, R., Safdar, S., Spieß, E., Bekk, M., & Font, A. (2019). Acculturation of Erasmus students: Using the multidimensional individual difference acculturation model framework. *International Journal of Psychology*, 54(6), 739-749. <https://doi.org/10.1002/ijop.12526>
- Berry, J. W. (1997). Immigration, acculturation and adaptation. *Applied Psychology: An International Review*, 46, 5-68. <https://doi.org/10.1111/j.1464-0597.1997.tb01087.x>

- Berry, J. W. (2001). A psychology of immigration. *Journal of social issues*, 57(3), 615-631. <https://doi.org/10.1111/0022-4537.00231>
- Berry, J. W. (2005). Acculturation: Living successfully in two cultures. *International Journal of Intercultural Relations*, 29, 697-712. <https://doi.org/10.1016/j.ijintrel.2005.07.013>
- Bloom, P. B. N., Arıkan, G., & Courtemanche, M. (2015). Religious social identity, religious belief, and anti-immigration sentiment. *American Political Science Review*, 109(2), 203-221. <https://doi.org/10.1017/S0003055415000143>
- Bilali, R., Iqbal, Y., & Çelik, A. B. (2018). The role of national identity, religious identity, and intergroup contact on social distance across multiple social divides in Türkiye. *International Journal of Intercultural Relations*, 65, 73-85. <https://doi.org/10.1016/j.ijintrel.2018.04.007>
- Bilgen, E., Zagefka, H., Bjornsdottir, R. T., & Abayhan, Y. (2023). ‘Are they refugees or economic migrants?’ The effect of asylum seekers' motivation to migrate on intentions to help them. *Journal of Applied Social Psychology*, 53(10), 996- 1011. <https://doi.org/10.1111/jasp.12991>
- Bilgen, E., Zagefka, H., & Bjornsdottir, R. T. (2024). Unity in diversity: Exploring the effect of oneness with humanity on the willingness to donate to Syrian and Ukrainian refugees. *Personality and Individual Differences*, 222, 112591. <https://doi.org/10.1016/j.paid.2024.112591>
- Bohman, A., & Hjerm, M. (2014). How the religious context affects the relationship between religiosity and attitudes towards immigration. *Ethnic and Racial studies*, 37(6), 937-957. <https://doi.org/10.1080/01419870.2012.748210>
- Bogardus, E. S. (1967). *A forty-year racial distance study*. Pasadena: University of Southern California Press.
- Bourhis, R. Y. (2017). Acculturation and intergroup communication. In *Oxford research encyclopedia of communication*. <https://doi.org/10.1093/acrefore/9780190228613.013.413>

- Bourhis, R. Y., Barrette, G., & Moriconi, P. A. (2008). Appartenances nationales et orientations d'acculturation au Québec [National belonging and acculturation orientations in Quebec]. *Canadian Journal of Behavioural Science*, 40(2), 90. <https://psycnet.apa.org/doi/10.1037/0008-400X.40.2.90>
- Bourhis, R. V., & Dayan, J. (2004). Acculturation orientations towards Israeli Arabs and Jewish immigrants in Israel. *International journal of psychology*, 39(2), 118-131. <https://doi.org/10.1080/00207590344000358>
- Bourhis, R. Y., Moise, L. C., Perreault, S., & Senecal, S. (1997). Towards an interactive acculturation model: A social psychological approach. *International Journal of Psychology*, 32(6), 369-386. <https://doi.org/10.1080/002075997400629>
- Bourhis, R. Y., Montaruli, E., El-Geledi, S., Harvey, S. P., & Barrette, G. (2010). Acculturation in multiple host community settings. *Journal of Social Issues*, 66(4), 780-802. <https://doi.org/10.1111/j.1540-4560.2010.01675.x>
- Bourhis, R. Y., & Montreuil, A. (2017). Acculturation, vitality, and bilingual health care. *The Oxford handbook of acculturation and health*, 49-74.
- Bourhis, R. Y., Montreuil, A., Barrette, G., & Montaruli, E. (2013). Acculturation and immigrant–host community relations in multicultural settings. In *Intergroup Misunderstandings* (pp. 39-61). Psychology Press.
- Brambilla, M., Manzi, C., Regalia, C., & Verkuyten, M. (2013). Religiosity and prejudice: Different patterns for two types of religious internalization. *The Journal of Social Psychology*, 153(4), 486-498. <https://doi.org/10.1080/00224545.2013.768592>
- Branscombe, N. R., & Wann, D. L. (1994). Collective self-esteem consequences of outgroup derogation when a valued social identity is on trial. *European Journal of Social Psychology*, 24(6), 641-657. <https://doi.org/10.1002/ejsp.2420240603>
- Braun, V., & Clarke, V. (2006). *Using thematic analysis in psychology*. *Qualitative research in psychology*, 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>

- Branscombe, N. R., Ellemers, N., Spears, R., & Doosje, B. (1999). The context and content of social identity threat. *Social identity: Context, commitment, content*, 35-58.
- Brewer, M. B. (1979). In-group bias in the minimal intergroup situation: A cognitive-motivational analysis. *Psychological Bulletin*, 86(2), 307. <https://psycnet.apa.org/doi/10.1037/0033-2909.86.2.307>
- Brewer, M. B. (1991). The social self: On being the same and different at the same time. *Personality and Social Psychology Bulletin*, 17(5), 475-482. <https://doi.org/10.1177/0146167291175001>
- Bridges, S. & Mateut, S. (2009) *Attitudes Towards Immigration in Europe*. Working Paper. Department of Economics, University of Sheffield. Retrieved February 17, 2024, from <http://eprints.whiterose.ac.uk/10004/>
- Brown, R., & Zagefka, H. (2011). Chapter three - The dynamics of acculturation: An intergroup perspective. *Advances in Experimental Social Psychology*, 44, 129-184. <https://doi.org/10.1016/B978-0-12-385522-0.00003-2>
- Boyacı, B. (2022). *Suriyeli ve Türk gençlerin kültürleşme yönelimleri, benlik saygıları, psikolojik iyi oluşları ve otobiyografik bellek özellikleri arasındaki ilişkiler* (Unpublished doctoral dissertation). Dokuz Eylül University.
- Bulut, M., Demir, Ş., Aküzüm, C., & Uysal, E. (2022). Üniversite Gençliğinin Türkiye'ye Gelen Suriyelilere Yönelik Tutumlarının İncelenmesi Üzerine Bir Araştırma (Dicle Üniversitesi Örneği). *Dicle Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 12(24), 192-220.
- Callens, M. S., Meuleman, B., & Marie, V. (2019). Contact, perceived threat, and attitudes toward assimilation and multiculturalism: Evidence from a majority and minority perspective in Luxembourg. *Journal of Cross-Cultural Psychology*, 50(2), 285-310.
- Chemin, J. E. (2016). Guests-hosts relations in the context of the Syrian exodus: A study of Turkish and Syrian populations in two Turkish cities. *Middle East Journal of Refugee Studies*, 1(2), 49-74. <https://doi.org/10.12738/mejrs.2016.1.2.0003>

- Clement, L. M., & Bradley-Garcia, M. (2022). A step-by-step tutorial for performing a moderated mediation analysis using process. *The Quantitative Methods for Psychology*, 18(3), 258–271. <https://doi.org/10.20982/tqmp.18.3.p258>
- Cinnirella, M. (1998). Exploring temporal aspects of social identity: the concept of possible social identities. *European Journal of Social Psychology*, 28(2), 227–248. [https://doi.org/10.1002/\(SICI\)1099-0992\(199803/04\)28:2%3C227::AID-EJSP866%3E3.0.CO;2-X](https://doi.org/10.1002/(SICI)1099-0992(199803/04)28:2%3C227::AID-EJSP866%3E3.0.CO;2-X)
- CNN Türk. (2022). *Ukraynalı Öğrenciler Sarıyer Sahilinde Çöp Topladı*. Retrieved June 21, 2023, from <https://www.cnnturk.com/turkiye/ukraynali-ogrenciler-sariyer-sahilinde-cop-topladi>
- Cohen, S., & Wills, T. A. (1985). Stress, social support, and the buffering hypothesis. *Psychological Bulletin*, 98(2), 310. <https://psycnet.apa.org/doi/10.1037/0033-2909.98.2.310>
- Cortés, D. E., Rogler, L. H., & Malgady, R. G. (1994). Biculturalism among Puerto Rican adults in the United States. *American Journal of Community Psychology*, 22(5), 707–721. <https://doi.org/10.1007/BF02506900>
- Coşkun, M. (2024). *Moral foundations and moral exclusion as determinants of outgroup helping and moral courage* (Unpublished doctoral dissertation). Middle East Technical University.
- Creighton, M. J., & Jamal, A. (2015). Does Islam play a role in anti-immigrant sentiment? An experimental approach. *Social science research*, 53, 89–103. <https://doi.org/10.1016/j.ssresearch.2015.04.001>
- Croucher, S. M. (2013). Integrated threat theory and acceptance of immigrant assimilation: An analysis of Muslim immigration in Western Europe. *Communication Monographs*, 80(1), 46–62. <https://doi.org/10.1080/03637751.2012.739704>
- Cumhuriyet (2022). *Antalya'da Kiralar Yüzde 300 Arttı: Ukraynalılar Rusları Solladı*. Retrieved March 1, 2023, from <https://www.cumhuriyet.com.tr/ekonomi/antalyada-kiralar-yuzde-300-artti-ukraynalilar-ruslari-solladi-1929012>

Çağlar, T. (2018). Göç çalışmaları için kavramsal bir çerçeve. *Toros Üniversitesi İİSBF Sosyal Bilimler Dergisi*, 5(8), 26-49.

Çalışkan, S. (2019). *Ev sahibi halkın Suriyeli göçmenlere yönelik tutumu: İstanbul; Sultanbeyli-Kadıköy ilçeleri* (Unpublished master's thesis). İstanbul Aydın University.

Çarkoğlu, A., & Toprak, B. (2006). *Değişen Türkiye’de din, toplum ve siyaset*. TESEV.

Çınar, S. (2018). İnşaat işgücü piyasasında yeni aktörler ve yeni çatışmalar: Türkiyeli işçilerin gözünden Suriyeli inşaat işçileri, *Çalışma ve Toplum*, 1(56), 121-138.

Çimen, L. K., & Quadir, S. E. (2018). Üniversite öğrencilerinin Suriyeli sığınmacılarla ilgili tutumlarının sivil katılımları bağlamında incelenmesi. *İnsan ve Toplum Bilimleri Araştırmaları Dergisi*, 7(2), 1251-1273. <https://doi.org/10.15869/itobiad.382502>

Çoksan, S., Erdugan, C. & Öner-Özkan, B. (2020). The common other Syrian: The Syrian refugee representation in the contex of Social Identity and Realistic Theory. <https://doi.org/10.31234/osf.io/3ftgw>

Çoksan, S., Kekeli, B., Turgut, B., & Sağdıç, E. (2024). Personality Traits and Common Ingroup Identity: Support for Refugee Policies Among Host Members. *Changing Societies & Personalities*. 2024. Vol. 8. Iss. 3, 8(3), 713-735. <https://doi.org/10.15826/csp.2024.8.3.296>

Dakof, G. A., & Taylor, S. E. (1990). Victims' perceptions of social support: What is helpful from whom? *Journal of Personality and Social Psychology*, 58(1), 80-89. <https://psycnet.apa.org/doi/10.1037/0022-3514.58.1.80>

Daoud, J. I. (2017, December). Multicollinearity and regression analysis. In *Journal of Physics: Conference Series* (Vol. 949, No. 1, p. 012009). IOP Publishing.

Demirdag, A., & Hasta, D. (2020). The effect of inhumanization on support for intergroup peace intentions. *Turkish Journal of Psychology [Special Issue]*, 35, 51-55.

Deniz, T. (2014). Uluslar arası göç sorunu perspektifinde Türkiye. *Türkiye Sosyal Araştırmalar Dergisi*, 181(181), 175-204.

DHA. (2022). *Savaştan Kaçan Ukraynalılar, Antalyalılara Çöp Toplayarak 'Teşekkür' Etti*. Retrieved July, 2023, from <https://www.dha.com.tr/gundem/savastan-kacan-ukraynalilar-antalyalilara-cop-toplayarak-tesekkur-etti-2052805>.

DHA. (2023). *Antalya'da emlak sektörüne Rus ve Ukraynalı etkisi*. Retrieved June 13, 2024, from <https://www.dha.com.tr/yerel-haberler/antalya/antalyada-emlak-sektorune-rus-ve-ukraynali-etk-2194255>.

Dimitrova, R., & Aydınli-Karakulak, A. (2016). Acculturation orientations mediate the link between religious identity and adjustment of Turkish-Bulgarian and Turkish-German adolescents. *SpringerPlus*, 5, 1-11. DOI 10.1186/s40064-016-2688-1

Dimitrova, R., Bender, M., Chasiotis, A., & Van de Vijver, F. J. (2013). Ethnic identity and acculturation of Turkish-Bulgarian adolescents. *International Journal of Intercultural Relations*, 37(1), 1-10. <https://doi.org/10.1016/j.ijintrel.2012.04.005>

Directorate General of Migration Management (2023). *Göç İstatistikleri (Migration Statistics)*. Retrieved April 21, 2014, from <https://en.goc.gov.tr/temporary-protection27>.

Directorate General of Migration Management (2023). *General Information*. Retrieved March 23, 2023, from <https://en.goc.gov.tr/general-information52>

Doosje, B., Ellemers, N., & Spears, R. (1999). Commitment and intergroup behavior. Blackwell Science

Dovidio, J. F., Gaertner, S. L., & Validzic, A. (1998). Intergroup bias: status, differentiation, and a common in-group identity. *Journal of Personality and Social Psychology*, 75(1), 109. <https://psycnet.apa.org/doi/10.1037/0022-3514.75.1.109>

- Dovidio, J. F., Gaertner, S. L., & Saguy, T. (2008). Another view of “we”: Majority and minority group perspectives on a common ingroup identity. *European Review of Social Psychology*, 18(1), 296-330. <https://doi.org/10.1080/10463280701726132>
- Dražanová, L. (2022). Sometimes it is the little things: A meta-analysis of individual and contextual determinants of attitudes toward immigration (2009–2019). *International Journal of Intercultural Relations*, 87, 85-97. <https://doi.org/10.1016/j.ijintrel.2022.01.008>
- Dustmann, C., & Preston, I. (2006). Is immigration good or bad for the economy? Analysis of attitudinal responses. In *The economics of immigration and social diversity* (pp. 3-34). Emerald Group Publishing Limited.
- Eisenberg, N., & Lennon, R. (1983). Sex differences in empathy and related capacities. *Psychological Bulletin*, 94(1), 100. <https://psycnet.apa.org/doi/10.1037/0033-2909.94.1.100>
- Ekehammar, B., Akrami, N., & Araya, T. (2003). Gender differences in implicit prejudice. *Personality and Individual Differences*, 34(8), 1509-1523.
- Ellemers, N., Kortekaas, P., & Ouwerkerk, J. W. (1999). Self-categorisation, commitment to the group and group self-esteem as related but distinct aspects of social identity. *European Journal of Social Psychology*, 29(2-3), 371-389. [https://doi.org/10.1002/\(SICI\)1099-0992\(199903/05\)29:2/3%3C371::AID-EJSP932%3E3.0.CO;2-U](https://doi.org/10.1002/(SICI)1099-0992(199903/05)29:2/3%3C371::AID-EJSP932%3E3.0.CO;2-U)
- Ellemers, N., Spears, R., & Doosje, B. (2002). Self and social identity. *Annual Review of Psychology*, 53(1), 161-186. <https://doi.org/10.1146/annurev.psych.53.100901.135228>
- Ellemers, N., Van Knippenberg, A., De Vries, N., & Wilke, H. (1988). Social identification and permeability of group boundaries. *European Journal of Social Psychology*, 18(6), 4, 97-513.
- Erdem, E. (2023). *Reconstruction of reality: The effect of empathy manipulation with virtual reality on social distance level and helping behavior in the context of intergroup threat perception* (Unpublished master's thesis). Hacettepe University.

Erdoğan, M. M. (2014). Perceptions of Syrians in Türkiye. *Insight Türkiye*, 16(4), 65-75.

Erdoğan, M. M. (2020). Suriyeliler barometresi 2019: Suriyelilerle uyum içinde yaşamın çerçevesi. *Ankara: Orion Kitabevi*.

Erdoğan, M. (2022). *A Framework For Achieving Social Cohesion With Syrians In Türkiye*. Retrieved August 10, 2023, from <https://www.unhcr.org/tr/media/sb-2021-english-01122022-pdf>

Erişen, C. (2018). Causes and consequences of public attitudes toward Syrian refugees in Türkiye. *Contemporary Research in Economics and Social Sciences*, 2(1), 111-139.

Esses, V. M. (2021). Prejudice and discrimination toward immigrants. *Annual Review of Psychology*, 72, 503-531. <https://doi.org/10.1146/annurev-psych-080520-102803>

Esses, V. M., Dovidio, J. F., Jackson, L. M., & Armstrong, T. L. (2001). The immigration dilemma: The role of perceived group competition, ethnic prejudice, and national identity. *Journal of Social Issues*, 57(3), 389-412. <https://doi.org/10.1111/0022-4537.00220>

Esses, V. M., Jackson, L. M., & Armstrong, T. L. (1998). Intergroup competition and attitudes toward immigrants and immigration: An instrumental model of group conflict. *Journal of social issues*, 54(4), 699-724. <https://doi.org/10.1111/j.1540-4560.1998.tb01244.x>

Falomir-Pichastor, J. M., & Frederic, N. S. (2013). The dark side of heterogeneous ingroup identities: National identification, perceived threat, and prejudice against immigrants. *Journal of Experimental Social Psychology*, 49(1), 72-79. <https://doi.org/10.1016/j.jesp.2012.08.016>

Finell, E., Olakivi, A., Liebkind, K., & Lipsanen, J. (2013). Does it matter how I perceive my nation? National symbols, national identification and attitudes toward immigrants. *Scandinavian Journal of Psychology*, 54(6), 529-535. <https://doi.org/10.1111/sjop.12082>

- Fiske, S. T., Cuddy, A. J., Glick, P., & Xu, J. (2002). A model of (often mixed) stereotype content: Competence and warmth respectively follow from perceived status and competition. *Journal of Personality and Social Psychology*, 82(6), 878-902. doi:10.1037/0022-3514.82.6.878
- Florack, A., & Piontkowski, U. (2000). Acculturation attitudes of the Dutch and the Germans towards the European Union: The importance of national and European identification. *Journal of Multilingual and Multicultural Development*, 21(1), 1-13. <https://doi.org/10.1080/01434630008666390>
- Florack, A., Piontkowski, U., Rohmann, A., Balzer, T., & Perzig, S. (2003). Perceived intergroup threat and attitudes of host community members toward immigrant acculturation. *The Journal of Social Psychology*, 143(5), 633-648. <https://doi.org/10.1080/00224540309598468>
- Froehlich, L., Dorrough, A. R., Glöckner, A., & Stürmer, S. (2021). Similarity predicts cross-national social preferences. *Social Psychological and Personality Science*, 12(8), 1486-1498. <https://doi.org/10.1177/1948550620982704>
- Gaertner, S. L., Dovidio, J. F., 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>
- García-Faroldi, L. (2017). Determinants of attitudes towards immigration: Testing the influence of interculturalism, group threat theory and national contexts in time of crisis. *International Migration*, 55(2), 10-22.
- Geschke, D., Mummendey, A., Kessler, T., & Funke, F. (2010). Majority members' acculturation goals as predictors and effects of attitudes and behaviours towards migrants. *British Journal of Social Psychology*, 49(3), 489-506. <https://doi.org/10.1348/014466609X470544>
- George, D., & Mallery, P. (1999). *SPSS for Windows step by step: A simple guide and reference*. Allyn & Bacon, Boston.
- Getmansky, A., Sinmazdemir, T., & Zeitzoff, T. (2018). Refugees, xenophobia, and domestic conflict: Evidence from a survey experiment in Türkiye. *Journal of Peace Research*, 55(4), 491-507. <https://doi.org/10.1177/0022343317748719>

- Geurts, J. P. J. (2017). *Attitudes and perceptions towards atheists, Jews, LGBT and Syrians A comparison between Turkish youth in Türkiye and Turkish youth abroad via an integrated threat approach* (Unpublished doctoral dissertation). İstanbul Bilgi University.
- Glossary on Migration (2019). *International Migration Law*, No. 34. Sironi, A. C. Bauloz and M. Emmanuel (Ed.), International Organization for Migration (IOM), Geneva. Retrieved December 12, 2023, from <https://publications.iom.int/books/international-migration-law-ndeg34-glossary-migration>
- Gorodzeisky, A., & Semyonov, M. (2018). Competitive threat and temporal change in anti-immigrant sentiment: Insights from a hierarchical age-period-cohort model. *Social Science Research*, 73, 31-44. <https://doi.org/10.1016/j.ssresearch.2018.03.013>
- Gouveia, J. R. F. M. (2021). *Inhibiting and stimulating factors for the integration of refugees into the Portuguese labour market-Portuguese community analysis and importance of outgroup support* (Unpublished doctoral dissertation). Universidade NOVA de Lisboa, Retrieved October 11, 2023, from https://run.unl.pt/bitstream/10362/123529/1/2020-21_fall_29128_joao-gouveia.pdf
- Graves, T. D. (1967). Psychological acculturation in a tri-ethnic community. *Southwestern Journal of Anthropology*, 23(4), 337-350.
- Grigoryev, D., van de Vijver, F., & Batkhina, A. (2018). Discordance of acculturation attitudes of the host population and their dealing with immigrants. *Journal of Intercultural Communication Research*, 47(6), 491-509. <https://doi.org/10.1080/17475759.2018.1497678>
- Guler, A. (2021). Acculturation, perceived discrimination and school adjustment among forcibly displaced syrian youths in Turkey. *Journal of School and Educational Psychology*, 1(1), 26-34.
- Güler, A., & Yıldırım, M. (2022). Associations between acculturation, perceived discrimination and subjective well-being among Syrian adolescents living in Türkiye. *International Journal of Psychology*, 57(2), 171-180. <https://doi.org/10.1002/ijop.12795>

- Gülyaşar, M. (2017). Syrians and citizenship: an evaluation on the local people and Syrian asylum seekers. *International Journal of Society Researches*, 7(13), 678-705. <https://doi.org/10.26466/opus.341263>
- Gürel, E., & Yakın, M. (2007). Ekşi Sözlük: postmodern elektronik kültür. *Selçuk İletişim*, 4(4), 202-220. <https://doi.org/10.18094/si.36509>
- Haase, A., Asbrock, F., & Rohmann, A. (2020). Right-wing authoritarianism and majority members' preferences for minority acculturation. *European Journal of Social Psychology*, 50(4), 827-838. <https://doi.org/10.1002/ejsp.2665>
- Hamidou-Schmidt, H., & Mayer, S. J. (2020). The relation between social identities and outgroup hostility among German immigrant-origin citizens, *Political Psychology*, 42(2), 311-331. <https://doi.org/10.1111/pops.12700>
- Hässler, T., González, R., Lay, S., Lickel, B., Zagefka, H., Tropp, L. R., ... & Bernardino, M. (2019). With a little help from our friends: The impact of cross-group friendship on acculturation preferences. *European Journal of Social Psychology*, 49(2), 366-384. <https://doi.org/10.1002/ejsp.2383>
- Hayes, A. F., (2013). *Methodology in the Social Sciences. Introduction to mediation, moderation, and conditional process analysis: A regression-based approach*. Guilford Press.
- Hortaçsu, N., & Cem-Ersoy, N. (2005). Values, identities and social constructions of the European Union among Turkish university youth. *European Journal of Social Psychology*, 35(1), 107-121. <https://doi.org/10.1002/ejsp.235>
- Huddy, L. & Khatib, N. (2007). American patriotism, national identity, and political involvement. *American Journal of Political Science*, 51(1), 63-77. <https://doi.org/10.1111/j.1540-5907.2007.00237.x>
- Hui, B. P. H., Chen, S. X., Leung, C. M., & Berry, J. W. (2015). Facilitating adaptation and intercultural contact: The role of integration and multicultural ideology in dominant and non-dominant groups. *International Journal of Intercultural Relations*, 45, 70-84. <https://doi.org/10.1016/j.ijintrel.2015.01.002>

Hüsnü, Ş. (2006). *National stereotypes, in-group identification, intergroup bias, social categorization and in-/out-group attitudes: The case of Cyprus*. (Unpublished master's thesis). Middle East Technical University.

Indelicato, A., & Martín, J. C. (2024). The effects of three facets of national identity and other socioeconomic traits on attitudes towards immigrants. *Journal of International Migration and Integration*, 25(2), 645-672.

International Crisis Group (2018). *Türkiye'deki Suriyeli Mülteciler: Kentsel Gerilimleri Azaltmak*. Retrieved September 24, 2023, from <https://www.crisisgroup.org/tr/europe-central-asia/western-europemediterranean/Türkiye/248-Türkiyes-syrian-refugees-defusing-metropolitan-tensions>

Islam, M. R., & Hewstone, M. (1993). Dimensions of contact as predictors of intergroup anxiety, perceived outgroup variability, and outgroup attitude: An integrative model. *Personality and Social Psychology Bulletin*, 19(6), 700-710. <https://doi.org/10.1177/0146167293196005>

Jasinskaja-Lahti, I., Liebkind, K., Jaakkola, M., & Reuter, A. (2006). Perceived discrimination, social support networks, and psychological well-being among three immigrant groups. *Journal of Cross-Cultural Psychology*, 37(3), 293-311. <https://doi.org/10.1177/0022022106286925>

Jebarajakirthy, C., & Das, M. (2021). Uniqueness and luxury: A moderated mediation approach. *Journal of Retailing and Consumer Services*, 60, 102477. <https://doi.org/10.1016/j.jretconser.2021.102477>

Jetten, J., & Spears, R. (2003). The divisive potential of differences and similarities: The role of intergroup distinctiveness in intergroup differentiation. *European Review of Social Psychology*, 14(1), 203-241. <https://doi.org/10.1080/10463280340000063>

Jetten, J., Branscombe, N. R., Spears, R., & McKimmie, B. M. (2003). Predicting the paths of peripherals: The interaction of identification and future possibilities. *Personality and Social Psychology Bulletin*, 29(1), 130-140. <https://doi.org/10.1177/0146167202238378>

- Jost, J. T., Banaji, M. R., & Nosek, B. A. (2004). A decade of system justification theory: Accumulated evidence of conscious and unconscious bolstering of the status quo. *Political psychology*, 25(6), 881-919. <https://doi.org/10.1111/j.1467-9221.2004.00402.x>
- Jost, J. T., Federico, C. M., & Napier, J. L. (2009). Political ideology: Its structure, functions, and elective affinities. *Annual review of psychology*, 60(1), 307-337. <https://doi.org/10.1146/annurev.psych.60.110707.163600>
- Kanık, B. (2021). *Adil dünya inancı ve algılanan kontrol eksikliğinin Suriyeli göçmenlere yönelik yardım etme davranışı üzerindeki etkisi* (Unpublished master's thesis). Hacettepe University.
- Karaman, B. (2022). *Yerel halkın yabancıların uyumuna ilişkin algısının analizi: İstanbul örneği* (Unpublished master's thesis) Bandırma Onyedi Eylül Üniversitesi.
- Karaoğlu, E. (2015). *The role of social dominance orientation, empathy and perceived threat in predicting prejudice of Turkish citizens toward Syrian immigrants* (Unpublished master's thesis). Middle East Technical University.
- Karlsson, I. (2006). The Turk as a threat and Europe's "other". *International Issues & Slovak Foreign Policy Affairs*, 15(01), 62-72.
- Kavaklı Birdal, D., Balamir Coşkun, G., Levent, H., Kölemen Luge, A., Abrams, D., & Travaglino, G. (2017). British Academy Newton Advanced Fellowship. *Perception of and attitude towards Syrian Refugees in Turkey*.
- Kaya, A., & Kırac, A. (2016). Vulnerability assessment of Syrian refugees in Istanbul. *Support to Life*.
- Kiremit, E. Y., & Akfırat, S. (2021). Suriyeli mültecilere karşı kabullenici ve reddedici kültürleşme stratejilerinin belirleyicileri: Hatay örneği. *Göç Dergisi*, 8(1), 107-128. <https://doi.org/10.33182/gd.v8i1.722>
- Kleiner, T. M. (2021). Subjective similarity and positive intergroup behaviour. *European Journal of Political Culture*, 1(2), 1-15.

Kline, R. B. (2011). *Principles and practice of structural equation modeling*. (3rd ed). Guilford Press, New York.

Kobayashi, Y., & Tanaka, S. (2024). How gender shapes attitudes and concerns about immigration. *Politics, Groups, and Identities*, 1-20.

Koçak, O., Arifoglu, A. T., & Younis, M. Z. (2021). Determination of social exclusion among young Syrian refugees living in Türkiye. *European Journal of Environment and Public Health*, 5(2). 1-6-.
<https://doi.org/10.21601/ejeph/10908>

KONDA Research & Consultancy (2016). *Suriyeli sığınmacılara bakış*. Retrieved December, 22, 2023, from <https://konda.com.tr/rapor/51/suriyeli-siginmacilara-bakis>

KONDA Research & Consultancy (2019). Temmuz Barometresi

Köker, L. (2010). Türkiye's Political-Constitutional Crisis: An Assessment of the Role of the Constitutional Court. *Constellations: An International Journal of Critical and Democratic Theory*, 17(2), 328-344.

Kurt, G., Acar, İ. H., İlkursun, Z., Yurtbakan, T., Acar, B., Uygun, E., & Acarturk, C. (2021). Traumatic experiences, acculturation, and psychological distress among Syrian refugees in Türkiye: The mediating role of coping strategies. *International Journal of Intercultural Relations*, 81, 214-225.
<https://doi.org/10.1016/j.ijintrel.2021.02.001>

Kunst, J. R., Lefringhausen, K., Sam, D. L., Berry, J. W., & Dovidio, J. F. (2021). The missing side of acculturation: How majority-group members relate to immigrant and minority-group cultures. *Current Directions in Psychological Science*, 30, 485–494. <https://doi.org/10.1177/09637214211040771>

Larrañaga, N., Garcia, I., Azurmendi, M. J., & Bourhis, R. (2016). Identity and acculturation: interethnic relations in the Basque Autonomous Community. *Journal of Multilingual and Multicultural Development*, 37(2), 131-149.
<https://doi.org/10.1080/01434632.2015.1044996>

- Lee, J. S., Koeske, G. F., & Sales, E. (2004). Social support buffering of acculturative stress: A study of mental health symptoms among Korean international students. *International Journal of Intercultural Relations*, 28(5), 399-414. <https://doi.org/10.1016/j.ijintrel.2004.08.005>
- Leong, C. H. (2008). A multilevel research framework for the analyses of attitudes toward immigrants. *International Journal of Intercultural Relations*, 32(2), 115-129. <https://doi.org/10.1016/j.ijintrel.2007.10.002>
- Leong, C. H. (2014). Social markers of acculturation: A new research framework on intercultural adaptation. *International Journal of Intercultural Relations*, 38, 120-132.
- Levin, S., & Sidanius, J. (1999). Social dominance and social identity in the United States and Israel: Ingroup favoritism or outgroup derogation? *Political Psychology*, 20(1), 99-126. <https://doi.org/10.1111/0162-895X.00138>
- Little, R. J. A., & Rubin, D. B. (2002). *Statistical Analysis with Missing Data*. (2nd ed.). John Wiley & Sons, New York.
- López-Rodríguez, L., Navas, M., Cuadrado, I., Coutant, D., & Worchel, S. (2014a). The majority's perceptions about adaptation to the host society of different immigrant groups: The distinct role of warmth and threat. *International Journal of Intercultural Relations*, 40, 34-48. <https://doi.org/10.1016/j.ijintrel.2014.02.001>
- López-Rodríguez, L., Zagefka, H., Navas, M., & Cuadrado, I. (2014b). Explaining majority members' acculturation preferences for minority members: A mediation model. *International Journal of Intercultural Relations*, 38, 36-46. <https://doi.org/10.1016/j.ijintrel.2013.07.001>
- López-Rodríguez, L., & Zagefka, H. (2015). The effects of stereotype content on acculturation preferences and prosocial tendencies: The prominent role of morality. *International Journal of Intercultural Relations*, 45, 36-46. <https://doi.org/10.1016/j.ijintrel.2014.12.006>
- López-Rodríguez, L., Cuadrado, I., & Navas, M. (2016). Acculturation preferences and behavioural tendencies between majority and minority groups: The mediating role of emotions. *European Journal of Social Psychology*, 46(4), 401-417. <https://doi.org/10.1002/ejsp.2181>

- Maisonneuve, C., Taillandier-Schmitt, A., Cohu, M., & Testé, B. (2023). Which immigrant acculturation strategies are perceived as (im) moral? Consequences on the emotions and behavioral intentions expressed by host populations. *Psychologie Française*, 68(4), 531-541. <https://doi.org/10.1016/j.psfr.2023.10.001>
- Maisonneuve, C., Testé, B., Taillandier-Schmitt, A., & Dambrun, M. (2014). Host populations' perceptions toward migrants: The effect of private/public settings and the moderating role of threat. *International Journal of Intercultural Relations*, 41, 45-56. <https://doi.org/10.1016/j.ijintrel.2014.05.006>
- 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>
- Martín, J. C., & Indelicato, A. (2022). A DEA MCDM approach applied to ESS8 dataset for measuring immigration and refugees citizens' openness. *Journal of International Migration and Integration*, 23(4), 1941-1961.
- Mason, C. H., & Perreault Jr, W. D. (1991). Collinearity, power, and interpretation of multiple regression analysis. *Journal of marketing research*, 28(3), 268-280.
- Miller, A. M., Sorokin, O., Wang, E., Feetham, S., Choi, M., & Wilbur, J. (2006). Acculturation, social alienation, and depressed mood in midlife women from the former Soviet Union. *Research in Nursing & Health*, 29(2), 134-146. <https://doi.org/10.1002/nur.20125>
- Moftizadeh, N., Zagefka, H., & Barn, R. (2021). Majority group perceptions of minority acculturation preferences: The role of perceived threat. *International Journal of Intercultural Relations*, 84, 41-51. <https://doi.org/10.1016/j.ijintrel.2021.07.002>
- Moise, A. D., Dennison, J., & Kriesi, H. (2024). European attitudes to refugees after the Russian invasion of Ukraine. *West European Politics*, 47(2), 356-381. <https://doi.org/10.1080/01402382.2023.2229688>

- Montaruli, E., Bourhis, R. Y., Azurmendi, M. J., & Larranaga, N. (2011). Social identification and acculturation in the Basque Autonomous Community. *International Journal of Intercultural Relations*, 35(4), 425-439. <https://doi.org/10.1016/j.ijintrel.2011.02.007>
- Montreuil, A., & Bourhis, R. Y. (2001). Majority acculturation orientations toward “valued” and “devalued” immigrants. *Journal of cross-cultural psychology*, 32(6), 698-719. <https://doi.org/10.1177/0022022101032006004>
- Montreuil, A., & Bourhis, R. Y. (2004). Acculturation orientations of competing host communities toward valued and devalued immigrants. *International Journal of Intercultural Relations*, 28(6), 507-532. <https://doi.org/10.1016/j.ijintrel.2005.01.002>
- Montreuil, A., Bourhis, R. Y., & Vanbeselaere, N. (2004). Perceived threat and host community acculturation orientations toward immigrants: Comparing Flemings in Belgium and Francophones in Quebec. *Canadian Ethnic Studies*, 36(3), 113-137.
- Morgül, K., Savaşkan, O. & Mutlu, B. (2021). *Attitudes toward Syrian refugees in Istanbul: Partisanship, xenophobia, threat perceptions, and social contact*. The Social, Economic, and Political Research Foundation of Türkiye (TUSES) and Heinrich Böll Stiftung Türkiye. Retrieved December 22, 2024, from <https://tr.boell.org/sites/default/files/2021-06/ATTITUDES%20TOWARD%20SYRIAN%20REFUGEES%20IN%20ISTANBUL%20V01.pdf>
- Nagata, D. K. (1994). Assessing Asian American acculturation and ethnic identity: The need for a multidimensional framework. *Asian American and Pacific Islander Journal of Health*, 2, 109–121.
- Navas, M., Rojas, A. J., García, M., & Pumares, P. (2007). Acculturation strategies and attitudes according to the Relative Acculturation Extended Model (RAEM): The perspectives of natives versus immigrants. *International Journal of Intercultural Relations*, 31(1), 67-86. <https://doi.org/10.1016/j.ijintrel.2006.08.002>
- Navas, M., García, M. C., Sánchez, J., Rojas, A. J., Pumares, P., & Fernández, J. S. (2005). Relative Acculturation Extended Model (RAEM): New contributions with regard to the study of acculturation. *International Journal of*

Intercultural Relations, 29(1), 21-37.
<https://doi.org/10.1016/j.ijintrel.2005.04.001>

Nişancı, Z., & Nişancı, A. (2022). Social media use, socialization, and perceptions of Syrians among Turkish youth: findings from a national survey. *Journal of Economy Culture and Society*, 66, 1-16. <https://doi.org/10.26650/JECS2021-1052797>

Nshom, E., & Croucher, S. M. (2018). Acculturation preferences towards immigrants: Age and gender differences among Finnish adolescents. *International Journal of Intercultural Relations*, 65, 51-60. <https://doi.org/10.1016/j.ijintrel.2018.04.005>

Nurdoğan, A. K., Dur, A. İ. B., & Öztürk, M. (2016). Türkiye'nin mülteci sorunu ve Suriye krizinin mülteci sorununa etkileri. *İş ve Hayat*, 2(4), 217-238.

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 & Intergroup Relations*, 22(4), 478-493. <https://doi.org/10.1177/1368430217740432>

Oppedal, B., Røysamb, E., & Sam, D. L. (2004). The effect of acculturation and social support on change in mental health among young immigrants. *International Journal of Behavioral Development*, 28(6), 481-494. DOI: 10.1080/01650250444000126

Orhan, O., & Gündoğar, S. S. (2015). *Suriyeli sığınmacıların Türkiye'ye etkileri*. Ortadoğu Stratejik Araştırmalar Merkezi, 195, 2-44.

Özdemir, F., & Öner-Özkan, B. (2016). Türkiye'de sosyal medya kullanıcılarının Suriyeli mültecilere ilişkin sosyal temsilleri. *Nesne Psikolojisi Dergisi*, 4(8), 227-245.

Özdemir, F., Duruk, Z. C., Yardım, S., Çakır, E., Ömer, A., & Buğur, A. B. İ. (2023). Türkiye'de Yaşayan Suriyeli ve Kürt Azınlık Gruplara Yönelik Tehdit Algılarına ve Tutumlara İlişkin Nitel Bir Araştırma. *Nesne Psikolojisi Dergisi*, 11(28), 218-241.

- Özden, S. (2013). *Syrian refugees in Türkiye*. MPC Research Reports 2013/05, Robert Schuman Centre Retrieved April 14, 2024, from <https://cadmus.eui.eu/handle/1814/29455>
- Özdüzen, O., Korkut, U., & Özdüzen, C. (2021). 'Refugees are not welcome': Digital racism, online place-making and the evolving categorization of Syrians in Türkiye. *New Media & Society*, 23(11), 3349-3369. <https://doi.org/10.1177/1461444820956341>
- Özkeçeci, H. H. (2017). *The role of contact and the perception of threat in prejudice towards Syrians in Türkiye* (Unpublished master's thesis). Boğaziçi University.
- Padır, M. A. (2019). *Examining xenophobia in Syrian refugees context: The roles of perceived threats and social contact* (Unpublished doctoral dissertation). Middle East Technical University.
- Paksoy, E. E., & Çelik, S. (2019). Readiness of Turkish Education System for Multicultural Education. *Educational Research and Reviews*, 14(8), 274-281. <https://doi.org/10.5897/ERR2017.3171>
- Paksoy, A. F & Şentöregil, M. (2018). Syrian asylum seekers in the Turkish press: The analysis of the first 5 years (2011-2015). *Selçuk İletişim*, 11(1), 237-256. <https://doi.org/10.18094/josc.344498>
- Park, J., Berry, J. W., & Joshanloo, M. (2022). Japanese people's attitudes toward acculturation and intercultural relations. *Journal of Pacific Rim Psychology*, 16, 1-15. <https://doi.org/10.1177/18344909221090996>
- Pettigrew, T. F., Wagner, U., & Christ, O. (2007). Who opposes immigration?: Comparing German with north American findings. *Du Bois Review: Social Science Research on Race*, 4(1), 19-39. <https://doi.org/10.1017/S1742058X07070038>
- Pehrson, S., & Green, E. G. (2010). Who we are and who can join us: National identity content and entry criteria for new immigrants. *Journal of Social Issues*, 66(4), 695-716. <https://doi.org/10.1111/j.1540-4560.2010.01671.x>

- Pehrson, S., Brown, R., & Zagefka, H. (2009a). When does national identification lead to anti-immigrant prejudice? Cross-sectional and longitudinal evidence to... *British Journal of Social Psychology*, 48, 61-76. DOI:10.1348/014466608X288827
- Pehrson, S., Vignoles, V. L., & Brown, R. (2009b). National identification and anti-immigrant prejudice: Individual and contextual effects of national definitions. *Social Psychology Quarterly*, 72(1), 24-38. <https://doi.org/10.1177/019027250907200104>
- Piontkowski, U., Rohman, A., & Florack, A. (2002). Concordance of acculturation attitudes and perceived threat. *Group Processes & Intergroup Relations*, 5(3), 221-231. <https://doi.org/10.1177/1368430202005003003>
- Piontkowski, U., Florack, A., Hoelker, P., & Obdržálek, P. (2000). Predicting acculturation attitudes of dominant and non-dominant groups. *International Journal of Intercultural Relations*, 24(1), 1-26. [https://doi.org/10.1016/S0147-1767\(99\)00020-6](https://doi.org/10.1016/S0147-1767(99)00020-6)
- Polat, D. (2022). *Kültürleşme Stratejilerinin Dış Grup Tarafgirliği ile İlişkisi: Türkiye’de Yaşayan Boşnak Göçmenlerle Bir İnceleme*. (Unpublished master’s thesis). Bursa Uludağ University.
- Porsuk, A. Ö., & Cerit, Ç. (2021). Sosyal medyada Covid-19 aşısı tartışmaları: Ekşi Sözlük örneği. *Hacettepe Sağlık İdaresi Dergisi*, 24(2), 347-360.
- Preacher, K. J., Rucker, D. D., & Hayes, A. F. (2007). Addressing moderated mediation hypotheses: Theory, methods, and prescriptions. *Multivariate Behavioral Research*, 42(1), 185-227. <https://dx.doi.org/10.1080/00273170701341316>
- Pereira, C., Vala, J., & Costa-Lopes, R. (2010). From prejudice to discrimination: The legitimizing role of perceived threat in discrimination against immigrants. *European Journal of Social Psychology*, 40(7), 1231-1250.
- Reicher, S. & Hopkins, N. (2001). *Self and nation*. London: Sage. Redfield, R., Linton, R., & Herskovits, M. J. (1936). Memorandum on the study of acculturation. *American Anthropologist*, 38, 149-152.

- Richardson, R., op den Buijs, T., & van der Zee, K. (2011). Changes in multicultural, Muslim and acculturation attitudes in the Netherlands armed forces. *International Journal of Intercultural Relations*, 35(5), 580-591. <https://doi.org/10.1016/j.ijintrel.2011.04.004>
- Riek, B. M., Mania, E. W., & Gaertner, S. L. (2006). Intergroup threat and outgroup attitudes: A meta-analytic review. *Personality and Social Ssychology Review*, 10(4), 336-353. https://doi.org/10.1207/s15327957pspr1004_4
- Roccas, S., & Schwartz, S. H. (1993). Effects of intergroup similarity on intergroup relations. *European Journal of Social Psychology*, 23(6), 581-595. <https://doi.org/10.1002/ejsp.2420230604>
- 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>
- Rohman, 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. DOI: 10.1177/0146167207311197
- Rojas, A. J., Navas, M., Sayans-Jiménez, P., & Cuadrado, I. (2014). Acculturation preference profiles of Spaniards and Romanian immigrants: The role of prejudice and public and private acculturation areas. *The Journal of Social Psychology*, 154(4), 339-351. <https://doi.org/10.1080/00224545.2014.903223>
- Ryder, A. G., Alden, L. E. & Paulhus, D. L. (2000). Is acculturation unidimensional or bidimensional? A head-to-head comparison in the prediction of personality, self-identity, and adjustment. *The Journal of Personality and Social Psychology*, 79(1), 49-65. <https://psycnet.apa.org/doi/10.1037/0022-3514.79.1.49>
- Safdar, S., Calvez, S., & Lewis, J. R. (2012). Multi-group analysis of the MIDA model: Acculturation of Indian and Russian immigrants to Canada. *International Journal of Intercultural Relations*, 36(2), 200-212. <https://doi.org/10.1016/j.ijintrel.2011.11.006>

- Sassenberg, K., & Wieber, F. (2005). Don't ignore the other half: The impact of ingroup identification on implicit measures of prejudice. *European Journal of Social Psychology*, 35(5), 621-632. <https://doi.org/10.1002/ejsp.267>
- Sayılan, G., Çoksan, S., & Can, M. (2024). Differences in acculturation orientations of advantaged and disadvantaged members of the host community in Türkiye toward newcomers: The roles of ethnic and national identification and perceived outgroup threat. *Community Psychology in Global Perspective*, 10(2), 46-70. DOI Code: 10.1285/i24212113v10i2-2p46
- Scheepers, P., Gijsberts, M., & Hello, E. (2002). Religiosity and prejudice against ethnic minorities in Europe: Cross-national tests on a controversial relationship. *Review of Religious Research*, 242-265. <https://doi.org/10.2307/3512331>
- Schmidt, P., & Quandt, M. (2018). National identity, nationalism, and attitudes toward migrants in comparative perspective. *International Journal of Comparative Sociology*, 59(5-6), 355-361. <https://doi.org/10.1177/0020715218816242>
- Schwartz, S. J., Vignoles, V. L., Brown, R., & Zagefka, H. (2014). The identity dynamics of acculturation and multiculturalism: Situating acculturation in context. *The Oxford handbook of multicultural identity*, 57-93.
- Sherif, M. (1966). *Group conflict and cooperation: Their social psychology*. London: Routledge and Kegan Paul.
- Shrestha, N. (2020). Detecting multicollinearity in regression analysis. *American Journal of Applied Mathematics and Statistics*, 8(2), 39-42.
- Sidanius, J., & Pratto, F. (1999). Social dominance theory. *Handbook of theories of social psychology*, 2.
- Sinclair, S., Granberg, M., & Nilsson, T. (2023). Love thy (Ukrainian) neighbour: Willingness to help refugees depends on their origin and is mediated by perceptions of similarity and threat. *British Journal of Social Psychology*, 1-19. <https://doi.org/10.1111/bjso.12691>

- Sinharay, S. (2010). *An Overview of Statistics in Education*. Retrieved August 25, 2024, from <https://doi.org/10.1016/B978-0-08-044894-7.01719-X>
- Sioufi, R., & Bourhis, R. Y. (2017). Francophone intergroup attitudes and readiness for interprovincial migration in Canada. *Canadian Ethnic Studies*, 49(1), 43-65.
- Smith, A. (2001). *Nationalism: Theory, ideology, history*. Polity Press. Cambridge.
- Spiegler, O., Christ, O., & Verkuyten, M. (2022). National identity exploration attenuates the identification–prejudice link. *Group Processes & Intergroup Relations*, 25(4), 902-923. <https://doi.org/10.1177/1368430221990093>
- Stephan, W. G. (2012). Improving relations between residents and immigrants. *Analyses of Social Issues and Public Policy*, 12(1), 33-48.
- Stephan, W. G., & Stephan, C. W. (2000). An integrated threat theory of prejudice. In S. Oskamp (Ed.), *Reducing prejudice and discrimination* (pp. 23–46). Lawrence Erlbaum Associates.
- Stephan, W. G., Ybarra, O., & Bachman, G. (1999). Prejudice toward immigrants, *Journal of Applied Social Psychology*, 29(11), 2221-2237. <https://doi.org/10.1111/j.1559-1816.1999.tb00107.x>
- Stephan, W. G., Ybarra, O., Martinez, C. M., Schwarzwald, J., & Tur-Kaspa, M. (1998). Prejudice toward immigrants to Spain and Israel: An integrated threat theory analysis. *Journal of Cross-Cultural Psychology*, 29(4), 559-576. <https://doi.org/10.1177/0022022198294004>
- Stephan, W. G., Ybarra O. & Morrison, K. R. (2009). Intergroup threat theory. T. D. Nelson (Ed.), *Handbook of Prejudice, Stereotyping and Discrimination* (43-55). Taylor & Francis Group, LLC: New York.
- Sümerkan, N. (2024). *Kaçınmacı ırkçılık olgusunun kültürleşme stratejileri ile ilişkisi: Türklerin Suriyelilere yönelik tutumlarına dair bir inceleme* (Unpublished master's thesis) Bursa Uludağ University.

- Şafak-Ayvazoğlu, A., Kunuroğlu, F., & Yağmur, K. (2021). Psychological and socio-cultural adaptation of Syrian refugees in Türkiye. *International Journal of Intercultural Relations*, 80, 99-111. <https://doi.org/10.1016/j.ijintrel.2020.11.003>
- Şemşit, S. (2018). Avrupa Birliği politikaları bağlamında uluslararası göç olgusu ve Türleri: Kavramsal bakış. *Yönetim ve Ekonomi Dergisi*, 25(1), 269-289.
- Şimşek, D. (2017). Göç politikaları ve insan güvenliği: Türkiye'deki Suriyeliler örneği. *Toplum ve Bilim*, 140, 11-26.
- Tabachnick, B. G., & Fidell, L. S. (2014). *Using multivariate statistics*. (6th ed.). Pearson Education, Essex.
- Tajfel, H. (1978). Differentiation between social groups: Studies in the social psychology of intergroup relations.
- Tajfel, H. & Turner, J. C. (1979). An Integrative Theory of Intergroup Conflict. In W.G. Austin & S. Worchel (Eds), *The social psychology of intergroup relations* (pp. 33-47). Monterey, CA: Brooks/Cole.
- Tajfel, H. & Turner, J. C. (1986). The social identity theory of intergroup behavior. In S. Worchel & W.G. Austin (Eds), *The psychology of intergroup relations* (pp. 7-24). Chicago: Nelson-Hall.
- Tajfel, H., Billig, M. G., Bundy, R. P., & Flament, C. (1971). Social categorization and intergroup behavior. *European Journal of Social Psychology*, 1(2), 149-178. <https://doi.org/10.1002/ejsp.2420010202>
- Taşdelen, B. (2020). Twitter'da Suriyeli mültecilere karşı çevrimiçi nefret söylemi: #suriyelileriistemiyoruz. *Gümüşhane Üniversitesi Sosyal Bilimler Enstitüsü Elektronik Dergisi*, 11(2), 562-575.
- Taşdemir, T. (2018). Definitions of national identity boundaries and attitudes toward Syrian refugees in Türkiye. *Turkish Psychological Articles*, 21, 19-21. Retrieved June 14, 2023, from https://www.researchgate.net/publication/327222080_Definitions_of_National_Identity_Boundaries_and_Attitudes_Toward_Syrian_Refugees_in_Turkiye

- The UN Refugee Agency (2022). *Mid-year Trends 2022*. Retrieved September, 11, 2014, from <https://www.unhcr.org/statistics/unhcrstats/635a578f4/mid-year-trends-2022>
- 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.
- Topal, A. H. (2015). Geçici koruma yönetmeliği ve Türkiye'deki Suriyelilerin hukuki statüsü. *İstanbul Medipol Üniversitesi Hukuk Fakültesi Dergisi*, 2(1), 5-22.
- Trifiletti, E. L. E. N. A., Dazzi, C. A. R. L. A., Hichy, Z. I. R. A., & Capozza, D. O. R. A. (2007). A validation of HCAS: The host community acculturation scale. *Testing, Psychometrics, Methodology in Applied Psychology*, 14(3-4), 1-15.
- Tunca, H. Ö., & Özkil, A. (2023). Suriyelilere Yönelik Güvenlik Algısı: İzmir Örneği. *Üsküdar Üniversitesi Sosyal Bilimler Dergisi*, (16), 1-32.
- Turner, J. C. (1978). Social comparison, similarity and ingroup favouritism. *Differentiation Between Social Groups: Studies in the Social Psychology of Intergroup Relations*, 235-250.
- Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D. & Wetherell, M. S. (1987). *Rediscovering the Social Group: A Self-categorization Theory*. Oxford/New York: Basil Blackwell.
- United Nations High Commissioner for Refugees (2023). Retrieved October 17, 2023, from <https://www.unhcr.org/syria-emergency.html>
- Ülken, F. B., & Yüce, N. (2020). Yeni medyada kadın bedenine yönelik ayrimcilik: Ekşi Sözlük örneği. *Mersin Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 3(2), 40-79.
- van Osch, Y. M., & Breugelmans, S. M. (2012). Perceived intergroup difference as an organizing principle of intercultural attitudes and acculturation attitudes. *Journal of Cross-Cultural Psychology*, 43(5), 801-821. <https://doi.org/10.1177/0022022111407688>

- Van Oudenhoven, J. P., Ward, C., & Masgoret, A. M. (2006). Patterns of relations between immigrants and host societies. *International journal of intercultural relations*, 30(6), 637-651. <https://doi.org/10.1016/j.ijintrel.2006.09.001>
- Verkuyten, M. (2005). Ethnic group identification and group evaluation among minority and majority groups: Testing the multiculturalism hypothesis. *Journal of Personality and Social Psychology*, 88(1), 121-138.
- Verkuyten, M., & Brug, P. (2004). Multiculturalism and group status: The role of ethnic identification, group essentialism and protestant ethic. *European Journal of Social Psychology*, 34(6), 647-661. <https://doi.org/10.1002/ejsp.222>
- Verkuyten, M., & Martinovic, B. (2012). Immigrants' national identification: Meanings, determinants, and consequences. *Social Issues and Policy Review*, 6, 82-112. <https://psycnet.apa.org/doi/10.1111/j.1751-2409.2011.01036.x>
- White, J. B., & Langer, E. J. (1999). Horizontal hostility; Relations between similar minority groups. *Journal of Social Issues*, 55(3), 537-559. <https://doi.org/10.1111/0022-4537.00132>
- Xuereb, S. (2023). Emotions, perceived threat, prejudice, and attitudes towards helping Ukrainian, Syrian, and Somali asylum seekers. *Plos one*, 18(9). <https://doi.org/10.1371/journal.pone.0290335>
- Yanbolloğlu, Ö. (2018). *Suriyeli mültecilere yönelik duygular ve algılanan sosyal mesafede, gruplararası pozitif ve negatif temas, sosyal baskınlık yönelimi, gruplararası tehdit ve gruplararası kaygının rolü* (Unpublished master's thesis). Uludağ University.
- Yangın, E. (2017). *Suriyeli göçmenlere yönelik kültürleşme stratejilerini etkileyen sosyal psikolojik faktörlerin incelenmesi: hatay örneği* (Unpublished master's thesis). Dokuz Eylül University.
- Yanılmaz, S. Ü. (2019). *Prejudice against Syrians in Türkiye: The role of age, moral perception, group identification, and contact*, (Unpublished master's thesis). Boğaziçi University.

- Yeniçağ (2023). *Antalya'daki Ukraynalılar böyle video çekti: Artık Türkler yabancı*. Retrieved January 13, 2023, from <https://www.yenicaggazetesi.com.tr/artik-turkler-yabanci-antalyadaki-ukraynalilar-boyle-video-cekti-620694h.htm>.
- Yılmaz, E. A. (2019). Uyum teorileri çerçevesinde Suriyelilerin Türkiye'ye entegrasyon süreci. *Electronic Turkish Studies*, 14(5), 287-302. <http://dx.doi.org/10.29228/TurkishStudies.23018>
- Yitmen, Ş., & Verkuyten, M. (2018). Positive and negative behavioural intentions towards refugees in Türkiye: The roles of national identification, threat, and humanitarian concern. *Journal of Community & Applied Social Psychology*, 28(4), 230-243. <https://doi.org/10.1002/casp.2354>
- Yitmen, Ş., & Verkuyten, M. (2017). Feelings toward refugees and non-Muslims in Türkiye: The roles of national and religious identifications, and multiculturalism. *Journal of Applied Social Psychology*, 48(2), 90-100. <https://doi.org/10.1111/jasp.12493>
- Yitmen, Ş., & Verkuyten, M. (2020). Support to Syrian refugees in Türkiye: 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>
- Yücel, O. (2022). *Siyasetin gündemi mülteciler: Suriyeliler hakkında hangi siyasetçi ne demişti?* Retrieved April 19, 2024 from <https://medyascope.tv/2022/04/19/siyasetin-gundemi-multeciler-suriyeliler-hakkinda-hangi-siyasetci-ne-demisti/>
- Zagefka, H., Binder, J., Brown, R., Kessler, T., Mummendey, A., Funke, F., Demoulin, S., Leyens, J-P., & Maquil, A. González, R. (2014). The relationship between acculturation preferences and prejudice: Longitudinal evidence from majority and minority groups in three European countries. *European Journal of Social Psychology*, 44(6), 578-589. <https://doi.org/10.1002/ejsp.2044>
- 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 Türkiye: The role of acculturation preferences and economic competition. *British Journal of Social Psychology*, 46, 153–169. <https://psycnet.apa.org/doi/10.1348/014466606X111185>
- Zagefka, H., Brown, R., & González, R. (2009). Antecedents and consequences of acculturation preferences of non-indigenous Chileans in relation to an indigenous minority: longitudinal survey evidence. *European Journal of Social Psychology*, 39(4), 558-575. <https://doi.org/10.1002/ejsp.550>
- 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>
- Zick, A., Wagner, U., Van Dick, R., & Petzel, T. (2001). Acculturation and prejudice in Germany: Majority and minority perspectives. *Journal of Social Issues*, 57(3), 541-557. <https://doi.org/10.1111/0022-4537.00228>

APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

DÜMLÜPINAR BULVARI 06800
ÇANKAYA ANKARA/TÜRKİYE
T: +90 312 210 22 91
F: +90 312 210 79 59
ueam@metu.edu.tr
www.ueam.metu.edu.tr

Konu: Değerlendirme Sonucu

13 MART 2024

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof. Dr. Bengi Öner-Özkan

Danışmanlığını yürüttüğünüz Bilge Soylu'nun "*Türkiye'de Yaşayan Suriyelilere ve Ukraynalılara Yönelik Kültürleşme Tutumlarının Yordayıcıları ve Sonuçları*" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek 0136-ODTÜİAEK-2024 protokol numarası ile onaylanmıştır

Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ş. Halil TURAN
Başkan

Prof. Dr. İ. Semih AKÇOMAK
Üye

Doç. Dr. Ali Emre Turgut
Üye

Doç. Dr. Şerife SEVİNÇ
Üye

Doç. Dr. Murat Perit ÇAKIR
Üye

Dr. Öğretim Üyesi Süreyya ÖZCAN KABASAKAL
Üye

Dr. Öğretim Üyesi Müge GÜNDÜZ
Üye

B. INFORMED CONSENT FORM

Gönüllü Katılım Formu

Sayın katılımcı,

ODTÜ Psikoloji Bölümü Doktora öğrencisi Bilge Soylu tarafından Prof. Dr. Bengi Öner-Özkan danışmanlığında yürütülen doktora tezi kapsamında yer alan bu çalışmada ülkemizde yaşayan farklı kültürel gruplara yönelik tutumların ve yaklaşımların incelenmesi amaçlanmaktadır. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır. Eğer 18 ve daha üzeri bir yaşta üniversite öğrencisi iseniz, bu çalışmaya katılarak bu konudaki bilimsel bilginin geliştirilmesine yardımcı olabilirsiniz. Anket; sizin yaş, cinsiyet gibi demografik özelliklerinizin yanı sıra bireysel bazı düşüncelerinize ve ülkemizde yaşayan farklı kültürel gruplara yönelik görüşlerinize ilişkin sorular içermektedir. Her bölümde soruların nasıl cevaplanacağı belirtilmiştir. Anketin cevaplanması yaklaşık 20 dakika sürmekte olup herhangi bir süre kısıtlaması bulunmamaktadır. Ankette bazı sorular sizi şaşırtabilir veya tekrar gibi görünebilir. Yine de tüm soruları yanıtlamaya çalışınız. Sorularda doğru ya da yanlış cevap yoktur, kişisel olarak ne düşündüğünüzü belirtmeniz yeterlidir. Çünkü sadece siz katılımcıların bakış açısıyla ilgilenmekteyiz. Bir sorunun cevabı hakkında emin değilseniz, aklınıza gelen ilk şeyi işaretleyebilirsiniz. Bu çalışma kapsamında vereceğiniz tüm bilgiler tamamen gizli kalacaktır. Çalışmanın hiçbir bölümünde isminizi ve kimliğinizi ortaya çıkaran herhangi bir soru sorulmamaktadır. Çalışmanın objektif olması ve elde edilecek sonuçların güvenilirliği bakımından anket sırasında samimiyetle duygu ve düşüncelerinizi yansıtacak şekilde yanıtlar vermeniz önemlidir. Çalışmaya katılım gönüllülük esasına dayanmaktadır. Anket genel olarak, kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında herhangi bir nedenden ötürü kendinizi rahatsız hissederseniz, istediğiniz zaman bırakmakta serbestsiniz. Verdiğiniz bilgiler gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayınlarda kullanılacaktır. Katılımınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Bilge Soylu (E-posta: *****@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

☐ Evet

☐ Hayır

C. DEMOGRAPHIC INFORMATION QUESTIONS

1. Cinsiyetiniz: Kadın ☐ Erkek ☐ İkili olmayan (non-bibary) ☐
Cevap vermek istemiyorum ☐
2. Yaşınız: _____
3. Medeni Haliniz: Bekâr ☐ Evli ☐ Boşanmış ☐ Diğer ☐
4. Aşağıdaki seçeneklerden hangisi etnik kimliğinizi işaret eder? (Birden fazla seçenek işaretleyebilirsiniz)

☐ Türk	☐ Laz	☐ Boşnak	☐ Arnavut
☐ Kürt	☐ Çerkez	☐ Ermeni	
☐ Arap	☐ Zaza	☐ Bulgar	

☐ Verilen seçenekler benim kimliğimi yansıtmıyor. Lütfen yazınız.....
5. Çalışma durumunuz: (Birden fazla seçenek işaretleyebilirsiniz)
☐ Tam zamanlı çalışıyorum
☐ Yarı zamanlı çalışıyorum
☐ Emekliyim
☐ Öğrenciyim
☐ Çalışmıyorum /İşsizim
☐ Verilen seçenekler çalışma durumumu yansıtmıyor. Lütfen belirtiniz.....
6. Öğrenci misiniz?
☐ Evet
☐ Hayır
7. (Evet ise) Şu anki eğitim durumunuz nedir?
☐ Yüksek okul (2 yıllık) öğrencisiyim.
☐ Üniversite (lisans) öğrencisiyim.
☐ Yüksek lisans öğrencisiyim.
☐ Doktora adayım.
☐ Cevaplamak istemiyorum.
8. (Hayır ise) Tamamladığınız en yüksek okul derecesi nedir?
☐ İlkokul
☐ Ortaokul
☐ Lise

- ☐ Yüksek okul (2 yıllık)
- ☐ Üniversite (lisans)
- ☐ Yüksek lisans
- ☐ Doktora
- ☐ Cevaplamak istemiyorum.

9. Lütfen politik olarak yakın durduğunuz yeri 0'dan 10'a kadar uzanan aralıkta bir rakamı işaretleyerek belirtiniz.

1	2	3	4	5	6	7	8	9	10	11
Sol					Merkez					Sağ

10. Herhangi bir dine ya da manevi inanca mensup musunuz?

Evet ☐ Hayır ☐ Cevap Vermek İstemiyorum ☐

11. Aşağıdakilerden hangisi dini inancınızı en iyi ifade eder?

- ☐ Müslüman
- ☐ Hristiyan
- ☐ Yahudi
- ☐ İnanmıyorum
- ☐ Cevaplamak istemiyorum
- ☐ Verilen seçenekler dini inancımı yansıtmıyor. Dini inancım.....

12. Size göre dini ya da manevi inancınız gündelik yaşantınızı ne kadar etkiliyor?

1	2	3	4	5	6	7	8	9	10	11
Hiç										Oldukça Fazla

13. Kendinizi ne kadar muhafazakar bulursunuz?

1	2	3	4	5	6	7	8	9	10	11
Hiç										Oldukça Fazla

14. Tüm gelirlerinizi düşündüğünüz zaman hane halkınızın aylık ortalama geliri nedir?

☐ 0-17002 TL

- ☐ 17003-34000 TL
- ☐ 34001-51000 TL
- ☐ 51001- 68000 TL
- ☐ 68001-85000 TL
- ☐ 85001 TL ve üzeri

15. Hanenizin maddi durumunu ne kadar tatmin edici buluyorsunuz?

1	2	3	4	5	6	7	8	9	10	11
Hiç tatmin edici değil										Son derece tatmin edici

16. Yaşamınızın çoğunun geçtiği yer:

- ☐ Metropol (İstanbul / Ankara/ İzmir)
- ☐ Diğer İl Merkezleri
- ☐ İlçe
- ☐ Kasaba/Köy

17. Anne/babanız ya da büyükanne/büyükbabanız arasında Türkiye dışında bir ülkede doğan kişi var mı? (örneğin, Balkanlar, Kafkaslar vs)

- ☐ Evet ☐ Hayır ☐ Belirtmek İstemiyorum

18. Ülkemize Suriye'den gelenlerin sayısı sizin tahmininizce kaçtır? Yazınız.....

19. Ülkemize Suriye'den gelenlerin sayısı sizce...

- ☐ Çok değil
- ☐ Çok ama fazla değil
- ☐ Çok fazla

20. Ülkemize Ukrayna'dan gelenlerin sayısı sizin tahmininizce kaçtır?
Yazınız.....

21. Ülkemize Ukrayna'dan gelenlerin sayısı sizce...

☐ Çok değil

☐ Çok ama fazla değil

☐ Çok fazla



D. TURKISHNESS-SOCIAL IDENTITY SCALE

TÜRK LÜK SOSYAL KİMLİK ÖLÇEĞİ

Aşağıdaki her bir ifadeyi dikkatlice okuyup, kendi duygu/ düşünce/ davranışlarınıza göre ne kadar katılıp katılmadığınızı en uygun rakamı yazarak belirtiniz (1= Kesinlikle katılmıyorum; 7= Kesinlikle katılıyorum)

1	2	3	4	5	6	7
Kesinlikle katılmıyorum						Kesinlikle katılıyorum

* reverse item

E. PERCEIVED INTERGROUP SIMILARITY SCALE

ALGILANAN GRUPLARARASI BENZERLİK ÖLÇEĞİ

Aşağıda katılabileceğiniz ya da karşı koyabileceğiniz bir grup ifade verilmiştir. Lütfen her bir ifadeye katılıp katılmama düzeyinizi, her cümlenin yanında verilen 1’den 5’e kadar olan rakamlardan birini işaretleyerek gösteriniz.

1

2

3

4

5

Kesinlikle katılmıyorum

Kesinlikle katılıyorum

_____ 1) Dini açıdan kendimi Suriyelilere / Ukraynalılara çok benzer görüyorum.

_____ 2) Suriyelilerin / Ukraynalıların ibadet anlayışları bana çok farklı geliyor. *

_____ 3) Dini değerlere bağlılık açısından Suriyelilerle / Ukraynalılarla pek çok ortak yönümüz bulunmaktadır.

_____ 4) Suriyelilerin / Ukraynalıların düzenlediği dini törenlere katıldığımda (örn., cenaze vb.) kendimi onlardan farklı hissedirim. *

_____ 5) Suriyelilere /Ukraynalılara özgü milli değerleri benimsemem zordur. *

_____ 6) Türk kültürünün öz değerlerinin, Suriye / Ukrayna toplumundaki değerlerden hayli farklı olduğu kanısındayım. *

_____ 7) Türklerin ve Suriyelilerin / Ukraynalıların çocuk yetiştirme tarzları birbirine çok benzerdir.

_____ 8) Türklerin aile ve insan ilişkileri, Suriye / Ukrayna toplumundaki aile ve insan ilişkilerinden çok farklıdır. *

_____ 9) Özel günleri kutlama biçimlerimiz, Suriyelilerin / Ukraynalıların özel günleri kutlama biçimleri ile çok benzerdir.

_____ 10) Suriyelilerin / Ukraynalıların bir çok örf ve adeti bana ters gelir. *

* reverse item

F. HOST SOCIETY ACCULTURATION SCALE

EV SAHİBİ TOPLULUK KÜLTÜRLEŞME ÖLÇEĞİ

Aşağıdaki ifadeler Türkiye'ye yerleşen Suriyeliler / Ukraynalılar hakkındaki görüşlerinize ilişkindir. Lütfen her bir ifadeye katılıp katılmama düzeyinizi, her cümlenin yanında verilen yere (_____) 1'den 7'ye kadar olan rakamlardan birini işaretleyerek gösteriniz.

1

2

3

4

5

6

7

Hiç katılmıyorum

Tamamen katılıyorum

_____ 1) Suriyeli / Ukraynalı göçmenlerin bizim kültürümüze uyum sağlayabilmeleri için kendi öz kültürlerinden vazgeçmeleri gerekmektedir.

_____ 2) Suriyeli /Ukraynalı göçmenler hem getirdikleri miras kültürü sürdürmelidirler hem de bizim kültürümüzü benimsemelidirler.

_____ 3) Suriyeli /Ukraynalı göçmenler kendi öz kültürlerini bizim kültürümüzle karıştırmadıkları müddetçe sürdürebilirler.

_____ 4) Suriyeli /Ukraynalı göçmenler ne kendi öz kültürlerini sürdürmelidir ne de bizim kültürümüzü benimsemelidir, çünkü her halükarda Türkiye'de çok daha az sayıda Suriyeli göçmen olmalıdır.

_____ 5) Suriyeli /Ukraynalı göçmenlerin kendi getirdikleri kültürü sürdürmeleri ya da bizim kültürümüzü benimsemeleri bir fark yaratmaz; çünkü her birey kendi seçtiği kültürü benimsemekte özgürdür.

_____ 6) Suriyelilerin /Ukraynalıların kültürüyle gerçekten bütünleşmek için kendi kültürümüzün bazı yönlerini değiştirmeliyiz.

_____ 7) Suriyeli /Ukraynalı göçmenlerin kendi değerlerini sürdürmeleri ya da bizim değerlerimizi benimsemeleri bir fark yaratmaz; çünkü her birey kendi seçtiği değerleri benimsemekte özgürdür.

_____ 8) Suriyeli /Ukraynalı göçmenler kendi değerlerini bizim değerlerimizle karıştırmadıkları müddetçe sürdürebilirler.

_____ 9) Suriyeli /Ukraynalı göçmenler hem kendi değerlerini sürdürmelidirler hem de bizim değerlerimizi benimsemelidirler.

_____ 10) Suriyeli /Ukraynalı göçmenlerin bizim değerlerimize uyum sağlayabilmeleri için kendi öz değerlerinden vazgeçmeleri gerekmektedir.

_____ 11) Suriyeli /Ukraynalı göçmenler ne kendi değerlerini sürdürmelidir ne de bizim değerlerimizi benimsemelidir, çünkü her halükarda Türkiye’de çok daha az sayıda Suriyeli göçmen olmalıdır.

_____ 12) Suriyelilerin /Ukraynalıların değerleriyle gerçekten bütünleşmek için kendi değerlerimizin bazı yönlerini değiştirmeliyiz.

_____ 13) Suriyeli /Ukraynalı göçmenler kendi geleneklerini bizim geleneklerimizle karıştırmadıkları müddetçe sürdürebilirler.

_____ 14) Suriyelilerin /Ukraynalıların gelenekleriyle gerçekten bütünleşmek için kendi geleneklerimizin bazı yönlerini değiştirmeliyiz.

_____ 15) Suriyeli /Ukraynalı göçmenler hem kendi geleneklerini sürdürmelidirler hem de bizim geleneklerimizi benimsemelidirler

_____ 16) Suriyeli /Ukraynalı göçmenlerin kendi gelenekleri sürdürmeleri ya da bizim geleneklerimizi benimsemeleri bir fark yaratmaz; çünkü her birey kendi seçtiği gelenekleri benimsemekte özgürdür.

_____ 17) Suriyeli /Ukraynalı göçmenlerin bizim geleneklerimize uyum sağlayabilmeleri için kendi geleneklerinden vazgeçmeleri gerekmektedir.

_____ 18) Suriyeli /Ukraynalı göçmenler ne kendi geleneklerini sürdürmelidir ne de bizim geleneklerimizi benimsemelidir, çünkü her halükarda Türkiye’de çok daha az sayıda Suriyeli göçmen olmalıdır.

G. SOCIAL DISTANCE SCALE

SOSYAL MESAFE ÖLÇEĞİ

Aşağıdaki sorularda Türkiye’de yaşayan Suriyelilerle / Ukraynalılarla ilgili bazı ifadeler verilmiştir. ‘Türkiye’de yaşayan Suriyelileri / Ukraynalıları’ düşünerek aşağıdaki ifadelerin sizi ne kadar rahat veya rahatsız edeceğini düşünerek cevaplandırınız.

Her madde için 1’den 5’e karşılık gelen rakamlardan size en uygun gelen cevaplardan yalnızca biri işaretleyiniz. İfadelerin doğru ya da yanlış yanıtları yoktur. Çalışma kapsamında kişisel fikirleriniz merak edilmektedir.

	Çok rahat hissederdim	Rahat hissederdim	Ne rahat ne rahatsız hissederdim	Rahatsız hissederdim	Çok rahatsız hissederdim
1.Suriyeli/Ukraynalı biri ile evlensem	1	2	3	4	5
2.Suriyeli/Ukraynalı bir yakın arkadaşım olsa	1	2	3	4	5
3.Suriyeli/Ukraynalı bir kapı komşum olsa	1	2	3	4	5
4.Suriyeli/Ukraynalı biri ile aynı sokakta yaşıyor olsam	1	2	3	4	5
5.Suriyeli /Ukraynalı biri ile aynı yerde çalışıyor olsam	1	2	3	4	5
6.Suriyeli/Ukraynalı bir patronum olsa	1	2	3	4	5

H. SUPPORTIVE INTENTIONS SCALE

DESTEKLEME NİYETLERİ ÖLÇEĞİ

Aşağıda bazı durumlar verilmiştir. Lütfen Türkiye’de yaşayan Suriyelileri /Ukraynalıları düşünerek her bir duruma ne kadar katıldığınızı her ifadenin yanında verilen 1’den 7’ye kadar olan rakamlardan birini işaretleyerek gösteriniz.

1 2 3 4 5 6 7

Kesinlikle Hayır

Kesinlikle Evet

_____ 1) Suriyeli / Ukraynalı göçmenleri destekleyen grup veya kuruluşların etkinliklerine katılmak

_____ 2) Suriyeli/Ukraynalı göçmenleri destekleyen bir imza toplama kampanyasında etkin olarak rol almak

_____ 3) Türkiye Büyük Millet Meclisi’ne Suriyeli/Ukraynalı göçmenleri destekleyen bir e-posta göndermek

_____ 4) Suriyeli/Ukraynalı göçmenleri savunan bildiriler dağıtmak

_____ 5) Facebook ve Twitter gibi sosyal medya platformlarındaki tartışmalarda Suriyeli/Ukraynalı göçmenleri savunan yorumlar yazmak

I. INTERGROUP THREAT PERCEPTION SCALE

GRUPLARARASI TEHDİT ALGISI ÖLÇEĞİ

Lütfen aşağıda verilen maddeler için 1 “kesinlikle katılmıyorum” ve 5 “kesinlikle katılıyorum” olmak üzere size en yakın gelen kutucuğu işaretleyiniz.

	1 Kesinlikle Katılmıyorum	2 Biraz Katılmıyorum	3 Kararsızım	4 Biraz Katılıyorum	5 Kesinlikle Katılıyorum
1.Suriyeliler/Ukraynalılar iş olanaklarını Türkiyelilerin elinden alıyorlar. *					
2.Suriyelilerin/Ukraynalıların bulundukları ortamlarda suç oranları artar. *					
3.Suriyeliler/Ukraynalılar Türkiye’nin sosyal refah seviyesinin azalmasına neden oluyorlar. *					
4.Suriyeliler/Ukraynalılar Türkiye’nin Avrupa’da güçlenmesini engellemektedir.					
5. Suriyelilere /Ukraynalılara mülteci olarak birçok hak sağlanması, diğer mülteci grupların da (Afganlar, İranlılar, Iraklılar, Somaliler gibi) bu hakları talep etmesine ve dolayısıyla ülkede bölünmelere yol açabilir.*					
6. Ülkemize giren Suriyelilerin / Ukraynalıların artan sayısı Türkiye’nin düzenini tehdit etmektedir.*					
7. Suriyeliler / Ukraynalılar ekonomik olarak Türkiye’ye yarar sağlamaktan çok zarar veriyorlar.*					

8. Suriyeliler /Ukraynalılar ülke bütünlüğüne zarar vermeye çalışmaktadırlar.*					
9. Suriyeliler / Ukraynalılar Türkiye'nin kurulu düzenini tehdit etmektedirler.*					
10. Suriyelilerin /Ukraynalıların kimliklerine sahip çıkmaları, Türkiye'nin birlik ve beraberliğine karşı olduklarını gösterir.*					
11. Suriyeliler / Ukraynalılar iş yapıları açısından Türkiyeliler kadar ahlaklı değildir.*					
12. Suriyelilerin /Ukraynalıların örf ve adetleri Türkiyelilerinkilerden farklıdır.‡					
13. Suriyeliler /Ukraynalılar, yaşam tarzı açısından Türkiyelilere benzemezler.‡					
14. Suriyeliler / Ukraynalılar, Türkiyelilerin yoğun olduğu bölgelere göç ettiklerinde o bölgeyi kötü etkilemektedirler.*					
15. Suriyeliler / Ukraynalılar kültürlerine ve dillerine gereğinden fazla sahip çıkıyorlar.‡					
16. Suriyelilerin / Ukraynalıların kendi kültürlerini yaşatmaya çalışması Türkiye'yi olumsuz etkiler.*					
17. Dini inanışları açısından Suriyeliler / Ukraynalılar ve Türkiyeliler birbirlerine benzemezler.‡					
18. Aile ilişkileri ve çocuk yetiştirme tarzları açısından Suriyeliler / Ukraynalılar, Türkiyelilerden farklıdır.‡					

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

J. SOCIAL CONTACT SCALE

SOSYAL TEMAS ÖLÇEĞİ

Lütfen aşağıda verilen maddeler için 1 “Hiç” ve 5 “Her Zaman” olmak üzere durumunuza en uygun kutucuğu işaretleyiniz.

	Hiç	Nadiren	Ara sıra	Sık sık	Her zaman
1.Ne sıklıkta Suriyeli/Ukraynalı göçmenler ile okul/iş gibi resmi yerlerde iletişim halindesiniz?	1	2	3	4	5
2. Ne sıklıkta Suriyeli /Ukraynalı göçmenler ile komşu olarak iletişim halindesiniz?	1	2	3	4	5
3.Ne sıklıkta Suriyeli /Ukraynalı göçmenler ile yakın arkadaş-dost olarak iletişim halindesiniz?	1	2	3	4	5
4.Ne sıklıkta Suriyeli /Ukraynalı göçmenler ile resmi olmayan/özel konuşmalar yapmaktasınız?	1	2	3	4	5
5.Ne sıklıkta Suriyeli /Ukraynalı göçmen tanıdıklarınıza ev ziyaretine gitmektedirsiniz?	1	2	3	4	5

K. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: SOYLU, Bilge

Nationality:

EDUCATIONAL BACKGROUND

2011 – 2025	Middle East Technical University, Ankara Ph.D. Degree in Psychology
2008 - 2010	Hacettepe University, Ankara MS Degree in Psychology
2000 - 2004	Hacettepe University, Ankara Department of Psychology
1996-2000	Ereğli Yabancı Dil Ağırlıklı Lisesi, Ereğli/Konya

WORK EXPERIENCE

September 2013 – Present	Ministry of Interior, Ankara Interior Expert
February – September /2013	Kırıkkale University, Psychology, Kırıkkale Research Assistant
September 2005 – February 2013	Ministry of Health, Ankara Psychologist
January–August/2005	1 Eylül State Hospital, Uşak Psychologist
September – December /2004	Bozkır Sarıoğlu Regional Primary Boarding School, Konya Counselor Teacher

PUBLICATIONS

Sakallı-Uğurlu, N. ve **Soylu, B.** (2016), Kolektif Suçluluk: Öncülleri, Çıktıları ve Kaçınma Yolları. *Nesne-Psikoloji Dergisi*, 07, 59-87.

HONOURS & AWARDS & GRANTS

İhsan Doğramacı Outstanding Achievement Award for first place in the department
Achievement Award for second place in the faculty

L. TURKISH SUMMARY /TÜRKÇE ÖZET

Giriş

Türkiye, son on yılda Suriye, Irak, Afganistan (International Crisis Group (ICG), 2018) ve Ukrayna gibi ülkelerden zorla yerinden edilme nedeniyle göç eden milyonlarca insana ev sahipliği yapan bir ülke haline gelmiştir. Türkiye'ye yönelik büyük göç akışı ve bu akışla ilişkilendirilen ekonomik ve sosyal sorunlar, yeni gelenlere yönelik gruplar arası olumsuz tutumları artırabilir. Son on yılda yapılan anketler, Türklerin son dönemde Türkiye'ye göç eden en büyük grup olan Suriyelilere yönelik olumsuz görüşlerini ortaya koymuştur (Erdoğan, 2014, Kavaklı-Birdal vd., 2017). Sosyal psikolojik çalışmalar, anket sonuçlarıyla tutarlı olarak, Türklerin Suriyelilere yönelik olumsuz tutumlarını ve davranışsal niyetlerine işaret etmiştir (Aktaş ve ark., 2021; Yitmen ve Verkuyten, 2018).

Bildiğimiz kadarıyla, 2022'nin ilk çeyreği itibariyle ülkelerindeki savaş nedeniyle Türkiye'ye gelen yeni bir grup olan Ukraynalılarla ilgili ampirik bir çalışma bulunmamaktadır. Bu boşluğu doldurmaya yönelik ilk adım olarak, Türk toplumunun bu yeni gruba yönelik algılarını, söylemlerini, tutumlarını ve davranışsal niyetlerini incelemek elzemdir. Bu tezin ilk çalışması, ev sahibi toplumun Türkiye'de yaşayan Ukraynalılara yönelik algı ve değerlendirmelerinin anlaşılmasını sağlamayı amaçlamaktadır. Bu amaçla, ilk çalışma, sosyal medya kullanıcılarının Türkiye'de yaşayan Ukraynalılara yönelik ortak temalarını nitel bir yaklaşımla ele almaktadır. Tezin ikinci çalışması, iki etnokültürel grubun etkileşimi yoluyla meydana gelen değişim süreci olarak bilinen kültürleşme olgusuna dayanmaktadır (Graves, 1967). İkinci çalışma, Türk halkının Türkiye'de yaşayan Suriyelilere ve Ukraynalılara yönelik kültürleşme tutumlarını belirlemeyi ve kabullenici ve reddedici olarak sınıflandırılan kültürleşme tutumları, olası yordayıcılar (Türk özdeşleşmesi ve algılanan kültürel benzerlik) ve olası davranışsal niyetler (ayrımcılık niyetleri ve destekleyici niyetler) arasındaki ilişkileri nicel bir yaklaşımla incelemeyi

amaçlamaktadır. Ayrıca, yordayıcılar ile kültürleşme tutumları arasındaki ilişkilerde algılanan tehdidin düzenleyici rolünün araştırılması planlanmaktadır.

Göç ve İlgili Temel Kavramlar

Uluslararası Göç Örgütü (IOM) göçü, çeşitli nedenlerle ülke içinde veya uluslararası sınırları aşarak geçici veya kalıcı ikamet değişikliği olarak tanımlamaktadır (Glossary on Migration, 2019).

Uluslararası literatürde göçmen, sığınmacı ve mülteci terimleri, her üçünün de farklı siyasi-hukuki karşılıkları olmasına rağmen, sıklıkla birbirlerinin yerine kullanılmaktadır. Bu tür bir karışıklığı önlemek için, bu tanımlar yerine, her iki grup da siyasi veya hukuki bağlamdan bağımsız olarak Türkiye'de yaşayan Suriyeliler ve Türkiye'de yaşayan Ukraynalılar olarak anılacaktır.

Türkiye'ye Göç

Türkiye, coğrafi konumu ve uyguladığı göç politikaları nedeniyle son dönemde göç merkezi haline gelmiştir (Ak, 2021). Bunun temel nedenlerinden biri 2011 yılında başlayan Suriye iç savaşıdır. İçişleri Bakanlığı istatistiklerine göre, Türkiye'de yaklaşık 3,8 milyon Suriyeli “geçici koruma statüsünde” yaşamakta olup, bu sayı ülke nüfusunun %4,5'ini oluşturmaktadır. Türkiye'de kayıtlı Suriyelilerin yanı sıra kayıtsız Suriyeliler de yaşamaktadır (ICG, 2018). Türkiye'de Suriyeliler başlangıçta “misafir” olarak kabul edilmiş, sıcak bir şekilde karşılanmış ve geçici olarak kalabilecekleri düşünülmüştür (Akar ve Erdoğan, 2018). İlerleyen yıllarda Suriyeliler “fazla kalan misafirler” olarak görülmeye başlanmış ve Türk halkının Suriyelilere yönelik tutum ve davranışları olumsuzla dönmüştür (Akar ve Erdoğan, 2018; Taşdemir, 2018).

Suriye'deki iç savaşın neden olduğu duruma ek olarak, Ukrayna ve Rusya arasında tırmanan gerilim de Türkiye'nin bir göç merkezi haline gelmesine katkıda bulunmuştur. Şubat 2022'den bu yana 7,8 milyondan fazla Ukraynalı, çoğu komşu ülkelere olmak üzere ülkelerini terk etmek zorunda kalmıştır (UNHCR, 2023).

Türkiye de bu ülkelerden biri olmasına rağmen, ülkemize göç eden Ukraynalılara ilişkin resmi bir istatistik bulunmamaktadır. Bildiğimiz kadarıyla, Türk halkının Türkiye'de yaşayan Ukraynalılara yönelik tutumları hakkında da herhangi bir çalışma bulunmamaktadır. Türk halkının Ukraynalıları Suriyelilere kıyasla daha fazla tercih etmesi muhtemeldir çünkü Türk halkının Avrupalıları bir üst grup olarak değerlendirme eğiliminde olduğu göz önüne alındığında, Ukraynalıların Avrupalı kimliği Türklere daha çekici gelebilir (Hortaçsu ve Cem-Ersoy, 2005).

Kültürleşme Teorileri

Kültürleşme, iki ya da daha fazla kültürel grubun ve bu grupların her bir üyesinin zorunlu ya da gönüllü göç sonucunda birbiriyle temas etmesiyle gerçekleşen kültürel (grup) ve psikolojik (bireysel) değişim süreci olarak kavramsallaştırılmaktadır (Berry, 2005). Kültürleşmeyi açıklamaya yönelik teoriler zaman içinde değişmiş, asimilasyona öncelik veren tek yönlü bir bakış açısından, çeşitli kültürleşme sonuçlarını öne süren iki boyutlu ve etkileşimli yaklaşımlara geçilmiştir (bkz. Berry, 1997; Nagata, 1994; Ryder ve ark., 2000).

Berry (1997, 2005), kültürel ve psikolojik değişimin göçmen kültürünün sürdürülmesi ve ev sahibi toplumla bağlantı kurma arzusu aracılığıyla gerçekleşebileceğini savunmuştur. Berry (1997) bu iki boyutu kullanarak kültürleşme yönelimleri/stratejileri/tutumları/tercihleri için entegrasyon, asimilasyon, ayrılma ve marjinalleşme olmak üzere dört bölümlü bir taksonomi önermiştir.

Kültürleşmenin azınlık/göçmen ve baskın/ev sahibi kültürler açısından etkileşimli doğasını daha net bir şekilde açıklamak için Bourhis ve meslektaşları (1997) tarafından Etkileşimli Kültürleşme Modeli (EKM) oluşturulmuştur. Bourhis ve meslektaşları (1997) ev sahibi kültürü benimseme ve kültürel sürdürme boyutlarının kesişiminin ev sahibi toplum için dört kültürleşme tutumu alternatifini tanımladığını belirtir: entegrasyon, ayrışma, dışlama ve asimilasyon. Göçmenlerin miras kültürünün sürdürülmesini kabul eden ve buna değer veren ve aynı zamanda göçmenlerin çoğunluk ev sahibi kültürünün önemli özelliklerini benimsediğini kabul eden ev sahibi çoğunluk üyeleri entegrasyonist yönelimi desteklemektedir.

Asimilasyoncu yönelim, ev sahibi toplum üyelerinin göçmenlerden çoğunluktaki ev sahibi toplumun kültürünü benimsemek uğruna kültürel kimliklerinden vazgeçmelerini bekler. Ayrımcı yönelimi tercih eden ev sahibi toplum üyeleri, göçmenlerin ev sahibi çoğunluk üyelerinden uzak durdukları sürece kendi miras kültürlerini sürdürmelerini kabul eder. Dışlayıcı yönelim, hem kendi köken kültürlerini sürdüren göçmenlere karşı hoşgörüsüz olan hem de göçmenlerin çoğunluk ev sahibi kültürünün özelliklerini benimsemesine izin vermeyi reddeden ev sahibi toplum üyeleri tarafından benimsenebilir. Bu modele bireycilik ve entegrasyon-dönüşüm de benimsenebilecek diğer iki yönelim olarak eklenmiştir. Bireycilik, ev sahibi toplumun üyelerinin kendilerini ve diğerlerini kategorik tanımlamadıkları, kendilerini ve diğerlerini bireyler olarak gördükleri yönelimi ifade eder (Bourhis ve ark., 1997). Entegrasyon-dönüşüm, entegrasyon yöneliminde olduğu gibi göçmenlerin kültürel katkılarını tanıma ve değer vermenin yanı sıra, ev sahibi toplumun göçmenleri entegre etmek için kurumsal uygulamalarının bazı yönlerini bu göçmenlerin ihtiyaçlarını karşılayacak şekilde uyarlama ve dönüştürme konusundaki istekliliğini ifade eder.

Bu yönelimler arasında entegrasyon, entegrasyon-dönüşüm ve bireycilik kabullenici olarak sınıflandırılırken, asimilasyon, ayrışma ve dışlama reddedici olarak sınıflandırılmaktadır (Bourhis ve ark., 2013; Bourhis, 2017).

Türkiye Bağlamında Ev Sahibi Toplumun Kültürleşme Tutumları

Kültürleşme hem ev sahibi hem de göçmen grupları etkileyen bir süreç olmasına rağmen, Türkiye'deki çalışmalar genellikle yeni gelenlerin kültürleşme tercihlerine odaklanmıştır (Kurt ve ark., 2021; Şafak-Ayvazoğlu ve ark., 2021). Son 14 yılda Türkiye'ye büyük bir göçmen akını olduğu ve bu yeni gelenlerin kültürleşmesinin Türkiye'de tartışmalı bir konu olduğu (Güler ve Yıldırım, 2022) göz önüne alındığında, uyumlu ilişkilerin sağlanması için ev sahibi toplumun bakış açısını inceleyen kültürleşme çalışmalarına ihtiyaç duyulmaktadır. Bildiğimiz kadarıyla, Türkiye bağlamında bu konuyu ele alan sadece beş çalışma (örneğin, Boyacı, 2022; Karaman, 2022; Yangın, 2017; Sayılan ve ark., 2024; Sümerkan, 2024) vardır, ancak bunların hepsi sadece Türkiye'de yaşayan Suriyelilere yönelik kültürleşme tutumlarını incelemiştir.

Bu tezin en temel amacı, Bourhis ve meslektaşlarının (1997) EKM'sini referans çerçevesi olarak kullanarak Türk halkının Türkiye'de yaşayan Suriyelilere ve Ukraynalılara yönelik kültürleşme tutumlarını araştırmaktır. Türk halkının Suriyelilere yönelik reddedici kültürleşme tutumlarını (asimilasyoncu, ayrıştırıcı ve dışlayıcı), kabullenici kültürleşme tutumlarına (entegrasyoncu, bireyci ve entegrasyoncu-dönüşümcü) tercih etmesini bekliyorum. Her ne kadar Türklerin Ukraynalılara yönelik kültürleşme tutumlarının daha kabullenici olmasını beklemem de bildiğim kadarıyla Türkiye bağlamında belirli tahminler yapılmasına olanak tanıyan bir araştırma bulunmamaktadır. Bu nedenle, bu tezin ilk çalışmasında, sosyal medya kullanıcılarının Ukraynalılara yönelik görüşlerini ve ortak temalarını belirlemek için tematik analize dayalı bir çalışma yürütülmüştür.

Bu tezin bir diğer amacı, Türk halkının Türkiye'de yaşayan Suriyelilere ve Ukraynalılara yönelik kültürleşme tutumlarının olası yordayıcılarını (Türk özdeşleşmesi ve algılanan kültürel benzerlik) ve sonuçlarını (destekleyici ve ayrımcı niyetler) incelemektir. Algılanan tehdidin, yordayıcıların ev sahibi toplumun kültürleşme tutumları üzerindeki yordayıcı gücünü düzenleyeceği fikri de ele alınmıştır.

Türk Halkının Kültürleşme Tutumlarının Olası Yordayıcıları

Bir Yordayıcı Olarak Türklükle Özdeşim

Tajfel (1978) sosyal kimliği bireyin benlik kavramının bir parçası olarak tanımlar ve sosyal kimliğin kişinin bir grubun üyesi olduğu bilgisinden ve bu üyeliğe atfettiği değer ve duygusal önemden kaynaklandığını savunur. Sosyal Kimlik Kuramı, belirli sosyal gruplara veya kategorilere ait olan kişilerin, grup veya kategorileri ile ne kadar güçlü bir şekilde özdeşleştikleri açısından farklılık gösterdiğini vurgular (Tajfel ve Turner, 1986; Ellemers ve ark., 1988). Bir grubun üyesi olmak kişinin düşüncelerini, duygularını ve davranışlarını ait olduğu grup nedeniyle etkilediğinden (Ellemers ve ark., 1999), güçlü grup içi özdeşleşmeye sahip bireylerin, daha az güçlü grup içi özdeşleşmeye sahip olanlara kıyasla çeşitli grup düzeyinde tepkiler sergileme olasılığı daha yüksektir.

Tek bir etnik gruba güçlü bir aidiyet duygusu, dış gruplarla daha fazla “biz-onlar” bariyeri yaratır ve bu da diğerlerine karşı daha az kabullenici tutumlara yol açar (Bourhis ve Dayan, 2004; Montreuil ve ark., 2004). Güçlü Fransız kimliği duygusu, çok kültürlülük yerine asimilasyonun daha fazla tercih edilmesiyle bağlantılıdır (Badea, 2012). İtalyan iç grup kimliği ayrımcı tercihi artırmış ve entegrasyoncu dönüşümü engellemiştir (Andrighetto vd., 2008; Trifiletti vd., 2007). Mevcut çalışma, Türklükle özdeşiminin kabullenici ve reddedici kültürleşme tutumları üzerindeki yordayıcı rolüne odaklanmaktadır.

Bir Yordayıcı Olarak Algılanan Kültürel Benzerlik

Benzerlik algıları dil, din, kültür, zihniyet, dış görünüş, üst kimlik (örn. Avrupalı), aile ilişkileri, yemek, gelenekler ve yaşam tarzı alışkanlıkları gibi farklı yaşam alanlarına ilişkin özelliklerde algılanan ortaklığa işaret etmektedir (Rohmann ve ark., 2008; López-Rodríguez ve ark., 2014a; Zagefka ve Brown, 2002). Algılanan kültürel benzerliğin yordayıcı rolü kültürleşme alanıyla ilgilidir (Piontkowski ve ark., 2000; Rohman ve ark., 2008). Örneğin, Piontkowski ve meslektaşları (2000) baskın grubun baskın olmayan grubu benzer olarak algıladığında, baskın grubun entegrasyoncu bir kültürleşme tutumu benimsediğini göstermiştir. Ülkemizde yapılanlar da dahil olmak üzere (örn. Yangın, 2017), ev sahibi toplum tercihlerine ilişkin kültürleşme çalışmaları (örn. van Osch ve Breugelmans, 2012), ev sahibi toplum tarafından farklı kültürel gruplarla algılanan benzerliğin daha kabullenici kültürleşme tutumlarının benimsenmesiyle ilişkili olduğunu göstermektedir. Mevcut çalışma, algılanan kültürel benzerliğin kabullenici ve reddedici kültürleşme tutumları üzerindeki yordayıcı rolüne odaklanmaktadır.

Türkiye'de Ev Sahibi Kültürleşme Tutumlarının Sonuçları

Türkiye'de Yaşayan Suriyelilere ve Ukraynalılara Yönelik Ayrımcılık ve Destek

Ayrımcılık, özellikle farklı göçmen gruplarının bir arada yaşadığı toplumlarda gruplar arası ilişkilerin temel bir sorunudur. Bu anlamda göçmenlere yönelik ayrımcılık, göçmenlerin belirli alanlarda yerel vatandaşlardan farklı muamele görmesi şeklinde kendini göstermektedir (Acolin ve ark., 2016). Bu alanlar arasında

istihdam, eğitim ortamları, işyeri, işgücü piyasası, kiralık konut sektörü ve diğer sosyoekonomik alanlar yer almaktadır (Grigoryev ve ark., 2018).

Ev sahibi toplumdan destek almak, kültürleşme stresi (ör. Lee ve ark., 2004) ve göçmenlerin kötü hissetmesi (ör. Jasinskaja-Lahti ve ark., 2006; Safdar ve ark., 2012) gibi göçün olumsuz etkilerine karşı koruyucu bir işlev görmektedir (Miller ve ark., 2006; Oppedal, 2004). Ayrıca, algılanan destek göçmenlerin ev sahibi topluma uyumunu kolaylaştırmaktadır (Berger ve ark., 2019). Bu nedenle, hem göçmen gruplar üzerindeki tamponlayıcı rolü hem de genel olarak sosyal uyuma katkısı nedeniyle destek niyetlerinin belirleyicilerini tespit etmek önemlidir.

Çeşitli ortamlarda göçmenler de dahil (Hamidou-Schmidt ve Mayer, 2020) olmak üzere iç grup özdeşleşmesinin gücü ile dış gruba yönelik olumsuz değerlendirmeler arasında güçlü bir ilişki olduğu gösterilmiştir (örneğin, Huddy ve Khatib, 2007; Levin ve Sidanius, 1999). Örneğin Falomir-Pichastor ve Frederic (2013), güçlü İsveç özdeşleşmesine sahip katılımcıların göçmenleri daha tehdit edici olarak algıladıklarını ve onlara karşı daha fazla önyargı gösterdiklerini ortaya koymuştur.

Ana akım toplum ile azınlıklar arasındaki kültürel benzerlik algısı, gruplar arası ilişkilerde önemli bir rol oynamaktadır (örneğin, Froehlich ve ark., 2021; Kleiner, 2021). Van Osch ve Breugelmans (2012) algılanan kültürel benzerliğin çoğunluk üyelerinin kültürlerarası tutumlarını şekillendirdiğini ortaya koymuştur. Özellikle, Hollandalı çoğunluk daha az benzer olarak algıladıkları grupları için (örneğin, Türk, Fash) çok kültürlülüğe daha az destek vermiş, bu gruplara çoğunluk üyeleri tarafından daha tehditkâr, daha az sıcak ve daha az yetkin olarak değerlendirilmişlerdir.

Algılanan Tehdidin Düzenleyici Rolü

Göçmenler ev sahibi çoğunluk için hem gerçekçi hem de sembolik bir tehdit oluşturabilir (Stephan ve ark., 1998). Göçmenlerin farklı tehdit türleri oluşturduğunu düşünen ev sahibi ülke vatandaşları, ayrımcılıklarını meşrulaştıran bu fikre dayanarak göçe karşı çıkmakta (örn., Pereira ve ark., 2010) ve çok

kültürlülüğü teşvik eden stratejileri desteklememektedir (örn., Callens ve ark., 2019; Tip ve ark., 2012).

Kültürleşme de dahil olmak üzere göçmenlere yönelik tutumlardaki güçlü rolü nedeniyle tehdit algısı, Türkiye'de bireysel düzeydeki belirleyicilerin ev sahibi toplumun yeni gelenlere yönelik kültürleşme tercihleri üzerindeki etkisini düzenleyen bir dinamik yaratabilir.

Çalışma 1

Çalışma 1, sosyal medya kullanıcılarının Ukraynalılara ilişkin ortak temalarını ve genel olarak Türkiye'deki göç konusuna ilişkin görüşlerini incelemeyi amaçlamıştır. Böylece, ev sahibi toplum üyelerinin Türkiye'de yaşayan Ukraynalılara ve genel olarak göçe ilişkin değerlendirmelerinin altında yatan algısal faktörlerin nitel yaklaşım perspektifinden ortaya çıkarılabileceği ve bu faktörlerin gruplar arası ilişkiler açısından uyumu güçlendirecek ve çatışmayı azaltacak politikaların geliştirilmesinde dikkate alınabileceği düşünülmektedir.

Yöntem

Katılımcılar ve Prosedür

Çalışmanın örneklemini Ekşi sözlükte yer alan iki ayrı başlık altındaki girdiler oluşturmaktadır ($N = 481$). Çalışmanın ilk aşamasında Rusya-Ukrayna Savaşı'nın patlak verdiği dönemde gazeteci Nagehan Alçı'nın “Ukraynalılar gelince itiraz edecek misiniz?” sorusuna cevaben aynı ifadeyle açılan başlık altında yazılan 351 anonim girdiye odaklanılmıştır. Çalışmanın ikinci aşamasında, “Antalya'nın Rus ve Ukraynalı işgali” başlığı altında 130 anonim girdi, başlangıçtaki ortak temaların Ukraynalılarla temastan sonra, özellikle de ülkenin belirli bir bölgesine göçle birlikte değişip değişmediğini incelemek için analiz edilmiştir.

Analiz

Tematik analiz yönteminin uygulandığı bu çalışmada tüm kelime, kelime öbeği ve cümleler araştırmacı tarafından detaylı bir şekilde analiz edilerek kayıtların anlamlı

tematik birimler oluşturup oluşturmadığı tespit edilmiş ve kodlama yapılarak tematik birimler oluşturulmuştur. Elde edilen veriler araştırmacı tarafından tematik birimler ve alt tematik birimler altında sınıflandırılmış ve her bir kelimenin/ifadenin frekansı hesaplanmıştır.

Sonuçlar

Birinci Aşama Bulguları

Kodlama aşamasında 11 temel tematik birim ve 45 alt tematik birim oluşturulmuştur. Bu tematik birimler (i) Ukraynalıların gelişine itiraz, (ii) Ukraynalılarla ilgili algılanan tehditler, (iii) Ukraynalıların algılanan olumlu özellikleri, (iv) Ukraynalılara yönelik olumlu tutumlar, (v) Ukraynalıların Türkiye'ye gelmek istemeyeceklerine ve gelseler bile geri döneceklerine dair inanç, (vi) hükümetin göç politikasına yönelik eleştiriler ve çözüm önerileri, (vii) Avrupa ülkelerinin göç politikalarına ilişkin görüşler, (viii) Suriyelilerin ve diğer Ortadoğulu göçmenlerin algılanan olumsuz özellikleri, (ix) Suriyelilerin diğer göçmenlerle karşılaştırılması, (x) Suriyelilere itiraz etmeyenler ve (xi) Suriyelilerin yaşadığı zorluklardır.

İkinci Aşama Bulguları

Kodlama aşamasında 7 temel tematik birim ve 36 alt tematik birim oluşturulmuştur. Bu tematik birimler (i) Türkiye'de Ukraynalılardan kaynaklı algılanan tehditler, (ii) Ukraynalıların algılanan olumlu özellikleri, (iii) Ukraynalılara yönelik olumlu tutumlar, (iv) Suriyeliler ve Diğer Ortadoğulu Göçmenlerin Algılanan Olumsuz Özellikleri, (v) Hükümetin göç politikasına yönelik eleştiriler ve çözüm önerileri, (vi) Kira ve fiyat artışlarına ilişkin diğer düşünceler olarak başlıklandırılmıştır.

Tartışma

Farklı zamanlarda açılmış olsalar da her iki başlık altında benzer tematik örüntüler ortaya çıkmıştır. Katılımcıların Ukraynalılar da dahil olmak üzere farklı ülkelerden ülkeye gelen çok sayıda göçmenden rahatsız olduklarını ve bu rahatsızlığın özellikle

ülkedeki zor ekonomik koşullarla birlikte arttığını söylemek mümkün. Bulgular, katılımcıların hükümeti ve göç politikalarını bu durumun sorumlularından biri olarak gördüğünü ve göç politikasını her iki başlık altında sıklıkla eleştirdiğini göstermektedir.

Araştırmanın bir diğer sonucu ilk başlık altında Ukraynalılarla ilgili tehdit algısı dışında olumsuz bir ortak tema bulunmazken, ikinci başlık altında az da olsa olumsuz bir ortak tema bulunmasıdır. Başlangıçta var olmayan olumsuz görüşlerin Ukraynalılarla karşılaşmalar ve bireysel deneyimler sonucunda oluşmaya başladığı şeklinde yorumlanabilir. Ancak çalışmanın en önemli bulgusu her iki başlık altında da Ukraynalılara ilişkin olumlu ortak temaların yaygınlığıdır. Ukraynalıların özellikle Avrupalı kimliklerinden dolayı medeni, kültürlü ve eğitilmiş olarak algılandıkları anlaşılmaktadır. Bu sonuç, Türklerin Avrupalıları üstün bir grup olarak değerlendirme eğiliminde olduğu yönündeki araştırma bulgularıyla (Hortaçsu ve Cem-Ersoy, 2005) uyumludur.

Girdiler katılımcıların Suriyelilere ilişkin duygu ve düşüncelerini de yansıtmaktadır. Bu açıdan her iki başlık altında Suriyelilere ilişkin ortak temaların çoğunlukla olumsuz olduğu ve Suriyelilerin başta güvenlik tehdidi olmak üzere birçok açıdan tehdit olarak algılandıkları dikkat çekmektedir. Buna göre Suriyelilerin sayıca fazlalığından rahatsızlık duyulmaktadır. Bu sonuçlar, Suriyelilere ilişkin olumsuz ortak temaların Türkiye'de yaygın olduğunu gösteren diğer çalışmaların (bkz. Özdemir ve Öner-Özkan, 2016; Özdemir ve ark., 2023) bulgularıyla benzerlik göstermektedir.

Çalışma 2

Çalışma 2 üç temel amaç gütmektedir. İlk amaç, Türk halkının Türkiye'de yaşayan Suriyelilere ve Ukraynalılara karşı benimsediği kültürleşme tutumlarını tespit etmektir. Bu bağlamda, Suriyelilere karşı daha reddedici kültürleşme tutumlarından birinin benimsenmesini bekliyorum. Öte yandan, Ukraynalılara yönelik en çok benimsenen kültürleşme tutumunun daha kabullenici olanlardan biri olmasını bekliyorum. İkinci amaç, Türkiye'de yaşayan Suriyeliler ve Ukraynalılara yönelik

kültürleşme tutumlarının yordayıcılar (yani Türklükle özdeşim ve algılanan kültürel benzerlik) ve davranışsal niyetler (yani ayrımcılık niyetleri ve destekleyici niyetler) arasındaki ilişkiye aracılık edip etmediğini analiz etmektir. Bu süreçlerin referans gruptan bağımsız olmasını ve yordayıcıların kültürleşme tutumları aracılığıyla davranışsal niyetleri dolaylı olarak etkilemesini bekliyorum. Son olarak, bu dolaylı etkilerin Suriyeliler ve Ukraynalılardan algılanan tehdit tarafından düzenlenmesini bekliyorum.

Yöntem

Katılımcılar

Veriler, Türkiye'nin farklı şehirlerindeki üniversitelere devam eden 18 yaş üstü (Ortyas= 22.07, Ssyas = 3.60) 376 kadın (%74.9), 121 erkek (%24.1), cinsiyetini ikili olmayan olarak tanımlayan 4 katılımcı (%0.8) ve cinsiyetini belirtmeyen 1 öğrenci (%0.2) olmak üzere toplam 502 öğrenciden toplanmıştır. Bu öğrencilerden 237'si Ukraynalılara ilişkin anketi, 265'i ise Suriyelilere ilişkin anketi yanıtlamıştır. Çalışmanın uygunluk koşulları 18 yaş ve üzeri Türk üniversite öğrencisi olmaktır. Çalışma, Türkiye'de yaşayan farklı kültürel gruplara yönelik tutumların incelenmesi olarak tanımlanmış ve katılımcılardan çevrimiçi bir anket doldurmaları istenmiştir. Çalışmaya katılım gönüllülük esasına dayanmaktadır ve ODTÜ, Ankara Medipol ve Selçuk Üniversitelerinden öğrenciler ders kredisi karşılığında katılmışlardır. Farklı şehirlerden üniversite öğrencilerine ulaşılmaya çalışılmış olsa da örneklemin çoğunluğu Ankara ve Konya'da okuyan öğrencilerden oluşmuştur.

Prosedür ve Ölçüm

Orta Doğu Teknik Üniversitesi İnsan Katılımcıları Etik Kurulu'nun (IRB) onayının ardından çalışmada gruplar arası bir tasarım izlenerek, kullanılan referans grubu (Suriyeliler veya Ukraynalılar) hariç olmak üzere, iki tür özdeş anket oluşturulmuştur. Veriler, internet üzerinden Lime Survey aracılığıyla çevrimiçi bir anket formunda toplanmıştır.

Anket bataryası, Türklük Sosyal Kimlik Ölçeği, Algılanan Gruplar Arası Benzerlik Ölçeği, Ev Sahibi Topluluk Kültürleşme Ölçeği, Sosyal Mesafe Ölçeği, Destekleme Niyetleri Ölçeği, Gruplar Arası Tehdit Algısı Ölçeği, Sosyal Temas Ölçeği ve demografik sorulardan oluşmaktadır.

Sonuçlar

Tanımlayıcı ve Karşılaştırmalı Analizler

Katılımcıların ülkemizde yaşayan Suriyelilere ve Ukraynalılara yönelik tercih ettikleri kültürleşme tutumları arasındaki farkların istatistiksel anlamlılığını değerlendirmek için tek yönlü denek içi ANOVA yapılmıştır. Greenhouse-Geisser düzeltilmeli denek içi ANOVA, kültürleşme tutumları ortalama puanlarının Ukraynalılar, $F(3.782, 892.485) = 142.071, p < .001, \eta^2 = .38$; ve Suriyeliler, $F(2.908, 767.805) = 186.746, p < .001, \eta^2 = .41$ için istatistiksel olarak anlamlı şekilde farklı olduğunu belirlemiştir. Ukraynalılar hakkında yanıt veren grup için, post-hoc ikili karşılaştırmalar Ukraynalılara yönelik en çok benimsenen kültürleşme tutumunun bireyci ($M = 4.77$) olduğunu göstermiş ve şu sıralamaya işaret etmiştir: bireycilik > ayrılıkçılık = bütünleşmecilik > dışlayıcılık > asimilasyonculuk > bütünleşmeci-dönüşümcülük.

Suriyeliler hakkında yanıt veren grup için yapılan post-hoc analizi, Suriyelilere yönelik en çok benimsenen kültürleşme tutumunun dışlayıcı ($M = 5.44$) olduğunu göstermiştir. Bulgular şu sıralamada bir örüntüye işaret etmektedir: dışlayıcılık > asimilasyonculuk = ayrıştırıcılık = entegrasyonculuk = bireycilik > entegrasyon-dönüşümcülük.

Ülkemizde yaşayan Suriyeliler ve Ukraynalılara ilişkin ankete cevap veren örneklemeler arasında çalışmanın ana değişkenleri açısından bir fark olup olmadığını test etmek için bağımsız örneklemeler t-testi yapılmıştır. Gruplar arası fark analizi, çalışma kapsamında ele alınan tüm değişkenler açısından gruplar arası fark olduğunu göstermiştir. Gruplar arası fark sonuçları Tablo 8’de sunulmuştur.

Ayrıca, ülkemizde yaşayan Suriyeliler ve Ukraynalılar için anketi cevaplayan gruplarda değişkenlerin cinsiyete göre farklılaşıp farklılaşmadığını incelemek için bağımsız örneklem t-testi yapılmıştır. Ukraynalılara yönelik anketi yanıtlayan grupta, kadınların erkeklere kıyasla Türk kimliğiyle daha fazla özdeşleştiği, Ukraynalılardan daha fazla tehdit algıladığı ve onlara karşı daha dışlayıcı kültürleşme tutumlarını tercih ettiği bulunmuştur. Erkekler ise kadınlara kıyasla Türkiye'de yaşayan Ukraynalılara karşı daha bütünleşmeci-dönüşüm tutumları benimsemiştir. Suriyelilerle ilgili anketi yanıtlayan grupta kadınlar erkeklere kıyasla daha kabullenici kültürleşme tutumlarını tercih ederken, erkekler Türkiye'de yaşayan Suriyelilerden daha fazla tehdit algılamaktadır. Kadınlara kıyasla onlara karşı daha asimilasyoncu kültürleşme tutumları benimsemişlerdir. Sonuçlar Tablo 9'da sunulmuştur.

Değişkenler Arasındaki Korelasyonel İlişkiler

Ukraynalılarla İlgili Anketi Yanıtlayan Katılımcı Örneklemde Değişkenler Arasındaki İlişkiler

Sonuçlar, Türk özdeşleşmesi ile algılanan kültürel benzerlik, destekleyici niyetler ve kabullenici kültürleşme tutumlarından bireycilik ve dönüşümse- bütünleşme arasında negatif bir ilişki olduğunu göstermektedir. Öte yandan, Türk özdeşleşmesi ile algılanan tehdit, ayrımcılık niyeti ve reddedici kültürleşme tutumları, asimilasyon, ayrışma ve dışlama arasında pozitif bir ilişki vardır. Algılanan kültürel benzerlik ile asimilasyon, ayrıştırma, dışlama ve reddedici kültürleşme tutumları arasında negatif bir ilişki vardır. Ayrıca, algılanan kültürel benzerlik ile algılanan tehdit ve ayrımcılık niyetleri arasında negatif bir ilişki vardır. Öte yandan, algılanan kültürel benzerlik ile dönüşümsel bütünleşme ve destekleyici niyetler pozitif ilişkilidir. Kabullenici kültürleşme tutumları ile algılanan tehdit ve ayrımcılık niyetleri arasında negatif bir ilişki; kabullenici kültürleşme tutumları ile destekleyici niyetler arasında ise pozitif bir ilişki vardır. Reddedici kültürleşme reddetme tutumları, algılanan tehdit ve ayrımcılık niyetleri ile pozitif, destekleyici niyetler ile negatif bir ilişki göstermektedir. Algılanan tehdidin ayrımcılık niyetleri ile pozitif ve destekleyici niyetler ile negatif bir ilişkisi vardır. Ayrımcılık niyetleri destekleyici niyetlerle

negatif ilişkilidir. Destekleyici niyetler ile sosyal temas arasında pozitif bir ilişki vardır. Çalışma değişkenleri arasındaki korelasyon katsayıları Tablo 10'da sunulmuştur.

Suriyelilere İlişkin Anketi Yanıtlayan Örneklemde Değişkenler Arasındaki İlişkiler

Ukraynalılar için özetlenen ilişki örüntüsü, Suriyeliler için anketi dolduran katılımcılar arasında büyük ölçüde benzer bulunmuştur. Ancak, bazı değişkenler arasındaki ilişkilerde, bu ilişkilerin gücünde ve anlamlılık düzeyinde farklılıklar olabilmektedir. Örneğin, bu grupta kabullenici kültürleşme tutumları Türklükle özdeşim ile negatif, algılanan kültürel benzerlik ile pozitif ilişkilidir. Ayrıca, bu örneklemde sosyal temas ile algılanan kültürel benzerlik ve kabullenici kültürleşme tutumları arasında pozitif bir ilişki bulunurken, reddedici kültürleşme reddetme tutumları, algılanan tehdit ve ayrımcılık niyetleri arasında diğer örneklemde görülmeyen anlamlı bir negatif ilişki bulunmuştur. Çalışma değişkenleri arasındaki korelasyon katsayıları Tablo 11'da sunulmuştur.

Türkiye'de Yaşayan Ukraynalılar için Dolaylı Etki Analizi Sonuçları

Yol analizine ilişkin sonuçlar, Türklükle özdeşimin ayrımcılık niyetleri üzerinde kabullenici kültürleşme tutumları aracılığıyla anlamlı olmayan bir dolaylı etkisi olduğunu ($b = 0.008$, $SE = 0.009$, $t = 0.89$, $p = 0.258$), ancak reddedici kültürleşme tutumları aracılığıyla anlamlı bir dolaylı etkisi olduğunu ortaya koymuştur ($b = 0.06$, $SE = 0.018$, $t = 3.33$, $p < .001$). Türklükle özdeşimin reddedici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkisi negatif ve anlamlı ($b = -0.12$, $SE = 0.04$, $t = -3.49$, $p < .001$), kabullenici kültürleşme tutumları aracılığıyla dolaylı etkisi ise istatistiksel olarak anlamlı bulunmamıştır ($b = -0.02$, $SE = 0.02$, $t = -0.86$, $p = 0.29$).

Algılanan kültürel benzerliğin reddedici kültürleşme tutumları aracılığıyla ayrımcılık niyetleri üzerindeki dolaylı etkisinin negatif ve anlamlı olduğu ($b = -0.15$, $SE = 0.05$, $t = -2.88$, $p < .001$), kabullenici kültürleşme tutumları aracılığıyla dolaylı etkinin ise

istatistiksel olarak anlamlı olmadığı ($b = -0.03$, $SE = 0.02$, $t = -1.38$, $p = 0.06$) bulunmuştur. Ayrıca, Algılanan kültürel benzerliğin reddedici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkisinin pozitif ve anlamlı olduğu ($b = 0.30$, $SE = 0.09$, $t = 3.27$, $p < .001$), ancak kabullenici kültürleşme tutumları aracılığıyla dolaylı etkinin anlamlı olmadığı ($b = 0.07$, $SE = 0.05$, $t = 1.44$, $p = 0.07$) bulunmuştur.

Türkiye'de Yaşayan Suriyeliler için Dolaylı Etki Analizi Sonuçları

Yol analizine ilişkin sonuçlar, Türklükle özdeşimin ayrımcılık niyetleri üzerinde kabullenici kültürleşme tutumları aracılığıyla anlamlı bir dolaylı etkisi olduğunu ($b = 0.03$, $SE = 0.01$, $t = 2.62$, $p < .01$) ancak reddedici kültürleşme tutumları aracılığıyla anlamlı olmayan bir dolaylı etkisi olduğunu ortaya koymuştur ($b = 0.01$, $SE = 0.01$, $t = 1.14$, $p = 0.06$). Türklükle özdeşimin kabullenici kültürleşme tutumları ($b = -0.04$, $SE = 0.02$, $t = -2.53$, $p < .01$) ve reddedici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkileri anlamlı bulunmuştur ($b = -0.06$, $SE = 0.03$, $t = -2.18$, $p < .05$).

Algılanan kültürel benzerliğin kabullenici kültürleşme tutumları aracılığıyla ayrımcılık niyetleri üzerindeki dolaylı etkisi negatif ve anlamlı bulunurken ($b = -0.18$, $SE = 0.04$, $t = -5.11$, $p < .001$), reddedici kültürleşme tutumları aracılığıyla dolaylı etki anlamlı bulunmamıştır ($b = -0.04$, $SE = 0.03$, $t = -1.46$, $p = 0.10$). Ayrıca, algılanan kültürel benzerliğin kabullenici kültürleşme tutumları ($b = 0.20$, $SE = 0.05$, $t = 0.39$, $p < .001$) ve reddedici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkileri anlamlıdır ($b = 0.28$, $SE = 0.06$, $t = 4.84$, $p < .001$).

Moderatörlü Aracılık Analizleri

Ukraynalılar için Moderatörlü Aracılık Analizi Sonuçları

Algılanan kültürel benzerliğin kabullenici kültürleşme tutumları aracılığıyla ayrımcılık niyetleri üzerindeki koşullu dolaylı etkisi sadece yüksek tehdit

algılayanlar arasında anlamlı bulunmuştur ($b = -0.07$, %95 CI $[-0.17, -0.02]$, $p = .01$). Bu dolaylı etki için genel moderatörlü aracılık endeksi (Endeks = -0.08 , %95 CI $[-0.18, -0.02]$, $p = .01$), hem üst hem de alt güven aralığı değerleri sıfır içermediği için anlamlı bulunmuştur. Bu sonuç, dolaylı etkinin zayıfladığını göstermektedir. Basit eğim analizi, algılanan kültürel benzerlikteki artışın sadece yüksek algılanan tehdit seviyesinde kabullenici kültürleşme tutumlarında bir artışa yol açtığını göstermiştir.

Algılanan kültürel benzerliğin kabullenici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki koşullu dolaylı etkisi yalnızca daha yüksek tehdit algılayanlar arasında anlamlı bulunmuş ($b = 0.16$, %95 CI $[0.03, 0.35]$, $p = .01$). Bu dolaylı etki için genel moderatörlü aracılık endeksi (Endeks = 0.18 , %95 CI $[0.05, 0.37]$, $p = .01$), hem üst hem de alt güven aralığı değerleri sıfırın üzerinde olduğu için anlamlı bulunmuştur. Bu sonuç, algılanan kültürel benzerliğin kabullenici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkisinin güçlendiğini göstermektedir. Basit eğim analizi, algılanan kültürel benzerlikteki artışın sadece yüksek algılanan tehdit seviyesinde kabullenici kültürleşme tutumlarında bir artışa yol açtığını göstermiştir.

Suriyeliler için Moderatörlü Aracılık Modeli Analizi Sonuçları

Türklükle özdeşimin reddedici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkisi için genel moderatörlü aracılık endeksi (Endeks = 0.052 , %95 CI $[0.01, 0.09]$, $p < .05$), üst ve alt güven aralığı değerleri arasındaki aralık sıfırdan büyük olduğu için anlamlı bulunmuştur. Bu sonuç, dolaylı etkinin daha güçlü olduğunu göstermiştir.

Algılanan kültürel benzerlikten ayrımcılık niyetlerine kabullenici kültürleşme tutumları aracılığıyla koşullu dolaylı etki, algılanan tehdidin yüksek seviyelerinde anlamlı ($b = -0.10$, %95 CI $[-0.17, -0.03]$, $p = .002$) bulunmuştur. Bu dolaylı etki için genel moderatörlü aracılık endeksi (Endeks = -0.065 , %95 CI $[-0.12, -0.02]$, $p = .002$), hem üst hem de alt güven aralığı değerleri sıfırdan büyük olduğu için anlamlı bulunmuştur. Bu sonuç, algılanan daha yüksek olduğunda dolaylı etkinin daha zayıf olduğunu göstermiştir. Basit eğim analizi, algılanan kültürel benzerlikteki artışın

sadece yüksek tehdit algısı seviyesinde kabullenici kültürleşme tutumlarında artışa neden olduğunu göstermiştir.

Algılanan kültürel benzerlikten destekleyici niyetlere kabullenici kültürleşme tutumları aracılığıyla koşullu dolaylı etkinin daha yüksek tehdit algısı seviyelerinde anlamlı olduğu ($b = 0.10$, %95 CI [0.04, 0.21], $p = .002$) bulunmuştur. Bu dolaylı etki için genel moderatörlü aracılık endeksi (Endeks = 0.071, %95 CI [0.03, 0.14], $p = .002$), hem üst hem de alt güven aralığı değerleri sıfırı aştığı için anlamlı bulunmuştur. Bu sonuç, algılanan tehdit daha yüksek olduğunda dolaylı etkinin güçlendiğini göstermiştir. Basit eğim analizi, algılanan kültürel benzerlikteki artışın sadece yüksek tehdit algısı seviyesinde kabullenici kültürleşme tutumlarında artışa neden olduğunu göstermiştir.

Algılanan kültürel benzerliğin reddedici kültürleşme tutumları aracılığıyla destekleyici niyetler üzerindeki dolaylı etkisi için genel moderatör aracılık endeksi (Endeks = -0.107, %95 CI [-0.19, -0.04], $p = .002$), hem üst hem de alt güven aralığı değerleri sıfırdan büyük olduğu için anlamlı bulunmuştur. Bu sonuç, algılanan tehdit daha yüksek olduğunda dolaylı etkinin zayıfladığını göstermiştir.

Tartışma

Çalışma Değişkenlerine İlişkin Grup Farklılıkları

Suriyelileri değerlendiren katılımcılarda Türk özdeşleşmesi, algılanan tehdit ve sosyal temas düzeyleri, ayrımcılık eğilimi, dışlayıcı ve asimilasyonist kültürleşme tutumlarının tercih edilmesi ve reddedici kültürleşme tutumlarının benimsenmesi daha yüksektir. Ukraynalıları değerlendiren katılımcılarda algılanan kültürel benzerlik, destekleyici niyetler, bütünleşmeci, bireyci, dönüşümsel-bütünleşmeci ve ayrıştırıcı kültürleşme tutumlarının yanı sıra kabullenici kültürleşme tutumlarının benimsenmesi daha yüksektir. Bu sonuçlar, katılımcıların Türkiye'de yaşayan Ukraynalıları Suriyelilerden daha olumlu değerlendirdiklerini, onlara karşı daha kabullenici ve destekleyici olduklarını, Suriyelilere karşı ise daha reddedici ve ayrımcı olma eğiliminde olduklarını göstermiştir.

Bu farklılıkların arkasında çeşitli faktörler olabilir. Ülkemizde Suriyelilerin sayısı Ukraynalıların sayısı ile kıyaslanamayacak kadar yüksektir. Suriyelilerin en büyük göçmen topluluk haline geldiği ve geri dönüşleri de dahil olmak üzere ülkemizdeki göç politikaları etrafında sıklıkla tartışılan bir grup olduğu düşünüldüğünde, yukarıda özetlenen bu çalışmanın bulguları, Türkiye'deki Suriyeliler üzerine yapılan diğer çalışmaların bulgularıyla tutarlılık göstermektedir. Ön çalışmamın sonuçları Ukraynalılara ilişkin olumlu ortak temaların yaygınlığına işaret etmiştir. Ukraynalılar, özellikle Avrupalı kimlikleri nedeniyle medeni, kültürlü ve eğitilmiş olarak algılanmıştır. Ukraynalılar, özellikle Suriyelilere kıyasla daha az tehlikeli ve daha uyumlu olarak değerlendirilmiş ve ülkedeki varlıklarına ilişkin daha destekleyici ifadeler yer almıştır. Bu sonuçlarla birlikte değerlendirildiğinde, Türk katılımcıların Ukraynalıları, dini inanç gibi önemli bir boyutta farklılık gösterecekler de kültürel açıdan daha benzer olarak algılamalarının, söz konusu grubun Avrupalı kimliğinden ve Türk öğrencilerin bu kimliğe atfettikleri olumlu ve öykünmecilik özelliklerinden kaynaklandığı söylenebilir.

Çalışma Değişkenlerine İlişkin Cinsiyet Farklılıkları

Türkiye'de Suriyelilerden algılanan tehdit üzerine yapılan çalışmalarda cinsiyet farklılıklarına ilişkin sonuçlar tutarlı değildir. Bu bakımdan benim bulguları, erkeklerin kadınlara kıyasla Suriyelilerden daha fazla tehdit algıladığını gösteren önceki akademik çalışmalarla benzerdir (örneğin, Coşkun, 2024; Tunca ve Özkil, 2023).

Bu çalışmada gözlemlenen cinsiyet farklılığının bir açıklaması, kadınların Suriyelilerin savaş nedeniyle ülkelerinden kaçmış olmaları konusunda erkeklere kıyasla daha empatik olmaları olabilir. Ayrıca erkeklerin kadınlara kıyasla Suriyelilere yönelik tehdit algısının daha yüksek olması, erkeklerin kadınlara kıyasla iş hayatında daha fazla yer alması ve Suriyelilerin önemli bir işgücü kaynağı oluşturarak erkekler için önemli bir rakip haline gelmesinden kaynaklanıyor olabilir.

Karşılaştırılabilir başka bir çalışma olmamasına rağmen, kadınların Ukraynalılardan daha fazla tehdit algıladığı ve erkeklerin onlara karşı entegrasyoncu-dönüşüm

tutumları benimsediği bulgusunun ardındaki nedenler hakkında spekülâtif yorumlar yapılabilir. İlk çalışmada Türkiye'de Ukraynalılarla ilgili ortak temaların genellikle olumlu olduğu, daha az yaygın olmakla birlikte, Ukraynalıların fiziksel çekicilikleri nedeniyle de olumlu algılandıkları tespit edilmiştir. İlk çalışmada anonim girdiler nedeniyle katılımcıların cinsiyetini belirlemek mümkün olmasa da fiziksel çekiciliğe ilişkin yorumların erkek katılımcılar tarafından yapılmış olması muhtemel görünmektedir. Bu anlamda, erkeklerin Ukraynalılara karşı kendi kültürümüzü, değerlerimizi ve geleneklerimizi değiştirmemizi öngören entegrasyoncu-dönüşüm tutumları benimsemelerinin ardında Ukraynalı kadınları potansiyel partner olarak görme motivasyonu olduğu tahmin edilebilir. Benzer şekilde, Türk kadınları için Ukraynalılar daha fazla tehdit olarak algılanabilir çünkü fiziksel çekicilikleri romantik bir partner bulma şanslarını azaltabilecek bir rekabet yaratabilir. Bu doğrultuda, ankette Türk kimliğinin ölçülmesinden önce yer alan ve Türkiye'deki Ukraynalıların sayısına ilişkin tahminlerin sorulduğu soru, kadınlar için bir tetikleyici etki yaratmış ve Türklükle özdeşim düzeylerini artırmış olabilir.

Demografik Değişkenlerin Kültürleşme Tutumları ve Davranışsal Niyetler Üzerindeki Rolü

Çalışmamda, ev sahibi topluma din açısından benzeyen (Suriyeliler) ve benzemeyen (Ukraynalılar) kültürel grupların incelenmesi, dindarlık ve siyasi yönelime ilişkin sonuçlarda farklılıklara yol açmıştır. Ukraynalılar için siyasi yönelime ilişkin sonuçlar, sol-sağ ideolojik spektrumda siyasi sağa yaklaştıkça göçmen karşıtlığının arttığını gösteren siyasi psikoloji literatürü (Indelicato ve Martin, 2024; Jost ve ark., 2004; Jost, 2009;) perspektifiyle uyumludur.

Mevcut çalışmanın, dinin günlük yaşamdaki etkisi arttıkça Suriyelilere yönelik kültürleşme tutumlarının daha olumlu olduğu bulgusu, ülkedeki sosyo-politik bağlamın bir yansıması olarak düşünülebilir. Bu arka plan, muhafazakârlığın ve dinin günlük yaşamdaki etkisi arttıkça Suriyelilere yönelik ayrımcılık niyetlerinin azaldığı ve destekleyici niyetlerin arttığı bulgusunda da etkili bir faktör olabilir. Ayrıca bu toplumsal bağlam, siyasi ideoloji yelpazesinin sağ tarafında yer almanın, yüksek muhafazakârlık düzeyinin ve dinin günlük yaşamdaki etkisinin Suriyelileri

değerlendiren grupta algılanan kültürel benzerlikle pozitif, Ukraynalıları değerlendiren grupta ise negatif ilişkili olduğu sonuçlarının açıklanmasını sağlayabilir. Sosyal psikoloji perspektifinden bakıldığında bu sonuçlar, Ortak İç Grup Kimliği Modeli'nin (Gaertner ve ark., 1993) öngördüğü üzere, dini kimlikle özdeşleşme arttıkça Suriyelilerin kendi ayırt edici kimlikleri yerine daha kapsayıcı olan “Müslüman” kimliği altında kategorize edilebileceği ve Suriyelilere yönelik tutumların olumlu olabileceği şeklinde yorumlanabilir. Ukraynalılar için böyle kapsayıcı bir kimlik kategorizasyonu mümkün değildir.

Suriyelilere ve Ukraynalılara Yönelik Kültürleşme Tutumları

Çalışmada, ülkemizde yaşayan Ukraynalılara ve Suriyelilere yönelik en çok benimsenen kültürleşme tutumlarının sırasıyla bireycilik ve dışlayıcılık olduğu bulunmuştur. Bu sonuçlar toplumun bu iki gruba yaklaşımının farklılık gösterdiğine işaret etmektedir. Bu doğrultuda bulgularım, katılımcıların Suriyelilere karşı ret, Ukraynalılara karşı ise kabul odaklı olduklarını göstermiştir.

Araştırmalar, kültürel mesafeyi bir ölçüt olarak kullanan ev sahibi ülke vatandaşlarının, “arzu edilen” veya “değer verilen” bir kültürel geçmişten gelen göçmenlere karşı kabullenici tutumlar (yani bireycilik ve entegrasyon) ve daha az tercih edilen veya “değersizleştirilen” bir kültürden gelen göçmenlere karşı reddedici tutumlar (yani dışlama, asimilasyon ve ayırıştırma) benimsediğini göstermiştir (Montreuil ve Bourhis, 2001). Bu bilgi, çalışmamda katılımcıların Ukraynalılara yönelik kültürel benzerlik algısının Suriyelilere göre daha yüksek olduğu bulgusuyla birlikte değerlendirildiğinde, Ukraynalıların kültürel mesafe kriteri açısından Türklerden farklı bir dine mensup olsalar da Türklerle aynı dine mensup olan Suriyelilere göre daha yakın ve daha “arzu edilir” ya da “değerli” bir grup olarak algılandıkları şeklinde yorumlanabilir. Çalışmamda kültürel mesafe açısından dinden ziyade gerçekçi ve sembolik tehditlerin belirleyici olduğu söylenebilir. Bu sonuç, EKM'nin (Bourhis ve ark., 1997) ev sahibi çoğunluğun kültürleşme tercihlerinin, ev sahibi toplumun dikkate aldığı göçmen grubun köken ülkesine göre değişebileceği önermesiyle uyumludur.

Mevcut çalışmanın sonuçları Türk katılımcıların entegrasyoncu-dönüşüm yönelimini benimsemeye çok eğilimli olmadıklarını ve bu yönelimin her iki grupta da en az onaylanan yönelim olduğunu göstermiştir. Bu sonuç, en az tercih edilen yönelimin entegrasyoncu-dönüşüm olduğunu gösteren çalışmaların (örn. Sioufi ve Bourhis, 2017) bulgularıyla uyumludur. Entegrasyoncu-dönüşüm yöneliminin en zayıf şekilde desteklenmesi, bu tutumun daha talepkar olmasından kaynaklanıyor olabilir. Ayrıca, her iki toplumla bir arada yaşama süresinin yeterince uzun olmaması da böyle bir değişimin kabulünü zorlaştıran bir faktör olmuş olabilir.

Türk Kimliği, Algılanan Kültürel Benzerlik, Kültürleşme Tutumları ve Davranışsal Niyetler

Kültürleşme tutumlarını yordayan sosyal psikolojik faktörleri ya da bu tutumların sonuçlarını inceleyen çalışmalarda kabullenici-reddedici kültürleşme tutumları taksonomisinden ziyade her bir kültürleşme tutumu bağlamında bir değerlendirme yapıldığı görülmüştür (örn. Bourhis ve Dayan, 2004; Piontkowski ve ark., 2000). Bu açıdan çalışmamız, kültürleşme tutumlarının rolünü her bir tutumdan ziyade bu taksonomi üzerinden inceleyen az sayıdaki çalışmadan biridir (örn. Kiremit ve Akfırat, 2021).

Yol analizi sonuçlarına göre Türk özdeşleşmesinin Suriyelilere yönelik kültürleşme tutumlarını beklenen yönde yordamasına rağmen, Ukraynalılara yönelik kültürleşme tutumlarını yordamaması bireylerin statü hiyerarşisini sürdürme ve yüksek statülü grupların düşük statülü grupları dışlama eğiliminde olduğunu öne süren sosyal baskınlık teorisi ile açıklanabilir (Sidanius ve Pratto, 1999). Bir başka açıklama da bu gruplardan algılanan tehdit düzeyi ile sağlanabilir. Bu çalışmada katılımcılar Suriyelilerden Ukraynalılara kıyasla daha fazla tehdit algılamıştır. Algılanan tehdit arttıkça, kültürleşme de dahil olmak üzere dış gruplara yönelik daha olumsuz tutumların arttığını gösteren çalışmaların sonuçları (örn., Riek ve ark., 2006) bu bulguyu desteklemektedir (örn., Leong, 2014).

Algılanan kültürel benzerliğin her iki grupta kültürleşme tutumlarına ilişkin yordayıcı gücü ile ilgili bulgular, ev sahibi toplumun benzer olarak algılanan

göçmenlere karşı entegrasyonist kültürleşme tutumları; farklı olarak algılananlara karşı ise asimilasyonist, dışlayıcı ve ayrıştırıcı kültürleşme tutumları benimsediğini gösteren önceki akademik çalışmalarla uyumludur (Piontkowski ve ark., 2000).

Kültürleşme tutumlarının ayrımcılık ve destekleyici niyetler üzerindeki yordayıcı rolüne ilişkin bulgular, ev sahibi toplumun ülkede yaşayan diğer kültürel gruplara yönelik kültürleşme tutumları ne kadar entegrasyoncuysa, onlara yönelik antipati, ayrımcı veya kaçınımacı niyetlerin veya fiili davranışların o kadar az olduğunu ve fiili temas kurma niyetinin o kadar fazla olduğunu gösteren araştırma bulgularıyla uyumludur (Zick vd., 2001; Geschke vd., 2010). Bu sonuçlar, ev sahibi toplumun kültürleşme tutumlarının ülkede yaşayan diğer kültürel gruplara yönelik davranışsal niyetleri belirlemede önemli faktörler olduğunu ortaya koymuştur.

Algılanan Tehdidin Düzenleyici Rolü

Algılanan tehdit, kabullenici ve reddedici kültürleşme tutumlarının aracı etkileri için bir moderatör olarak değerlendirilmiştir. Moderatörlü aracılık hipotezi için kısmi destek elde edilmiştir; özellikle, her iki grupta da algılanan tehdidin yüksek seviyelerinde, algılanan kültürel benzerliğin kabullenici kültürleşme tutumları aracılığıyla destekleyici ve ayrımcılık niyetleri üzerinde anlamlı koşullu dolaylı etkileri bulunmuştur. Buna göre, ilgili grupla algılanan kültürel benzerlikteki artış, ülkemizde yaşayan Suriyeliler ve Ukraynalılardan yüksek tehdit algılayan kişiler arasında kabullenici kültürleşme tutumlarının benimsenmesinde artışa neden olmuştur.

Suriyelilerin değerlendirildiği grupta, bu bulgulara ek olarak, algılanan tehdit, reddedici kültürleşme tutumlarının (a) algılanan kültürel benzerlik ile destekleyici niyetler ve (b) Türk özdeşleşmesi ile destekleyici niyetler arasındaki aracılık etkilerini düzenlemiştir. Buna göre, Türk özdeşleşmesinin reddedici kültürleşme tutumları üzerinden destekleyici niyetler üzerindeki etkisi güçlenirken, algılanan kültürel benzerliğin reddedici kültürleşme tutumları üzerinden destekleyici niyetler üzerindeki etkisi zayıflamıştır.

Tehdidin düzenleyici rolü üzerine yapılan çalışmaların sonuçları, göçmenlerin varlığından tehdit algılayan kişilerin, göçmenlerin varlığından tehdit algılamayan kişilere kıyasla, ev sahibi kültürü benimseyen bir kişiyi kendi kültürünü koruyan bir kişiye tercih etme olasılıklarının daha yüksek olduğunu göstermiştir (Maisonneuve vd., 2014). Buna paralel olarak, bu çalışmanın bulguları, her iki grupta da algılanan tehdidin yüksek seviyelerinde algılanan kültürel benzerliğin destekleyici ve ayrımcı niyetleri dolaylı olarak kabullenici kültürleşme tutumları aracılığıyla etkilediğini göstermiştir.

Genel Tartışma ve Sonuç

Tezin Teorik ve Pratik Çıktıları

Bu tez, mevcut literatürdeki bazı boşlukları doldurarak özel olarak kültürleşme tutumları ve genel olarak gruplar arası ilişkiler için önemli çıkarımlar taşımaktadır. Bildiğimiz kadarıyla bu tez, Türk sosyal bağlamında ev sahibi toplumun Ukraynalılara yönelik algılarını inceleyen ve Türklerin onlara yönelik kültürleşme tutumlarını ve davranışsal niyetlerini değerlendiren ilk tezdur. Bu tez, ev sahibi Türklerin Ukraynalıların yanı sıra Suriyelilere yönelik kültürleşme tutumlarını ve davranışsal niyetlerini de incelediğinden, Türkiye'deki Suriyelilerle ilgili mevcut literatüre katkıda bulunmaktadır.

Kültürleşme literatürü kültürleşme tercihlerinin göçmen gruba duyarlı olduğunu göstermektedir. Ukraynalılar için ortak temaların olumlu, Suriyeliler için ise olumsuz olduğunu gösteren ilk çalışmanın bulgularıyla birlikte ele alındığında, tezim değer verilen-değersizleştirilen ayrımında ortak dinden ziyade kültürel benzerlik algısının ve göçmen gruba ilişkin olumlu stereotiplerin önemini vurgulayarak literatüre katkıda bulunmuştur. Ayrıca, ev sahibi toplumun Ukrayna ve Suriye'den gelen göçmenlere yönelik kültürleşme tutumlarındaki sistematik farklılık, Fiske ve arkadaşlarının (2002) yüksek statü grubundaki göçmenlerin düşük statü grubundaki göçmenlere kıyasla ev sahibi toplumda daha olumlu tutumlara yol açabileceği hipotezini destekler niteliktedir.

Savaş nedeniyle ülkelerini terk eden farklı kültürel grupların yaşadıkları hukuki ve siyasi süreçler kadar sosyal ve psikolojik gruplar arası süreçler de önemlidir (Kiremit ve Akfırat, 2021). Bu doğrultuda, Türk ev sahiplerinin Ukraynalılara ve Suriyelilere yönelik kültürleşme tutumlarının ve davranışsal niyetlerinin altında yatan sosyal-psikolojik faktörlere ışık tutularak özelde kültürleşme, genelde ise gruplar arası ilişkiler literatürüne özgün bir katkı sağlanmıştır. Bu bağlamda, etnik grup içi özdeşleşme ve gruplar arası benzerliğin kültürleşme tutumları ve bu tutumların yol açabileceği farklı davranışsal niyetler üzerindeki etkisinin iki farklı grup bağlamında ele alınması, bu tezin teorik katkısını genişletmektedir. Genel olarak, bu çalışma, söz konusu değişkenlerin gruplar arası ilişkilerin incelenmesinde önemli olduğu argümanına kanıt eklemekte ve politika yapıcılarının ve medyanın etnik gruplar arası ilişkileri geliştirmek için bunları dikkate alma olasılığını ortaya koymaktadır.

Bu tezin bulguları, göçün devam ettiği Türk toplumunda farklı göçmen gruplarıyla daha uyumlu ilişkiler kurmak için düzenlenebilecek alanlara dair ipuçları sunmaktadır. Örneğin, Suriyeliler örneğinde olduğu gibi, ev sahibi toplum üyelerinin göçmenlere yönelik olumsuz değerlendirmeleri varsa, özellikle gruplar arası tehditten kaynaklanıyorsa, bu tür algıların gruplar arası ilişkiler üzerindeki potansiyel zararlı etkilerinin üstesinden gelmek için algılanan tehdidi hedef almak önemli olabilir. Hükümet politikaları hem ev sahiplerinin hem de göçmenlerin kültürleşme tutumlarını şekillendirmede özellikle etkilidir (Bourhis ve ark., 1997). Dahası, 'etnik' veya 'özcü' temelli bir kimlik yerine ortak bir iç grup kimliğini (Dovidio ve ark., 2008) veya 'yurttaş' kimliğini (Pehrson ve ark., 2009a) vurgulayan politikalar, ev sahibi toplumun göçmenlere ilişkin algılarını olumlu yönde etkileyebilir ve göçmenlerin ev sahibi topluma entegrasyonunu kolaylaştırabilir.

Entegrasyoncu-dönüşümün her iki grup için de en az benimsenen kültürleşme tutumu olması, Paksoy ve Çelik'in (2019) de belirttiği gibi, Türk toplumunda çok kültürlü bir ortamın henüz talep görmediğinin bir işareti olarak yorumlanabilir. Ancak özellikle Suriyelilerin ülkelerine dönmeyi düşünmedikleri ve Türkiye'de yaşamaya devam etmek istedikleri (Erdoğan, 2020) düşünüldüğünde, çok kültürlü bir ortamın geliştirilmesi ve gruplar arası uzlaşma çabalarına aktif katılımın teşvik edilmesi için daha fazla çalışma yapılması gerektiği söylenebilir. Bu bağlamda, farklı etnik ve

kültürel gruplar arasında diyalog ve iş birliğini teşvik eden müdahaleler, gruplar arasında karşılıklı anlayışın gelişmesine ve göçmenlerin daha geniş sosyal dokuya entegrasyonuna katkıda bulunabilir.

Tezin Sınırlılıkları ve Gelecek Çalışmalar İçin Öneriler

İlk olarak, bu tezin temel sınırlaması korelasyonel (Çalışma 2) araştırma tasarımıyla ilgilidir ve tez deneysel manipülasyon içermemektedir. Bu nedenle, bulgulardan güçlü nedensel sonuçlar çıkarırken ihtiyatlı olmakta fayda vardır. Bu doğrultuda, kültürleşme tutumlarının belirleyicilerini ve sonuçlarını deneysel ve/veya boylamsal araştırma tasarımıyla incelemek için daha fazla çalışma yapılması önerilmektedir.

Bir diğer sınırlama ise bu tezin ikinci çalışmasının öz bildirimlere dayanmasıdır. Gelecekteki çalışmalarda öz bildirimlerin mülakatlar veya odak grup görüşmeleriyle birleştirildiği boylamsal çalışmaların yanı sıra davranışsal ölçümler ve gözlemler gibi çeşitli veri toplama yaklaşımları da kullanılmalıdır.

Üçüncü olarak, tezin her iki çalışmada da veri elde ettiği örneklem bir başka sınırlılık kaynağıdır. Gelecekteki akademik çalışmalar, daha yüksek ekolojik geçerlilik elde etmek için daha çeşitli popülasyonlara erişim sağlayabilecek daha temsili örneklem dikkate alınmalıdır. İkinci çalışmanın örneklemiyle ilgili bir diğer sorun kadın ve erkek katılımcıların sayısındaki dengesizliktir. Psikolojik araştırmalarda örneklem ağırlıklı olarak kadınlardan oluşsa da gelecekteki çalışmalarda kadın ve erkek arasındaki dengenin gözetilmesi önemlidir.

Son olarak bu tez kapsamında sadece Türk ev sahiplerinin tutumlarına odaklanılmıştır. Ancak, kültürleşme sürecinin daha iyi anlaşılması için hem ev sahibi hem de göçmen perspektiflerine birlikte odaklanmak, bu gruplar arasındaki ilişkilerin daha kapsamlı bir şekilde anlaşılmasını sağlayacaktır (Navas ve ark., 2007). Bu nedenle, gelecekteki çalışmaların ilişkisel sonuçları tahmin etmek için ev sahibi-göçmen gruplarını eş zamanlı olarak ele alması faydalı olacaktır.

M. THESIS PERMISSION FORM / TEZ İZİN FORMU

ENSTİTÜ / INSTITUTE

- Fen Bilimleri Enstitüsü / Graduate School of Natural and Applied Sciences** ☐
- Sosyal Bilimler Enstitüsü / Graduate School of Social Sciences** ☒
- Uygulamalı Matematik Enstitüsü / Graduate School of Applied Mathematics** ☐
- Enformatik Enstitüsü / Graduate School of Informatics** ☐
- Deniz Bilimleri Enstitüsü / Graduate School of Marine Sciences** ☐

YAZARIN / AUTHOR

Soyadı / Surname : Soylu
Adı / Name : Bilge
Bölümü / Department : Psikoloji / Psychology

TEZİN ADI / TITLE OF THE THESIS (İngilizce / English): PREDICTORS AND CONSEQUENCES OF ACCULTURATION ATTITUDES TOWARD SYRIANS AND UKRAINIANS LIVING IN TÜRKİYE

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans / Master** ☐ **Doktora / PhD** ☒

- 1. Tezin tamamı dünya çapında erişime açılacaktır. / Release the entire work immediately for access worldwide.** ☒
- 2. Tez iki yıl süreyle erişime kapalı olacaktır. / Secure the entire work for patent and/or proprietary purposes for a period of two years. *** ☐
- 3. Tez altı ay süreyle erişime kapalı olacaktır. / Secure the entire work for period of six months. *** ☐

** Enstitü Yönetim Kurulu kararının basılı kopyası tezle birlikte kütüphaneye teslim edilecektir. / A copy of the decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.*

Yazarın imzası / Signature

Tarih / Date

*(Kütüphaneye teslim ettiğiniz tarih. Elle doldurulacaktır.)
(Library submission date. Please fill out by hand.)*

Tezin son sayfasıdır. / This is the last page of the thesis/dissertation.