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MASTER'S THESIS

**INVESTIGATION OF THE RELATIONSHIPS
BETWEEN INTERGROUP FRIENDSHIPS,
PERCEIVED DISCRIMINATION, COLLECTIVE
SELF-ESTEEM, COLLECTIVE ACTION AND
PSYCHOLOGICAL WELL-BEING AMONG ADULTS
WITH PHYSICAL DISABILITY**

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DECLARATION

I hereby declare that this master's thesis titled as "Investigation of the relationships between intergroup contact, intergroup friendship, collective action and mental health among adults with physical disability" has been written by myself in accordance with the academic rules and ethical conduct. I also declare that all materials benefited in this thesis consist of the mentioned recourses in the reference list. I verify all these with my honour.

24/062019

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ÖZET

Yüksek Lisans Tezi

Gruplar Arası Arkadaşlık, Algılanan Ayrımcılık, Kolektive Benlik Saygısı, Kolektif Eylem ve Psikolojik İyi Oluş Arasındaki İlişkilerin Fiziksel Engelli Yetişkin Kişilerde İncelenmesi

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Bu araştırmanın genel amacı fiziksel engelli yetişkinlerde, gruplar arası arkadaşlık, algılanan ayrımcılık, kolektif benlik saygısı, kolektif eylem ve psikolojik iyi oluş arasındaki ilişkileri incelemektir. Araştırmanın alt amacı ise, fiziksel engelli yetişkinlerde, gruplar arası arkadaşlıkların, kolektif eylem ile psikolojik iyi oluşu ne ölçüde yordadığı ve gruplar arası arkadaşlık ve kolektif eylem ile psikolojik iyi oluş arasındaki ilişkiye kolektif benlik saygısının ne ölçüde aracılık ettiğini tespit etmektir.

Araştırmanın evrenini İzmir ilinde yaşayan fiziksel engelli bireyler oluşturmaktadır. Araştırmanın örneklemi ise farklı fiziksel engele sahip 269 engelli yetişkin bireyden oluşmaktadır. İzmir ilinde bulunan 30 ilçenin her birinde anketin uygulanmasına çalışılmıştır. Katılımcıların belirlenmesinde kartopu ve uygun örnekleme teknikleri referans alınmıştır.

Bu araştırmada toplanan nicel verileri analiz etmek için t-testi-korelasyon analizi, regresyon analizi ve aracı değişkenlerin etkisini ölçmek için yapısal eşitlik analiz tekniklerinden, PROCESS Macro'su kullanılmıştır.

Yapılan analizlerin sonucunda, cinsiyetin gruplar arası arkadaşlık, algılanan ayrımcılık, kolektif benlik saygısı, kolektif eylem ve psikolojik iyi oluş üzerinde anlamlı bir etkisinin olmadığı bulunmuştur. Katılımcıların hangi engelle sahip olduğunun değişkenler üzerindeki etkisini test edebilmek için tek yönlü ANOVA testi uygulanmıştır. Analizler, engel türünün algılanan ayrımcılık üzerinde anlamlı etkisinin olduğunu göstermiştir. Post-hoc LSD testi ikili karşılaştırmalarına bakıldığında da işitme engeli olan katılımcıların; bedensel engelli, görme engelli ve diğer engel tiplerine sahip olan katılımcılara nazaran daha fazla ayrımcılık hissettikleri bulunmuştur. Gruplar arası arkadaşlık, algılanan ayrımcılık, kolektif benlik saygısı, kolektif eylem ve psikolojik iyi oluş, yaş ve sosyo-ekonomik statü değişkenleri arasındaki ilişki korelasyon analizi uygulanarak incelenmiştir.

Çalışmanın ana değişkenleri üzerinden yapılan korelasyon analizlerinde, gruplar arası arkadaşlıklar ile algılanan ayrımcılık arasında negatif ilişki saptanmıştır. Gruplar arası arkadaşlıklar, kolektif benlik saygısı, kolektif eylem ve psikolojik iyi oluş değişkenleri arasında anlamlı ve pozitif bir ilişki saptanmıştır. Kolektif eylem ile psikolojik iyi oluşun, ne ölçüde gruplar arası arkadaşlıklar, kolektif benlik saygısı ve algılanan ayrımcılık tarafından yordandığını test etmek için regresyon analizi yapılmıştır. Yapılan regresyon analizlerinde, algılanan ayrımcılık ve kolektif benlik saygısı puanlarındaki artışa bağlı olarak kolektif eylem puanlarının da arttığı saptanmıştır. Kolektif benliğin, kolektif eylemin en güçlü yordayıcısı olduğu bulunmuştur. Gruplar arası arkadaşlık ve kolektif benlik saygısı değişkenlerinin psikolojik iyi oluşu anlamlı yordadığı saptanmıştır. Ancak algılanan ayrımcılığın bu ilişkide etkisinin anlamlı olmadığı bulunmuştur. Gruplar arası arkadaşlıkların bağımsız, kolektif benlik saygısının aracı, kolektif eylemin ise bağımlı değişken olduğu analizde, kolektif benlik saygısının aracılık etkisi anlamlı bulunmuştur. İkinci çalışmada gruplar arası arkadaşlıkların bağımsız, kolektif benlik saygısının aracı, psikolojik iyi oluşun ise bağımlı değişken olduğu analizde, kolektif benliğin saygısının aracılık etkisi yine anlamlı bulunmuştur.

Anahtar Kelimeler: Fiziksel Engel, Gruplar Arası Temas, Gruplar Arası Arkadaşlık, Algılanan Ayrımcılık, Kolektif Benlik Saygısı, Kolektif Eylem, Psikolojik İyi Oluş.



ABSTRACT

Master's Thesis

Investigation of The Relationships Between Intergroup Friendships, Perceived Discrimination, Collective Self-Esteem, Collective Action and Psychological Well-Being among Adults with Physical Disability

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The overall aim of this study is to investigate the relationships between groups, friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being in physically disabled adults. The aim of the study is to determine to what extent inter-group contact and friendship predict psychological well-being and to what extent collective-self esteem mediates the relationship between inter-group friendship and collective action and psychology well-being.

The population of the study consists of individuals with physical disabilities living in İzmir. The research sample consists of 269 disabled adult individuals with different physical disabilities. Care was taken to implement the survey in each of the 30 districts in İzmir. Participants were selected using snowball and convenience sampling techniques in this study.

In order to analyze the quantitative data collected in this study, t-test-correlation analysis, regression analysis and PROCESS Macro, which is one of the structural equation analysis techniques to measure the effect of mediating variables, were used.

As a result of the analyzes, it was found that gender has no significant effect on friendship, perceived discrimination, collective self-esteem, collective

action and psychological well-being. One-way ANOVA test was applied to test the effect of the disability types of the participants on the variables. The analysis showed that the type of disability has a significant effect on perceived discrimination. By looking at the post-hoc LSD test's comparisons, it was found that the participants with hearing disability felt more discrimination than the participants with physical disability, visually disability and other disability types. The relationship between inter-group friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being, age and socio-economic status were examined by correlation analysis.

In the correlation analyzes conducted on the main variables of the study, a negative relationship was found between the inter-group friendships and the perceived discrimination. A significant and positive relationship was found between the inter-group friendships, collective self-esteem, collective action and psychological well-being. Regression analysis was conducted to test the extent to which collective action and psychological well-being are predicted by inter-group friendships, collective self-esteem and perceived discrimination. In the regression analyzes, it was found that the collective action scores increased due to the increase in the rates of perceived discrimination and collective self-esteem. It has been found that collective self-esteem is the most powerful predictor of collective action. It was found that the variables of inter-group friendship and collective self esteem significantly predict psychological well-being. However, it has been found that the effect of perceived discrimination on this relationship was not significant. In the analysis where the inter-group friendship was independent, the collective self was a mediator, and the collective action was dependent variable, the mediating effect of the collective self-esteem was found to be significant. In the second study, where the inter-group friendship was independent, the collective self-esteem was a mediator, and the psychological well-being was dependent variable, the mediating effect of the collective self was found to be significant once again.

Keywords: Physical Disabilities, Inter-group Contact, Inter-group Friendship, Perceived Discrimination, Collective Self-esteem, Collective Action, Psychological Well-being.



**INVESTIGATION OF THE RELATIONSHIPS BETWEEN
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PART ONE

PROBLEM

The concept of group has been the focus of many disciplines. Triplett made the first social psychology study on the concept of group in 1897 and the performance of the individual was tried to be determined in the presence of others. Social psychology which has improved by help of fundamentals of psychology states that a group is formed by people who share the same fate and who are together as their social structures are alike, (Levin,1948; Şerif and Şerif, 1969; as cited in Güler, 2013:1). According to Tajfel and Turner (1979; as cited inGüler, 2013:1), a group is described as a classification of humans that identify themselves as the members of the same social structure, meet on common ground, share same feelings and reach a consensus of being in the same group and the group's characteristics. Individuals who live in different dimensions of the same relationships form groups with similar or differentiated aspects of these relations. Thus, a group has functions of different dimensions such as inter-member emotional relationships, mutual satisfaction and communication (Bilgin, 2016:140). There is strong evidence that the need to establish a group with an instinct, which is defined as the tendency to establish a regular, positive and strong relationship with the people around it, is instinctive, and that creating a group with instinct is an evolutionary and established trend in all cultures (Baumeister and Leary, 1995 as cited, 2013: 2). The individual within the social groups directs her/his personal (individual) or social (collective) identity in the context of her/his membership to these groups and regulates her/his social behavior (as cited in Güler, 2013: 2).

Allport (1954) points out that intergroup contact which is experienced among the members with different social identities of the same group can effectively reduce the intergroup prejudices under proper circumstances. In Allport's contact theory, it is stated that intergroup prejudices may be reduced as long as four optimal conditions are ensured. These are; equal status, common goals, intergroup cooperation and

support of authorities, laws and customs among the groups with different social identities (Pettigrew & Tropp, 2006).

Pettigrew (1997; 1998), who updated and developed Allport's contact theory, suggested that positive intergroup contact, that is, interpersonal relations established by different group members, would help group members to exhibit more positive attitudes and behaviors towards each other and the recent studies have provided support to this intergroup contact theory. For example, a meta-analysis study conducted by Pettigrew and Tropp (2006) suggests that intergroup prejudice decreases and intergroup relationships are positively affected when the contact between groups is positive and includes potential for friendship.

Pettigrew and Tropp (2006) discussed the dynamics of intergroup contact and intergroup prejudice by summarizing numerous research results. Researchers have found that intergroup contact often reduces prejudices among groups. However, under the best conditions, they have acknowledged that contact between groups tends to reduce prejudice among participants, but stressed that these reductions in prejudice may not be generalized to all out-groups. Especially under adverse conditions, it can be stated that “intergroup contact can increase the prejudice and tension between groups”. It is also stated that intergroup contact usually reduces prejudice at the level of individual analysis, but fails at the level of group analysis. Therefore, it is claimed that contact may be a remedy for individual prejudices, but it cannot be a cure for group conflicts.

The direct contact experienced between the members of the conflict groups will be relatively negative. Thus, direct interactions between conflict groups will cause negative contact, and may increase intergroup prejudices, anxiety and threat perception rather than decreasing them.

In the light of this above information, the aim of this study is to investigate the intergroup contact and friendship among people with physical disabilities and their relationship between intergroup and individual outcome variables. Intergroup contact theory (Allport, 1954; Pettigrew, 1997, 1998) has been the focal point of social psychology researchers interested in intergroup processes, and the positive

effect of positive intergroup contact on intergroup relations has been found through cross-sectional, longitudinal, and experimental studies (Pettigrew and Tropp, 2006; Pettigrew and Tropp, 2008; Turner, Hewstone, and Voci, 2007). By looking at recent studies in this rich literature on the theory of contact, it has been suggested that intergroup contact leads to the perception of the outside group as being fairer than the group among the disadvantaged group members, and as a result, these group members support social change and collective action less (eg. Saguy, Tausch, Dovidio and Pratto, 2009; Wright and Lubensky, 2009). In addition to all these findings, other studies among minority groups have found that intergroup contact reduces perceived discrimination and intergroup anxiety, while at the same time it is beneficial for members of this group by reducing negative expectations from members of advantageous group status (Jasinskaja-Lahti, Mahonen, and Liebkind, 2011). Considering that the level of perceived discrimination is negatively related to the mental health of minority group members (Pascoe & Richman, 2009), inter-group contact may be able to influence the group members from collective action on the one hand, and on the other hand, they can positively affect their psychological well-being.

In this study, the interaction between the groups experienced by the physically disabled individuals and the groups of the non-disabled individuals will be examined. In this context, the identification of individuals with the group they belong to, the collective self-worth from belonging to a group, the reflection of the relationship with the other group on the psychological well-being and the effects of the friendship on the collective action behaviors of the groups will be examined in the light of the literature.

The reason of such a study is to examine the experiences of individuals with physical disabilities in terms of intergroup relations. In line with this purpose, the relationship and contact between individuals with physical disabilities and members of non-disabled individual groups living in İzmir province will be discussed.

In the light of this above information, the aim of this study is to investigate the social and psychological consequences of intergroup contact and friendship

among adults with physical disabilities. With this study, it is aimed to answer the following questions.

1. What is the relationship between intergroup friendships and collective action?
2. What is the mediator effect of collective self-esteem in the relationship between intergroup friendship and collective action?
3. What is the relationship between intergroup friendships and psychological well-being?
4. What is the mediator effect of collective self-esteem in the relationship between intergroup friendships and psychological well-being?
5. To what extent do intergroup friendship, perceived discrimination and collective self-esteem predict collective action?
6. To what extent do intergroup friendship, perceived discrimination and collective self-esteem predict psychological well-being?

PART TWO

LITERATURE

In this thesis, national and international literature will be examined under five sub-headings. These are intergroup friendships, perceived discrimination, collective self esteem, collective action and psychological well-being. The results of the research about these sub-headings will be given below.

2.1. INTER-GROUP FRIENDSHIP

The contacts and friendships among people with different social identities has been one of the main research areas that have attracted attention in the last 60 years in the literature in terms of developing intergroup relations. Klinger, (1977; cited in Davies, Wright, Aron, Comeau, 2013), describes friendship as an important part of life that most people care about, in other words, "making life meaningful". What people refer to when they call someone "friend" is seen as an important topic of discussion. For example, Tesch and Martin (1983; cited in Davies, Wright, Aron, Comeau, 2013) have explored how people define their friendship and found that many responses to the study are directed towards the issues of reciprocity (ie, credibility, importance, commitment and trust); some other answers, on the other hand, addressed issues of compatibility, openness, acceptance and similarity. Similarly, Snijders (2001, cited in Jugert, Noack and Rutland, 2013) use children's surface traits, such as age, gender, and ethnicity, to initially select their friends; and that the qualities such as attitudes (eg perceived peer group norms) may become more relevant, and therefore, when children realize that they do not resemble personal characteristics and attitudes, they decide to end friendship.

Although the center of existence of a child is the family, it is seen in research results that the effect of peer and friend group is higher in teaching values and gaining personal trust. As Dunn (2004) states, friendships with age are becoming increasingly important. After the family environment, schools become the new social environment of a child, and peer groups are becoming new communities in which the

child can become involved. The friendships established under the supervision of teachers in the school environment can be maintained during the school period. However, Turner and Cameron (2016) summarized a large number of research results and stated that the important condition for developing long-term and high quality intergroup friendships is to have the opportunity to maintain the intergroup friendship outside of the school environment and to come together in more contexts in larger circles. Intergroup contact theory researchers have suggested that the interaction between different group members since its inception could be an effective strategy to reduce prejudices and to improve intergroup relations. The research, which defines friendship between groups as a strong determinant of positive out-group attitudes, focuses on the processes underlying this relationship, such as self-disclosure to the outside group member, the mutual exchange and discussion of personal information with non-group members. It has been shown that people with friends from out-groups have more chance of opening up to out-group members and generally having a more positive attitude about the out-group (Turner, Hewstone; Voci, 2007).

Pettigrew and Tropp (2008) asserted that the mechanisms underlying the influence of intergroup friendships on the reduction of intergroup prejudice are the decrease in anxiety between the groups, the increase of empathy, the development of the ability to look at the opposite point of view, and an increase in the knowledge about the out-group. Similarly, Davies, Wright, Aron, Comeau, (2013) stated that intergroup friendships are a special form of contact with a strong impact on intergroup attitudes.

2.2. PERCEIVED DISCRIMINATION

Since people began to live in groups, prejudices against social groups have remained at a mild level, sometimes intense, and still maintain their existence. In many places of the world, discrimination among groups, which is caused by historical, social and economic problems, remains current. According to Tajfel and Turner (2004; Şen, 2014: 19), disadvantaged individuals respond to exclusion by increasing in-group identity feelings and in-group cooperation. In this way, individuals struggle with the negative effects of the discrimination they have been suffering and attempt to obtain a positive social identity. Allport, (1954: 87) argues that discrimination emerges only when individuals or a group of people are denied from the equal treatment they may wish; when we take steps to exclude the members of the out-group from our neighborhood, from our profession or from our country, discrimination occurs. Allport, (1954: 87) states that the definition of discrimination by the United Nations is that “any conduct based on distinction made on grounds of natural or social categories, which have no relation either to individual capacities or merits, or to the concrete behaviour of the individual person”. Verkuyten and Slioter (2007; cited in Hortaçsu, 2012: 566) stated that discrimination in the present day is seen in the forms of rejecting the behavior, appearance, customs and values of minority groups and trying to change them. Montes (2010; cited in Şen, 2014: 19) describes perceived discrimination as a belief or perception of being treated unfairly or negatively because of the person's skin color, physical characteristics, ethnic or cultural affiliations. Sanchez and Brock (1996; cited in Kirel et al., 2010) also define perceived discrimination; because the individual belongs to a particular group, the others perceive that they are exposed to a different or unequal behavior.

As individuals think that they are exposed to discrimination due to their sexual, religious, social, economic, ethnic identities, etc., they may also experience discrimination because of their physical disabilities. Allport (1954: 91) gives an example of the discriminatory behavior of the Red Cross, an organization focused on serving people in the Second World War, by mentioning the prevalence of accommodation, education and occupational discrimination. The Red Cross

emphasized that black people and white people continue their prejudice by separating the blood they gave in many places.

Rubini, Moscatelli, Albarello and Palmonari (2007; cited in Hortaçsu, 2012: 568) stated that one of the factors that lead to discrimination is the threat to the group, and the questioning of the legitimacy of the position of the high group which cause the group to be discriminated against by posing a threat. In addition, Costarelli and Palmonary (2003; cited in Hortaçsu, 2012: 568) stated that people's contradictory feelings about their groups are also a threat to group identity and would lead to discrimination.

According to Stone-Romero and Stone (2005; cited in Şen, 2014: 20), members of minority groups are more exposed to discrimination than members of the majority group are. Similar results were obtained in many studies. In addition, there are studies that show that individuals belonging to different groups who are discriminated have a higher level of identification with their in-groups. Tajfel and Turner (2004; cited in Şen, 2014: 21) stated that attempts to change the social system could be met with some reactions by the dominant group, and that if the dominant group regarded its own superiority as legitimate, it would respond to the attempts of changing the conditions of the disadvantageous group with intensive discrimination. In this case, the members of this group will feel the acts of discrimination against the attempts of the disadvantageous group more intensively and at higher levels.

According to Major, Walker, and Pettigrew (1998; cited in Hortaçsu, 2012: 573-574), making compare and contrast between groups leads to awareness of discrimination in society. In this case, individuals stated that they did not deserve their results and that these results could be judged to be low due to discrimination. Therefore, when there is a difference between the rate at which people are considering to obtain and the rate they achieve, discrimination feelings and perceptions will also increase when group identities are seen as the source of this difference.

2.3. COLLECTIVE SELF-ESTEEM

"If a human does not like himself, he becomes a stone and cracks" proverb is thought to emphasize the importance of self / identity sufficiently. Turner et al. (1987; cited in Gudykunst, 2010: 32) states that our self-concept is our views of ourselves, how our views about ourselves are related to how we see ourselves in certain situations, how we evaluate ourselves as part of various groups and identities. In this context, it is emphasized that there are three types of identity of the individual in general: human, social and personal identities. According to Kağıtçıbaşı (2000: 85), self is the result of social interactions. The self is a social product because the individual is a social being and is also seen as the basis for social competence. The self reflects one's self-perception, and is cognitive and insightful. According to Lakoff, and Johnson (1980; cited in Kağıtçıbaşı, 2000: 86), self is a social product and a culturally shared model.

Our need to be similar to others enables us to identify with different groups (Gudykunst, 2010: 92). The self is due to the tension between the need to be similar to the others and the need to be authentic (Brewer, 1991; cited in Gudykunst, 2010: 92). Another explanation (Geertz, 1975; cited in Kağıtçıbaşı, 2000: 86) states that individuals do not matter, but how they play roles in society and how they relate to others is important, so "the masks they wear, the scene they play, the roles they act, and most importantly, the games they perform" is what constitutes self.

According to Tajfel (1978; cited in Gudykunst, 2010: 91), once we understand the importance of membership in one or more groups, our social identities begin to emerge. At the same time, social identities are part of a self-perception that derives from the value and emotional meaning of membership in a social group (or groups). According to Gudykunst (2010: 91), our social identities include demographic categories (nationality, ethnicity, gender, age, class belonging), the roles we play (students, teachers, parents), associations or professions we are members of (scientists, parents, artist, gardener) or stigmatized groups (homeless, being with AIDS). The degree of the social identities we advocate may vary from situation to

situation, but the general degree of identification we have with certain groups tends to remain constant over time.

Turner and Oakes, (1997; cited in Arslan, 2006: 90) have conceptualized the collective self as a definition of self as cognitive “I” rather than “we”. According to Arslan, (2006: 90), the collective or common self is based on the characteristics that individuals share with others. In other words, the emphasis on the collective self is not through how the self is different or unique from others, but on the contrary, how it resembles the others or even how they are the same or one. The degree of having positive social identities works differently in each individual. Our common, collective self-esteem is formed within the framework of our general evaluation of positive social groups (Luhtanen and Crocker, 1992; cited in Gudykunst, 2010: 94).

Turner et al. (1987; cited in Gudykunst, 2010: 32) state that our social identities have evolved through our views about ourselves, which we share with other members of our in-group. According to Triandis (1988; cited in Gudykunst: 90), in-groups are groups in which we identify and sacrifice ourselves for them. According to Gudykunst (2010: 94-95), our level of identification may vary from group to group and from situation to situation. When our social identities are threatened, our common self-respect seeks to repair our social identity. When our social identities are threatened and when we try to suppress the threatening out-group, it is emphasized that our mutual respect will increase (Gudykunst, 2010: 94).

Turner ve Oakes, (1997; cited in Arslan, 2006:90) describe converting people's personalities from personal to group membership as “a collective (communities/ groups) that becomes a psychological self”. Hogg (2004; cited in Arslan, 2006: 90) was influenced by McDougall Durkheim's (1947) idea that “the only true being is society” and claimed that the group's mind is independent of the individual minds of the people. According to Pepitone (1999; cited in Arslan, 2006: 90), social groups are autonomous beings. It has its own rules, laws, powers and minds. According to the theories of social identity, the chief condition for identification with a group is to compare between groups (Turner, Hogg, Oakes, Reicher and Wetherell, 1987; cited in Arslan, 2007: 2). There are numerous studies showing that individual values, motives and needs affect collective self-

representation, as well as in-group factors such as individual status within the group or the relationship with other members (Arslan, 2007: 2).

According to the social identity theory, when a person identifies himself on a collective level, s/he no longer needs to separate from the other individuals, but to separate the group to which s/he belongs (Tajfel, 1978; cited in Arslan, 2007: 5). If a group can meet two individual needs at the same time, the possibility of individuals identifying themselves as “us” increases. It is argued that if certain individual needs are met by the group in a given time, the self-definition is more likely to shift from individual to collective (Simon and Kampmeier, 2001; cited in Arslan, 2007: 6). In the literature, it is stated that the most emphasised instinctual force in the sense of the concept of collective self is the desire to have a positive self-concept, and that, like the personal self, the positive self-concept can be achieved through the social comparison process (Arslan, 2007: 6). By summarizing the results of many studies, Arslan emphasized that people found their groups more positive than the other groups and that they valued the ideas produced by their groups more than the ideas of other groups (Arslan, 2007: 7). People prefer high-status groups rather than low-status ones and have stronger identification with these groups. According to Arslan (2007: 8), if individuals have a good position within the group, they have a stronger identification with the group. People with low status in groups tend to abandon the group if they think there is no chance of improving their position in the future.

Turner (1999; cited in Arslan, 2006: 82) questions the creation of the self as both discrete and original in the theory of social identity. Because self, in some cases, is defined by similarities with others. According to Arslan (2006: 93), the individual self like the collective self reaches the perception of positivity through social comparison. However, in collective self, the comparison target is not individuals, but groups. Turner et al. (1987; cited in Coşkun, 2006: 21) emphasized that the process underlying the tendency of the individual to act in favor of the group s/he belongs to is the definition or classification of herself/ himself as a group member. Furthermore, Turner (1984; cited in Coskun, 2006: 27) argued that self-classification, which is a cognitive process that underlies social identity, reveals group behaviors. When the individual starts to define herself/himself as a member of a common social class or

category, s/he tends to increase the similarity between his personal identity and the group membership s/he belongs to and the difference between her/his own group membership and the non-affiliated group membership.

Turner (1984; cited in Coşkun, 2006: 27), in the environments where genealogical identity is relatively more distinct than personal identity, individuals see themselves as less differentiated individuals and perceive them as a prototypical member of the group which is very similar to the group in which they belong. In such a case, personal identity is lost and identity is defined according to a common social identity and associated according to stereotyping. In other words, the identity is again defined as cognitive.

2.4. COLLECTIVE ACTION

There are many definitions of collective action in the field of collective action which we can express as the continuation of the resistance against the authority by the sub-groups in the literature. Ostrom (1990; cited in Ebony and Milkman, 2018: 55) states that collective action occurs when two or more individuals need to act together to reach a goal; Alberto Melucci (1996) defines collective action as social practices, which involve a few individuals or groups at the same time who exhibit similar morphological characteristics in the adjoining time and space, include the social sphere of relations, and consider human capacity to be meaningful (Hardin, 1982; Melucci, 1996; Olson, 2003; Francisco, 2010; cited in Ebony and Milkman, 2018: 55). The most common definition of collective action by Wright et al. (1990; cited in Kaya and Mamatoglu, 2017: 1671) is any actions of disadvantageous and low-status groups that serve for developing collective state.

Social justice perceptions may be low as a result of individuals considering the groups they belong to as disadvantageous in the context of distribution of material and spiritual resources. In such a case, it has been observed that social group members are directed towards collective action in order to eliminate social injustice when they think that individuals act in order to get rid of the sense of injustice they feel or to correct the disadvantages towards their groups (Kaya and Mamatoğlu, 2017: 1678).

Köroğlu, (2002: 46), states that when we decide on our actions we plan by using our abstraction and systematic thinking, this plan plays an active role as the trigger of all conscious and many unconscious actions, but the individual character of the action is transformed into a collective (collective and mass) nature and the process of planning the action in question takes a public dimension by getting out of a person's private area.

Sümer and Kaya (2017: 947) stated that while people are participating in collective action, supporting electronic and written signature campaigns and organizing protests, they are performing collective action, Abanoz and Sütçü, (2018:53), on the otherhand, stated that changes in social structures, globalization and digital networks changes the structure of collective action by incorporating the elements of daily life. In addition, according to Abanoz and Sütçü, (2018: 57), in modern societies where the elements of the social structure are transferred to the social networking structure every day, collective actions tend to be organized over the network.

The nature of collective action includes interdependence between individuals whose contributions or efforts affect the actions of the other person. Thus, there is a strategic interaction. As the society becomes more complex, the need for collective action increases and globalization brings this need to new dimensions (Sandler, (2004; cited in, Abanoz and Sütçü, 2018:55).

Unless the number of individuals within the group is small or there is no other incentive to move individuals in the direction of their common interests; rational, self-interested individuals will not take action to realize the common or group interests (Olson, 2003). As stated in this statement; it is always possible to enable individuals to participate in collective action with an incentive provided to them. The success of collective action can benefit everyone in the same class, and the incentive for active members to participate in action must be large. Olson focused on individuals in his theory. Individuals will have a tendency to act in a coordinated manner when they can achieve beneficial results by acting in a group coordinated. As the potential benefit of coordination increases, these individuals will continue to act in a coordinated manner, and as the potential benefit decreases, individuals will not

act in a coordinated manner (Schelling, 1978; Medina, 2007, cited in Abanoz and Sütçü, 2018, 55-56).

The implementation of the plan in collective action is determined within the boundaries of conflicts between interest groups and classes and within the institutional set of society. The right to determine these collective action objectives is not given by a single person, a class or a divine power focus in modern societies. Instead, the actors have the right to decide and plan for themselves in their actions. According to Kant (1995), this right refers "a person's liberation from the self-condemning to the absence of the maturity" brought by enlightenment (cited in Köroğlu, 2002: 48).

By summarizing the results of a large number of research, Baysu (2017) argues that the concerns associated with the feeling of being subjected to injustice or unfairness are one of the main reasons that lead people to action or protest, and motivate people to take action to improve their situation. Although people may participate in action for more materialistic reasons, especially when nowadays they often perceive threats to their lifestyles and freedoms, they participate in action if they think their values or principles are violated (van Stekelenburg and Klandermans, 2013; Van Stekelenburg et al., 2009). In addition, people can take action against injustices during protests even when they do not feel these threats (Baysu, 2017:80).

On the basis of collective action theories, political concerns are theorized as threat perceptions of people's lifestyles and values. These concerns include more general concerns in the protest literature such as deficiencies in the functioning of democracy, environmental problems, restricting women's rights and freedoms, ethnic and cultural minorities and LGBT rights (Baysu, 2017:80).

By summarizing the research (Bandura, 1997; Goddard, Hoy and et al., 2004; cited in; Çalık and et al., 2012:2490), Çalık (2012) stated that the problems and difficulties faced by individuals require an effective solution with the help of group cooperation because they result from living with the group, therefore, the strengths of groups or organizations lie in the collective competence beliefs of the people in these groups or organizations, and he stated that collective competence is "the group's

shared belief in the ability to organize and manage the stages of action necessary to produce certain levels of skills”.

Reicher and Stott (2011; cited in Gezici-Yalçın and Uluğ, 2017: 98) argue that riots have four components: (a) perception of injustice, (b) the idea that injustice can only be abolished through action, c) the establishment of a collective common identity and (d) trust in the collective. The perception of common destiny, developed by those who think they are exposed to injustice, is achieved over time with effective leadership, inclusive marches, slogans and common practices rather than being automatic (Reicher, 2011). When people start seeing themselves together with others as members of a common category (eg, activist), they can perceive other members of their group closer to them (eg, Reicher ve Haslam, 2009). It is believed that people respect and trust the people that they did not know before but they think as fair; and they help them and think that these people will also help them. In fact, s/he abandons the distance s/he is trying to protect in daily life, and touches and hugs people s/he does not know and acts in a sincere manner. Before protecting herself/himself in emergency situations, s/he can think of others, and s/he may put herself/himself in danger for sake of others rather than surpassing them (eg., Drury, Cocking ve Reicher, 2009; Drury, Novelli ve Stott, 2013). The social solidarity experienced during the actions feeds the desire to take part in similar actions in the future (eg Drury and Reicher, 2005). The socialization in the meantime accompanies more commitment to a particular social category (Templeton, Drury and Philippides, 2015). It contributes to long-term well-being of people (Hopkins ve Reicher, 2015). In Reicher's words, collective action can combine politics and joy, seriousness and humor; street policy is more effective when carnavaled (Gezici-Yalcin and Uluğ, 2017: 98-99).

According to the study by Zmeren, Postmes and Spears (2008; cited in Kaya and Mamatoğlu, 2017: 1671-1672) on the attitude of collective action, perceptions of injustice based on group membership rather than individual qualifications are more prone to be associated with collective action. In other words, we respond to the injustice of the group that we identify more than the injustice we experience as an individual. When individuals feel a threat or injustice to their group, their level of

identity increases. However, it may also be said that it leads to collective action to get out of the disadvantageous situation or to come to a more positive situation.

2.5. PSYCHOLOGICAL WELL-BEING

The concept of happiness is a subjective and relative concept and it is expressed by the fact that the person has a good sense of life and a life worth living (Diener 1994; Veenhoven, 1991; cited in Karasakaloğlu, 2016: 280). According to Diener (2006; cited in Sarı and Çakır, 2016: 223-224), the positive affect includes the positive attitude of the individual to other people and activities, and the positive mood of the individual and it is the continuation of the individual's life in the desired way.

World Health Organization (2004; cited in Keldal, 2015: 103-104) describes mental health as "being aware of someone's own abilities, the ability to overcome the stress in life, be productive and useful in business life and contribute to society in accordance with their abilities". From the definition, it can be seen that a person who has a good mental health and no psychological disorders is not enough if s/he is not functional. Parallel to this definition of the World Health Organization, scientists working in the field of positive psychology have put forward the concept of psychological well-being. In the literature, it appears that well-being is explained by two general approaches; subjective well-being and psychological well-being. At the same time, it is stated that these two approaches, respectively, reflect these two different point of views which are hedonic and psychological functionality (eudaimonic) (Diener, 2006; cited in Sarı and Çakır, 2016: 223-224).

The concept of psychological well-being was first described by Bradburn in the 1960s. Bradburn sought to integrate the quest for general happiness, mainly Greek philosophers Aristotle's search for happiness; and the well-being of mental health issues under the notion of psychological well-being (Hamurcu, 2011; cited in Özmete, 2016:364). Robins and Kliever (2000; cited in Göcen, 2012: 28) have described psychological well-being as an important force that allows us to be active in the family, at school, in a certain part of life; and as a mechanism that allows us to adapt to different events of life and to deal with them. According to Ryff and Singer

(2008; cited in Sarı and Çakır, 2016: 224), psychological well-being involves self-realization and mobilization of one's potentials for a meaningful life when faced with difficulties. In other words, psychological well-being means that the individual perceives herself / himself as positive and realizing herself / himself realistically, being aware of her / his strengths and limitations, and being self-satisfied, acting autonomously and independently, and making her/his life meaningful (Ryff and Keyes, 1995; cited in Sarı ve Çakır, 2016: 224).

When we look at the definitions of psychological well-being, it is seen that they focus more on the personality structure, why they are happy and why and how well they are. According to the psychological well-being approach, individuals are trying to achieve the goals of life they have determined, even if they create troublesome situations for themselves, not only in order to be happy and reduce their troubles (Ryff and Singer, 1998; cited in Göcen, 2012: 31). Therefore, psychological well-being, unlike hedonism, differentiates healthy people from subjective good by describing them as the ones who face the pain, can cope with tensions, and can strive to develop as an individual to be happy (Ryff et al., 2004; cited in Göcen, 2012: 31). Psychological well-being is related to the individual's ability to express her / his potential for a meaningful life in the face of various difficulties in life (Telef, 2013; cited in Cenkseven Önder ve Mukba, 2017:104). The individual who has psychological well-being can ascribe a meaning to happiness, has better self-control, and can work on individual development and self-realization (Anic and Tonicic, 2013; cited in Cenkseven Önder ve Mukba, 2017: 104).

Demirci and Şar (2017) state that individuals who know themselves are aware of their personal characteristics and limitations, that they accept themselves, act according to their own potentials, make decisions in accordance with their own characteristics, and have better control of their feelings. It is stated that individuals with these characteristics will have high levels of psychological well-being, accept themselves, establish positive relationships with others, act autonomously, organize their environment according to themselves, be aware of life goals, improve themselves and spend a better life (Demirci and Şar, 2017: 2719).

In Tatlıoğlu (2015: 9)'s research, it was found to be significantly positive relationships between psychological well-being, success, hedonism, self-direction, universalism, benevolence, compliance and safety. In the study of İkiz et al. (2018: 17), it was concluded that there was a statistically significant positive relationship between the students' pedagogical formation and their inner life goals and psychological well-being and their attitudes towards teaching profession. According to the results of Sezer's research about the internet that is the most important invention in people's lives (2013: 499) ; it has been observed that the duration of internet use has a significant effect on psychological well-being, especially the excessive use of the internet or the inability to use the internet has a negative impact on psychological well-being.

The hypothesis developed in the light of research on the positive effect of psychological capital on psychological well-being in the literature (Karademas, 2006; Hmieleski and Carr, 2007; Cole, Daly ve Mak, 2009; cited in Akdoğan and Polatçı, 2013: 278); psychological capital levels of the employees affect the level of psychological well-being positively. In addition, psychologists have obtained important findings that psychological well-being will create many positive results in terms of individual. For example, individuals with psychological well-being, work and private life satisfaction, physical and mental health, self-confidence, motivation and positive thinking power are expected to be higher (Deneve ve Cooper, 1998; cited in Akdoğan and Polatçı, 2013:278).

Ryff and Singer (1996) synthesized the literature of psychological well-being and developed a unique model. The basis of this model includes Maslow's self-realization, Rogers's fully functional individual, Jung's individualization, Allport's maturation, Erikson's psychosocial development, Buhler's main life trends, Neugarten's executive processes of personality and Jahoda's psychological health theories (Ryff and Singer, 1996; cited in Akın, 2008:725). The "Psychological Well-Being Model" proposed by Ryff (1989a) consists of six dimensions. These dimensions include the positive evaluations (self-acceptance) of the individual to her/his past life or self, the feeling that she / he grows and develops as an individual (individual development), the belief that the individual's life is meaningful and

purposeful (life purpose), warmth and trust in interpersonal relations (positive relations with others), the capacity of the individual to effectively direct the life around her / himself in accordance with her/his own desires and needs (environmental domination) and the sense of self-determination (autonomy) (Ryff, 1989 a, Ryff et al., 1999; cited in Özen, 2010:51).

Üzar Özçetin and Hiçdurmaz, (2017) summarize the results of many studies and state that individuals with high levels of psychological well-being have a mindset that causes them to feel strong enough to cope with any problems associated with changes in life. As a result of the studies carried out, individuals with high level of robustness can be more effective and easily cope with difficulties, they can adapt when they experience changes due to traumatic events and use problem solving strategies, they have higher levels of optimism, they are supported by friends and family members; and it is also stated that these people define themselves as more productive individuals in their lives, including academic subjects because they show much lower rates of loneliness and despair (Üzar, Özçetin and Hiçdurmaz, 2017:389-390).

PART THREE

3.1. PARTICIPANTS AND PROCEDURE

A total of 269 disabled adults were included in the study (Mean = 39.13, SD = 13.80; 114 females and 152 males, 3 unknown). Participants were selected based on snowball and convenience sampling. None of the participants had an intellectual disability. While the majority of the sample self-reported to have a physical (limb) disability (42.5%), 25.4% reported to have a visual disability and 18.3% reported to have an auditory disability. The rest of the sample indicated they had another disability (13.8%). Participants were asked one item to describe their subjective socio-economic status (SES, 'How would you rate your socio-economic status?' measured on a scale from 1 = very low to 5 = very high) and the mean SES of the sample was 2.99 (SD = 1.17). The mean education level ('What is the highest educational level you attained?' ranging from 1 = primary school to 5 = postgraduate education) was 3.03 (SD = 1.25), demonstrating a middle SES group. Participants were recruited from various disability centres in Izmir (Turkey). Pen and paper questionnaires were completed in the centre with the help of the researchers and the personnel of the disability centre. Participants were provided with information about the ethical procedure involved in the study and were given informed consents to agree in participation.

3.2. MEASURES

The variables of this research are friendship between groups, perceived discrimination, collective self-esteem, collective action, and psychological well-being. Different data collection tools were used to measure each variable. Detailed information on the data collection tool for each variable is given below.

3.2.1. Intergroup friendship quality

To measure intergroup friendship quality, we used six items that have been previously shown to describe the quality of intergroup friendships including time spent/interaction, intimacy, positivity, self-disclosure, and support (e.g., Bagci et al.,

2014; Davies, Tropp, Aron, Pettigrew, & Wright, 2011). Participants rated the extent to which they had interaction and closeness, and positive contact with non-disabled people, and the extent to which they share secrets with each other, self-disclose to each other, and support each other on a scale ranging from 1 (never) to 5 (all the time). The scale's reliability was high with a Cronbach's alpha value of .89.

3.2.2. Perceived discrimination

Perceived discrimination was assessed with two items adapted from Tropp, Hawi, van Laar, and Levin (2012) and measured both personal and group level discrimination generally experienced in life ("To what extent do you think you are personally discriminated because of your disability identity?" and "To what extent do you think disabled group members are discriminated because of their disability identity?"). Responses ranged from 1 (not at all) to 5 (all the time). The two items formed a reliable scale ($r = 0.75, p < 0.001$).

3.2.3. Collective self-esteem

This was assessed by Luhtanen and Crocker's (1992) Collective Self-esteem Scale's public self-component, which measured how much participants felt they were socially accepted and respected by the outgroup. The original measure included four items, which were reduced to two items after the exclusion of the reversed items which decreased the reliability of the scale ('Overall, disabled people, in general, are considered good by nondisabled people' and 'In general, non-disabled people respect disabled people'). Responses were rated on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The final scale with two items produced acceptable reliability (Cronbach's alpha = .79).

3.2.4. Collective action tendencies

To measure collective action tendencies, we used a four-item scale assessing participants' motivation to engage in non-violent collective action, adapted from previous studies (Bagci & Turnuklu, 2018; Çakal, Hewstone, Guler, & Heath, 2016). Example items included the following: 'I would be willing to sign a petition to

improve the situation of my disability group in Turkey' and 'I would be willing to participate in a peaceful demonstration to improve the current position of my disability group in Turkey'. The response scale ranged from 1 (strongly disagree) to 5 (strongly agree), and higher scores indicated higher motivation to act collectively. The reliability of the scale was high (Cronbach's alpha = .86).

3.2.5. Psychological well-being

This construct was measured by two scales assessing positive/functional well-being among participants. The first scale was Flourishing Scale (Diener et al., 2010) which measures individuals' perceived success and competence on various domains such as relationships, self-esteem, and purpose using eight items. The original scale has been found to produce good psychometric properties and have a unidimensional factor structure (Diener et al., 2010). Some of the items were as follows: 'I am engaged and interested in my daily activities' and 'I am a good person and live a good life'. The second scale we used to assess psychological well-being was the five-item Satisfaction with Life Scale (Diener, Emmons, Larsen, & Griffin, 1985) which taps into the general level of life satisfaction (e.g., 'The conditions of my life are excellent' and 'If I could live my life over, I would change almost nothing'). The response scale for both measures ranged from 1 (strongly disagree) to 5 (strongly agree), with higher scores indicating greater well-being. The reliability of the scales was excellent with Cronbach's alpha values of .92 for psychological well-being and .88 for life satisfaction.

3.3. DATA ANALYSIS

The quantitative data collected in this study were carried out by using descriptive statistical analysis and advanced statistical analysis techniques. In this context, descriptive analysis, t-test, ANOVA, correlation and regression analysis techniques were used.

The t-test and one-way ANOVA were used to test whether the variables of the study (friendship between groups, perceived discrimination, collective self-esteem, collective action and psychological well-being) differ according to gender and type of disability. Correlation analysis was then performed to determine the relationship between variables. In addition, multiple regression analysis was performed to determine the predictive effect of friendship, perceived discrimination and collective self-esteem variables on collective action and psychological well-being. Finally, PROCESS Macro was used to look at the relationships between groups of friendships, collective action and psychological well-being and to determine the collective effect of the collective self-esteem on this relationship.

PART FOUR

FINDINGS

The aim of this study was to investigate the social and psychological consequences of intergroup friendships in adults with physical disabilities. In this context, the relationships between groups, friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being were investigated. The results of the correlation analysis of the averages and standard deviations for these variables are given in Table 1.

Before the correlational analysis, comparisons were made to test the effect of gender and disability types on intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being. Initial comparisons were made according to the effect of gender. Independent sample t-test was used to measure the effect of gender on intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being. The findings showed that gender had no significant effect on these variables.

The second comparison was made for the type of disability. One-way ANOVA test was used to test the impact of the participants' disability on intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being. Analyzes showed that the type of disability had a significant effect on perceived discrimination ($F(3,263) = 3.14, p < .05$). By looking at the post-hoc LSD test's comparisons, it was found that the participants with hearing disability ($mean = 3.84, SS = 1.21$) had more discrimination than the participants with physical disability ($mean = 3.25, Sd = 1.25$), visually disability ($mean = 3.29, Sd = 1.11$) and other disability types ($mean = 3.15, Sd = 1.48$). The effect of the type of disability on intergroup friendship, collective self-esteem, collective action and psychological well-being is not significant.

The relationship between intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being, age and socio-

economic status were examined by correlation analysis. It was found that all variables having a significant positive relationship. Mean and standard deviations of variables and correlation values between variables are given in Table.1. As seen in Table 1, intergroup friendships are not related to perceived discrimination. However, intergroup friendships are significantly and positively associated with collective self-esteem, collective action and psychological well-being.



Table 1. Mean, Standard Deviation, T-test and Correlation Values

	Mean	Standard deviation	1	2	3	4	5	6	7
1- Age			-	-.05	.10	-.02	.03	.10	-.02
2- Socio-economic status				-	.31**	.12	.17**	.15*	.36**
3- Intergroup friendship	3.35	1.05			-	-.06	.22**	.28**	.49**
4- Perceived discrimination	3.35	1.26				-	.03	.20**	.05
5- Collective self-esteem	3.47	1.11					-	.42**	.49**
6- Collective action	4.24	0.99						-	.54**
7- Psychological well-being	3.85	0.95							-

Not. * $p < .05$ ** $p < .01$ *** $p < .001$

4.1. Multiple regression analysis

Multiple regression analysis was performed in order to determine the predictive effect of intergroup friendship, perceived discrimination and collective-self variables on collective action and psychological well-being. The results of multiple regression analysis are given in Table 2.

4.1.1. Collective action: As seen in Table 2, the results of multiple regression analysis with collective action explain 25 percent of the variance ($F(3, 263) = 28.80, p < .001$). The increase in collective action scores due to increased intergroup friendship ($\beta = .21, p < .001$), perceived discrimination ($\beta = .19, p < .001$) and collective self-esteem ($\beta = .37, p < .001$) was indicated. Collective self-esteem appears to be the most powerful predictor of collective action.

4.1.2 Psychological well-being: As seen in Table 2, when we look at other multiple regression results to test the predictive effect of predictor variables on psychological well-being, it was seen that the model was significant and explained 40 percent of variance ($F(3, 263) = 57.80, p < .001$). When the predictive variables in the model were examined separately, it was observed that the intergroup friendship ($\beta = .40, P < .001$) and collective self-esteem ($\beta = .40, p < .001$) variables were significant predictors, but it was found that this relation was not significant for perceived discrimination. Accordingly, it is seen that there is a positive effect on the psychological well-being of both the intergroup friendship and the collective self-esteem.

Table 2. Multiple regression analysis coefficient values with variables predicting Collective Action and psychological well-being

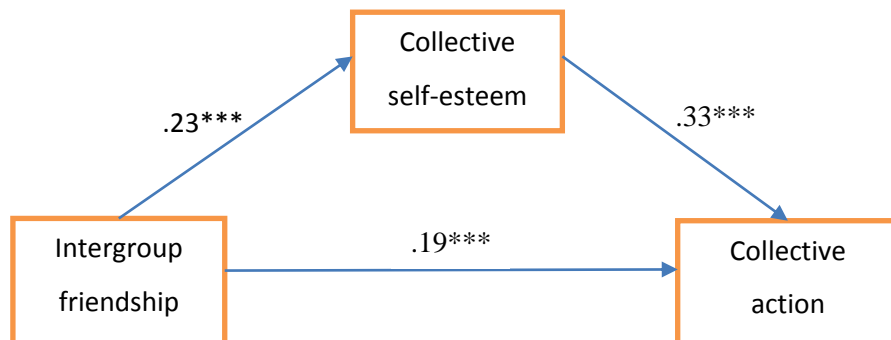
Predictors	Collective action					Psychological well-being				
	<i>B</i>	<i>SE(B)</i>	β	<i>T</i>	<i>p</i>	<i>B</i>	<i>SE(B)</i>	β	<i>t</i>	<i>p</i>
Intergroup friendship	.19	.05	.21	3.80	.00	.36	.04	.40	8.18	.00
Perceived Discrimination	.15	.04	.19	3.49	.00	.05	.04	.06	1.28	.20
Collective self-esteem	.32	.05	.37	6.72	.00	.35	.04	.40	8.22	.00

4.2. Mediation analysis

In the relationships mentioned above, intergroup friendships, collective action, and psychological well-being variables were examined in order to look at the relationship between the variables. Since the perceived discrimination was not related to intergroup friendships, the discrimination variable was not included in the analysis. However, intergroup friendships are associated with collective self-esteem. This variable can also predict the relationship between intergroup friendship and dependent variables.

PROCESS Macro (Hayes, 2012, Model 4) was used to test these relationships and intergroup friendship was used as an independent variables, collective self-esteem as mediating variable and collective action and psychological well-being as dependent variables. Indirect effects of the findings were tested with 5000 bootstrap sample and according to 95% confidence interval. According to this, the intergroup friendships predict the collective self-esteem and the collective self-esteem predict the collective action in a positive and significant ($B = .23$, and $B = .33$, $p < .001$).

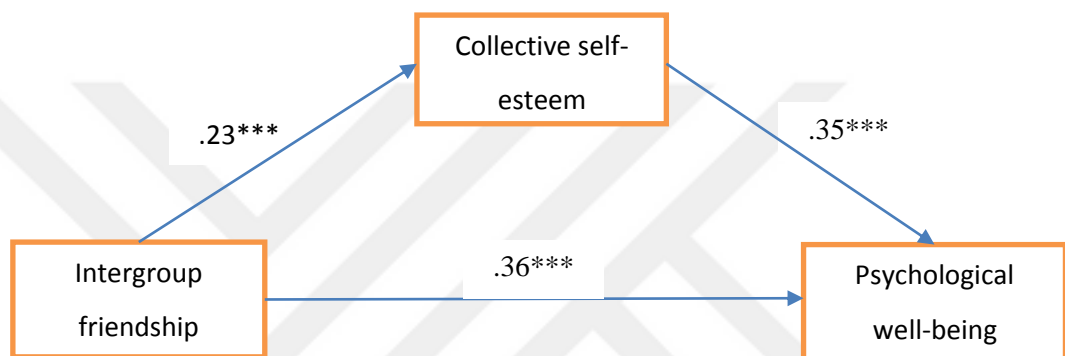
Figure 1. The mediating role of collective self-esteem in the relationship between intergroup friendship and collective action



In a second model the effect of the same independent and mediating variable on psychological well-being was examined. Intergroup friendships were used as independent, collective self-esteem as mediator variable, and psychological well-being as dependent variable. According to this, the intergroup friendships predict the collective self-esteem and the collective self-esteem predict the collective action in a

positive and significant ($B = .23$, and $B = .33$, $p < .001$). The relationship between the addition of the mediator to the model and the intergroup friendship and psychological well-being variable is still significant and positive ($B = .36$, $p < .001$). Furthermore, the indirect effect of the mediating variable analysis according to Bootstrapp analysis is significant ($B = .08$, $SE = .03$, $95\% CI [.03, .15]$). Figure 2 shows the relationship between these variables.

Figure 2. The mediating role of the collective self-esteem in the relationship between intergroup friendships and psychological well-being



PART FIVE

DISCUSSION AND CONCLUSIONS

The aim of this study was to investigate the social and psychological consequences of intergroup friendships in adults with physical disabilities. In this context, the relations between intergroup friendships, perceived discrimination, collective self-esteem, collective action and psychological well-being are examined.

As a result of the analyzes performed in this study, it was found that intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being did not differ according to gender and type of disability. Therefore, it can be said that gender and type of disability have no effect on these variables.

In the study, it was analyzed whether the levels of intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being differed according to the type of disability of the participants. In the study, it was found that only the perceived discrimination differed according to the type of disability. In the paired comparisons, it was found that hearing impaired participants felt more discriminatory than the participants with physical disabilities, visually impaired and other disability types. Similarly, it was found that the variables of intergroup friendship, collective self-esteem, collective action and psychological well-being did not differ according to the types of disability.

Significant relationships were found between intergroup friendship, perceived discrimination, collective self-esteem, collective action and psychological well-being. The majority of relationships are significant and positive relationships. However, the only difference between these results is the negative relationship between intergroup friendship and perceived discrimination. However, intergroup friendship was found to have a significant and positive relationship with collective self-esteem, collective action and psychological well-being. Similar results as in our study were also found in the longitudinal study by Tropp, Hawi, Van Laar and Levin (2012). Over time, it was determined that increasing intergroup friendships between

African-Americans and Latin Americans predicted less perceptions of discrimination. Likewise, it was determined that perceived discrimination predicted intergroup friendship among groups. Similarly, it was found that the growing friendship of African Americans with White Americans predicts participation in declining ethnic-based social actions. However, these results were not the same between White Americans and Asian Americans.

The results of multiple regression analyzes were performed to determine the predictive effect of friendship, perceived discrimination and collective self-esteem-variables on collective action and psychological well-being. As a result of the analyzes, it was determined that the collective action scores increase due to the increase in friendship, perceived discrimination and collective self-esteem. However, it has been found that the collective self-esteem is the strongest predictor of collective action. Parallel results with our study are also found in the study of Kauff, Green, Schmid, Hewstone, & Christ, (2016). It has been found that the positive contacts of minority group members and majority group members in the social context have increased their willingness to support in-group rights among minorities. However, the results that do not correspond with the results of our study are also found in the literature. In the study of Tropp, Hawi, Van Laar and Levin (2012), it was found that increasing cross-group friendship supports decreasing support for ethnically based social actions. Similarly, Becker, Wright, Lubensky, and Zhou (2013) conducted a study that contradicts our study. In this study, it was found that the positive contact between the advantageous and non-advantageous groups attenuate the participation of the members of the disadvantageous group in the collective actions. Therefore, in this study, it was found that positive intergroup contact undermines the intentions of collective action among groups.

Similarly, significant results were obtained in multiple regression analyzes that were performed to test the extent to which intergroup friendship, perceived discrimination and collective self-esteem-predicted psychological well-being. As a result of the analysis, it was found that the friendship and collective self-esteem-variables were significant predictors of the group and this relation was meaningless for perceived discrimination. Therefore, it has been found that there is a positive

effect of both intergroup friendships and collective self-esteem on psychological well-being. The results were consistent with the results by Bağcı, Kumashiro, Rutland, Smith and Blumberg (2014). While a positive relationship between the quality of intergroup friendship and psychological well-being was detected, it was also detected that there was a negative relationship with perceived discrimination. Similarly, another study with high school students, conducted by Bağcı, Kumashiro, Rutland, Smith and Blumberg (2017), determined a positive relationship between the quality of the friendship with students of different ethnic backgrounds and well-being, durability and self-disclosure to an external group. These results belong to white European students. However, when the data of South Asian students were examined, positive relationships were found between intergroup friendship and self-disclosure to external group, well-being and endurance. Similar results were also found in the qualitative study performed by Kim, Heo, and Park (2014) in Korea. The significant relationship between intergroup friendship and psychological well-being was confirmed by the qualitative study performed by Kim, Heo, and Park (2014). Kim, Heo, and Park (2014) found in their study in which they examined the contact, psychological well-being between western immigrants settled in Korea, and the inhabitants of the Korea that Westerners who had more contact both increased their psychological well-being and social gains. Similarly, they found that the happiness of migrants increased, their stress decreased and that intercultural contact, in other words, facilitated personal development.

In order to look at the relationships between intergroup friendships and collective action and psychological well-being variables, the effect of mediating variables was examined. Due to the fact that there is no relation between the intergroup friendships and the perceived discrimination, intergroup discrimination variable was not included in the analysis. However, intergroup friendships are associated with collective self-esteem. It can be thought that this variable mediates the relationship between intergroup friendships and dependent variables. As a result of the analyzes, it was determined that the intergroup friendships predict collective self-esteem, and collective self-esteem predicts the collective action in a positive and meaningful way. In the mediating model, the direct relationship of intergroup friendships with collective action is still significant and positive. It was also observed

to be significant when looking at the indirect effects. The results of this study were found to be relatively parallel with the results of Selvanathan, Techakesari, Troop, and Barlow (2018). By working with white Americans and African-Americans, it was found that intergroup contact experienced between majority white Americans and minority African-Americans predict support for collective action. As a natural consequence of intergroup contact, it was found that individuals belonging to the majority supported collective actions based on their feelings of empathy and resentment on the injustices experienced by minority members.

Similarly, the intergroup friendships as an independent variable and the effect of the collective self-esteem on psychological well-being as mediating variable were also examined. According to this, it was determined that intergroup friendships predict collective self-esteem and collective self-esteem predicts psychological well-being in a significant and positive way. The relationship between intergroup friendship and psychological well-being variable was found to be significant and positive.

SUGGESTIONS

Suggestions for researchers:

In this study, the interaction between disabled and non-disabled individuals was examined as cross-sectional correlational study only by working with disabled individuals. This study can be examined by comparing the data from both disabled and non-disabled individuals. In addition, it can be repeated for a long time as a longitudinal study, not as a cross-sectional study. Similarly, through experimental studies, contact between disabled and non-disabled individuals can be tested.

Suggestions for practitioners:

According to November 2018 data in our country, a total of 175,726 people with disabilities are employed; 53,017 in the public sector and 122,709 in the private sector. However, in the Republic of Turkey, there are nearly five million individuals (4.876 million people) that are known to be disabled (Ministry of Family and Social Policies, 2019: 2, 5, 42). According to the number of people with disabilities, the number of employed disabled people is considered to be quite inadequate. The work of individuals with disabilities has a special importance in terms of contact with external group members. The disabled people who are working are directly or indirectly in contact with a large number of people from different parts of the society. However, the people who do not work live together only with their family members. Therefore, direct or indirect contact between disabled and non-disabled people is important in society. In this study, it has been determined that the psychological well-being of the disabled individuals, depending on the quantity and quality of the positive contact with the external group members will be established. In this context, it can be said that more people with disabilities should be involved in working life and they should have more frequent and qualified relations and contacts with non-disabled people.

When the legislation on national and international disabled people is examined; it is seen that there are aims to increase the full participation of people with disabilities in society, health, social security, social welfare measures, job

opportunities and job skills. In the legislation of our country, institutions and organizations in the employment of people with disabilities have to employ 3% disabled individuals in their staff. In addition, employers should employ 3% disabled people in private sector workplaces and 4% disabled people in public workplaces where fifty or more workers are employed. In this context, the employment of people with disabilities at appropriate rates in all institutions within the framework of the laws will have a special importance for the psychological well-being of the disabled and their families, since their employment will enable them to have direct and indirect contact with the external group members.

It is important to attract disabled individuals to the production environment and to increase the diversity of courses for their professional skills. In this regard, Lifelong Learning Institutions, Vocational Training Centers, Local Administrations and NGOs operating under the Ministry of Education are active. These activities should be expanded throughout the country and should be aimed at reaching more people with disabilities. The fact that people with disabilities are required in the real sector will create opportunities and possibilities for them to be included in the working life and social life. Therefore, it will cause the disabled people who acquire the professions required by the real sectors to establish more frequent and qualified, direct and indirect contacts with non-disabled individuals. In addition, other disabled people who have seen and heard about the common and qualified direct contact of the employed people with disabilities will be more willing and motivated to be involved in working life, too.

In addition to vocational courses of Lifelong Learning Institutions, hobby courses enable disabled individuals to meet with members of different groups and make contact with them. In the same way, peace, trust, sharing and love can be created among the group members in artistic and sporting courses. Organizing such activities will make it possible for individuals with disabilities to have direct and indirect contact with non-disabled individuals. This process will be remarkable both for people experiencing contact between groups and for other observers. Both positive direct contact between groups and positive indirect contact between groups will be created.

Many associations and foundations operate according to the type of disabilities. It is known that individuals with disabilities and their relatives are gathered under the roof of these associations or foundations. The members of the group who experience the same hardships are sincere in their desire to do a lot. However, the negativity that is brought by the disadvantages such as economic situation, lack of information does not sometimes make it possible to reach the desired result. In order to achieve successful results, it is important for public institutions and organizations, other non-governmental organizations and educational institutions to internalise socially oriented activities for disabled individuals. In this way, it is thought that beautiful activities can be carried out with help of the cooperation of the associations or foundations established by disabled individuals and both group members will contact. When these contact experiences take place in written and visual media, it will be a positive experience for most disabled and non-disabled people who cannot be directly reached. There will be efficient work in terms of changing the attitudes and prejudices of these people. At least, the sharing of these positive intergroup contact experiences on youtube will be impressive and inspiring for hundreds of thousands of people with disabilities.

All of these direct and indirect contact experiences will contribute to disabled individuals by making them healthy, happy, and help them be people who are in harmony with themselves and their surroundings.

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APPENDIXES

APPENDIX-1: INFORMED VOLUNTARY CONSENT FORM

Değerli katılımcı;

Bu çalışmanın temel amacı, İzmir’de yaşayan fiziksel (bedensel, işitme, görme, vb.) engelli kişiler ile engelli olmayan kişiler arasındaki arkadaşlıkları, toplumsal temasları ve bu etkileşimlerin farklı psikolojik değişkenler açısından sonuçlarını incelemektir. Bu amaç doğrultusunda, size dağıtılan anketteki soruları eksiksiz bir şekilde doldurmanız beklenmektedir.

Bu araştırmaya katılım tamamıyla gönüllülük esasına dayanmaktadır. Genel olarak, size kişisel bir rahatsızlık yaşatabilecek sorulara yer verilmemiştir. Ancak katılım sırasında herhangi bir sebeple kendinizi rahatsız hissederseniz araştırmadan ayrılabilirsiniz. Eğer isterseniz, sizden elde edilen tüm bilgiler silinecektir. Bu araştırma esnasında elde edilen bilgiler gizli kalacak ve yalnızca araştırma amacıyla kullanılacaktır. Toplanan veriler toplu olarak değerlendirilecek, kişiye özel analiz ya da bireysel bir inceleme yapılmayacaktır. Araştırma hakkında daha fazla bilgiye ihtiyaç duyarsanız araştırmacılar ile iletişime geçebilirsiniz:

Eyup Bekmezci

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Lütfen bu çalışmaya katıldığınızı onaylayan aşağıdaki kutucuğu işaretleyiniz.

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

APPENDIX-2: QUESTIONNAIRE

Değerli katılımcı;

Bu çalışmanın temel amacı, İzmir’de yaşayan fiziksel (bedensel, işitme, görme, vb.) engelli kişiler ile engelli olmayan kişiler arasındaki arkadaşlıkları, toplumsal temasları ve bu etkileşimlerin farklı psikolojik değişkenler açısından sonuçlarını incelemektir. Bu amaç doğrultusunda, size dağıtılan anketteki soruları eksiksiz bir şekilde doldurmanız beklenmektedir.

Bu araştırmaya katılım tamamıyla gönüllülük esasına dayanmaktadır. Genel olarak, size kişisel bir rahatsızlık yaşatabilecek sorulara yer verilmemiştir. Ancak katılım sırasında herhangi bir sebeple kendinizi rahatsız hissederseniz araştırmadan ayrılabilirsiniz. Eğer isterseniz, sizden elde edilen tüm bilgiler silinecektir. Bu araştırma esnasında elde edilen bilgiler gizli kalacak ve yalnızca araştırma amacıyla kullanılacaktır. Toplanan veriler toplu olarak değerlendirilecek, kişiye özel analiz ya da bireysel bir inceleme yapılmayacaktır. Araştırma hakkında daha fazla bilgiye ihtiyaç duyarsanız araştırmacılar ile iletişime geçebilirsiniz:

Eyup Bekmezci

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DEMOGRAFİK BİLGİLER

Aşağıdaki soruları okuyarak lütfen size en yakın cevabı kutucuklara X koyarak belirtiniz. Lütfen her satırda sadece bir seçeneği işaretleyiniz.

Yaşınız:										
Cinsiyetiniz:	Kadın () Erkek () Diğer:.....										
Eğitiminiz:	1) İlkokul: () 2) Ortaokul: () 3) Lise: () 4) Üniversite: () 5) Lisans Üstü: () 6) Diğer:										
Mesleğiniz:										
Engel Türü	1) Bedensel engelli: () 2) Görme engelli: () 3) İşitme engelli: () 4) Diğer:										
Kim/Kimlerle yaşıyorsunuz	1) Yalnız: () 2) Eşim ve çocuklarım ile: () 3) Anne ve babam ile: () 4) Arkadaşım ile: () 5) Diğer:										
Genel olarak sosyo-ekonomik durumunuzun nasıl olduğunu düşünüyorsunuz?	<table border="1"><tr><td>1</td><td>2</td><td>3</td><td>4</td><td>5</td></tr><tr><td></td><td></td><td></td><td></td><td></td></tr></table> <p>(1 = Oldukça düşük, 7 = Oldukça yüksek)</p>	1	2	3	4	5					
1	2	3	4	5							

1. Aşağıdaki soruları arkadaşlarınızı düşünerek cevaplayınız.

- Fiziksel engelli (bedensel, görme, işitme, vb.) kaç arkadaşınız var?

Hiç yok	1-2 kişi	3-5 kişi	6-10 kişi	11-20 kişi	21-30 kişi	31 ve üstü

- Fiziksel engeli bulunmayan kaç arkadaşınız var?

Hiç yok	1-2 kişi	3-5 kişi	6-10 kişi	11-20 kişi	21-30 kişi	31 ve üstü

2. Lütfen yalnızca fiziksel engelli (bedensel, görme, işitme, vb.) arkadaşlarınızı düşünün.
Bu arkadaşlarınızla...

(1 = Çok nadiren; 5 = Çok sık)

... ne sıklıkla görüşüyorsunuz?					
...ne sıklıkla olumlu temas/ilişki kuruyorsunuz?					
...ne sıklıkla olumsuz temas/ilişki kuruyorsunuz?					
...ne sıklıkla sırlarınızı paylaşıyorsunuz?					
...ne sıklıkla birbirinize açılıyorsunuz?					
...ne sıklıkta birbirinize destek oluyorsunuz?					

3. Lütfen yalnızca fiziksel engeli (bedensel, görme, işitme,vb.) bulunmayan arkadaşlarınızı düşünün. Bu arkadaşlarınızla...

(1 = Çok nadiren; 5 = Çok sık)

... ne sıklıkla görüşüyorsunuz?					
...ne sıklıkla olumlu temas/ilişki kuruyorsunuz?					
...ne sıklıkla olumsuz temas/ilişki kuruyorsunuz?					
...ne sıklıkla sırlarınızı paylaşıyorsunuz?					
...ne sıklıkla birbirinize açılıyorsunuz?					
...ne sıklıkta birbirinize destek oluyorsunuz?					

4. Sizce fiziksel engelli (bedensel, görme, işitme, vb.) arkadaşlarınız, fiziksel engeli bulunmayan kişilerle...

(1 = Çok nadiren; 5 = Çok sık)

...ne sıklıkla olumlu temas/ilişki kurmaktadır?					
...ne sıklıkla olumsuz temas/ilişki kurmaktadır?					

5. **Fiziksel engelli** (bedensel, görme, işitme, vb.) arkadaşlarınızla genel olarak ne kadar yakınsınız?

(1 = Çok uzak; 5 = Çok yakın)

1	2	3	4	5

6. Fiziksel engeli **bulunmayan** arkadaşlarınızla genel olarak ne kadar yakınsınız?

(1 = Çok uzak; 5 = Çok yakın)

1	2	3	4	5

7. Aşağıdaki sorular, sahip olduğunuzu düşündüğünüz **engelli kimliğiniz** ile ilgilidir. Lütfen her madde için kendinize en uygun şıkkı işaretleyiniz.

(1 = Kesinlikle katılmıyorum; 5 = Kesinlikle katılıyorum)

1-Engelli kimliğim kişiliğimin/benliğimin önemli bir parçasıdır.					
2-Kendimi engelli kimliğim ile tanımlarım.					
3-Ait olduğum engelli grubuna bağlılık duyarım.					
4-Ait olduğum engelli grubu ile gurur duyarım.					

8. Lütfen aşağıdaki maddelere ne kadar katıldığınızı belirtiniz.

(1 = Kesinlikle katılmıyorum; 5 = Kesinlikle katılıyorum)

1-Amaçlı ve anlamlı bir yaşam sürdürüyorum.					
2-Sosyal ilişkilerim destekleyici ve tatmin edicidir.					
3-Günlük aktivitelere bağlı ve ilgilim.					
4-Başkalarının mutlu ve iyi olmasına aktif olarak					
5-Benim için önemli olan etkinliklerde yetenekli ve					
6-Ben iyi bir insanım ve iyi bir hayat yaşıyorum.					
7-Geleceğim hakkında iyimserim.					
8-İnsanlar bana saygı duyar.					

9. Lütfen aşağıdaki maddelerle ilgili görüşlerinizi belirtiniz.

(1= Kesinlikle katılmıyorum; 5= Kesinlikle katılıyorum)

	1	2	3	4	5
1-Engelli grubumun Türkiye'deki mevcut durumunu daha iyi hale getirmek için bir dilekçe imzalamak isterim.					
2-Engelli grubumun konumunu iyileştirmek amacıyla uygulanacak bir projeye katılmak isterim.					
3-Engelli grubumun konumunu güçlendirmek adına bir dernek veya					

oluşuma üye olmak isterim.					
4-Engelli grubumun mevcut durumunu iyileştirmek amacıyla barışçıl bir gösteriye katılmak isterim.					



10. Lütfen ait olduğunuzu düşündüğünüz engelli grubunuzla ilgili ifadelere ne kadar katıldığınızı belirtiniz.

(1 = Kesinlikle katılmıyorum; 5 = Kesinlikle katılıyorum)

1-Genel olarak ait olduğum engelli grup üyeleri, diğer insanlar tarafından iyi görülmektedir.					
2-Çoğu insana göre, engelli grubumun üyeleri, diğer grup üyelerinden daha yetersizdir.					
3-Diğer insanlar genellikle engelli grubum ve üyelerine saygı duyarlar.					
4-Ait olduğum engelli grubumun üyeleri, diğerleri tarafından değersiz görülür.					

11. Aşağıdaki sorular son zamanlarda kendinizi nasıl hissettiğiniz ile ilgilidir. Lütfen aşağıdaki durumları ne sıklıkla hissettiğinizi belirtiniz.

(1 = Asla; 5 = Her zaman)

1. Sebepsiz yere aniden dehşete kapılma					
2. Korku hissetme					
3. Baygınlık, başdönmesi, zayıflık hissetme					
4. Ürkeklik, tedirginlik hissetme					
5. Hızlı kalp atışı					
6. Titreme					
7. Gerginlik hissiyatı					
8. Başağrıları					
9. Korku, panik atakları					
10. Yerinde duramama					
11. Enerji azlığı, yavaşlık					
12. Kendini suçlama					
13. Kolayca ağlama					
14. Cinsel isteksizlik/ilgisizlik					
15. İştahsızlık					
16. Uykusuzluk					
17. Gelecekle ilgili umutsuzluk					
18. Hüzünlü/kederli hissetme					
19. Yalnız hissetme					
20. Kendine zarar verme düşünceleri					
21. Çok fazla endişelenme					
22. Kapana kısılmışlık duygusu					
23. İlgisizlik					
24. Herşeyin çaba gerektirdiği duygusu					
25. Değersizlik duygusu					

12. Aşağıdaki ifadeler genel olarak yaşamınızda nasıl hissettiğiniz ile ilgilidir. Lütfen size doğru gelen şıkkı işaretleyiniz.

(1 = Kesinlikle katılmıyorum; 5 = Kesinlikle katılıyorum)

1-Pek çok açıdan ideale yakın bir yaşamım var.					
2-Yaşam koşullarım mükemmeldir.					
3-Yaşamım beni tatmin ediyor.					
4-Şimdiye kadar, yaşamımda istediğim önemli şeyleri elde ettim.					
5-Hayatımı bir daha yaşama şansım olsaydı, hemen hemen hiçbir şeyi değiştirmezdim.					

13. Aşağıdaki derecelendirme bir gruba ne derecede sıcaklık hissettiğiniz ile ilgilidir. '0' derece maksimum olumsuz, '100' derece ise maksimum olumlu tutumları belirtmektedir. '50' derece tutumların nötr olduğunu (ne olumsuz, ne olumlu) göstermektedir. Lütfen bu derecelendirmeyi kullanarak aşağıdaki gruplara karşı hislerinizi 0-100 derece arasında belirtiniz (sayı olarak belirtin).

- Fiziksel (bedensel, görme, işitme, vb.) engellilere karşı tutumunuz: _____

- Fiziksel engeli bulunmayanlara karşı tutumunuz: _____

14. Sizce fiziksel (bedensel, görme, işitme, vb.) engeli bulunmayanlar fiziksel engellilere ne derece olumlu tutumlar sergilemektedir? Aynı derecelendirmeyi kullanarak 0-100 arası bir rakam belirtiniz.

15. Aşağıdaki sorular, kişisel ya da grup olarak engelli kimliğiniz ile ilgili ne derece ayrımcılık hissettiğiniz ile ilgilidir. Lütfen size en uygun şıkkı işaretleyiniz.

(1 = Hiçbir zaman; 5 = Her zaman)

Türkiye'de kişisel olarak engelli kimliğiniz ile ilgili ne sıklıkla ayrımcılığa uğradığınızı düşünüyorsunuz?					
Türkiye'de kendinizi ait hissettiğiniz engelli grup üyelerinin ne sıklıkla ayrımcılığa uğradığını düşünüyorsunuz?					



16. Yeni bir sosyal ortama girdiğinizde, topluluktaki tek engelli kişi siz olsaydınız ve engelli olmayan kişilerle etkileşime girseydiniz (konuşmak, proje üzerinde çalışmak vb) kendinizi ne ölçüde aşağıdaki gibi hissederdiniz?

(1 = Kesinlikle hissetmezdim, 5 = Kesinlikle hissederdim)

	1	2	3	4	5
Emin					
Garip					
İcine kapanık					
Mutlu					
Kabul edilmiş					
Özgüvenli					
Sinirli					
Sabırsız					
Savunmacı					

17. Aşağıdaki maddelere ne derece katıldığınızı belirtiniz.

(1 = Kesinlikle katılmıyorum; 5 = Kesinlikle katılıyorum)

	1	2	3	4	5
Türkiye'de fiziksel (bedensel, duyma, işitme, vb.) engelliler, fiziksel engeli bulunmayan kişilere göre <u>sosyal haklar</u> açısından dezavantajlıdır.					
<u>Ekonomik</u> olarak, fiziksel (bedensel, duyma, işitme, vb.) engelliler, fiziksel engeli bulunmayanlara göre avantajlıdır.					

18. Ait olduđunuz engelli grubunun Trkiye’deki konumunu gclendirmek adına katılacađınız toplumsal bir eylemi, ařađıdaki gruplardan arkadaşlarınız ne lcde destekler?

(1 = Kesinlikle desteklemez; 5 = Kesinlikle destekler)

	1	2	3	4	5
Fiziksel (bedensel, grme, iřitme, vb.) engelliler					
Fiziksel engeli bulunmayanlar					

19. Lütfen bu ankette yeralan sorular ve/veya konular hakkında belirtmek istediğiniz düşünceleriniz varsa aşağıdaki bölüme yazınız. Yoksa boş bırakınız.

KATILIM SONRASI BİLGİLENDİRME FORMU

Değerli katılımcımız,

Araştırmamıza sağlamış olduğunuz katkı için tekrar teşekkür ederiz. Katılmış olduğunuz araştırmamızın amacı kişilerin gruplararası temas ve arkadaşlıkları ile psikolojik iyi olma ve kolektif eylem arasındaki ilişkileri test etmektir. Vermiş olduğunuz bilgiler bu kapsamda incelenecek olup, herhangi bir kişi ya da kurumla paylaşılmayacaktır.

Bu çalışma ile ilgili soru, görüş, ve önerilerinizi Prof. Dr. Abbas Türnüklü (abbas.turnuklu@deu.edu.tr) ya da Yrd. Doç. Sabahat Çiğdem Bağcı Hemşinlioğlu (cigdem.bagci@isikun.edu.tr) ile paylaşabilirsiniz.