

T.C.
TED UNIVERSITY
GRADUATE SCHOOL
MIGRATION STUDIES

**THE EFFECT OF MORALLY FRAMED
MESSAGES ON THE ATTITUDES OF THE
LOCAL COMMUNITY TOWARD SYRIAN
REFUGEES IN TÜRKİYE**

ECEM BADEMLI

ANKARA, 2023

THE EFFECT OF MORALLY FRAMED MESSAGES ON THE ATTITUDES OF
THE LOCAL COMMUNITY TOWARD SYRIAN REFUGEES IN TÜRKİYE

A Thesis Submitted To
The Graduate School
of
TED University

by

Ecem Bademli

In Partial Fulfillment of The Requirements
For
Master of Science
in
Migration Studies

ANKARA, 2023

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: Ecem Bademli

Signature

ABSTRACT

THE EFFECT OF MORALLY FRAMED MESSAGES ON THE ATTITUDES OF THELOCAL COMMUNITY TOWARD SYRIAN REFUGEES IN TÜRKİYE

Ecem Bademli

Master of Science, Migration Studies

Supervisor:

Canay Doğulu

Co-Supervisor:

. Hasan Galip Bahçekapılı

August 2023

This thesis investigates the relationship between moral dimensions and attitudes towards Syrian refugees in Türkiye. To explain this relationship, two studies were conducted, one correlational and the other experimental. The first study examined which moral dimensions from the Moral Foundation Theory (MFT) and Morality as Cooperation (MAC) theories were associated with negative attitudes toward Syrian refugees. 102 participants participated in the first study voluntarily. The result of the first study revealed that the dimensions of care/harm, fairness, sanctity/degradation, and loyalty/betrayal were related to negative attitudes towards Syrian refugees. The care/harm and fairness dimensions had a mitigating effect on negative attitudes, while the sanctity/degradation

and loyalty/betrayal dimensions had a reinforcing effect on negative attitudes. Based on the findings of the first study, the second study focused on the impact of morally framed message content on attitudes towards Syrian refugees in Türkiye. Three message content groups were created: care/harm and fairness, sanctity/degradation and loyalty/betrayal, and a control group. 670 university students participated in the research in return for bonus points. Participants in the sanctity/degradation and loyalty/betrayal groups had more negative attitudes towards Syrian refugees, whereas those in the care/harm and fairness group had less negative attitudes. The attitudes of the control group fell between the other two groups. This study approaches attitudes toward Syrian refugees in Türkiye from the perspective of morality and provides insights for non-governmental organizations, policymakers, public institutions, media, and academic researchers working in the migration field.

Keywords: Syrian refugees, moral dimensions, Türkiye, attitude, forced migration

ÖZET

TÜRKİYE'DEKİ YEREL TOPLUMUN SURIYELİ MÜLTECİLERE KARŞI TUTUMLARINA AHLAKİ ÇERÇEVELİ MESAJLARIN ETKİSİ

Ecem Bademli

M.Sc., Göç Çalışmaları

Tez Yöneticisi:

Canay Doğulu

Tez Eş Yöneticisi:

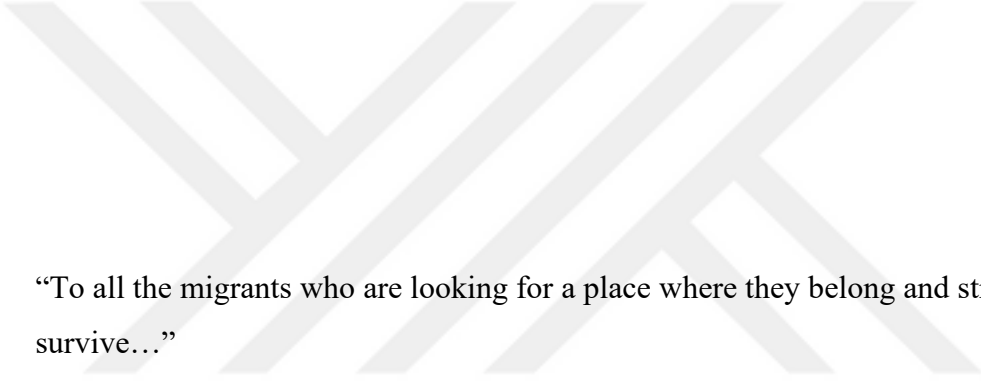
Hasan Galip Bahçekapılı

Ağustos, 2023

Bu tez ahlaki boyutlar ve Türkiye’deki Suriyeli mültecilere ilişkin tutumlar arasındaki ilişkiyi araştırmaktadır. Bu ilişkiyi açıklayabilmek için biri korelasyonel diğeri deneysel olmak üzere iki çalışma yürütülmüştür. İlk çalışma Ahlaki Temeller Kuramı (ATK) ve İşbirliği Olarak Ahlak (İOA) kuramlarında yer alan hangi ahlaki boyutların Suriyeli mültecilere yönelik negatif tutumlar ilişkilendirildiğini incelemiştir. İlk çalışmaya 102 katılımcı gönüllü olarak katılmıştır. Birinci çalışmanın sonucu bakım/zarar, adalet, kutsallık/yozaşma ve sadakat/ihanet boyutlarının Türkiye’de yaşayan Suriyeli mültecilere yönelik negatif tutumlarla ilişkili olduğunu bulunmuştur. Bakım/zarar ve adalet boyutları negatif tutumları azaltıcı, kutsallık/yozaşma ve sadakat/ihanet boyutları negatif tutumları

pekiştirici bir etkiye sahiptir. Birinci çalışmanın bulgularından yola çıkarak oluşturulan ikinci çalışma ahlaki boyutlara ilişkin oluşturulan mesaj içeriklerinin Türkiye’de yaşayan Suriyeli mültecilere yönelik tutumlar üzerindeki etkisini ele almaktadır. Bakım/zarar ve adalet,kutsallık/yozlaşma ve sadakat/ihanet ve kontrol grubu olmak üzere üç mesaj içeriği grubu oluşturulmuştur. Araştırmaya bonus puan karşılığında 670 üniversite öğrencisi katılmıştır. Sonuç, kutsallık/yozlaşma ve sadakat/ihanet grubundaki katılımcıların Suriyeli mültecilere yönelik daha olumsuz tutumlara sahip olduğunu, bakım/zarar ve adalet grubundaki katılımcıların daha az olumsuz tutumlara sahip olduğunu göstermiştir. Kontrol grubundakilerin ise Suriyeli mültecilere yönelik tutumlar açısından diğer iki grup arasında yer aldığını bulunmuştur. Bu çalışma, Türkiye’de yaşayan Suriyeli mültecilere ilişkin tutumları ahlaki boyutlar çerçevesinden ele almakta ve elde edilen sonuçlar göç alanında çalışmalar yürüten sivil toplum kuruluşlarına, politika yapıcılara, kamu kuruluşlarına, medyaya ve akademik araştırmacılara fikir vermektedir.

Anahtar Kelimeler: Suriyeli mülteciler, ahlaki boyutlar, Türkiye, tutum, zorunlu göç



“To all the migrants who are looking for a place where they belong and struggling to survive...”

ACKNOWLEDGMENT

During the writing process of this thesis, I am deeply grateful to . Canay Doğulu, who has provided unwavering academic and mental support and has always answered all my questions with utmost dedication. I express my heartfelt thanks for the timely assistance, invaluable guidance throughout the data collection process, and invaluable mentorship in various aspects.

Another expression of gratitude goes to Hasan Galip Bahçekapılı, who graciously accepted to be involved in my thesis writing process and generously shared his academic experiences, providing me with enlightening ideas that contributed significantly to achieving important results both theoretically and methodologically.

I extend my appreciation to my family and all my friends who have been there for me throughout this journey, offering their support and love. During times when I doubted my abilities, they always tried to lift me up and for that, I am truly thankful. A special thank you goes to my mother and my grandmother, who believed in my ability to complete this journey and supported me in every aspect.

Their unwavering support and encouragement have played an instrumental role in making this thesis possible. I am truly grateful for the love and assistance I have received from all those who have been by my side on this challenging yet rewarding journey.

TABLE OF CONTENTS

ABSTRACT.....	iii
DEDICATION	vii
ACKNOWLEDGMENT.....	viii
LIST OF TABLES	xii
LIST OF FIGURES	xiii
LIST OF ABBREVIATIONS.....	xiv
CHAPTER 1	1
INTRODUCTION	1
1.1 Forced Migration: Terminology and Legal Framework.....	2
1.1.1 Terms of Refugee and Asylum Seeker.....	3
1.1.2 International Protection and Temporary Protection Status in Türkiye	4
1.1.3 Syrian Refugees Living in Türkiye.....	5
1.2 Attitude in Intergroup Relations.....	6
1.2.1 The Term of Attitude	6
1.2.2 Intergroup Relations.....	7
1.2.3 Attitudes towards Syrian Refugees Living in Türkiye.....	12
1.3 Overview of Morality Literature	15
1.3.1 Moral Foundation Theory (MFT)	17
1.3.2 Morality as Cooperation (MAC) Theory	20
1.4 The Role of Moral Dimensions in Attitudes Towards Outgroups	24
1.5 The Overview of the Present Research	26
CHAPTER 2	28
THE FIRST STUDY.....	28
2.1 Method	28
2.1.1 Participants.....	28
2.1.2 Measures	29
2.1.3 Procedure	30
2.2 Results	31
2.2.1 Analysis of moral dimensions in terms of direction of shaping.....	32

2.2.2	Analysis of moral dimensions in terms of degree of shaping	34
CHAPTER 3		37
THE SECOND STUDY		37
3.1	Method	37
3.1.1	Participants.....	37
3.1.2	Measures	39
3.1.3	Procedure	44
3.2	Results	45
3.2.1	Manipulation Check Analysis	46
3.2.2	The Effect of Message Contents on Attitudes Score towards Syrian Refugees	48
CHAPTER 4		50
GENERAL DISCUSSION		50
4.1	Overview of the Findings	51
4.1.2	Findings of the First Study	51
4.1.3	The Findings of the Second Study.....	52
4.2	Contributions, Implications, and Limitations of the Studies	55
4.3	Directions for Future Studies	59
4.4	Conclusion.....	61
REFERENCES		62
APPENDICES		74
For the First Study		74
Appendix 1: Consent Form		74
Appendix 2: Informative Texts on Moral Dimensions.....	76	
Appendix 3: Moral Dimensions Assessment Questions	78	
Appendix 4: Sociodemographic Information Form	80	
For the Second Study		85
Appendix 5: Consent Form.....	85	
Appendix 6: Experimental Design Message Contents	88	
Appendix 7: Comprehension Check Questions.....	90	
Appendix 8: Manipulation Check Questions	91	

Appendix 9: Attitude Scale towards Syrian Migrants	92
Appendix 10: Sociodemographic Information Form	95
Appendix 11: Debriefing Form	97



LIST OF TABLES

TABLES

Table 1 Descriptive Statistics for Moral Dimensions in terms of direction of shaping...33

Table 2 Descriptive Statistics for Moral Dimensions in terms of degree of shaping 35

Table 3 Descriptive Statistics for Manipulation Check (MC) 47

Table 4 Mean Differences for Message Content Conditions.....49



LIST OF FIGURES

FIGURE

- Figure 1. Interaction Between Message Contents and Attitude Groups on Attitudes Scores 48
- Figure 2. The effect of message content on attitudes scores towards Syrian refugees 49



LIST OF ABBREVIATIONS

IOM	International Organization for Migration
LFIP	Law on Foreigners and International Protection
MAC	Morality as Cooperation
MACS	Morality as Cooperation Scale
MC	Manipulation Check
MCQ(s)	Manipulation Check Question(s)
MFS	Moral Foundation Scale
MFT	Moral Foundation Theory
RWA	Right-wing Authoritarianism
SDO	Social Dominance Orientation
SIT	Social Identity Theory
UNHCR	United Nations High Commissioner for Refugees

CHAPTER 1

INTRODUCTION

In today's world, human mobility has reached an unstoppable point. The 21st century, in which human mobility has peaked, has been called the "age of migration" (Castles & Miller, 2008). The topic of migration, which has never lost its popularity, has been an area that social sciences have conducted many studies on. The globalizing world has brought different groups to live together. Political, economic, sectarian, and ethnic issues that arise between coexisting groups have led to war and chaos, resulting in the displacement of many people. In recent years, civil wars, especially in the Middle East and different parts of the world, have resulted in large-scale forced migration. The forced migration of people who had to leave their countries due to the internal war in Syria can be an example of this situation.

As a result of the displacement of people due to the civil war in Syria, many countries in the world started to implement restrictive border policies. This situation has led to war victims migrating to places near conflict zones. Türkiye, which is one of the countries close to the conflict zone, has become the country that hosts the most Syrian refugees in the world. This massive movement that echoes around the world has caused the attitude towards refugees to gain an even more important dimension (Erdoğan 2020; Köse, Sunata, & Deniz, 2018). Therefore, as Türkiye became a place where intergroup relations were reshaped, the attitude of the local community towards this group, which has acquired a social identity as "Syrian refugees," and the factors that predict these attitudes have been the subject of many studies.

One of the important factors that predict attitudes towards outgroups is "morality." However, it has been shown that many theoretical models developed on this subject are lacking in cultural and evolutionary perspectives. In this regard, a new perspective has been brought to the field of moral psychology through the morality as cooperation theory (Curry, 2016) and the moral foundation theory (Graham et al., 2013) via evolved intuition. These two important theories provide a theoretical framework that can fill this

gap in the literature. Despite many studies in the psychology literature that examine the relationship between attitudes towards outgroups and morality, there are limited studies that address attitudes towards refugees in the context of theories that explain morality through evolved intuitions (e.g., Captari et al., 2019). Therefore, the purpose of this thesis is to examine attitudes towards refugees in a theoretical framework based on moral dimensions and in the specific context of Syrian refugees in Türkiye. The aim of this thesis is to answer the question of whether the messages about moral dimensions, based on moral foundations and morality as cooperation theory, have an effect on the attitudes of the local community towards Syrian refugees in Türkiye.

Chapter 1 explores some terms and the legal framework within the context of forced migration, as well as the moral literature and certain moral theories, and intergroup relationships and attitudes from the perspective of Syrian refugees. Chapter 2 focuses on the first study that examines the relationship between moral dimensions and negative attitudes towards Syrian refugees in Türkiye. Chapter 3 discusses the impact of message contents related to moral dimensions, derived from the results of the first study, on attitudes towards Syrian refugees in Türkiye. Chapter 4 discusses the findings of both studies in light of existing literature, highlighting the contributions, implications, and limitations of the research, and provides recommendations for future studies.

1.1 Forced Migration: Terminology and Legal Framework

Migration can be defined as the act of moving towards a particular destination for various reasons. It is a common human action that can occur voluntarily, with the aim of seeking better living conditions or accessing improved educational opportunities. However, migration can also be compelled by factors such as natural disasters, political conflicts, wars, or violations of human rights. According to Çağlar (2011), migration is the most common form of human action.

Forced migration, on the other hand, is distinct from voluntary migration and is motivated by legal and political factors. As explained by Castles (2006), forced

migration is a political and analytical concept that refers to the situation where people are compelled to leave their homes and seek refuge elsewhere due to circumstances beyond their control. These circumstances may include events such as armed conflicts, natural disasters, persecution, or human rights violations. In summary, migration encompasses various movements towards a desired destination, while forced migration is characterized by the compulsion to leave one's home due to legal and political factors.

According to the 2022 report by the International Organization for Migration (IOM), several events have taken place around the world that have caused the displacement of many people. The primary reasons for these displacements include political instability, major economic crises (such as those in Afghanistan and Venezuela), natural disasters (such as those in China, India, and Bangladesh), climate change, and conflicts (such as those in Syria, South Sudan, and Yemen) (IOM, 2022). These reasons have led to mass movements of people around the world. The United 2020 data from the United Nations High Commissioner for Refugees (UNHCR) showed that 82.4 million people globally experienced forced displacement and migration, and 32.6% of them resided in foreign countries as refugees (UNHCR, 2021).

Examining the concepts of refugees and asylum seekers in relation to forced migration will help to better understand the statuses given to people who have migrated due to forced displacement.

1.1.1 Terms of Refugee and Asylum Seeker

Individuals who seek protection in a foreign country due to the risk of persecution based on their race, religion, nationality, political opinion, or membership in a particular social group are commonly referred to as refugees. In order for an individual to be recognized as a refugee, they must meet the five criteria mentioned earlier. Individuals who are seeking asylum in order to obtain refugee status and are waiting for the outcome of their application are known as asylum seekers (Phillips, 2013). In short, an asylum seeker is an individual who has left their country for justifiable reasons and sought refuge in

another country, but whose application for refugee status has not yet been approved, whereas a refugee is someone whose application for asylum has been accepted. The process of obtaining refugee status can take a long time due to procedures and appeals, and thus individuals with asylum seeker status may remain in a state of uncertainty for many years. Countries offer various types of protection to those who come seeking asylum. The 1951 Geneva Convention outlines the conditions that must be met for an individual to be recognized as a refugee, while secondary protection is provided to individuals who have been denied refugee status but face danger upon return to their home country, and temporary protection is provided to individuals who have fled their countries due to war (Phillips, 2013; Ünal, 2014).

1.1.2 International Protection and Temporary Protection Status in Türkiye

The Geneva Convention defines refugee status in an international context based on temporal and spatial factors. Türkiye signed this convention with a geographic limitation. In this context, Türkiye grants refugee status only to those who come from Europe due to their circumstances and leave their country (Dost, 2014). The Law on Foreigners and International Protection (LFIP), which came into force in Türkiye in 2013, directly affects new migration practices. According to this law, individuals who come from outside Europe receive conditional refugee status and can stay in Türkiye until they are resettled in a third country. Those who are not eligible for refugee or conditional refugee status are likely to face unfavorable conditions when they return to their country receive subsidiary protection status (Yabancılar Uluslararası Koruma Kanunu; YUKK, 2013). In short, the concepts of refugee, conditional refugee, and subsidiary protection are defined within the scope of international protection.

Temporary protection is a status developed in response to sudden and large-scale mass migration movements. This enables states to carry out procedures for determining the status of individuals without wasting time in the context of the non-refoulement principle (YUKK, 2013). The conflicts, protests, and political unrest that occurred in Egypt and Tunisia grew and spread to Syria in 2011. As a result of the ongoing conflict

in Syria, many people were injured and killed. The Syrians, who carried out a massive migration flow to Türkiye due to the conflict, were granted temporary protection status in Türkiye (Gülerce & Demir, 2021).

There is a lot of confusion regarding terminology in the literature on the mass migration of Syrians. In Türkiye, terms such as refugee, asylum seeker, migrant, and guest are used to refer to Syrians. As seen from the aforementioned concepts of refugee, asylum seeker, conditional refugee, and subsidiary protection, there are significant differences between these terms. This study will consider Syrians with temporary protection status in Türkiye as “*refugees*”.

1.1.3 Syrian Refugees Living in Türkiye

In 2011, the civil war in Syria created a humanitarian crisis. Prior to this conflict, Syria was a developing country in the Middle East, where the majority of the community lived with low to middle incomes, faced political oppression, and experienced corruption. As a result of the civil war, many people were forced to migrate to safe areas. Due to its open-door policy and geographic proximity to the conflict zone, Türkiye has become the country that hosts the largest number of Syrian refugees, with over 3.6 million living there under temporary protection status as of 2020 (UNHCR, 2020). Research indicates that Syrian refugees in Türkiye generally choose to live in urban centers, districts, villages, and other areas outside of camps. As of 2020, the number of Syrian refugees living in camps has decreased significantly. It can be said that Syrian refugees living in Türkiye are integrated with the local community. Istanbul has the highest number of Syrians dispersed across its 81 provinces, while Kilis has the highest percentage of Syrians relative to its native community (Presidency of Migration Management; PMM, 2020). The local community and Syrian refugees who share the same social environment also use the same social and economic resources. While this sharing did not create significant problems at the beginning, tensions emerged between the two groups as they spent more time together, resulting in negative attitudes towards Syrian refugees from the local community (Erdoğan, 2020).

As of 2023, 12 years have passed since the civil war in Syria began, and this passage of time has increased the permanence of Syrian refugees in Türkiye. Erdogan's (2017) study showed that 60% of Syrian refugees in Türkiye would be permanent. Syrian refugees have established connections with Türkiye through working, getting married, starting businesses, and educating their children. These connections have increased their permanence in Türkiye. Erdogan's other important study between 2017 and 2019 showed the changing permanence of Syrian refugees in Türkiye. According to the study, in 2019, Syrian refugees' belief that they would return to their country decreased compared to 2017, while their belief that they would stay permanently in Türkiye increased (Erdogan, 2020). Therefore, it is crucial to examine the attitudes of the local community towards Syrian refugees and the factors that influence these attitudes.

The topic of intergroup relationships is one of the significant frameworks contributing to the literature on attitudes towards refugees. After examining some theories and findings in the literature related to intergroup relationships, the following sections specifically focus on attitudes towards Syrian refugees in Türkiye.

1.2 Attitude in Intergroup Relations

The phenomenon of migration should not be perceived solely as a change of location. The concept of migration is a broad phenomenon that has a significant impact not only on the individual who migrates, but also on the area of migration and the local community (Bhugra, 2004). At this point, it is also important to consider the societal dynamics that are affected by migration. When examining Syrian refugees living in Türkiye alongside the local community, there are both positive and negative attitudes towards this group, depending on various factors. This section will explore the attitudes of the local community towards Syrian refugees in Türkiye, beginning with the concept of attitudes, intergroup relationships, and the factors that influence these attitudes.

1.2.1 The Term of Attitude

One of the important questions regarding attitudes is related to the nature of the attitude

concept. Despite many studies on attitudes throughout history, there is no universal definition of the attitude concept (Olson & Zanna, 1993). Some studies in literature have defined attitude as an evaluation of whether an entity is liked or disliked, and as a result, a psychological action is developed (Allport, 1954; Eagly & Chaiken, 1998). Other definitions of the attitude concept in other studies are evaluations of individuals about events, people and situations and the affective reactions towards objects and events that are related to the individual's experience (Fishbein & Ajzen, 1977; Olson & Zanna, 1993).

In the following years, studies on the attitude topic have found that theorists have agreed to approach attitudes from the perspectives of evaluation, affect, cognition and behavioral tendencies. Evaluation is a psychological tendency in which an entity is evaluated as positive or negative for a certain period (Eagly & Chaiken, 1992). Affect is the emotional response that arises from the association of a mental object (Greenwald, 1989). Cognition is the determination of whether a certain type of knowledge, event, or object is affect-based or evaluative-based (Krunlanski, 1989), while behavioral tendencies are defined as the individual's tendency to give positive or negative reactions to events, people, and ideas (Triandis, 1991). According to Olson and Zanna (1993), “evaluation” is the fundamental element in the attitude topic and attitudes are represented in the mind. Another important finding from these studies is that attitudes can be approached under the umbrella of affect, behavior, and cognition.

1.2.2 Intergroup Relations

When it comes to intergroup relationships, “Social Identity Theory (SIT)” is one of the most prominent theories in social psychology. SIT is a multifaceted theory that focuses on intergroup relationships, intragroup processes, cognitive components, and concepts that may be related to individuals’ identities (Hogg & Grieve, 1999; Tajfel & Turner, 1979). SIT claims that personal identity and social identity are two different ends of the spectrum, and personal identity is shaped as a result of interactions with others. Social identity, on the other hand, is related to individuals’ affiliation and membership in other

social groups and plays an important role in shaping intergroup behaviors. According to SIT, individuals perceiving themselves as belonging to a certain group is sufficient to favor their own group. In other words, individuals tend to evaluate their own groups more positively by making a distinction between ingroups and outgroups. This phenomenon is called “ingroup bias” by social identity theorists (Tajfel & Turner, 1979). Based on this theory, numerous studies have started to examine intergroup relationships and attitudes towards outgroups. Research has shown that ingroup bias is an important factor shaping intergroup relationships (Fussel, 2014; Turner, 1999).

It has been suggested that the stronger individuals’ connections and identifications with their ingroup are the more negative their attitudes towards the outgroup may become. For example, according to Nickerson and Louis’s (2008) study, there is a positive relationship between Australian individuals’ attachment to their national identity and their negative attitudes towards refugees who come to their country. That is, as Australian individuals’ identification with their national identity increased, their negative attitudes towards refugees who come to their country also increased. Berg’s (2015) study revealed that individuals with high ingroup bias developed more negative attitudes towards refugees and immigrants. They saw this group as a threat and even thought that assistance to this group should be reduced. Another study that reached a similar conclusion showed that as Belgians’ connections with their ethnic ingroups increased, their attitudes towards Moroccan immigrants became more negative (Meuss et al., 2010).

In addition to in-group bias, attitudes towards out-group members can be shaped by various contexts, groups, and individuals. At this point, studies in literature have revealed certain factors that affect attitudes towards out-group members. Intergroup contact, stereotypes, empathy, and moral values are among the main factors that influence attitudes towards out-group members. The impact of intergroup contact on reducing negative attitudes towards out-group members has been observed (Anderson et al., 2019; Deslandes & Anderson, 2018). It has been suggested that positive intergroup

interactions predict positive attitudes by reducing prejudice. Stereotypes have been emphasized to be effective in the process of categorizing groups and attributing certain characteristics to members within the group (Yzerbyt, 2016). At this point, it has been shown that stereotypes can be effective in developing negative attitudes towards out-group members. Empathy has the power to create positive effects in intergroup relationships. Individuals who believe they may have similar emotions, thoughts, and experiences as out-group members are more likely to display positive attitudes towards them (Hartley & Petersen, 2007). Moral values play a key role in shaping attitudes towards out-group members. For example, it has been suggested that moral values play an important role in the formation of perceptions and attitudes towards refugees (Argüello-Gutiérrez et al., 2023).

Other important findings in the literature, along with factors that affect attitudes towards outgroups, including in-group bias, have shown that attitudes towards outgroup members are related to individuals' perceived threat perceptions. For example, individuals perceive outgroup members such as refugees, asylum seekers, and ethnic minority groups as dangerous groups that disrupt social order, are deviant, and pose a security threat (Stephan & Stephan, 2000). At this point, it is necessary to address the issue of perceived threat perception of the individual.

1.2.2.1 Threat Perceptions Between Intergroup and Out-Group Attitudes

Intergroup threat perception arises when the presence of any external group threatens the well-being, values, beliefs, and welfare of the internal group (Stephan et al., 1999). Intergroup Threat Theory argues that perceiving the external group as capable of harming the internal group largely influences intergroup relations and attitudes. According to this theory, there are two types of threat, realistic and symbolic, which shape intergroup relationships. Some studies in the literature have suggested that examining both symbolic and realistic threat perceptions is crucial for a better understanding of attitudes towards refugees and asylum seekers (Hainmueller & Hopkins, 2014; Stephan et al., 2002; Wright, 2011). Considering the economic and

social resources shared between the local community and refugees/asylum seekers, as well as cultural differences, it can be seen that both symbolic and realistic threat perceptions significantly affect negative and prejudiced attitudes towards refugees.

“Realistic Conflict Theory” argues that groups that are forced to share limited resources see each other as threats and compete against each other. Groups with conflicting interests may exhibit negative attitudes towards out-group members to reduce their perceived threat (Sherif, 1966). The concept of realistic threat perception, which emerged from realistic conflict theory, is directly linked to threats to the individual's in-group's existence, health, material resources, and welfare (Esses et al., 1998). Erdogan's (2015) study examined the level of social acceptance of Syrian refugees in Türkiye. According to the results, the Turkish public's acceptance of Syrian refugees was higher in the first years of migration. Over time, the level of threat perception of local people towards Syrian refugees has increased. For example, the local community perceives Syrian refugees as a burden on social services and public order, while also seeing them as a group that reduces job opportunities and threatens public health. Additionally, the frequent representation of Syrian refugees as traitors, war deserters, and economic burdens in the media has led to an increase in discriminatory and negative discourse towards this group (Kolukırik, 2009). In this case, it can be said that such perceptions and discourses serve as an example of realistic threat perception.

Symbolic threat is defined as the perceived threat individuals feel when their beliefs, cultural values, worldview, and group norms do not match those of an out-group. Even if the threat is not visible or real, the feeling of a threat towards the values of one's own group is enough to create symbolic threat perception. Fear of cultural change resulting from ties with a different culture, fear of language deterioration, and fear of societal disruption are examples of symbolic threat perception (Biernat & Vescio, 1998; Sears, 1988).

Many studies in the literature have shown a strong relationship between intergroup threat perception and attitudes towards refugees (e.g., Ho et al., 1994; Stephan et al.,

2002). In short, increasing threat perception predicts negative attitudes and behaviors towards refugees. Esses et al. (1993) suggested that Canadians perceive Pakistani immigrants as both a burden on the country's economy and a threat to the socio-cultural structure. This study revealed that Canadians have both realistic and symbolic threat perceptions towards Pakistani immigrants. Furthermore, discriminatory attitudes and behaviors towards Pakistani immigrants increased as these two threat perceptions increased. A study showing that Dutch people perceive Muslims as a symbolic threat because they belong to a different religion revealed that the Dutch display prejudiced behavior and hate speech towards Muslims (Velasco et al., 2008). Another study conducted mostly in countries where Asian immigrants reside revealed that the local community perceives Asians as a group that will not assimilate and will disrupt the national identity of the country as an inward-looking society. Negative attitudes towards Asians, who are perceived as a symbolic threat, have been developed in these countries (Ho & Jackson, 2001).

There are studies that show that there are different variables that affect the relationship between intergroup threat perception and attitudes towards refugees (e.g., Brown & Hewstone, 2005; Caricati et al., 2017; Verkuyten, 2009). According to these studies, conservative ideologies, intergroup contact, socio-economic conditions, and identification with the ingroup all play a role in shaping attitudes towards refugees and intergroup threat perception. Conservative ideologies such as social dominance orientation (SDO) and right-wing authoritarianism (RWA) have a significant impact on attitudes towards refugees. High levels of SDO and RWA are associated with negative attitudes towards refugees. On the other hand, individuals who have a strong identification with their ingroup tend to have a higher intergroup threat perception and are more likely to exhibit discriminatory attitudes and discourse towards outgroup members (Verkuyten, 2009). In addition, individuals who are socio-economically well-off tend to have a lower perception of threat towards refugees. Therefore, it is likely that their interactions with refugees are more positive. Those who are not socio-economically well-off tend to have a higher perception of threat towards refugees and

negative attitudes towards them (CeaD'Ancona, 2018).

Based on the findings in the literature, intergroup threat perception predicts attitudes towards outgroup members. Symbolic and realistic threat perceptions have a significant impact on attitudes towards refugees.

1.2.3 Attitudes towards Syrian Refugees Living in Türkiye

After the civil war in Syria, Türkiye followed an open-door policy and located many Syrian refugees. At the beginning of the process, Syrian refugees were perceived as “guests” in Türkiye. This perception emphasized that Syrian refugees were living in Türkiye temporarily. Syrian refugees who fled the war and took refuge in Türkiye were portrayed in the media, political discourse, and local people's perspectives as a disadvantaged, vulnerable, and needy group. The prolongation of the guest process, the tension between the local community and Syrian refugees due to limited resources, and the perception of Syrian refugees as a threat led to a change in the perception of this group over time (Erdoğan, 2020).

The increasing community rate of Syrian refugees in Türkiye and the lengthening of their stay negatively affected the attitudes of the local community towards this group. Especially in recent years, negative attitudes and discourse towards Syrian refugees can be seen in the media, the attitudes of the local community, and even in the election promises of politicians. Moreover, many studies in the literature that examine attitudes towards Syrian refugees also reveal this negativity (Erdoğan, 2014; Ünal, 2014).

Erdoğan's (2014) study revealed that perceptions and attitudes towards Syrian refugees in Türkiye have changed over the years. According to the study's findings, positive attitudes towards Syrian refugees among the local community, based on cultural and religious similarities, have gradually given way to negative attitudes and discourse. Over time, the local community began to view Syrian refugees as a group that reduced job opportunities and caused a deterioration of the native language by increasing the use of Arabic. The increasing number of Syrian refugees also caused the local community to

see themselves as a minority. Additionally, the local community viewed Syrian refugees as a security threat and believed that they could not adapt to Turkish society, advocating for their return to their home country.

Studies that examined the reflection of attitudes and discourse towards Syrian refugees on social media showed that the local community generally held negative attitudes towards them. Analysis of social media posts revealed that the local community viewed Syrian refugees as a burden on the country's economy. Moreover, the local community saw Syrian refugees as a threat to Türkiye's demographic structure, prosperity, and future (Ünal, 2014). Another study on this topic focused on online opinion pieces and blogs. This study also revealed that the local community viewed Syrian refugees as a group that creates security vulnerabilities and weakens economic power. Additionally, the local community believed that the influx of Syrian refugees would lead to a decrease in the country's economic strength and resources, causing concern that the state would neglect its own citizens. Despite the prevalent negative attitudes and discourse on social media, there were some positive attitudes and statements towards Syrian refugees, albeit in the minority. These positive attitudes and statements acknowledged the disadvantaged position of Syrian refugees and their right to asylum and protection under international law (Özdemir & Öner-Özkan, 2016).

Studies conducted with Turkish university students on their attitudes towards Syrian refugees have indicated negative attitudes towards them. Despite acknowledging that Syrian refugees are in a disadvantaged position, university students have displayed negative attitudes and discourse towards them. The findings of the research reveal that university students also perceive Syrian refugees as a burden on social and economic resources. Furthermore, the analysis of the survey responses of university students has shown that Syrian refugees are categorized into groups, such as a dangerous group that disrupts social and demographic structures, a group that poses a security threat, and a group that has the potential to create criminal elements. In addition, university students have pointed out that assistance provided to Syrian refugees in Türkiye has resulted in

neglecting the needs of many disadvantaged and needy people in the local community (Şen & Şimşek, 2019).

Some studies in the literature have shown that there are differences in attitudes towards Syrian refugees among the local community, depending on various factors. According to the findings, factors such as the regions where Syrian refugees live, their labor force participation rates, educational levels, language skills, and socio-economic status affect attitudes and discourse towards them. Furthermore, media and political rhetoric also influence attitudes towards Syrian refugees. While some media outlets portray Syrian refugees as the source of problems and a threat, others portray them as a disadvantaged group in need of humanitarian aid and international protection. In recent years, it is evident that Syrian refugees have been negatively portrayed in the media, which has had a negative impact on local attitudes towards them (Erdoğan, 2020).

Numerous studies that investigate the attitudes of the local community towards Syrian refugees in Türkiye are based on public opinion polls. Survey results have emphasized that the attitudes of the local community towards Syrian refugees differ across regions. It has been found that the local community living in the western region has a less negative attitude towards Syrian refugees, and they do not express significant concerns about their return to their countries. On the other hand, it has been observed that the local community living in the eastern region has more negative attitudes towards Syrian refugees. Studies on this topic have also highlighted some factors that could contribute to these regional differences in attitudes. According to the research, factors such as the high number of refugees living in the eastern region and problems in the distribution of resources could create regional differences in attitudes (Erdoğan 2014; Kaya, 2020). Tension between the local community and Syrian refugees is not only an issue revealed by academic studies or surveys. For example, in August 2021, the events that occurred in the Altındağ district of Ankara increased social tension between the local community and Syrian refugees. The tension between these two groups resulted in the death of a Turkish youth. Following this incident, the local community started protests in the area.

The growing anger of the local community towards Syrian refugees resulted in the stoning of the homes where Syrians lived, and the burning of the shops run by them. This incident, which was reported in the Turkish media, led to an increase in the exclusionary behavior and discriminatory rhetoric of the local community towards Syrian refugees (Korç, 2022).

In conclusion, Türkiye's open-door policy and welcoming attitude towards Syrian refugees have over time given way to prejudice and negative attitudes. While positive attitudes towards Syrian refugees persist in some segments of society, public opinion polls, academic studies, and social tensions have shown that most of the community holds negative attitudes and discourse towards Syrian refugees.

The forthcoming sections explore the morality literature by considering certain moral theories that have an impact on negative attitudes towards Syrian refugees in Türkiye.

1.3 Overview of Morality Literature

There are debates and many unanswered questions about morality. The issue of what is right and what is wrong has been a topic that has been tried to be answered since the beginning of humanity (Kant, 1797; Mill, 1863). This issue is still valid today. The developing world has tried to find different answers to this issue and presented different perspectives. However, there is still no factualized perspective and an answer. That bottomless pool of unanswerable questions about morality is examined primarily by the disciplines of philosophy and religion, as well as psychology.

According to Kant, one of the prominent figures in moral philosophy (1797), only individuals capable of rational thinking can attain moral behavior and make ethical decisions. Those who try to reach the moral truth through feelings and desires instead of using reason and logic may be wrong. On the other hand, Hume, another name who made a name for himself in moral philosophy, argued that reaching morality is a more complex structure and underlined that emotions are important as well as reason and logic. By looking at the issue of morality from the perspective of emotion, he considered

morality as a subject that includes emotional processes (Cohon, 2004).

With the inclusion of psychology in the subject of morality, the emotional and rational elements that are effective in the process of making moral judgments have begun to be examined experimentally. The definition of a human as a rational being has left its place in the social cognitive model in the field of psychology. In the field of psychology, for a while, the process of making moral judgments has been handled as a process in which reason and logic are at the forefront (Kohlberg, 1969; Piaget, 1932).

Piaget and Kohlberg, who work on moral judgment and moral development, are two prominent names in the field of psychology. With the “Moral Development Theory” put forward by Piaget in 1932, the issue of morality was discussed from the perspective of cognitive development (Kohlberg, 1969; Piaget, 1932). Arguing that moral development depends on cognitive developmental processes, Piaget's research on the moral development of children revealed the result that children who complete their cognitive development stages through social interactions with their peers will be able to make a moral judgment by thinking about complex events/situations (Piaget, 1932). According to Kohlberg, who made a significant contribution to the popularization of morality by bringing a rationalist perspective to Piaget's Theory of Moral Development, moral judgments are essentially based on rational and analytical processes. The perspective, which predicts that moral levels will increase as cognitive development progresses, suggested that there is a direct proportionality between cognitive development and moral progress. Moreover, the existence of generally accepted stages of moral development and the idea that these stages take place in an unchanging order is the main claim in Kohlberg's (1969) model.

Kohlberg's theory has received many criticisms both methodologically and theoretically (Colby et al., 1983; Rest, 1980). The existence of generally accepted moral development stages claimed in the theory could not be tested and supported in cross-cultural studies. It has led to the questioning of the theory that people may regress at the moral developmental stages in some periods regardless of their cognitive development and that

not every adult individual can reach the highest moral stage independently of their cognitive development (Holstein, 1976; Kramer, 1968; Rest, 1980). Moreover, in Kohlberg's studies, the fact that men and women take part in different stages of moral development has led to criticism that the theory may have a gender-biased perspective (Gilligan, 1982).

A methodological weakness of this theory, which has also been criticized for having an ethnocentric approach, is that the ages of the participants in the studies are generally between the ages of 10-17. The fact that these people were not adults and did not have enough life experience to answer the conditions in the studies created question marks in terms of the reliability of the results (Rosen, 1980).

The theory proposed by Kohlberg experienced a decline in both its acceptance and popularity as a result of various criticisms directed towards it. Afterward, the "Moral Foundation Theory (MFT)", which claims that moral development processes are based on emotional processes rather than rational thinking processes, has drawn all the attention (Haidt & Graham, 2007).

1.3.1 Moral Foundation Theory (MFT)

The theory, which is based on evolutionary, cultural, and developmental foundations, argues that morality consists of intuitions that evolutionary processes awaken in the human mind. According to the theory put forward by Haidt, there are 5 functional moral dimensions that make up human morality (Haidt, 2007).

Care/harm dimension, one of the most prominent dimensions in MFT, deals with the most human tendencies such as wanting to protect one's children from harm and extending a helping hand to those in need. The principle of doing no harm, which is of great importance to preserve the continuity of life, is one of the building blocks of morality, which is closely related to the struggle for survival and the processes of attachment to life brought about by this struggle (Haidt, 2007; 2012; Yilmaz & Bayrak, 2022).

The fairness/cheating dimension deals with the motivations of people living in groups about their struggles and reactions in line with their need to seek justice in situations of injustice and cheating. If people in the group tend to behave like cheating and loafing by creating an atmosphere of disharmony instead of maintaining harmony and cooperating, it is one of the tendencies in this dimension that these people should be punished. In addition, in the face of injustice done to themselves or others, people intuitively feel anger and become sensitive to finding justice. Another significant factor is that individuals who engage in lazy and deceitful behavior are identified and not given preferential treatment (Haidt, 2007). Identifying these people and ensuring that their deceitful behavior is not passed on to future generations is the underlying motivation for this moral dimension. Otherwise, the concept of cooperation, which is necessary for the continuation of the harmony within the group, may disappear (Graham et al., 2009; Haidt, 2007; Yılmaz & Bayrak, 2022).

The motivation to favor the ingroup, to prioritize the interests of the group, and to show loyalty to the group lies on the basis of the loyalty/betrayal dimension. People trying to protect their group from external factors inevitably enter competition with other groups. A relationship emerges between people who look after the interests of their group, which can become conflictual (Haidt, 2007; Graham et al., 2009).

To ensure social order and protect the hierarchy, identifying all kinds of behaviors that disrupt the order and emphasizing that these behaviors are not morally appropriate is a motivation at the base of the authority/subversion dimension. From an evolutionary point of view, all mammals feed on the peace of living in a social order. At this point, respecting authority and reacting to disruptive behaviors are evolutionary tendencies (Haidt, 2007; Yılmaz & Bayrak, 2022).

The most important motivation in the sanctity/degradation dimension is to provide a feeling of physical and spiritual cleanliness. Preserving the natural and maintaining the existing traditions are directly related to this dimension. In addition, the feeling of disgust in this dimension can be caused by viruses, diseases, etc. that will put people's

lives at risk. It allowed them to stay away from things and protect their body integrity and take care that their gene structures are not deteriorated. The evolutionary perspective suggested that disgust is an adaptive emotion that enables people to continue their lives. From a broader perspective, being prejudiced against different cultures, immigrants and homosexual individuals is also associated with this dimension (Haidt, 2007; Yılmaz & Bayrak, 2022).

MFT approaches the topic of morality from various dimensions. However, the prominence of this theory in the field of psychology is related to propositions regarding individuals with different political ideologies placing importance on different moral dimensions (Haidt, 2007). MFT classifies the dimensions of care/harm and fairness/cheating as individualizing dimensions, which are directly associated with valuing human rights. Findings suggest that liberals tend to make moral judgments based on individualizing dimensions in accordance with their value judgments (Haidt, 2012). The remaining three dimensions, namely loyalty/betrayal, authority/subversion, and sanctity/degradation, are classified under a framework known as binding. Within the binding component, emphasis is placed on loyalty and allegiance to the in-group. It is known that conservatives attach importance to the binding dimension in their moral value judgments (Graham et al., 2011). Researchers have found that potential tensions between individuals with different political ideologies are associated with the importance placed on different moral dimensions (Haidt, 2007).

MFT, which has made a significant impact in psychology literature, has been the focus of both methodological and theoretical criticism. Although there were not enough studies showing that the Moral Foundation Scale (MFS) is valid, studies showing that the items in the scale have different meanings in different cultures have revealed that the intercultural use of this scale can be problematic (e.g., Nilsson & Erlandsson, 2015; Yılmaz et al., 2016; Zhang & Li, 2015). In addition, some studies suggested that the MFS is like the scales used in political psychology and that the moral dimensions in this theory are not independent of some concepts like SDO and RWA in political psychology

(Yılmaz & Bayrak, 2022). Another important criticism was that this theory has been shaped from an anthropological point of view rather than an evolutionary point of view. In other words, the theory that talks about evolutionary intuitions that are effective in the formation of moral dimensions cannot explain these formation processes in terms of evolution theory (Curry, 2016). Therefore, all criticisms have revealed the idea that the theory does not explain moral judgments from a holistic perspective. While the validity and reliability of the MFS is a matter of debate, the Morality as Cooperation (MAC) theory, which has an alternative approach that meets the limitations of the MFT, has recently been a remarkable theory in moral psychology (Yılmaz & Bayrak, 2022).

1.3.2 Morality as Cooperation (MAC) Theory

Throughout the vast period of human history, humans, who are social beings, have lived in groups and survived through the necessity of cooperation that comes with group living (Tooby & Devore, 1987). With the effect of cultural transmission and intelligence made possible by natural selection, humans have found new strategies and rules for cooperation. These new strategies and rules have served the motivation to collaborate and have enabled humans to survive. Furthermore, various physiological and psychological mechanisms and genes that served the cooperation of humans during the process of natural selection also increased their motivation to collaborate. These mechanisms and genes not only provided an environment suitable for human cooperation but also enabled them to evaluate others and consider their welfare (Curry 2016; Curry et al., 2019a).

In recent years, research in the field of ethics has started to gain a broader perspective by drawing on findings from different disciplines (Bayrak 2019; Curry 2016; Greene 2015; Rai & Fiske, 2011; Sterelny & Fraser, 2016; Tomasello & Vaish 2013). Studies conducted in various fields such as neuroscience, genetics, economics, neurobiology, and anthropology have also provided evidence that ethics has an evolutionary function of increasing the motivation for cooperation among humans living in groups (Curry, 2016; Greene, 2015; Rai & Fiske, 2011; Sterelny & Fraser, 2016; Tomasello & Vaish,

2013).

Looking at morality from a different perspective, Curry (2016) proposed a new theoretical framework called “Morality as Cooperation” (MAC), which is a multidisciplinary theory based on fields such as psychology, anthropology, biology, and ethnography. Curry was also inspired by studies that addressed cooperation from a game theory perspective (Bayrak, 2019). According to MAC, morality emerged from different solutions developed to address the problems that arise in cooperation, which has been significant in the evolutionary process. In other words, the MAC theory suggests that cooperation has been a function that made survival possible during the evolutionary process, and this function has been shaped by cultural processes into moral values in contemporary times (Curry, 2016).

MAC identifies that humans who have a motivation for cooperation have faced many problems throughout the evolutionary process. The solutions developed to address these problems have led to moral behaviors. According to Curry, biological and cultural strategies developed to solve cooperation problems have been reduced to seven universal moral dimensions that have reached the present day. These cooperation problems are mainly categorized into four groups: allocation of resources to kin, coordination for mutual gain, social exchange, and conflict resolution (Curry et al., 2019a). The seven universal moral dimensions in MAC are family values, group loyalty, reciprocity, heroism, deference, fairness, and property.

The first collaboration problem is directly related to the kin selection theory (Dawkins, 1979) and concerns the allocation of resources among relatives. Throughout history, people living in groups with their relatives have faced many problems regarding the distribution of resources among them. Therefore, humans have developed adaptations to protect their genetic relatives from harm and prioritize helping them (Chapais, 2014; Hepper, 1991). Many studies conducted in different cultures have shown that the allocation of resources to relatives is an important part of morality (e.g., Fukuyama, 1996; Westermarck, 1906). Considering all this information, MAC has suggested that

the allocation of resources among relatives is perceived as morally good (Curry, 2016). The family values dimension, which is one of the moral dimensions in MAC, has emerged as a solution to the problems that arise regarding how to distribute resources among relatives. This dimension is associated with caring for and protecting offspring, helping close relatives, and considering their benefits (Curry et al., 2019a).

The group loyalty dimension is the second collaboration problem and emerged as a solution to the coordination issue for mutual advantage. Studies in literature have explained the concept of mutualism as people obtaining more benefits by working together than by working alone (Connor, 1995). Throughout history, people have made their lives easier by obtaining more benefits in different areas through mutualism. The group loyalty dimension, which is a solution to this collaboration problem, is directly related to the harmonious coexistence of people in the same group, prioritizing their group's interests, and adopting the norms that exist to ensure the group's harmony (Curry, 2016).

According to game theory, individuals in society cooperate to obtain benefits. When they do not provide the return for the benefit they received from this cooperation to other members of society, social dilemmas arise (Ostrom & Walker, 2002). Such situations have made the issue of reciprocal altruism even more important. Throughout history, reciprocity has been a vital part of our ancestors' lives. Evolutionary evidence and various findings have shown that the principle of reciprocity is a significant topic in different cultures and religions. The presence of the philosophy "*do unto others as you would have them do unto you*" in many different religions supports the idea that reciprocity is an ancient concept (Chilton & Neusner, 2009). MAC considers the reciprocity dimension as morally good and accepted. The reciprocity dimension emerged as a solution strategy to the third problem of cooperation, which is the social exchange dilemma. This dimension is related to establishing trust among people living in groups, responding to cheating and ingratitude within the group (Curry et al., 2019a).

Since the era of hunting and gathering, humans have been involved in many conflict

situations. Through these conflicts, they have gained gains such as food and land/territory. In this way, humans, who have increased their quality of life, have managed to survive. However, in some cases, humans have not been able to gain any benefits from each conflict, and these defeats have had serious negative consequences such as losing their lives (Huntingdon & Turner, 1987, Curry, 2016). One of the recent problems in collaboration is conflict resolution, which includes some solution strategies besides fighting. MAC has proposed that there are four different strategies that could be a solution to the conflict problem. These strategies are hawkish and dovish, fairness, and property. Hawkish means a strategy that requires the use of force in conflict situations, including combativeness and heroism, while dovish refers to a strategy that looks at conflict situations from a peaceful perspective rather than being combative, with humility and respect. Fairness is a strategy aimed at an equitable and fair sharing of disputed resources to ensure that everyone benefits equally. Finally, the property strategy has been associated with respecting the previous property owner and reacting to behaviors such as theft. Historically, property rights were of great importance in human life. People have passed many laws to protect social order and prevent conflicts over property ownership in many periods (Curry, 2016; Curry et al, 2019a; Yılmaz & Bayrak, 2022). In line with these findings, MAC argues that respecting the previous property owner is morally good.

In summary, MAC theory argues that all behaviors that are considered morally good have a function of increasing cooperation motivation among individuals. Curry et al. (2019b) conducted a study that included 60 societies and added an ethnographic perspective on these societies, concluding that seven moral dimensions were valued in 60 different societies. In other words, MAC theory is also supported by empirical studies that overlap with moral literature. Additionally, the Morality as Cooperation Scale (MACS) developed for this theory has been tested on many Western samples. The findings show that the structural validity of the MAC scale is higher than that of the MFT scale. Furthermore, studies testing the validity of the MAC scale in the Turkish context have shown that the scale largely overlaps with the expectations of the theory

(Yılmaz, Harma & Doğruyol, 2021). Finally, for MAC theory to fully achieve its claim of universal moral dimensions, it needs to be tested in more cultures, despite the significant findings that support it. In the following section, the impact of moral dimensions on attitudes towards out-group members examines, detailing which moral dimensions are associated with specific attitudes.

1.4 The Role of Moral Dimensions in Attitudes Towards Outgroups

Moral intuitions have evolutionary origins but are also shaped by environmental influences. Moral systems contribute to the establishment of agreements and collaborations among individuals in society. At the same time, they have a significant impact on the establishment and development of social interactions between individuals and groups (Haidt & Kesebir, 2010). Studies in the field of ethics have suggested that moral dimensions are core elements that affect decision-making processes. Moral dimensions are motivated cognitive components that explain individuals' attitudes and behaviors (Hatemi et al., 2019). Moreover, some researchers have argued that understanding attitudes and discourse towards out-groups requires focusing on the moral framework and moral dimensions (Argüello-Gutierrez et al., 2023; Schmuck & Jörg, 2017). Moral concerns and content are crucial in perceiving whether out-groups represent an opportunity or a threat to in-group members or the local community. For example, the arrival of refugees with different cultural backgrounds can make the local community feel uneasy about their identity, cultural norms, and social structure (Brambilla et al., 2013). Therefore, the analysis of perspectives towards migration and refugees revolves around moral dimensions.

When examining polarized attitudes towards refugees, the findings show that there are different underlying moral reasons for these attitudes. In MFT, moral dimensions, referred to as individualizing and binding dimensions, have been associated with certain attitudes towards refugees (Kertzer et al., 2014; Petrovic, 2019). The individualizing and binding components predict attitudes towards outgroups at the individual and group level. Individualizing dimensions (care and fairness) have been directly linked to

positive attitudes towards refugees. These dimensions are negatively associated with perceiving migration as a threat. Human rights considerations, being able to view things from the perspective of outgroups, empathy, intending to help outgroup members, and intending to participate in collective actions based on equality to improve the disadvantaged positions of outgroup members have all been positively associated with individualizing dimensions (Nilsson et al., 2016; Stoleran & Lagnado, 2020). On the other hand, binding dimensions (loyalty, authority, and sanctity) predict negative attitudes and prejudice towards refugees. These dimensions are associated with valuing the continuity of the existing order and system. Perceiving outgroups with different cultural backgrounds as a threat and holding discriminatory attitudes and discourses towards refugees and foreigners are positively associated with binding dimensions (Koleva et al., 2012).

In the context of the MAC, the topic of attitudes towards outgroup members is characterized by limited and indirect findings. Furthermore, studies addressing this theory are predominantly Eurocentric. It can be stated that research investigating the MAC in the Türkiye context is also limited in number. One of the few studies conducted in Türkiye on this theory is a study carried out by Yılmaz et al. (2021), which examines the seven-factor structure of this theory. According to the findings, the Morality as Cooperation scale (MAC-Q) was tested on samples from Türkiye and the United States, and more consistent results were obtained compared to testing the MFS. Another study by Bayrak (2019) explored the potential relationship between attitudes towards outgroup members and the MAC. It was found that the reciprocity dimension, one of the seven dimensions in the MAC, moderates the relationship between ingroup favoritism and ingroup identification. At this point, it is necessary to examine some findings in the literature. Previous research has provided evidence that individuals with high ingroup identification tend to show higher bias towards their ingroups (Fussel, 2014; Turner, 1999). According to the findings of Bayrak's (2019) study, the importance attributed to the reciprocity dimension mitigates the impact of ingroup identification on ingroup favoritism. More specifically, individuals with high levels of

reciprocity did not morally justify the injustices perpetrated against members of outgroups.

In summary, the literature has demonstrated the impact of MFT on attitudes towards outgroups. However, these findings are predominantly Eurocentric, and there are limited studies focusing on the specific outgroup represented by Syrian refugees (Kertzer et al., 2014; Petrovic, 2019). From the perspective of the MAC, it can be argued that this theory is relatively new in literature. There is a lack of direct and clear evidence on the direct relationship between MAC and attitudes towards outgroups. Although some studies indicate this relationship, the findings suggest that it may be indirect (e.g., Bayrak, 2019). Therefore, it can be suggested that these two theories are worth exploring in the context of attitudes towards Syrian refugees.

1.5 The Overview of the Present Research

The displacement of Syrian refugees to various parts of the world as a result of the internal war in Syria has made attitudes towards outgroup members, particularly Syrian refugees, an even more remarkable topic. The attitudes of the local community who share the same living space with a group of different cultural backgrounds and the factors influencing these attitudes have become subjects worthy of investigation. Türkiye, which hosts the largest number of Syrian refugees, has also been the focus of numerous studies examining the attitudes of the local community towards Syrian refugees, and these studies have shown that the attitudes of the local community in Türkiye towards Syrian refugees have undergone a negative change over time (Erdoğan, 2020; Köks et al., 2018). Despite the existence of several studies investigating attitudes towards Syrian refugees in Türkiye, there has been no research that simultaneously examines the attitudes of the local community towards Syrian refugees in the context of two prominent theories in moral psychology, namely, the MFT and MAC. Based on the aforementioned information in the literature, this thesis aims to contribute to the literature by first identifying which moral dimensions in the MAC and MFT theories are associated with negative attitudes towards Syrian refugees in Türkiye, and secondly, investigating

whether the moral dimensions found in the MAC and MFT theories influence the attitudes of the local community towards Syrian refugees in Türkiye.

In this thesis, the influence of moral dimensions on attitudes towards Syrian refugees in Türkiye has been examined through both correlational and experimental studies. The first study tested, through a correlational design, which moral dimensions are associated with negative attitudes towards Syrian refugees. The research questions of the first study are as follows:

(i) Which moral dimensions from the MAC and MFT theories are predictive of negative attitudes towards Syrian refugees in Türkiye?

(ii) Which specific moral dimension(s) from the MAC and MFT theories are the strongest predictors of negative attitudes towards Syrian refugees in Türkiye?

Based on the findings of the first study, the second study experimentally investigated the potential influence of message contents consisting of dimensions related to attitudes towards Syrian refugees on the attitudes of the local community. The hypotheses of the second study areas follows:

(a) Message contents designed based on the MAC and MFT dimensions obtained from the first study would significantly influence the attitudes of the local community towards Syrian refugees in Türkiye.

(b) Particularly, based on the findings of the first study, participants assigned to the message content group designed to reinforce negative attitudes towards Syrian refugees would exhibit more negative attitudes towards Syrian refugees compared to participants assigned to the message content group designed to weaken negative attitudes. Moreover, the control group would fall in between the two groups in terms of negative attitudes towards Syrian refugees.

The next chapter investigates which moral dimensions are associated with negative attitudes towards Syrian refugees in Türkiye.

CHAPTER 2

THE FIRST STUDY

This section focuses on the first study aimed at investigating the role of twelve moral dimensions present in MFT and MAC in determining negative attitudes towards Syrian refugees in Türkiye. The primary objective of the first study was to reveal which moral dimension(s) play a determining role in attitudes towards Syrian refugees. The examination of negative attitudes towards Syrian refugees in Türkiye, through the lens of MFT and MAC, which provide a fresh perspective on moral psychology through evolutionary intuition, highlighted the significance of the first study. The quantitative findings obtained from the first study were utilized in the experimental design of the second study.

2.1 Method

2.1.1 Participants

Through snowball sampling, 102 participants participated in the study. Fifty-nine of the participants were female (57.84%), 38 were male (37.25%), and four of the participants (3.92%) didn't indicate an answer to the gender question. The ages of the participants ranged from 21 to 67, with a mean age of 35.95 ($SD = 11.39$). 16 of the participants stated that they were students, 15 were psychologists/academicians, 24 were civil servants, and 47 were in various occupational groups (teacher, accountant, human resources specialist, etc.). Forty-three participants reported that they had experience and/or knowledge about migration in education and/or business life, while 59 participants reported that they had no experience/knowledge on migration. Participants with experience in migration gave various answers that these experiences stemmed from the relevant courses they took during their undergraduate education, their master's degree in the field of migration, the training, and seminars they attended on migration and their work in institutions operating in the field of migration. Only 19 of the participants indicated that they had ethical experience in education and/or business life. Participants

who have experience in the field of ethics indicated that this experience stems from their undergraduate education and being an academicians specialized in the field of ethics. Academics specializing in ethics specified that their fields of study are sociology of religion, normative ethics, and fair behavior.

2.1.2 Measures

The survey included measures of informative texts on moral dimensions, moral dimensions evaluation questions and sociodemographic information. All the measures can be accessed in Appendix 2,3, and 4.

2.2.2.1 Informative Texts on Moral Dimensions

The texts, aimed at providing information about MFT and MAC theories, were developed by the researcher. These texts, which provided information about the two theories, consisted of two sections. The first section presented information about MFT and its five dimensions. The second section included explanations about MAC and its seven dimensions.

2.1.2.2 Moral Dimensions Assessment Questions

The scale designed by the researcher consists of two parts. The question(s) in the first part aimed to determine *the direction of shaping* of the effect of moral dimensions on negative attitudes towards Syrian refugees in Türkiye. The questions in the second part aimed to determine *the degree of shaping* of the effect of moral dimensions on negative attitudes towards Syrian refugees in Türkiye. Thus, *direction* and *degree* of shaping comprised the measures used in the first study.

In the first part, the scale included 12 items. Participants were asked to indicate how they think each moral dimension is determinant in negative attitudes towards Syrian refugees in Türkiye, using a scale of 1 (very positively shaping) to 5 (very negatively shaping). A dimension with a high score has a reducing effect on negative attitudes. In the second part, participants were asked a single ranking question. Considering the 12

moral dimensions, the participants were asked to rank the first three dimensions that they thought were the most determinant in negative attitudes towards Syrian refugees in Türkiye. The first moral dimension, chosen as the most determinant, is the dimension seen as the most determinant among the 12 dimensions. The second moral dimension chosen as the most determinant is the dimension seen as less determinant compared to 1. The third dimension, which was chosen as the most determinant, is the dimension that is seen as less determinant compared to 2. Moreover, the data obtained from this section were coded in SPSS as follows: a score of 3 was assigned to the most influential primary dimension(s), a score of 2 was assigned to the selected secondary dimension(s), and a score of 1 was assigned to the third dimension(s). The analysis was conducted based on these score values, allowing for an examination of the relative importance of the dimensions listed in relation to negative attitudes. This coding scheme facilitated the investigation of the relative significance of the dimensions in relation to negative attitudes. By assigning different score values to the dimensions based on their level of importance, the analysis aimed to explore the prioritization of these dimensions and their impact on negative attitudes.

2.1.2.3 Sociodemographic Information

Participants indicated their gender, age, and occupation. Participants also reported whether they had any experience and/or knowledge of migration and morality in education and/or business life. Participants who reported that they had experience/knowledge of migration and morality also stated from which fields (e.g., postgraduate, doctorate, academy, and workplace) this experience/knowledge originated.

2.1.3 Procedure

Participants were automatically directed to the survey page when they clicked on the link in the announcement text. Participants first read the “*Consent Form*” (see Appendix 1) and, upon approval, started the survey. The survey was terminated for those who did not approve the voluntary participation form. The information provided by the

participants was kept confidential and evaluated only by the researchers. The resulting data set was organized in a format that no participant could be identified. The information obtained was only used by researcher(s) in scientific publications. Data were collected through Qualtrics, an online data collection platform. It took approximately 15 minutes to complete the study questionnaire. The details of the data collection tools used in the study are given below.

Participants who approved the consent form read the information texts (see Appendix2) on moral dimensions. After reading the text of each dimension, the participants were asked to answer the moral dimensions assessment questions (see Appendix 3). Two questions were asked to assess the moral dimensions. In the first question, after reading the informative text on each moral dimension, participants were asked to indicate how they think each moral dimension is determinant in negative attitudes towards Syrian refugees in Türkiye, using a scale of 1 (very positively shaping) to 5 (very negatively shaping). With the first question, participants were asked to rate predictability of dimensions on attitudes. In the second question, the participants were presented with explanations of all the dimensions they had previously read piecemeal. However, this time, the explanations were provided as a whole to aid their memory. They were asked to rank the first three dimensions (with the dimension they consider most determinant first) that they thought were the most determinant in negative attitudes towards Syrian refugees in Türkiye, considering the 12 moral dimensions they read their explanations in total. With the second question, participants were asked to rate the importance of dimensions to attitudes. Finally, the participants were asked to fill in the “*Sociodemographic Information Form*” (see Appendix 4). In this form, the participants were asked to fill in their gender, age, and occupation information. Afterwards, the study was concluded by thanking the participants.

2.2 Results

The obtained data were analyzed using IBM SPSS Statistics 21. The analyses were conducted in two main stages. Firstly, for main first stage, descriptive statistics were

analyzed to examine the responses to the questionnaire in the initial part of the study. Subsequently, a One- way repeated measure ANOVA analysis was performed to test for statistically significant differences among the means of independent groups. Finally, following the significant outcome of the F value in the analysis of variance, a Pairwise Comparison Post-hoc Test was conducted to determine the source of the difference. In the second stage of the study, the analysis of the responses to the questionnaire included descriptive statistics, One-way repeated measure ANOVA, and Pairwise Comparison Post-hoc Test, in that order.

Prior to conducting data analysis, a comprehensive examination was carried out to ensure the accuracy of the data, address missing values, identify outliers, and evaluate the compatibility of variables. The quantity and distribution of missing values were assessed, and as a result of this evaluation, 42 responses that were identified as outliers or missing were excluded from the survey. Consequently, a total of 102 responses remained after the removal of these data points and were included in the analysis. This comprehensive procedure was implemented to enhance the overall sensitivity and reliability of the dataset.

2.2.1 Analysis of moral dimensions in terms of direction of shaping

2.2.1.1 Descriptive Statistics

The descriptive statistics for the main study variables, including means, standard deviations, and ranges, are presented in Table 1. This evaluation was conducted to find an answer to the question of how participants perceive moral dimensions as determinants in negative attitudes towards Syrian refugees. The determining role of moral dimensions in negative attitudes towards Syrian refugees in Türkiye has been measured using 12 moral dimensions. According to Table 1, the two dimensions with the highest mean scores were fairness ($M = 2.97$) and harm/care ($M = 2.95$), while the two dimensions with the lowest mean scores were loyalty/betrayal ($M = 2.44$) and sanctity/degradation ($M = 2.37$).

Table 1 *Descriptive Statistics for Moral Dimensions in terms of direction of shaping*

Moral Dimensions	<i>M</i>	<i>SD</i>
Harm/care	2.95	1.21
Fairness/cheating	2.61	1.18
Loyalty/betrayal	2.44	1.23
Authority/subversion	2.61	1.17
Sanctity/degradation	2.37	1.16
Family values	2.85	1.14
Group loyalty	2.58	1.24
Reciprocity	2.77	1.20
Heroism	2.68	1.14
Deference	2.67	1.15
Fairness	2.97	1.22
Property rights	2.70	1.27

2.2.1.2. Dimension Differences for Direction of Shaping

A within-participants ANOVA was conducted to examine the differences in moral dimensions for direction of shaping. The independent variable (IV) in the study was the moral dimensions and the dependent variable (DV) was the direction of shaping score. The IV included 12 sub-dimensions and was categorical, while the DV was continuous. To analyze the data, an ANOVA was conducted, considering the categorical nature of the IV and the continuous nature of the DV. The results revealed that moral dimensions have a predictive effect on negative attitudes towards Syrian refugees in Türkiye $F(11, 1111) = 3.96, p < .001$, partial $\eta^2 = .038$.

The post-hoc tests were used to make comparisons among 12 moral dimensions. The

results showed that mean differences between some of the moral dimensions were statistically significant. Specifically, the harm/care dimension was rated by participants significantly higher than sanctity/degradation ($M = 2.37$) dimension ($p = .014$). The mean difference between loyalty/betrayal ($M = 2.44$) and fairness dimensions was also statistically significant. Participants were rated fairness ($M = 2.97$) significantly higher than loyalty/betrayal dimension ($p = .012$). It was shown that the mean difference between harm/care and loyalty/betrayal dimensions was significant. The mean of loyalty/betrayal ($M = 2.44$) dimension was lower compared to harm/care ($M = 2.95$) dimension ($p = .022$). Also, the sanctity/degradation ($M = 2.37$) dimension was rated significantly lower than family values ($M = 2.85$) dimension ($p = .021$). Lastly, it was revealed that the mean difference between fairness and sanctity/degradation dimensions is statistically significant. Compared to sanctity/degradation ($M = 2.37$) dimension, fairness dimension ($M = 2.97$) was rated significantly higher ($p = .003$). Moreover, the result indicated that there were no statistically significant mean differences among other moral dimensions ($p > .05$).

2.2.2 Analysis of moral dimensions in terms of degree of shaping

2.2.2.1 Descriptive Statistics

Table 2 presents the descriptive statistics of the key variables in the main study, including measures of central tendency such as means, variability measures like standard deviations, and the range of values observed. Considering the 12 moral dimensions, the ranking of the top three dimensions believed to be most determinable in shaping negative attitudes towards Syrian refugees in Türkiye was conducted. The dimension with the highest mean score of .85 was loyalty/betrayal ($SD = 1.189$). The mean score of respect dimension is the lowest with .14 ($SD = .508$).

Table 2 *Descriptive Statistics for Moral Dimensions in terms of degree of shaping*

Moral Dimensions	M	SD
Harm/care	.47	.09
Fairness/cheating	.39	.08
Loyalty/betrayal	.85	.12
Authority/subversion	.45	.09
Sanctity/degradation	.58	.01
Family values	.54	.09
Group loyalty	.72	.11
Reciprocity	.14	.05
Heroism	.16	.05
Deference	.41	.09
Fairness	.50	.09
Property rights	.78	.11

2.2.2.2 Dimension Differences for Degree of Shaping

A within-participants ANOVA was conducted to examine the differences in moral dimensions for degree of shaping. The independent variable (IV) in the study was the moral dimensions, which consisted of 12 sub-dimensions. The dependent variable (DV) was the degree of shaping score, which was measured on a continuous scale. Since the IV was categorical with multiple levels and the DV was continuous, a within-participants ANOVA was conducted to analyze the data.

A within participants ANOVA showed that the moral dimensions have a statistically significant impact on negative attitudes towards Syrian refugees in Türkiye, $F(11, 1111) = 4.97$ $p < .001$ partial $\eta^2 = .049$.

Post-hoc pairwise comparisons using Bonferroni correction showed that the mean score of sanctity/degradation dimension was significantly higher than respect dimension ($p = .015$). The mean difference between sanctity/degradation and hawkish dimension was not significant ($p = .27$). It was revealed that the mean score of family values dimension was higher compared to respect dimension ($p = .30$). Moreover, the mean group loyalty score was significantly higher than the mean score both respect ($p = .001$) and hawkish dimensions ($p = .002$). It was shown that respect dimension was rated significantly lower than both loyalty/betrayal ($p < .001$) and property rights dimensions ($p = .000$). Lastly, it was determined that compared to loyalty/betrayal ($p < .001$) and property rights ($p < .001$), hawkish dimension was rated by participants significantly lower. However, there were no significant differences between the mean scores of other moral dimensions ($p > .05$).

In summary, it was found that four moral dimensions are associated with negative attitudes towards Syrian refugees in Türkiye. The two dimensions with the highest mean scores (harm/care and fairness) and the two dimensions with the lowest mean scores (sanctity/degradation and loyalty/betrayal) were considered to be related to negative attitudes towards Syrian refugees in Türkiye. The reason for considering the dimensions with the highest and lowest mean scores was that the middle scores represent neutrality. Moral dimensions with high mean scores had a mitigating effect on negative attitudes towards Syrian refugees, while those with low mean scores had a reinforcing effect on negative attitudes. Particularly, the harm/care and fairness dimensions were linked to a diminishing effect on negative attitudes, while the sanctity/degradation and loyalty/betrayal dimensions were associated with a reinforcing impact on negative attitudes towards Syrian refugees in Türkiye.

CHAPTER 3

THE SECOND STUDY

This chapter discusses testing the effect of the message contents related to moral dimensions on attitudes towards Syrian refugees, through an experimental design, by addressing the four moral dimensions that are the most determinant in negative attitudes towards Syrian refugees in Türkiye, which emerged as a result of the analysis of the first study described in chapter2.

3.1 Method

3.1.1 Participants

A total of 670 participants took part in the research study through convenience sampling. Among the participants, 507 were female (75.7%), and 152 were male (22.7%). While 7 participants (1%) preferred not to disclose their gender, 4 participants (0.6%) selected the “other” option. The age of the participants ranged from 18 to 30, with a mean age of 21.73 ($SD = 1.92$). All participants were university students enrolled in different departments at various universities in Türkiye. Specifically, 73 participants (10.9%) were Psychology students at Van Yüzüncü Yıl University, 16 were Psychology students (2.4%) at Antalya Bilim University, 34 were Psychology students (5.1%) at Abdullah Gül University, 70 were Psychology students (10.4%) at Afyon Kocatepe University, 46 were Psychological Counseling and Guidance students (6.9%) at Gazi University, 63 were Psychology students (9.4%) at Istanbul Medipol University, 94 were Psychology students (14.0%) at Nuh Naci Yazgan University, 17 were International Relations students (2.5%) at TED University, 52 were Social Work students (5.4%) at Hacettepe University, 55 were Electrical and Electronic Engineering students (8.2%) at Kırıkkale University, 22 were Business Administration students (3.3%) at Hacettepe University, 42 were English Language and Literature students (6.3%) at Yaşar University, 30 were psychology students (4.5%) at Yaşar University, 32 were Sociology students (4.8%) at Harran University, and 24 were students (3.6%)

from different departments at TED University who took psychology as an elective course. When asked to position themselves on a 10-step ladder (1 = lowest, 10 = highest) regarding their socio-economic status (SES), the participants responded as follows: 6 participants (0.9%) placed themselves on the 1st step, 16 participants (2.4%) on the 2nd step, 34 participants (5.1%) on the 3rd step, 56 participants (8.4%) on the 4th step, 124 participants (18.5%) on the 5th step, 153 participants (22.8%) on the 6th step, 157 participants (23.4%) on the 7th step, 87 participants (13.0%) on the 8th step, 18 participants (2.7%) on the 9th step, and 19 participants (2.8%) on the 10th step. Regarding their political views on a spectrum ranging from 1 (very left) to 10 (very right), out of the participants who were asked to indicate their position, 38 participants (5.1%) chose 1, 61 participants (9.1%) chose 2, 102 participants (15.2%) chose 3, 78 participants (11.6%) chose 4, 200 participants (29.9%) chose 5, 65 participants (9.7%) chose 6, 57 participants (8.5%) chose 7, 36 participants (5.4%) chose 8, 13 participants (1.9%) chose 9, and 20 participants (3.0%) chose 10. In response to the question about their religious beliefs, 556 participants (83.0%) identified as Muslims, 3 participants (0.4%) identified as Christians, 4 participants (.6%) identified as Jews, 85 participants (12.7%) stated that they did not belong to any religion, and 22 participants (3.3%) selected the “other” option. Lastly, when asked to describe themselves in terms of religiosity, 70 participants (10.4%) stated that they had no religious beliefs, 56 participants said they were not religious at all (8.4%), 110 participants (16.4%) considered themselves slightly religious, 336 participants (50.1%) considered themselves moderately religious, 85 participants (12.7%) considered themselves highly religious, and 13 participants (1.9%) considered themselves extremely religious.

Sample size calculation was based on a priori power analysis conducted according to the analyses that will be performed based on the quantitative data to be collected in the experimental study. The G* Power program (Faul et al., 2007) was utilized for this purpose. In this analysis, considering a three-group one-way ANOVA with $N = 252$ participants, effect size of .25, 95% power, and $\alpha = .05$, potential participant loss during the data cleaning process was also considered.

3.1.2 Measures

The survey included measures of experimental design message contents, comprehension check questions, manipulation check questions (evaluation form of the other), attitude scale towards Syrian migrants, sociodemographic information form, and debriefing form. All themeasures can be seen in Appendix 6,7,8,9,10, and 11.

3.1.2.1 Experimental Design Message Contents

The first study was conducted by the researchers to understand how the 12 moral dimensions in moral theories as MFT and MAC are determinants of negative attitudes towards Syrian refugees in Türkiye (as described in chapter 2). Participants were asked to indicate how they think each moral dimension is determinant in negative attitudes towards Syrian refugees in Türkiye, using a scale of 1 (very positively shaping) to 5 (very negatively shaping) in the first part of the survey. In the second part, the participants were requested to rank the top three moral dimensions they believed played a significant role in shaping negative attitudes towards Syrian refugees in Türkiye, considering the 12 moral dimensions. As a result of the analysis of the data obtained, the dimensions of care/harm, loyalty/betrayal, sanctity/degradation, and fairness were thefour dimensions that were seen as the most determinant in negative attitudes towards Syrian refugees. While the dimensions of harm/care and fairness have a reducing effect on negative attitudes towards Syrian refugees; sanctity/degradation and loyalty/betrayal dimensions had a reinforcing effect on negative attitudes. In line with the results obtained from the first study, the four prominent moral dimensions were turned into news texts emphasizing the contents of different moral dimensions by the researcher. In the second study in which three different news texts wereused, a total of three message contents were created, one control and two experimental. Two of these message contents (care/harm and fairness; sanctity/degradation and loyalty/betrayal) were designed for the experimental group. The other message content was designed for the control group. Message contents related to moral dimensions were created with the expertise of three psychologists. Moreover, the rationale for this approach stemmed from the outcomes of

the first study analysis, revealing that the harm/care and fairness dimensions obtained the highest average scores, while the loyalty/betrayal and sanctity/degradation dimensions received the lowest averages. Consequently, the analysis results compelled the inclusion of two moral dimensions simultaneously within each experimental message content.

The contents of the messages designed for the participants in the experimental group were presented as a newspaper article about a media report based on the discourse analysis conducted by one of the researchers, Psychologist Ecem Bademli, within the scope of the “Media and Migration” graduate course. The newspaper article used in two experimental groups was presented as “*a section from the 2022 media report of the Association for Migration Studies and Solidarity with Migrants*”. In the control group, the newspaper article was presented as “*a section from the monthly report of the Association for Research on Migration Cases*”. In the first experimental group, a news text that addressed the dimensions of care/harm and fairness was used. In this text, the news themes of human trafficking and access to health services were included. The reason for dealing with the theme of human trafficking was to highlight the thoughts of helping people in need and showing mercy, as the prominent feature of the moral dimension of care/harm. The reason for addressing the theme of access to health services was to emphasize the idea that resources (access to health services) should be fairly distributed to all people as a prominent feature of the moral dimension of fairness. In the second experimental group, a news text that dealt with the dimensions of sanctity/degradation and loyalty/betrayal was used. In this text, the themes of mother tongue (Arabic) use and patriotism were included. The reason for dealing with the theme of mother tongue use was to create the idea of avoiding things that are unusual and foreign, as one of the prominent features of the moral dimension of sanctity/degradation. The reason for handling the theme of patriotism was to highlight the idea of protecting the in-group from external threats and showing loyalty to maintain the existence of the group, as one of the prominent features of the moral dimension of loyalty/betrayal. While the newspaper reports covered during the design process of the message contents in both

experimental groups were real, the information that there were two main news themes that Syrian refugees were represented in the media was fictional. In addition, some information about Syrian refugees from newspaper reports was particularly emphasized in the texts. In line with the purpose of the study, the contents of the messages related to moral dimensions that were presented to the experimental groups have been manipulated.

The message content designed for the control group was inspired by the news about “*Migration and Architecture*”. The theme covered in this message was the effect of remigration on architecture. The reason for dealing with the theme of the effect of remigration on architecture was to create a neutral text that aims to provide information only about migration without reminding the participants of any moral dimension and information about Syrian refugees.

Since it was thought that the different lengths of the message contents would damage the reliability of the answers to be received from the groups, the content of each message was designed to be of similar length. The time required to read each text was approximately one minute and fifteen seconds. Participants were randomly assigned to three different groups (two experimental and one control).

3.1.2.2 Comprehension Check Questions

As for data integrity check, two questions were used to measure the level of participants’ comprehension of the texts containing the message contents related to moral dimensions. The first comprehension check question was designed to measure whether the subject of the text was understood. It was expected that the answer given to the first question would differ for the experimental group and the control group. While the participants in the experimental group were expected to answer “in the media”, the participants in the control group were expected to answer as “The effect of remigration on architectural structures”. The second comprehension check question was designed to measure whether the theme of the text was understood or not. It was expected that the answer(s)

given to the second question would differ according to the group to which the participant was randomly assigned. While the participants (the first experimental group) who were presented with the message content on the moral dimensions of care/harm and expected to tick both the options “human trafficking” and “access to health services” for the second question, participants who were presented with message content regarding the moral dimensions of sanctity/degradation and loyalty/betrayal were expected to tick both “use of mother tongue” and “patriotism”. Participants who were presented with the message content designed for the control group were expected to tick the option “migration and architecture” in the second question. The data of the participants who did not give correct and/or complete answers to both control questions were not included in the analysis of the study.

3.1.2.3 Manipulation Check Questions

The Evaluation of the Others Form (Yılmaz, 2015), which was used to measure bias clearly and directly, was scored by marking on the thermometer from 0 to 100. Participants were asked to make assessments for two different groups, Syrian refugees, and Latin Americans. While the manipulation effect was expected to be seen on Syrians, it was not expected to be seen on Latin Americans. The reason for the selection of Latin Americans was the low visibility and community of Latin Americans in Türkiye compared to Syrian refugees. Low scores on the form meant that participants had a cold and negative opinion of Syrian refugees and Latin Americans, and high scores meant that participants had warm and positive thoughts about Syrian refugees and Latin Americans.

In order to assess the effectiveness of manipulation, questions directly reminding participants of message content or explicitly referring to the design purpose of message content were not employed. Given that morality is an internally driven process shaped by evolutionary adaptations, it is understood to be resistant to easy manipulation (Bayrak, 2019). Therefore, rather than directly inquiring about message content, the “evaluation of the others form” was utilized to gauge the impact of manipulation. Recent

studies in this domain have employed indirect measurement tools to assess morality (e.g., Nath et al., 2022).

3.1.2.4 Attitude Scale towards Syrian Migrants

The scale was developed by Keleş et al. (2016). The scale consisted of 26 single-factor items (8 of which were reversed); the internal consistency coefficient of the scale was found to be .88. Participants were asked to rate the items on a 5-point Likert scale (1 = strongly disagree, 5 = strongly agree, e.g., “Syrian refugees should have adapted to Turkish culture. ”, “I felt uncomfortable using the toilet used by Syrian refugees. ”). High scores obtained from the scale reflected more negative attitudes. In the current study, the Cronbach’s alpha coefficient of this scale was .94. Also, mean score of the responses given to 26 items was used for the current study.

3.1.2.5 Sociodemographic Information

Participants reported their gender, age, perceived SES range (based on participants’ reporting their status on a 10- step ladder - *1* indicating people at the bottom, having the lowest status, *10* indicating people at the top, having the highest status- based on other people in their community), political orientation (based on participants’ answers on a continuum ranging from *1 left* to *10 right*), religion, and religiosity (based on participants’ reports on a 5-point Likert scale from *1 not at all* to *5 very much*).

3.1.2.6 Debriefing Form

The form was created to inform the participants about the purpose of the study, the expected result from the study, and the manipulations in the message content on moral dimensions in the study. At the end of the form, the participants were thanked for their participation in the research. In addition, the participants were given information about the people they could contact for their questions, opinions, and suggestions about the study and/or if they wanted to get more information about the study and the results of the study.

3.1.3 Procedure

Research data were collected from a sample of university students in exchange for bonus points. Participants who clicked on the link in the announcement text were automatically directed to the survey page. Participants had to first read the “*Consent Form*” (see Appendix 5) to initiate the survey. After reading the voluntary participation form, participants who completed the consent section of the form were able to start the survey. The survey was terminated for those who did not approve the voluntary participation form. Participants participated in the study anonymously. The data obtained from the participants were kept confidential, and the collected data were solely analyzed by the researcher for use in scientific studies.

Data were collected through Qualtrics, an online data collection platform. It took approximately 15 minutes to complete the study questionnaire. Participants who approved the voluntary participation form read the news texts (see Appendix 6) that featured content related to different moral dimensions, which were designed by the researcher. Participants were randomly assigned to three different message contents. Next, participants answered the comprehension check questions (see Appendix 7) that were designed to assess their understanding of the message contents they read. In this section, it was expected that the answers to the comprehension check questions would differ based on the message content to which participants were assigned. Then, the participants were instructed to complete the “*Manipulation Check Questions (Evaluation of The Others Form)*” (Yilmaz, 2015) (see Appendix 8) to examine the effectiveness of the experimental manipulation created by using message contents related to different moral dimensions. Participants who completed this form were then asked to respond to the “*Attitude Scale Towards Syrian Migrants*” (see Appendix 9). Subsequently, the participants filled out the “*Sociodemographic Information Form*” (see Appendix 10). Afterwards, the participants read the “*Debriefing Form*” (see Appendix 11).

Lastly, participants were directed to a separate survey page to answer additional

questions in exchange for bonus points as a token of appreciation for their participation. At this point, the researcher designed the process of redirecting participants to a different survey page to ensure that the information provided by participants did not in any way match their survey responses, thus maintaining anonymity. In this survey page, participants were asked to fill in their full name, the name of the university they were attending, the course through which they participated in the survey, the instructor of the course, and the survey code. Students who completed this section encountered a message confirming that they had completed the survey and all the necessary steps to receive bonus points. The survey concluded by expressing gratitude to the participants for their time and participation.

3.2 Results

The obtained data was analyzed using IBM SPSS Statistics 21. The analyses were conducted in two parts. Initially, the effect of manipulation checks on the message contents associated with moral dimensions were examined with a mixed ANOVA. Subsequently, the influence of the message contents on attitude scores towards Syrian refugees were investigated with one-way ANOVA. Before commencing the analyses, a thorough examination was conducted on the responses of 673 participants in terms of data accuracy and the assumptions of multivariate analysis (outliers and normality). No missing values were present since the online survey software (Qualtrics) does not allow participants to proceed with the survey without answering all questions on a given page. Additionally, Qualtrics was set up to record responses only from participants who completed the entire survey from start to finish. Regarding normality, the skewness and kurtosis values for all variables fell within the acceptable range. Three cases with Z-scores falling outside the range of -3.29 and 3.29 were identified as univariate outliers and subsequently removed from the analysis. The remaining 670 data cases were screened through comprehension check questions, which were designed to determine the comprehension of the message content related to moral dimensions.

As for comprehension check, analysis of the first question that asking about the topic of

the message content revealed 135 failed responses in total. In this section, 52 participants assigned to the harm/care and fairness condition, 49 participants assigned to the sanctity/degradation and loyalty/betrayal condition, and 34 participants assigned to the control condition were excluded from the analysis due to providing incorrect responses to the topic-related question. Analysis of the second comprehension check question asking about the themes of the text's participants read based on their randomly assigned message contents revealed 82 failed responses in total. Particularly, 30 participants assigned to the harm/care and fairness condition, 44 participants assigned to the sanctity/degradation and loyalty/betrayal condition, and 8 participants assigned to the control condition were excluded from the analysis as they did not provide correct answers to the theme-related questions. Upon the completion of data cleaning, the number of participants included in the analysis was 143 for the harm/care and fairness condition, 135 for the sanctity/degradation and loyalty/betrayal condition, and 175 for the control condition, comprising 453 participants in total.

3.2.1 Manipulation Check Analysis

The effectiveness of manipulation check questions were examined with a mixed ANOVA on participants' attitudes towards Syrian refugees and Latin Americans (with higher scores indicating more negative attitudes). To this end, a 3 (message content: harm/care and fairness vs. sanctity/degradation and loyalty/betrayal vs. control) X 2 (attitude group: Syrian refugees vs. Latin Americans) mixed design ANOVA with repeated measures on the last factor was conducted on attitude scores (see Table 3). The results revealed that the main effect of message content was significant ($F(2, 450) = 28.29, p < .001, \eta_p^2 = .112$). According to pairwise comparisons, participants in the harm/care and fairness condition ($M = 52.35, SD = 1.27$) had less negative attitudes than participants in the sanctity/degradation and loyalty/betrayal ($M = 39.31, SD = 1.30$) and control ($M = 42.84, SD = 1.14$) conditions. Moreover, participants in the sanctity/degradation and loyalty/betrayal condition ($M = 39.31, SD = 1.30$) had more negative attitudes than participants in the control condition ($M = 42.84, SD = 1.14$). The

main effect of attitude group was also significant, $F(1, 450) = 447.54, p < .001, \eta_p^2 = .499$, indicating that participants had more negative attitudes for Syrian refugees ($M = 37.36, SD = 21.77$) than for Latin Americans ($M = 52.22, SD = 16.63$). The analysis further revealed a significant interaction effect of message content and attitude group ($F(2, 450) = 227.59, p < .001, \eta_p^2 = .503$).

Participants in the harm/care and fairness condition had less negative attitudes towards Syrian refugees ($M = 53.56, SD = 1.48$) than for Latin Americans ($M = 51.13, SD = 1.36$). In the sanctity/degradation and loyalty/betrayal condition, participants had more negative attitudes towards Syrian refugees ($M = 20.92, SD = 1.52$) than Latin Americans ($M = 57.72, SD = 1.40$). Participants in control condition had less negative attitudes towards Latin Americans ($M = 48.88, SD = 1.29$) than Syrian refugees ($M = 36.80, SD = 1.34$). These results showed that the manipulation in the experimental study was effective.

Table 3 *Descriptive Statistics for Manipulation Check (MC)*

Message Contents for Attitude Groups	<i>M</i>	<i>SD</i>
Group 1: Syrian refugees		
Harm/care and Fairness	53.55	16.52
Sanctity/degradation and Loyalty/betrayal	20.91	17.96
Control	36.80	18.26
Group 2: Latin Americans		
Harm/care and Fairness	51.13	14.57
Sanctity/degradation and Loyalty/betrayal	57.71	13.60
Control	48.87	16.62

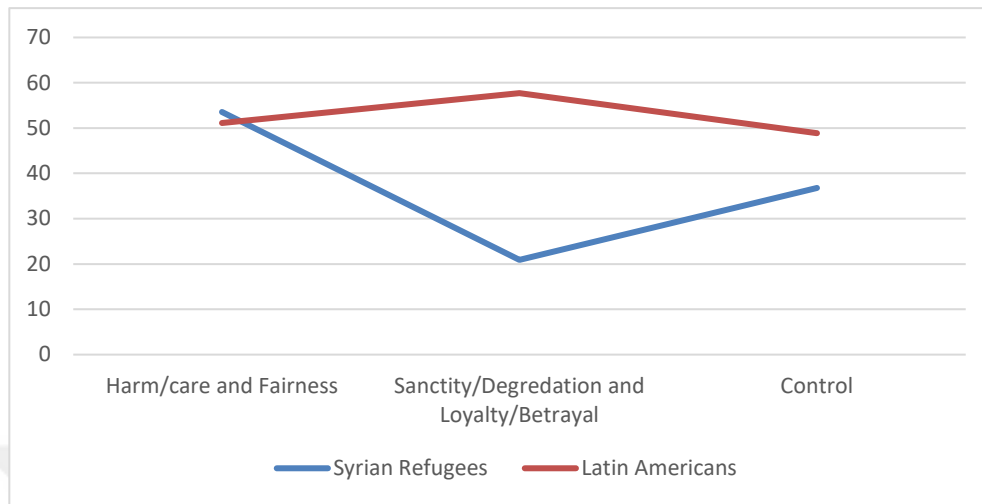


Figure 1. Interaction Between Message Contents and Attitude Groups on Attitudes Scores

3.2.2 The Effect of Message Contents on Attitudes Score towards Syrian Refugees

A one-way between-participants ANOVA was conducted on attitudes scores towards Syrian refugees to examine the effect of message content (harm/care and fairness vs. sanctity/degradation and loyalty/betrayal vs. control). Higher attitude scores indicated more negative attitudes towards Syrian refugees, whereas lower attitude scores indicated less negative attitudes towards Syrian refugees.

The one-way ANOVA was statistically significant, $F(2, 450) = 376.56, p < .001, \eta^2 = .626$. A post hoc Tukey HSD test indicated that the mean attitudes score towards Syrian refugees of the sanctity/degradation and loyalty/betrayal condition was significantly higher than that of the harm/care and fairness condition ($p < .001$). The mean score of harm/care and fairness condition was statistically significantly lower than the mean score of the control condition ($p < .001$). Also, the sanctity/degradation and loyalty/betrayal condition was rated significantly higher than the control condition ($p < .001$). Means and standard deviations for the attitude scores across message content conditions can be seen in Table 4 (also see Figure 2). These results showed that the hypotheses of the second study were supported.

Table 4 Mean Differences for Message Content Conditions

	Message Content						<i>F</i> (2,450)	<i>p</i>	ηp^2
	Harm/care and		Sanctity/degradation		Control				
	fairness		and Loyalty/betrayal		(<i>n</i> = 175)				
	(<i>n</i> = 143)		(<i>n</i> = 135)						
	M	SD	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			
Attitudes Score Towards Syrian Refugees	2.33	.56	3.88	.51	3.51	.43	376.56	.000	.626

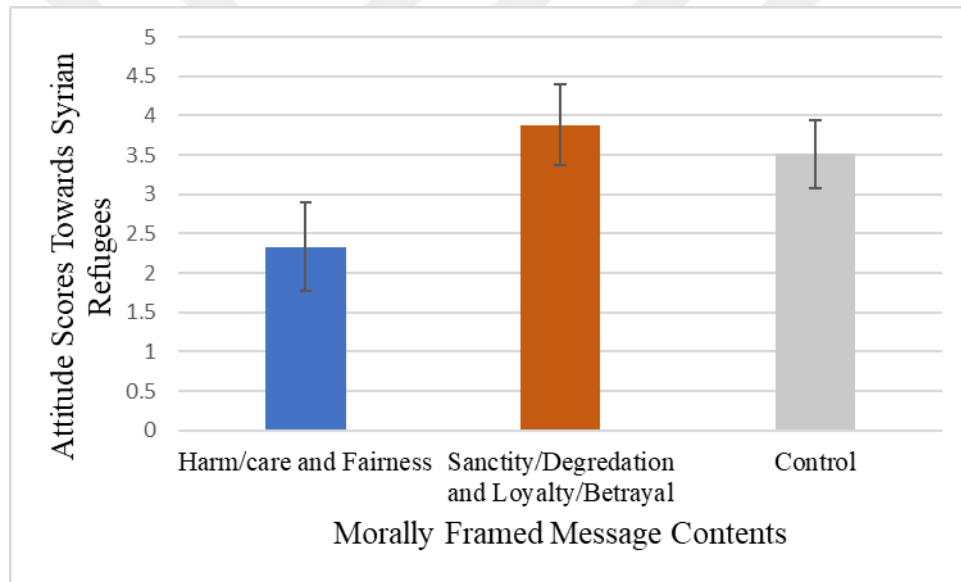


Figure 2. The effect of message content on attitudes scores towards Syrian refugees

To sum up, the result showed that the group receiving message contents related to the care/harm and fairness moral dimensions exhibited the less negative attitudes towards Syrian refugees in Türkiye, the group receiving message contents related to the sanctity/degradation and loyalty/betrayal moral dimensions exhibited the most negative attitudes towards Syrian refugees in Türkiye, and the control group felt in between the two in terms of attitudes towards Syrian refugees in Türkiye.

CHAPTER 4

GENERAL DISCUSSION

The study aimed to identify the specific moral dimensions that are associated with negative attitudes towards Syrian refugees and examine how message content created based on these moral dimensions influences the attitudes of the local community towards Syrian refugees. To achieve this goal, two separate studies were conducted. The first study concluded through a correlational investigation that moral dimensions significantly influenced negative attitudes of local people towards Syrian refugees. Furthermore, the first study indicated that four moral dimensions, namely harm/care, loyalty/betrayal, sanctity/degradation, and fairness, as outlined in two moral theories, were associated with negative attitudes towards Syrian refugees.

Subsequently, message content was developed based on these four moral dimensions that were associated with negative attitudes towards Syrian refugees. The second study utilized an experimental design to test the impact of the message content on attitudes towards Syrian refugees among the local community. The second study revealed a statistically significant effect of message content on the attitudes of the local community towards Syrian refugees. Specifically, the group exposed to message content related to the moral dimensions of harm/care and fairness exhibited the less negative attitudes towards Syrian refugees, while the group exposed to message content related to loyalty/betrayal and sanctity/degradation exhibited the more negative attitudes. The control group fell between the other two groups in terms of their attitudes towards Syrian refugees.

This chapter provides a comprehensive summary of the key findings derived from the two studies conducted. Firstly, a broad summary of the findings is presented, highlighting the main outcomes observed. Following this, a detailed discussion of the findings is provided, specifically examining their implications within the unique context of Türkiye. This discussion considers relevant findings from the existing literature, allowing a more comprehensive understanding of the results.

Additionally, this section delves into the contributions of the thesis, shedding light on its significance in advancing knowledge and understanding in the field. The

implications of the findings are explored, considering their potential impact on practice. Furthermore, the limitations of the thesis are acknowledged, providing a critical evaluation of any constraints or challenges encountered during the research process.

Finally, the chapter concludes with suggestions for future research based on the current thesis findings. These recommendations aim to inspire and guide future researchers in exploring new avenues and expanding upon the current study. By identifying gaps in the existing literature and proposing potential research directions, this section aims to contribute to the ongoing scholarly discourse and promote further advancements in the field.

4.1 Overview of the Findings

4.1.2. Findings of the First Study

Based on the research questions, the hypothesis put forward in the first study was that negative attitudes of local people towards Syrian refugees could be associated with certain moral dimensions. The research findings revealed a direct relationship between certain moral dimensions and negative attitudes towards Syrian refugees. This also supported the hypothesis. The results of the first section of the two-part study were as follows: the dimensions of harm/care and fairness were the two most highly rated moral dimensions by participants, while the dimensions of loyalty/betrayal and sanctity/degradation were the least rated moral dimensions. In the second section of the study, the loyalty/betrayal dimension emerged as the most prominent dimension highlighted by participants.

The research question and hypothesis of the first study were formulated based on the prevailing observation that the attitudes of the local community in Türkiye towards Syrian refugees are predominantly negative (Erdoğan, 2020). Consequently, the influence of moral dimensions on negative attitudes towards Syrian refugees was interpreted based on the research findings. The highest rated dimensions, harm/care and fairness had a mitigating effect on negative attitudes. On the other hand, the lowest rated dimensions, loyalty/betrayal, and sanctity/degradation, had a reinforcing effect on negative attitudes.

Consistent with our findings, a study conducted by Kugler et al. (2014) also suggested a direct association between loyalty and degradation dimensions and prejudice and xenophobia towards refugees, while care and fairness were directly related to human rights and valuing cultural diversity. Another study in the literature similarly reported that participants with high scores on the care dimension displayed a greater empathy towards refugees and other out-group members. Participants with high scores on loyalty and degradation dimensions, however, exhibited dehumanization towards different out-group members like refugees and displayed discriminatory attitudes towards them.

Furthermore, although studies in the literature acknowledge that some moral dimensions are associated with positive attitudes towards refugees while others are associated with negative attitudes. Captari et al. (2019) argue that the issue of migration is complex and can vary depending on the situation and context. They suggest that the balances between moral dimensions and attitudes towards refugees can change with the involvement of social, cultural, and even personal values. For instance, in situations where multiple moral dimensions conflict, valuing human life and alleviating people's suffering emerged as the most prioritized issue, regardless of whether they belonged to the in-group or out-group (Van Leeuwen & Park, 2009).

4.1.3 The Findings of the Second Study

Based on the results obtained from the first study, the experimental design of the second study was developed. In this context, the hypothesis of the second study was “Message contents based on the MAC and MFT theories will influence the attitudes of the local community towards Syrian refugees in Türkiye”. The results of the second study showed that message contents created based on these two theories affect the attitudes of the local community towards Syrian refugees living in Türkiye. Furthermore, the results specifically indicated that participants receiving message content containing the dimensions of harm/care and fairness exhibited the less negative attitudes towards Syrian refugees, while participants receiving message content containing the dimensions of sanctity/degradation and loyalty/betrayal showed the more negative attitudes towards Syrian refugees. Participants in the control group who received message content from the neutral condition fell between the two

mean values observed in the other two message content conditions. In other words, participants receiving message content related to harm/care and fairness displayed less negative attitudes towards Syrian refugees compared to participants in the control group. On the other hand, participants receiving message content related to sanctity/degradation and loyalty/betrayal exhibited more negative attitudes towards Syrian refugees compared to participants in the control group. Participants receiving message content related to harm/care and fairness showed statistically significant less negative attitudes towards Syrian refugees compared to those receiving message content related to sanctity/degradation and loyalty/betrayal. This finding provides evidence in support of the hypothesis of the study.

A study conducted in the US examined the relationship between MFT and immigration attitudes, with political orientation as a moderator. The design of the study consisted of speech texts by politicians regarding immigration, based on the moral dimensions in MFT. The speech texts included individualizing and binding dimensions. The speech text containing individualizing dimensions stated that the US has been a country that welcomes immigrants seeking freedom and equality throughout its history. Generally, the text portrayed immigrants as a needy group with various sensitivities, seeking equality and freedom. At the end of the text, it emphasized that the US public should show their humanity and support to the needy immigrants. The speech text related to binding dimensions stated that the US has been a country locating immigrant throughout its history. In this content, immigrants were described as loyal and hardworking individuals who adhere to the traditions of the country they migrate to. At the end of the text, it was mentioned that the US public should embrace immigrants, which would help them uphold their sacred values and demonstrate their love for their country. The results showed that participants who identified themselves as left on the political spectrum expressed support for immigration when reading the speech text related to individualizing dimensions. On the other hand, participants who identified themselves as right on the political spectrum expressed support for immigration when reading the speech text related to binding dimensions (Nath et al., 2022). In summary, this research, which demonstrates that moral dimensions influence attitudes towards immigration, provides consistent results with the present study.

An investigation conducted in the European context examined the impact of moral dimensions on intergroup relations and suggested that manipulations related to moral dimensions could influence attitudes towards refugees and immigration policies. By emphasizing the individualizing dimension, the study found that participants' intention to participate in collective actions on behalf of refugees increased, and their support for anti-immigration policies decreased (Arguëllo-Gutiérrez et al., 2023). In other words, in line with the findings from the second study, it can be said that the individualizing dimension had a positive effect on attitudes towards refugees.

On the other hand, considering the current conditions in Türkiye, it is well known that the country has been locating Syrian refugees for many years. It is evident in both research studies and media reports that the attitudes of the local community towards Syrian refugees have gradually become negative over time (Erdoğan, 2020). Factors such as the worsening Turkish economy, increasing socioeconomic disparities, limited resources, unemployment, inadequate capacity in public services, and emerging problems in social order have contributed to the negative attitudes of the local community towards Syrian refugees. The deterioration of the Turkish economy becoming the country's biggest problem has further increased tension between the local community and Syrian refugees. Syrian refugees, seen as cheap labor by employers, have been perceived as a threat by the local community, as they are viewed as taking away job opportunities. Moreover, in the 2023 elections, one of the most important campaign promises of opposition parties was to send Syrian refugees back to their country, which further highlighted the issue of attitudes towards Syrian refugees. In this regard, when examining the manipulated message contents related to moral dimensions, it is observed that participants in the control group, despite the absence of any reminder about Syrian refugees and the subject of the message content being about migration and architecture, displayed relatively negative attitudes towards Syrian refugees. The data collection process coinciding with the election period, where Syrian refugees were more targeted, and the pre-existing perception of Syrian refugees as security and economic threats among the local community might have influenced the negative attitudes observed in the control group's results.

Although the presence of negative and prejudiced attitudes towards Syrian refugees is

acknowledged, it was observed that the message content emphasizing the harm/care and fairness dimensions had the most positive impact on participants' attitudes towards Syrian refugees. Despite the prevailing negative and biased attitudes towards Syrian refugees, the reasons behind the particularly positive attitudes observed in this message content could be attributed to the subject matter of the message content itself. The message content highlighted that Syrian refugees are among the most vulnerable groups, often subjected to human trafficking and facing significant barriers in accessing healthcare, putting them at risk of life-threatening situations. As emphasized in the study by Van Leeuwen and Park (2009), individuals tend to exhibit more positive attitudes towards outgroup members when they perceive a vital risk to human life, and when they prioritize alleviating the suffering caused by such risks, regardless of group membership. The fact that the message content related to the harm/care and fairness dimensions resulted in the most positive attitudes aligns with this finding in the literature.

4.2 Contributions, Implications, and Limitations of the Studies

Within the scope of this thesis, two studies have been conducted that have yielded findings that shed light on the social psychology literature and studies conducted in the field of migration. We can discuss the contributions and implications of these two studies from methodological, theoretical, and practical perspectives.

In terms of methodological contributions, one notable feature of this study is the simultaneous consideration of the prominent MFT and the MAC in the field of moral psychology, in which the relationship between all moral dimensions in these theories and negative attitudes towards Syrian refugees is examined. Most findings from previous studies on this topic are derived from Western countries. Therefore, another standout feature of this study is its investigation of research questions within the context of Türkiye, through two studies employing correlational and experimental designs to provide answers. The study employing a correlational design reveals which moral dimensions are associated with negative attitudes towards Syrian refugees, while another study with an experimental design investigates how message content related to moral dimensions affects attitudes towards Syrian refugees. The execution of these two studies with different designs highlights the methodological strength of

this thesis.

In terms of theoretical contributions, in the second study, certain moral dimensions (harm/care, fairness, sanctity/degradation, and loyalty/betrayal) were manipulated within the experimental framework. When examining the differences among three different message contents, the significant mean differences between groups indicated the effectiveness of the manipulation employed. In this context, the lack of a valid manipulation technique for moral dimensions and the intrinsic nature of morality as an internal process, shaped by evolutionary adaptations, demonstrate the difficulty of manipulating moral dimensions (Bayrak, 2019). The successful manipulation of moral dimensions is particularly noteworthy as an important theoretical contribution to moral literature since it contributes to our understanding of the complex nature of morality and its relationship with attitudes towards Syrian refugees.

Additionally, another significant theoretical contribution of the thesis is the manipulation of the fairness dimension. According to Bayrak's (2019) study, the first moral dimension manipulated within the MAC theory was the reciprocity dimension. At this point, we can state that the second dimension manipulated was reciprocity. Also, it can be said that this thesis provides a fresh perspective to the existing theoretical framework on the manipulability of moral dimensions and enables clearer and more comprehensible interpretations regarding the impact of moral dimensions on attitudes.

In terms of practical contributions, it can be said that the research findings can shed light on studies, policies, and discourse in the field of migration conducted in Türkiye. The message content that was created using a language emphasizing the disadvantaged position of Syrian refugees, their need for assistance, and their need to benefit from equal rights in accordance with human rights resulted in the most positive attitudes towards Syrian refugees among the participants. In contrast, the message content created using a language that portrays Syrian refugees as a group threatening the social and cultural structure of the country and betraying their homeland resulted in the most negative attitudes towards Syrian refugees. In this context, based on the results of the current study, it can be said that language emphasizing certain moral values directly affects attitudes towards Syrian refugees. Therefore, when managing the language

used by NGOs, policymakers, politicians, and the media in the field of migration in light of these findings, the relationship between the local community and Syrian refugees can be influenced in both positive and negative directions. It is necessary to take steps to reduce tension and create a peaceful environment between the two groups by addressing the issue of negative attitudes towards Syrian refugees, which has become ingrained in Türkiye. In this regard, it can be stated that the practical implications of the research findings are of great importance.

In addition to the numerous contributions and implications of the study to the literature, there are also certain limitations. The first one that can be considered among the limitations of this study pertains to the methodology employed in the first study. Following the participants' exposure to informative message content related to moral dimensions, they were requested to assess the moral dimensions using a rating scale. Notably, there was an absence of comprehension check questions aimed at gauging participants' understanding of the informative message content regarding moral dimensions. The presence of numerous moral dimensions, coupled with the inclusion of these within the informative text itself, along with the constraints posed by limited time period for data collection, collectively contributed to the omission of comprehension questions in the first phase of the study.

The second one that could be considered among the limitations of the first study pertains to the selected participant population. Particularly, the first study aimed to gather an equal amount of data from experts in the fields of migration and moral psychology, as well as from laypeople, in order to achieve a comprehensive perspective on the matter topic. However, upon completion of the data collection process, it was observed that the number of laypeople in the sample outweighed the number of experts. Thus, the collected data dominantly consisted of responses from laypeople. However, since the overall sample size was satisfactory independent of the number of experts and lay people in the sample, all the data collected in the first study were included in the analysis process. In this respect, the inability to obtain an equal number of data points from both groups and/or the predominance of laypeople's opinions on the topic can be acknowledged as a limitation of the first study. To mitigate this limitation, future research endeavors could focus on collecting data that

solely reflects expert opinions.

Thirdly, the majority of participants in the current thesis were women. There are studies that mention the existence of gender differences in attitudes towards outgroups (e.g., Valentova & Alieva, 2014). It is known that women tend to be more empathetic towards outgroup members and place greater importance on human-centered values. On the other hand, men, who tend to prioritize authority, social status, and ingroup harmony, may exhibit more prejudiced attitudes towards outgroups (Kteily et al., 2015; Sidanius & Pratto, 2001). Therefore, in future studies, it is recommended to have an equal representation of participants from different genders.

Fourthly, the use of self-report methodology in the study was another limitation. This method inherently involves factors such as response bias and social desirability. Therefore, the use of behavioral or different measurement types could enhance the results of the study.

Other limitation was related to the moral dimensions within the morally framed message content in the second study. The second study comprised three distinct message contents: two experimental groups and one control group. In each experimental message content group, two distinct moral dimensions were addressed. This approach was necessitated by the findings from the analysis of the first study, which indicated that the harm/care and fairness dimensions had the highest mean scores, whereas the loyalty/betrayal and sanctity/degradation dimensions exhibited the lowest mean scores. The nature of the analysis results mandated the simultaneous inclusion of two moral dimensions in each experimental message content. However, this complexity posed challenges in interpreting the findings of the second study. For instance, participants who received message content related to the harm/care and fairness dimensions exhibited less negative attitude towards Syrian refugees. Yet, it remains unclear as to which specific dimension (harm/care or fairness) within this message content led to this outcome. Therefore, future research endeavors addressing this topic could take this limitation into account by formulating distinct message content for each moral dimension, thereby examining how each individual moral dimension influences attitudes towards Syrian refugees.

The age range of the participants was another limitation. The participants were individuals studying at different universities and departments, with an average age of 22. Age is an important key point in moral literature and moral development processes. Some studies in the literature have demonstrated the significance of age in relation to morality based on their findings. For example, a weak but significant positive relationship between moral dimensions in MFT and age has been found (Koleva et al., 2012). Furthermore, another finding on the topic is that cognitive resilience increases with age (Oreg, 2003). Therefore, the results of the study could vary with a community of different age range.

Another limitation could be the exclusion of participants' political orientations from the analysis. Participants' political views were not included in the study either as a covariate or as a main variable. Some studies in the literature have mentioned a significant relationship between political views and attitudes towards out-group members. Conservatives have been found to exhibit more negative attitudes towards out-group members, while liberals tend to show more positive attitudes (Haidt & Graham, 2007). Therefore, when defining the relationship between moral dimensions and attitudes towards Syrian refugees, it might be beneficial to consider the influence of participants' political orientations on this relationship.

The last limitation is that only the dimensions of harm/care, loyalty/betrayal, sanctity/degradation, and fairness were addressed in the study. New manipulations could highlight other moral dimensions, such as authority/subversion and property rights, which could provide a new perspective on outgroup perception and attitudes.

4.3 Directions for Future Studies

In this thesis, based on the obtained results, there are some recommendations that future studies conducting research on this subject should consider. The first element that future studies should consider is the measurement of participants' pre-existing moral values before manipulation. This is because some studies in the literature argue that the alignment between an individual's existing moral belief and the moral belief emphasized in a manipulative message can moderate the impact of this alignment on attitude change caused by the manipulative message argument (Feinberg & Willer,

2015). Therefore, future studies should take this into consideration.

The second factor that future studies should consider is the framing of moral dimensions. In the first study of the thesis, only four moral dimensions were found to be associated with negative attitudes towards Syrian refugees. By developing new measurement methods and scales related to moral dimensions, different results can be obtained. There may be a need to deeply investigate why only these four moral dimensions stood out in the context of Türkiye.

Out of the two studies conducted within the scope of this thesis, one was correlational and the other was experimental. The third factor that future studies should pay attention to is the possibility of re-examining the data obtained from the first study through an experimental design. Testing the results of the first study with an experimental design can lead to a causal relationship and make the findings more comprehensive.

Another suggestion that future studies could consider involves examining a different sample. Certain studies in the literature have revealed that the attitudes of individuals towards refugees are influenced by their family's and/or personal migration experiences, as well as their interactions with immigrants. It has been observed that individuals who have significant contact with migrants and have migration experiences in their family history are more inclined to exhibit greater empathy towards out-group members like migrants (Bukowski & Szastok, 2015; Küçükkömürler & Sakallı-Uğurlu, 2017). Therefore, when investigating the impact of morally framed message content on the attitudes of the local community towards Syrian refugees, exploring the effects through a sample resembling the aforementioned scenario could yield distinct findings.

The final aspect to be considered is the cities from which the participant community is obtained. The data from the second study conducted within the scope of this thesis were collected from 10 different cities. Some of these cities had a high community of Syrian refugees, while others had a low community. Considering that the attitudes of the local community towards Syrian refugees vary according to regional differences and the density of the Syrian refugee community (Erdoğan, 2014; Kaya, 2020), future

studies may need to pay attention to which cities they collect their data from.

4.4 Conclusion

The main aim of this thesis is to examine the relationship between attitudes towards Syrian refugees living in Türkiye and moral dimensions from the perspective of moral psychology, providing empirical evidence to the literature. The study primarily focused on how moral dimensions of message contents influenced the attitudes of the local community towards Syrian refugees. In this thesis, an investigation was conducted by addressing the MFT, which has been studied for many years in moral literature, and the recently proposed MAC theory. The research findings revealed that moral dimensions significantly influenced the attitudes of the local community towards Syrian refugees. Moreover, participants who received messages containing harm/care and fairness content exhibited the less negative attitudes towards Syrian refugees, while those who received messages containing loyalty/betrayal and sanctity/degradation content showed the more negative attitudes. Participants in the control group, who received messages without moral content, were found to have attitudes that fell between the other two conditions. Considering all contributions and limitations, this thesis provided a different perspective for future research on morality and attitudes towards Syrian refugees. Thus, it can serve as a guide for policymakers, governmental agencies in the field of immigration, non-governmental organizations, and international institutions in overcoming the issue of negative attitudes, which is one of the most crucial issues that arises when different groups live together in the same environment.

REFERENCES

- Allport, G. (1954). The nature of prejudice. *Reading, MA: Addison - Wesley*.
- Anderson, J. R., Koc, Y., Hartley, L., & Pedersen, A. (2019). Differing operationalization of political ideologies have different pathways to prejudice against asylum seekers. *Manuscript under review*.
- Argüello-Gutiérrez, C., López-Rodríguez, L., & Vázquez, A. (2023). The Effect of Moral Foundations on Intergroup Relations: The Salience of Fairness Promotes the Acceptance of Minority Groups. *Social Psychological and Personality Science*, 19485506231162161.
- Bayrak, F. (2019). Morality as a moderator of the relationship between ingroup identification and ingroup favoritism (*Master's thesis, Başkent Üniversitesi Sosyal Bilimler Enstitüsü*).
- Berg, J. A. (2015). Explaining attitudes toward immigrants and immigration policy: a review
- Bhugra, D. (2004). Migration, distress, and cultural identity. *British medical bulletin*, 69(1), 129-141.
- Biernat, M., Vescio, T. K., & Manis, M. (1998). Judging and behaving toward members of stereotyped groups: A shifting standards perspective. *Intergroup cognition and intergroup behavior*, 151-175.
- Brambilla, M., Sacchi, S., Pagliaro, S., & Ellemers, N. (2013). Morality and intergroup relations: Threats to safety and group image predict the desire to interact with outgroup and ingroup members. *Journal of Experimental Social Psychology*, 49(5), 811-821.
- Brown, R., & Hewstone, M. (2005). An integrative theory of intergroup contact. *Advances in experimental social psychology*, 37(37), 255-343.
- Bukowski, M., & Szastok, M. (2015). The Impact of Personal and Familial Migration Experience on Attitudes towards Immigrants. *Journal of Intercultural Communication Research*.

- Çağlar, A. (2011). Türkiye’de Sığınmacılar. Ankara, Turkey: Hacettepe University Press.
- Captari, L. E., Shannonhouse, L., Hook, J. N., Aten, J. D., Davis, E. B., Davis, D. E., ... & Ranter Hook, J. (2019). Prejudicial and welcoming attitudes toward Syrian refugees: *The roles of cultural humility and moral foundations*. *Journal of psychology and theology*, 47(2), 123-139.
- Caricati, L., Mancini, T., & Marletta, G. (2017). The role of ingroup threat and conservative ideologies on prejudice against immigrants in two samples of Italian adults. *The Journal of social psychology*, 157(1), 86-97.
- Castles, S. (2006). Global Perspectives on Forced Migration. *Asian and Pacific Migration Journal*, 15(1), s. 7-28.
- Castles, S., Miller, M. J., Bal, B. U., & Akbulut, İ. (2008). *Göçler çağı: Modern dünyada uluslararası göç hareketleri*. İstanbul Bilgi Üniversitesi.
- Cea D'Ancona, Ma.A. (2016). What determines the rejection of immigrants through an integrative model. *Social Science Research*, 74, 1–15.
- Chapais, B. (2014). Complex kinship patterns as evolutionary constructions, and the origins of sociocultural universals. *Current Anthropology*, 55(6), 751-783.
- Cohon, R. (2004). Hume’s moral philosophy.
- Colby, A., Kohlberg, L., Gibbs, J., Lieberman, M., Fischer, K., & Saltzstein, H. D. (1983). A longitudinal study of moral judgment. *Monographs of the society for research in child development*, 1-124.
- Connor, R. C. (1995). The benefits of mutualism: A conceptual framework. *Biological Reviews*, 70(3), 427-457. <https://doi:10.1111/j.1469-185X.1995.tb01196.x>
- Curry, O. S. (2016). Morality as cooperation: A problem-centred approach. *The evolution of morality*, 27-51.
- Curry, O. S., Chesters, M. J., & Van Lissa, C. J. (2019b). Mapping morality with a compass: Testing the theory of ‘morality-as-cooperation’ with a new

- questionnaire. *Journal of Research in Personality*, 78, 106-124.
- Curry, O. S., Mullins, D. A., & Whitehouse, H. (2019). Is it good to cooperate? Testing the theory of morality-as-cooperation in 60 societies. *Current anthropology*, 60(1), 47-69.
- Dawkins, R. (1979). Twelve misunderstandings of kin selection. *Zeitschrift für Tierpsychologie*, 51(2), 184-200.
- Deslandes, C., & Anderson, J. R. (2019). Religion and prejudice toward immigrants and refugees: A meta-analytic review. *The International Journal for the Psychology of Religion*, 29(2), 128-145.
- Dimakos, I. C., & Tasiopoulou, K. (2003). Attitudes towards Migrants: what do Greek students think about their immigrant classmates? *Intercultural Education*, 14(3), 307-316.
- Dost, S. (2014). Ulusal ve Uluslararası Mevzuat Çerçevesinde Ülkemizdeki Suriye’li Sığınmacıların Hukuki Durumu. *Süleyman Demirel Üniversitesi Hukuk Fakültesi Dergisi*, 4(1), 27-69.
- Eagly, A., & Chaiken, S. (1992). *The Psychology of Attitudes*. San Diego, CA: Harcourt BraceJanovich
- Eagly, A., & Chaiken, S. (1998). Attitude structure. *Handbook of social psychology*, 1, 269-322.
- Erdoğan, M. M. (2014). Perceptions of Syrians in Turkey. *Insight Turkey*, 16(4), 65.
- Erdoğan, M. M. (2015). Avrupa’da Türkiye kökenli göçmenler ve “Euro-Turks-barometer” araştırmaları. *Göç Araştırmaları Dergisi*, (1), 108-148.
- Erdoğan, M. M. (2017) *Syrians Barometer 2017: A Framework for Achieving Social Cohesion*.
- Erdoğan, M. M. (2020). *Suriyeliler Barometresi 2019: Suriyelilerle Uyum içinde Yaşamın Çerçevesi* (Ankara: Orion Kitabevi).

- 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.
- Faul, F., Erdfelder, E., Lang, A. G., & Buchner, A. (2007). G* Power 3: A flexible statistical power analysis program for the social, behavioral, and biomedical sciences. *Behavior research methods*, 39(2), 175-191.
- Feinberg, M., & Willer, R. (2015). From gulf to bridge: When do moral arguments facilitate political influence? *Personality and Social Psychology Bulletin*, 41(12), 1665-1681.
- Fishbein, M., & Ajzen, I. (1977). Belief, attitude, intention, and behavior: An introduction to theory and research.
- Fukuyama, F. (1996). *Trust: The social virtues and the creation of prosperity*. Simon and Schuster.
- Fussell, E. (2014). Warmth of the welcome: Attitudes toward immigrants and immigration policy in the United States. *Annual review of sociology*, 40, 479-498.
- Graham, J., Haidt, J. & Nosek, B. A. (2009). Liberals and conservatives rely on different sets of moral foundations. *Journal of Personality and Social Psychology*, 96, 1029- 1046.
- Graham, J., Haidt, J., Koleva, S., Motyl, M., Iyer, R., Wojcik, S. & Ditto, P. H. (2013). Moral foundations theory: The pragmatic validity of moral pluralism. *Advances in Experimental Social Psychology*, 47, 55-130.
- Graham, J., Nosek, B. A., Haidt, J., Iyer, R., Koleva, S., & Ditto, P. H. (2011). Mapping the moral domain. *Journal of personality and social psychology*, 101(2), 366.
- Greene, J. D. (2015). The rise of moral cognition. *Cognition*, 135, 39-42.
- Greenwald, A.G. 1989. Why attitudes are important: defining attitude and attitude

theory 20 years later. *See Pratkanis et al 1989*, pp. 429-40

Gülerce, H., & Demir, E. (2021, December). Zorunlu göç sürecinde sosyal ağlar; Şanlıurfa'daki Suriyeli sığınmacılar. In *Journal of Social Policy Conferences* (No. 81, pp. 185-211). Istanbul University

Haddock, G., Zanna, M. P., & Esses, V. M. (1993). Assessing the structure of prejudicial attitudes: The case of attitudes toward homosexuals. *Journal of personality and social psychology*, 65(6), 1105.

Haidt, J. (2007). The new synthesis in moral psychology. *Science*, 316(5827), 998-1002.

Haidt, J. (2012). *The righteous mind: Why good people are divided by politics and religion*. Vintage.

Haidt, J., & Graham, J. (2007). When morality opposes justice: Conservatives have moral intuitions that liberals may not recognize. *Social justice research*, 20(1), 98-116.

Hainmueller, J., & Hopkins, D. J. (2014). Public attitudes toward immigration. *Annual review of political science*, 17, 225-249.

Hartley, L. K., & Pedersen, A. (2007). Asylum seekers: How attributions and emotion affect Australians' views on mandatory detention of "the other". *Australian Journal of Psychology*, 59(3), 119–131. <https://doi:10.1080/00049530701449455>

Hatemi, P. K., Crabtree, C., & Smith, K. B. (2019). Ideology justifies morality: Political beliefs predict moral foundations. *American Journal of Political Science*, 63(4), 788-806.

Hepper, P. G. (1991). *Kin recognition*. In *The Oxford handbook of evolutionary family psychology*.

Ho, C., & Jackson, J. W. (2001). Attitude toward Asian Americans: Theory and measurement. *Journal of Applied Social Psychology*, 31(8), 1553-1581.

- Ho, R., Niles, S., Penney, R. & Thomas, A. (1994). Immigrants and multiculturalism: A survey of attitudes in Australia. *Australian Psychologist*, 29(1), 62-70.
- Hogg, M. A., & Grieve, P. (1999). Social identity theory and the crisis of confidence in social psychology: A commentary, and some research on uncertainty reduction. *Asian Journal of Social Psychology*, 2(1), 79-93.
- Holstein, C. B. (1976). Irreversible, stepwise sequence in the development of moral judgment: A longitudinal study of males and females. *Child development*, 51-61.
- Huntingdon, F. A., & Turner, A. K. 1987. Animal conflict. London: Chapman & Hall. integrative model. *Social Science Research*, 74, 1-15.
- IOM (2020). *World Migration Report 2020*. Retrieved from https://publications.iom.int/system/files/pdf/wmr_2020.pdf
- Kant, I. (1797). On a supposed right to lie from philanthropy. M. J. Gregor (Ed.), *Practical philosophy* (s. 611-615). Cambridge University Press.
- Kaya, A. (Der.). (2020). Türkiye’de Suriyeli Göçü ve Belediye Deneyimleri: Kitleli Göçler, *Yerel Yanitlar*. Ankara: Uzerler Matbaacılık Sanayi Ltd. Şti
- Keleş, S. Ç., Aral, T., Yıldırım, M., Kurtoglu, E., & Sunata, U. (2016). Attitudes of Turkish youth toward Syrian refugees in respect to youths’ gender, income, education, and city: A Scale Development Study. *Turkish migration 2016 selected papers*, 155-163.
- Kertzer, J. D., Powers, K. E., Rathbun, B. C., & Iyer, R. (2014). Moral support: How moral values shape foreign policy attitudes. *The Journal of Politics*, 76(3), 825-840.
- Kesebir, S., & Haidt, J. (2010). Morality (in Handbook of Social Psychology). *Handbook of Social Psychology*, 5th Ed., S. Fiske, D. Gilbert, & G. Lindzey, eds., Forthcoming.

- Kohlberg, L. (1969). The cognitive-developmental approach to socialization. *Handbook of socialization theory and research*. Chicago: Rand McNally, 347-480.
- Koleva, S. P., Graham, J., Iyer, R., Ditto, P. H., & Haidt, J. (2012). Tracing the threads: How five moral concerns (especially Purity) help explain culture war attitudes. *Journal of research in personality*, 46(2), 184-194.
- Kolukıřık, S. (2009). Mülteci ve sığınmacı olgusunun medyadaki görünümü: Medya politięi üzerine bir deęerlendirme. *Gaziantep Üniversitesi Sosyal Bilimler Dergisi*, 8(1), 1-20.
- Korç, S. (2022). *Geçici Koruma Statüsündeki Suriyelilerin Gönüllü Geri Dönüş İlişkinin Görüşlerinin İncelenmesi: Ankara Altındağ Örneęi*.
- Kose, A. M., Sunata, U., & Deniz, E. (2018). Sosyal Baskılık Yönelimi ve Empatinin Suriyeli Sığınmacıların Tehdit Olarak Algılanması İle İlişkileri: Çankaya ve Altındağ Örnekleriyle Bir Yapısal Eşitlik Modeli. *Journal of Social Policy Studies/Sosyal Politika Çalışmaları Dergisi*, 18.
- Kramer, R. B. (1968). Changes in moral judgment response pattern during late adolescence and young adulthood: Retrogression in a developmental sequence (Doctoral dissertation, University of Chicago, Library, Department of Photoduplication.).
- Kruglanski, A. W. 1989. *Lay Epistemics and Human Knowledge: Cognitive and Motivational Bases*. New York: Plenum
- Kteily, N., Bruneau, E., & Waytz, A. (2015). The Ascent of Man: Theoretical and Empirical Evidence for Blatant Dehumanization. *Journal of Personality and Social Psychology*, 109(5), 901-931.
- Kteily, N., Bruneau, E., Waytz, A., & Cotterill, S. (2015). The ascent of man: Theoretical and empirical evidence for blatant dehumanization. *Journal of personality and social psychology*, 109(5), 901.
- Kugler, M., Jost, J. T., & Noorbaloochi, S. (2014). Another look at moral foundations

theory: Do authoritarianism and social dominance orientation explain liberal-conservative differences in “moral” intuitions?. *Social Justice Research*, 27, 413-431.

Küçükkömürler, S., & Sakallı-Uğurlu, N. (2017). Gruplar arası ilişkileri düzenlemede sosyal temas kuramları: *Gruplar arası, yayılmacı ve hayali temas. Nesne Psikoloji Dergisi*, 5(9), 1-31.

Meeus, J., Duriez, B., Vanbeselaere, N., & Boen, F. (2010). The role of national identity representation in the relation between in-group identification and out-group derogation: Ethnic versus civic representation. *British journal of social psychology*, 49(2), 305-320.

Mill, J. (1863). *Of the ultimate sanction of the principle of utility*. Utilitarianism. Web.

Nath, L., Pedriana, N., Gifford, C., McAuley, J. W., & Fülöp, M. (2022). Examining moral foundations theory through immigration attitudes. *Athens Journal of Social Sciences*, 9(1), 9-30.

Neusner, J., & Chilton, B. (2009). *The golden rule: Analytical perspectives*.

Nickerson, A. M., & Louis, W. R. (2008). Nationality versus humanity? Personality, identity, and norms in relation to attitudes toward asylum seekers. *Journal of Applied Social Psychology*, 38(3), 796-817.

Nilsson, A., & Erlandsson, A. (2015). The Moral Foundations taxonomy: Structural validity and relation to political ideology in Sweden. *Personality and Individual Differences*, 76, 28- 32.

Nilsson, A., Erlandsson, A., & Västfjäll, D. (2016). The congruency between moral foundations and intentions to donate, self-reported donations, and actual donations to charity. *Journal of Research in Personality*, 65, 22-29.

Olson, J. M., & Zanna, M. P. (1993). Attitudes and attitude change. *Annual review of psychology*, 44(1), 117-154.

Oreg, S. (2003). Resistance to change: Developing an individual differences measure.

Journal of applied psychology, 88(4), 680.

Ostrom, E., & Walker, J. (Eds.). (2003). *Trust and reciprocity: Interdisciplinary lessons for experimental research*. Russell Sage Foundation.

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

Petrović, B. (2019). (Im) moral aspects of attitudes towards immigrants: The role of the Dark Tetrad and Moral Foundations. *Psihološka istraživanja*, 22(1), 115-134.

Phillips, J. (2013). *Asylum seekers and refugees: what are the facts?* Canberra: Department of Parliamentary Services, Parliament of Australia.

Piaget, J. (1932). *The Language and Thought of the Child*, 1926; *Judgment and Reasoning in the Child*, 1928; *The Child's Conception of the World*, 1929; *The Child's Conception of Physical Causality*, 1930; *The Moral Judgment of the Child*, 1932.

PMM (2020). *Geçici Koruma Kapsamındaki Suriyelilerin İllere Göre Dağılımı*. Retrieved March 18, 2020, from <https://www.goc.gov.tr/gecici-koruma5638>.

Rai, T. S., & Fiske, A. P. (2011). Moral psychology is relationship regulation: moral motives for unity, hierarchy, equality, and proportionality. *Psychological review*, 118(1), 57.

Rest, J. R. (1980). Moral judgment research and the cognitive-developmental approach to moral education. *The personnel and guidance journal*, 58(9), 602-605.

Schmuck, D., & Jörg, M. (2017). Effects of economic and symbolic threat appeals in right-wing populist advertising on antiimmigrant attitudes: The impact of textual and visual appeals. *Political Communication*, 34(4), 607–626. <https://doi.org/10.1080/10584609.2017.1316807>

Sears, D. O. (1988). *Symbolic racism*. In P. A. Katz & D. A. Taylor (Eds.), *Eliminating*

racism: Profiles in controversy (pp. 53–84). New York: Plenum Press.

Şen, G., & Şimşek, H. (2019). Türkiye’deki Kamu Yönetimi Öğrencilerinin Suriyeli Sığınmacılara İlişkin Tutumları. *MANAS Sosyal Araştırmalar Dergisi*, 8(2), 1958- 1974.

Sherif, M. (1966). *In common predicament: Social psychology of intergroup conflict and cooperation*. (No Title).

Sidanius, J., & Pratto, F. (2001). *Social dominance: An intergroup theory of social hierarchy and oppression*. Cambridge University Press.

Stephan, C. W., & Stephan, W. G. (2000). The measurement of racial and ethnic identity. *International journal of intercultural relations*, 24(5), 541-552.

Stephan, W. G., Boniecki, K. A., Ybarra, O., Bettencourt, A., Ervin, K. S., Jackson, L. A., & Renfro, C. L. (2002). The role of threats in the racial attitudes of Blacks and Whites. *Personality and Social Psychology Bulletin*, 28(9), 1242-1254.

Stephan, W. G., Ybarra, O., & Bachman, G. (1999). Prejudice toward immigrants. *Journal of Applied Social Psychology*, 29(11), 2221-2237.

Sterelny, K., & Fraser, B. (2017). *Evolution and moral realism*. The British Journal for the Philosophy of Science.

Stolerman, D., & Lagnado, D. (2020). The moral foundations of human rights attitudes. *Political Psychology*, 41(3), 439-459.

Tajfel, H., Turner, J. C., Austin, W. G., & Worchel, S. (1979). An integrative theory of intergroup conflict. *Organizational identity: A reader*, 56(65), 9780203505984-16.

Tomasello, M., & Vaish, A. (2013). Origins of human cooperation and morality. *Annual review of psychology*, 64, 231-255.

Tooby, J., & DeVore, I. (1987). The reconstruction of hominid behavioral evolution

through strategic modeling. *The evolution of human behavior: Primate models*, 183-237.

Triandis, H.C. 1991. *Attitude and attitude change*. In *Ency. Hum. Biol.* 1:485-96. San Diego, CA: Academic Press

Turner, J. C. (1999). *Some current issues in research on social identity and self-categorization theories*. *Social identity: context, commitment, content*. N. Ellemers, R. Spears and B. Doosje.

UNHCR (2020). 1 percent of humanity displaced: UNHCR Global Trends report.
Retrieved from

<https://www.unhcr.org/news/press/2020/6/5ee9db2e4/1-cent-humanitydisplaced-unhcr-global-trends-report.html>

UNHCR. (2021). *Refugee Data Finder*.

Valentova, M., & Alieva, A. (2014). Gender differences in the perception of immigration-related threats. *International Journal of Intercultural Relations*, 39, 175-182.

Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E. (2008). Prejudice towards Muslims in the Netherlands: Testing integrated threat theory. *British journal of social psychology*, 47(4), 667-685.

Van Leeuwen, F., & Park, J. H. (2009). Perceptions of social dangers, moral foundations, and political orientation. *Personality and individual differences*, 47(3), 169-173.

Verkuyten, M. (2009). Support for multiculturalism and minority rights: The role of national identification and out-group threat. *Social Justice Research*, 22, 31-52.

Westermarck, E. (2004). *The origin of moral ideas*. Hunter-gatherers in history, archaeology, and anthropology, 45-56. With Syrians in Turkey. Report, Bilgi University, Istanbul, December.

- Wright, J. C., & Baril, G. (2011). The role of cognitive resources in determining our moral intuitions: Are we all liberals at heart? *Journal of Experimental Social Psychology*, 47(5), 1007-1012.
- Wright, M. (2011). Diversity and the Imagined Community: Immigrant Diversity and Conceptions of National Identity. *Political Psychology*, 32 (5) 9221- 2011
- Yabancılar ve Uluslararası Koruma Kanunu (YUKK)*, (2013). T.C. Resmi Gazete, 28615, 11April 2013.
- Yılmaz, O. (2015). *İlahi otorite, öznel ahlak ve ahlaki temeller kuramı çerçevesinde politik ve dini yönelimin ateistlere yönelik önyargıya etkisi*. Istanbul University, Turkey.
- Yılmaz, O., & Bayrak, F. (2022). Ahlak psikolojisine giriş: temel kavramlar, kuramsal yaklaşımlar ve tartışmalar. *Reflektif Sosyal Bilimler Dergisi*, 3(1), 27-50.
- Yılmaz, O., Harma, M., & Doğruyol, B. (2021). Validation of Morality as Cooperation Questionnaire in Turkey, and its relation to prosociality, ideology, and resource scarcity. *European Journal of Psychological Assessment*.
- Yılmaz, O., Harma, M., Bahçekapili, H. G., & Cesur, S. (2016). Validation of the Moral Foundations Questionnaire in Turkey and its relation to cultural schemas of individualism and collectivism. *Personality and Individual Differences*, 99, 149-154.
- Yzerbyt, V. (2016). Intergroup stereotyping. *Current Opinion in Psychology*, 11, 90-95.
- Zhang, Y., & Li, S. (2015). Two measures for cross-cultural research on morality: Comparison and revision. *Psychological Reports*, 117(1), 144-166.

APPENDICES

For the First Study

Appendix 1: Consent Form

Sayın Katılımcı,

Bu araştırma, TED Üniversitesi Göç Çalışmaları Bölümü Tezli Yüksek Lisans Programı öğrencisi Ecem Bademli tarafından Canay Doğulu (TED Üniversitesi Psikoloji Bölümü) danışmanlığında ve Hasan Galip Bahçekapılı (Medipol Üniversitesi Psikoloji Bölümü) eş danışmanlığındaki yüksek lisans tezi kapsamında yürütülmektedir. yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın Amacı Nedir?

Çalışmanın amacı; Türkiye’deki Suriyeli mültecilere ilişkin tutumlar hakkında bilgi edinmektir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya Türkiye’de yaşayan 18 yaş ve üstü T.C. vatandaşı yetişkinler katılabilmektedir. Araştırmaya gönüllü olarak katılmayı kabul ederseniz, sizden beklenen, internet ortamında bir dizi anket sorusunu yanıtlamanızdır. Soruların nasıl yanıtlanacağı konusunda bilgi ilgili bölümlerde verilmiştir. Lütfen bu açıklamaları dikkatlice okuyarak soruları yanıtlayınız.

Çalışmaya katılım yaklaşık olarak 15 dakika sürmektedir. Anketi uygun olduğunuz bir zamanda ve tek oturumda ara vermeden tamamlamanız, araştırmanın güvenilir ve geçerli olması bakımından önem taşımaktadır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük esasına dayanmalıdır. Sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Yanıtlarınız tamamen gizli tutulacak, yalnızca araştırmacı tarafından değerlendirilecektir. Elde edilen veri seti hiçbir katılımcının ayırt edilemeyeceği bir formatta düzenlendikten sonra diğer bilim insanları ile paylaşımına açılacaktır. Tüm katılımcılardan elde edilecek bilgiler, toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Elde edilen veriler sadece araştırmacıların erişiminin olduğu şifreli bir bilgisayarda saklanacaktır.

Katılımınızla ilgili bilmeniz gerekenler:

Anket kişisel rahatsızlık verecek sorular çermemektedir. Ancak, katılım sırasında sorulardanya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz soruları yanıtlama işini yarıda bırakabilirsiniz. Anketten ayrılmak için internet tarayıcınızı kapatmanız yeterli olacaktır. Böyle bir durumda yanıtlarınız/formunuz çalışmaya dahil edilmeyecektir.

Topluma ve/veya gönüllülere olası katkıları

Bu araştırmaya katılmanız durumunda, Türkiye’deki Suriyeli mültecilere ilişkin tutumlarındaha iyi anlaşılmasına katkı sağlamış olacaksınız. Bu yüzden araştırmaya katılımınız bizim için oldukça değerlidir.

Araştırmayla ilgili daha fazla bilgi almak isterseniz: Çalışma hakkında daha fazla bilgi almak için Ecem Bademli (e-posta:) ile iletişim kurabilirsiniz. Çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum. Çalışmayı istediğim zaman yarıda bırakabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

☐ Evet

☐ Hayır

Araştırmaya katılımınız ve haklarınızın korunmasına yönelik sorularınız varsa ya da herhangi bir şekilde risk altında olduğunuza veya strese maruz kalacağınıza inanıyorsanız, TED Üniversitesi İnsan Araştırmaları Etik Kurulu'na telefon numarasından veya e-posta adresinden ulaşabilirsiniz.

[Not: Bir sonraki sayfada araştırmaya katılım kriterleri ile ilgili teyit soruları sorulacaktır.]

- Araştırmaya gönüllü olarak katılmayı kabul ediyor musunuz? Evet / Hayır
- 18 yaş ve üstünde misiniz? Evet / Hayır
- T.C. vatandaşı mısınız? Evet / Hayır
- Türkiye'de mi yaşıyorsunuz? Evet / Hayır

Ankete başlamak için hazırsanız diğer sayfaya geçmek için sayfanın sağ alt bölümünde yer alan “➡” tuşunu tıklayınız.

Appendix 2: Informative Texts on Moral Dimensions

1. Bölüm

“Ahlaki Temeller Kuramı”

(Haidt ve Graham, 2007) bir grup sosyal psikolog tarafından ahlakın, kültürler arasında çeşitlilik göstermesinin yanı sıra evrensel olarak tekrar eden ortak örüntülerinde olduğunu göstermek için geliştirilmiştir. Bu kuram temelde sezgisel etiğe dayanan bazı evrensel değerlerin olduğunu savunmaktadır. Kuram beş temel boyut içermektedir.

Bakım / Zarar Boyutu

İlk olarak yavruya bakım vermeyle ilgili olarak evrimleşen bu boyut zaman içinde her türlü yardıma muhtaç insana (ve hayvana) bakım verme olarak genellenmiştir. Bu boyuta göre yardıma muhtaç insanlara (ve hayvanlara) bakım verme ahlaka uygun, zarar vermek ise ahlaka aykırı görülür.

Adalet / Hilekarlık Boyutu

Özgecilik (başkalarının iyiliği için yapılabilecek her şeyi yapma durumu) ve karşılıklı özgecilik (bireyin diğer kişilere yaptığı yardımların karşılığını gelecekte o kişilerden alma durumu) bireylerin kurdukları ilişkilerde önemlidir. Kişiler yaptıkları iyiliklerin karşılığını gördükleri zaman o kişilere tekrar nazik ve iyi davranma eğilimindedirler. Bu boyuta göre yapılan iyiliklere karşılık vermek ahlaka uygun, hilekarlık yapmak ise ahlaka aykırı görülür.

Sadakat / İhanet Boyutu

Grup halinde yaşayan insanlar gruplarının varlıklarını sürdürmek ve gruplarını diğer dış grupların saldırılarından korumak için çaba gösterir. Grupların varlığını sürdürmek için sadakat gerekir. Bu boyuta göre gruba sadakat göstermek ahlaka uygun, ihanet etmek ise ahlaka aykırı görülür.

Otorite / Yıkım Boyutu

İnsanlar uyum ve huzur ortamını sağlamak için hiyerarşik bir düzene ihtiyaç duyar. Zaman içinde çeşitli kurallar ve anlaşmalar vasıtasıyla hiyerarşik düzen sağlanmıştır. Bu boyuta göre mevcut hiyerarşide meşru otoriteye itaat etmek ve saygı göstermek ahlaka uygun, otoriteyi inkar edecek ya da bozacak davranışlar ise ahlaka aykırı görülür.

Kutsallık / Bozulma Boyutu

İnsanlar yakınlık ve fiziksel temas yoluyla bulaşabilecek hastalıklardan ve zararlı maddelerden kaçınır. Günümüzde ise zararlı olarak görülen bu içerikler sadece hastalık ve zararlı maddelerle sınırlı kalmayarak yabancı ve farklı olan şeylerden (fikirler, kültürler ve eşyalar vb.) kaçınmak olarak genişlemiştir. Bu boyuta göre insanların kendilerine zarar verebileceklerini düşündükleri her türlü içerikten (hastalık, zararlı maddeler ve alışılmadık durumlar/kişiler/fikirler vb.) uzak durması ahlaka uygun, bu içeriklere yakın olunmasıyla kutsallığın bozulması ise ahlaka aykırı görülür.

2. Bölüm

“İş Birliği olarak Ahlak”

(Curry, Mullins ve Whitehouse, 2019) kuramına göre ahlak, insanların iş birliği sorunlarına getirdikleri biyolojik ve kültürel çözümlerin bütünüdür. Bu kuram, farklı iş birliği türlerini bulmayı amaçlamıştır. Kuram altı farklı boyuttan oluşmaktadır. Bu boyutların ahlaki olarak uygun olacağını öne sürerken her bir boyutun farklı ahlaki alanlar oluşturacağını savunmaktadır.

Aile Değerleri

Bu boyuta göre kişilerin yavrularına bakım vermesi, akrabalarına ve aile üyelerine yardımcı olması ahlaka uygun; kişilerin aile değerlerini zayıflatabilecek ya da bozabilecek davranışlar sergilemesi ise ahlaka aykırı görülür.

Grup Bağlılığı

Bu boyuta göre arkadaşlık kurmak, kendi grubunu kayırmak, işbirlikçi uğraşlara katılmak ve grubunun/ kültürünün geleneklerine uyum sağlamak ahlaka uygun; grup bağlılığını azaltacak davranışlar ise ahlaka aykırı görülür.

Karşılıklılık

Bu boyuta göre başkalarına güvenmek, yapılan iyiliklerin karşılığını vermek, yapılanlara karşı minnettar olduğunu dile getirmek, hataları telafi etmek için çabalamak ahlaka uygun; karşılık göstermemek ise ahlaka aykırı görülür.

Cesaret

Bu boyuta göre beceri, zekâ ve dayanıklılık gibi kahramanca erdemler ahlaka uygun; bu erdemlerden yoksun olmak (cesaretsizlik) ise ahlaka aykırı görülür.

Saygı

Bu boyuta göre alçakgönüllülük, itaat ve sadakat ahlaka uygun; saygısızlık ise ahlaka aykırı görülür.

Adalet

Bu boyuta göre hakkında bir anlaşmaya varılmamış tartışmalı kaynakları bölüşmek, bir uzlaşmaya varmak ve adil olmak ahlaka uygun; adaletsizlik ise ahlaka aykırı görülür.

Mülkiyet Hakları

Bu boyuta göre, kaynaklar üzerindeki çatışmalar kaynağın önceki sahibinin bilinmesi ile çözülebilir. Bu yüzden, kaynağın önceki sahibine saygı duymak ve hırsızlıktan kaçınmak ahlaka uygun; kaynağın sahibinin mülkiyet haklarını yok soymak ahlaka aykırı görülür.

Appendix 3: Moral Dimensions Assessment Questions

Aşağıda yer alan metinlerde alanyazındaki iki ahlak kuramına ve bu kuramların boyutlarına ilişkin açıklamalar verilmiştir. Birinci bölümde “Ahlaki Temeller Kuramı” ve bu kuramın beş boyutu, ikinci bölümde ise “İş birliği olarak Ahlak Kuramı” ve bu kuramın yedi boyutu hakkında bilgilendirici metinler okuyacaksınız.

Lütfen her bir boyut için verilen bu açıklamaları dikkatlice okuyup, sonrasında her bir boyutun Türkiye’deki Suriyeli mültecilere yönelik olumsuz tutumlarda ne yönde belirleyici olduğunu düşündüğünüzü 1 (Çok olumsuz yönde belirleyicidir) ile 5 (Çok olumlu yönde belirleyicidir) arasında verilen ölçeği kullanarak belirtmeniz istenecektir.

(1)

Her bir boyut için katılımcılardan, o boyutla ilgili bilgilendirme metnini okuduktan sonra aşağıdaki soruyu yanıtlaması istenecektir.

..... [her bir ahlaki boyuta dair bilgilendirici metin]

..... Sizce yukarıda açıklanan “[ahlaki boyutun ismi]” boyutu ülkemizdeki Suriyeli mültecilere yönelik olumsuz tutumlarda ne yönde belirleyicidir? Lütfen verilen ölçekteki sayılardan uygun olanı seçerek belirtiniz.

1=Çok olumsuz yönde belirleyicidir

2=Olumsuz yönde belirleyicidir

3=Kararsızım

4=Olumlu yönde belirleyicidir

5=Çok olumlu yönde belirleyicidir

(2)

Şimdi, hatırlamanız için biraz önce parça parça okuduğunuz tüm boyutların açıklamaları aşağıda bir bütün olarak verilmiştir. 12 boyutun açıklamaları alt alta bir bütün olarak tekrar katılımcılara sunulacaktır.

Açıklamalarını okuduğunuz toplamda 12 ahlaki boyutu düşünerek, Türkiye’deki Suriyeli mültecilere yönelik olumsuz tutumlarda **en belirleyici olduğunu düşündüğünüz ilk üç boyutu sıralayınız.** En etkili olduğunu düşündüğünüz boyut ilk sırada olacak şekilde bir sıralama yapınız.

Sıralama yaparken boyut isimleri yerine aşağıda listelenen **boyut kodlarını** (örn., Bx) kullanınız.

B1 = bakım/zarar

B2 = adalet/hilekarlık

B3 = sadakat/ihanet

B4 = otorite/yıkım

B5 = kutsallık/bozulma

B6 = aile değerleri

B7 = grup bağılılığı

B9 = cesaret

B11 = adalet

B8 = karşılıklılık

B10 = saygı

B12 = mülkiyet hakları

Sıralama

1. _____

2. _____

3. _____



Appendix 4: Sociodemographic Information Form

1. Cinsiyetiniz:

- ☐ Kadın ☐ Erkek ☐ Diğer: _____
☐ Söylememeyi tercih ediyorum

2. Yaşınız: _____

3. Meslek: _____

4. Eğitim ve/veya iş hayatınızda göç konusuyla ilgili bir deneyiminiz ve/veya bilgi birikiminiz var mı?

- ☐ Evet ☐ Hayır

Cevabınız evet ise;

Göç konusundaki deneyiminizin ve/veya bilgi birikiminizin hangi alanlardan geldiğini belirtiniz. (Birden fazla seçeneği işaretlemeniz mümkündür)

- Yüksek Lisans Program: _____ Tamamlandı
- ☐ Doktora
- Devam ediyor ☐ Program: _____ Tamamlandı
- ☐ Akademisyen
- Devam ediyor ☐ (“Akademisyen” seçeneğini tıklayarak katılımcılar için) Uzmanlık alanınız ve araştırma konularınızdan kısaca bahsediniz.

- ☐ Sivil Toplum Kuruluşu (STK) Çalışanı
 - (“STK Çalışanı” seçeneğini tıklayarak katılımcılar için) Göç alanında faaliyet gösteren bir STK’daki görev alma sürenizi belirtiniz.

 - Hangi pozisyonda görev yaptığınızdan kısaca bahsediniz.

- ☐ Devlet Memuru
- ☐ Diğer (belirtiniz): _____

5. Eğitim ve/veya iş hayatınızda ahlak konusuyla ilgili bir araştırma deneyiminiz var mı?

- ☐ Evet ☐ Hayır

Cevabınız evet ise;

Ahlak konusundaki deneyiminizin ve/veya bilgi birikiminizin hangi alanlardan geldiğini belirtiniz. (Birden fazla seçeneği işaretlemeniz mümkündür)

- ☐ Yüksek Lisans
 - Program: _____ ☐ Devam ediyor ☐ Tamamlandı
- ☐ Doktora

- Program:_____ Tamamlandı
 - ☐ Akademisyen
- Devam ediyor ☐ (“Akademisyen” seçeneğini tıklayarak katılımcılar için)
Uzmanlık alanınız ve araştırma konularınızdan kısaca bahsediniz.

☐ Diğer (belirtiniz): _____





TED ÜNİVERSİTESİ

TED ÜNİVERSİTESİ

İnsan Araştırmaları Etik Kurulu

Sayı: E-27535802-100-11930

17.01.2022

Konu: İnsan Araştırmaları Etik Kurulu Başvurunuz

Sayın Canay Doğulu
Psikoloji Bölümü- Öğretim Üyesi

İnsan Araştırmaları Etik Kurulu

kararınız ektedir.Saygılarımla,

Not:

*Koşullu Onay alan başvurular için gereken düzenlemeler yapıldıktan sonrabir sonraki ayın 15'inibeklemeden revize edilmiş başvuru yapılabilir. Yapılan düzenlemeler, maddeler halinde belirtilmelidir.

*Revize edilmiş başvurunuzu gönderirken, lütfen tüm revizyon maddeleri ile ilgili ne tür bir düzenleme yapıldığını ve düzenlemenin başvuru formu ve eklerinin hangi kısımlarında yapıldığını açıkçabelirtiniz.

İlgın GÖKLER
DANIŞMAN
Kurul Başkanı

İnsan Arařtırmaları Etik Kurulu
Etik Kurul Kararları

2021/4

TED ÜNİVERSİTESİ
İNSAN ARAřTIRMALARI ETİKKURULU
ETİK KURUL KARARLARI

Toplantı Tarihi	10.11.2022
Toplantı Sayısı	2021/14
Toplantı Yeri	Dekanlık Toplantı Odası
Toplantı Saati	10:00

Raportör Serkan Karaca İAEK Sekreteri

Gündem: Ted Üniversitesi İnsan Arařtırmaları Etik kurulu Toplantıları COVID-19 salgını nedeni ile online yapılmıř olup kararları toplu olarak yazılıp e-imza ile imzaya açılmıřtır.

GÖRÜŞME MADDELERİ

G.02 : TED Üniversitesi, Psikoloji Bölümü Öğretim Üyesi Dr. Öğr.

Üyesi Canay Doğulu'nun " Ahlaki Boyutların
Türkiye'deki Suriyeli Mültecilere Yönelik
Tutumlardaki Rolü"

başlıklı çalışmasının araştırma etiğine uygunluğu görüşüldü.

Karar 2022-14/02 : TED Üniversitesi, Psikoloji Bölümü Öğretim
Üyesi Dr. Öğr.Üyesi

Canay Doğulu'nun “Ahlaki Boyutların Türkiye'deki Suriyeli
Mültecilere Yönelik Tutumlardaki Rolü ” başlıklı çalışmasının
başvurunuzun araştırma etiğine uygun olduğuna,

ONAY KARARI VERİLDİ.

For the Second Study

Appendix 5: Consent Form

Sayın Katılımcı,

Bu araştırma, TED Üniversitesi Göç Çalışmaları Bölümü Tezli Yüksek Lisans Programı öğrencisi Psk. Ecem Bademli tarafından, TED Üniversitesi Psikoloji Bölümü öğretim üyesi . Canay Doğulu'nun danışmanlığında ve İstanbul Medipol Üniversitesi Psikoloji bölümü öğretim üyesi r. Hasan Galip Bahçekapılı eş danışmanlığında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

Çalışmanın amacı; Türkiye’de yaşayan Suriyeli mültecilere ilişkin tutumlar hakkında dahafazla bilgi edinmektir.

Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?

Araştırmaya 18 yaş ve üstü T.C. vatandaşı üniversite öğrencileri katılabilmektedir. Araştırmaya gönüllü olarak katılmayı kabul ederseniz, sizden beklenen, internet ortamındabilgilendirici bir metin okuduktan sonra bu metinle ilgili anket sorularını yanıtlamanızdır. Soruların nasıl yanıtlanacağı konusunda bilgi ilgili bölümlerde verilmiştir. Lütfen bu açıklamaları dikkatlice okuyarak soruları yanıtlayınız.

Çalışmaya katılım yaklaşık olarak 15 dakika sürmektedir. Anketi uygun olduğunuz bir zamanda ve tek oturumda ara vermeden tamamlamanız, araştırmanın güvenilir ve geçerli olması bakımından önem taşımaktadır.

Sizden Topladığımız Bilgileri Nasıl Kullanacağız?

Araştırmaya katılımınız tamamen gönüllülük temelinde olmalıdır. Sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Yanıtlarınız tamamen gizli tutulacak, yalnızca araştırmacılar tarafından değerlendirilecektir. Elde edilen veri seti hiçbir katılımcının ayırt edilemeyeceği bir formatta düzenlendikten sonra diğer bilim insanları ile paylaşımına açılacaktır. Tüm katılımcılardan elde edilecek bilgiler, toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Elde edilen veriler sadece araştırma ekibinin erişiminin olduğu şifreli bir bilgisayarda saklanacaktır.

Eğer bu araştırmaya katılmaya karar verirsiniz, katılımınız karşılığında XXX dersinde 1 bonus puan kazanacaksınız. Bonus puanı kazanabilmeniz için anketin sonunda size bir kod verilecektir. Çalışmayı gerçekten tamamlayıp tamamladığınızı doğrulamak için kullanılacağı için bu kodu not etmeniz önemlidir. Anket verileri ve kod listesi çevrimiçi veritoplama platformu olan Qualtrics’te ayrı olarak saklanacaktır; böylece kodunuz ve anket verileriniz eşleştirilemeyecek ve katılımcı gizliliği sağlanacaktır.

Bu araştırmaya katılmak istemeyen ya da anadili Türkçe olmaması sebebiyle araştırmaya katılamayacak öğrenciler bonus puanını kısa bir değerlendirme/yansıma yazısı yazarak alabilirler. Bu yazı ile ilgili bilgiler bonus puan alacağınız dersi veren öğretim üyesi tarafından duyurulacaktır.

Katılımınızla ilgili bilmeniz gerekenler:

Anket, genel olarak gündelik yaşantıda karşılaşılandan daha fazla kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz yanıtlama işini yarıda bırakabilirsiniz.

Anketten ayrılmak için internet tarayıcınızı kapatmanız yeterli olacaktır. Böyle bir durumda yanıtlarınız/formunuz çalışmaya dahil edilmeyecektir. Bu araştırmaya katılmanın herhangi bir yaptırımını ve/veya sonucu olmayacaktır.

Topluma ve/veya gönüllülere olası katkıları

Bu araştırmaya katılmanız durumunda, Türkiye’de yaşayan Suriyeli mültecilere ilişkin tutumların daha iyi anlaşılmasına katkı sağlamış olacaksınız. Bu yüzden araştırmaya katılımınız bizim için oldukça kıymetlidir.

Araştırmayla ilgili daha fazla bilgi almak isterseniz:

Çalışma hakkında daha fazla bilgi almak için Psk. Ecem Bademli (e-posta: ecem.bademli@teduniv.edu.tr) ile iletişim kurabilirsiniz. Çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılıyorum. Çalışmayı istediğim zaman yarıda bırakabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

☐ Evet ☐ Hayır

Araştırmaya katılımınız ve haklarınızın korunmasına yönelik sorularınız varsa ya da herhangi bir şekilde risk altında olduğunuza veya strese maruz kalacağınıza inanıyorsanız, TED Üniversitesi İnsan Araştırmaları Etik Kurulu’na telefon numarasından veya e-posta adresinden ulaşabilirsiniz.

[Not: Bir sonraki sayfada araştırmaya katılım kriterleri ile ilgili teyit soruları sorulacaktır.]

Araştırmaya gönüllü olarak katılmayı kabul ediyor musunuz?	Evet / Hayır
18 yaş ve üstünde misiniz?	Evet / Hayır
T.C. vatandaşı mısınız?	Evet / Hayır

Ankete başlamak için hazırsanız diğer sayfaya geçmek için sayfanın sağ alt bölümünde yer alan “➡” tuşunu tıklayınız.



A. Kutsallık/Bozulma ve Sadakat/İhanet Koşulu

Aşağıda yer alan Göç Araştırmaları ve Göçmenlerle Dayanışma Derneği'nin 2022 yılı medya raporundan bir kesit yayınlayan gazete haberini lütfen dikkatlice okuyunuz. “Göç Araştırmaları ve Göçmenlerle Dayanışma Derneği” adlı sivil toplum kuruluşunun Suriyeli mültecilerin Türk mediasındaki temsillerini incelediği yıllık rapor yayınlandı. 2022 yılı raporu, farklı ideolojilere ve fikirlere mensup pek çok gazetenin incelendiği kapsamlı ve tarafsız bir rapordur. Bu rapora göre Suriyeli mültecilerin 2022 yılında medyada en çok temsiledildiği iki ana haber teması vardır. Bu temalar aşağıdaki gibidir;

- Arapça kullanımının yaygınlaşması
- Ülkelerini tek eden Suriyeliler

Arapça kullanımının yaygınlaşması haber temasında, Suriyeli mültecilerin yaygın olarak yaşadığı şehirlerde (örn., İstanbul, Hatay, Kilis) bulunan tabelalara artık Arapça yazıların da eklendiğine dair pek çok gazete haberinin olduğu saptanmıştır. Özellikle bu şehirlerdeki kamu kuruluşlarında bulunan yönlendirme yazılarının da Arapça olduğu ve bazı kamu çalışanlarının da artık Arapça öğrenmeye başladığı, bu kategorideki haberlerde öne çıkan başlıklar arasında yerini almıştır.

Ülkelerini terk eden Suriyeliler haber temasında yer alan haberlerde Suriye'deki iç savaştan kaçarak Türkiye'ye gelen Suriyeliler ile Ukrayna'da kalarak savaşmayı seçen Ukraynalılar konu edinilmiştir. Rusya'nın Ukrayna'ya açtığı savaşa değinen pek çok gazete, yıllar önce Suriye'de yaşanan iç savaş ile Ukrayna'daki savaşı Suriye ve Ukrayna halkının ülkelerine olan bağlılıkları açısından kıyaslamıştır. Ukrayna halkının orduya katılarak mücadele ettikleri, bu kategoride yer alan haberlerde öne çıkan başlıklar arasında yerini almıştır. Diğer yandan, gazete haberlerinde yapılan kıyaslamalara göre Ukraynalılar ülkelerini savunan vatansever bir halk olarak tanımlanırken Suriyeliler ülkelerini savunmayı tercih etmeyerek ülkelerini terk eden bir halk olarak tanımlanmıştır.

B. Bakım/Zarar ve Adalet Koşulu

Aşağıda yer alan Göç Araştırmaları ve Göçmenlerle Dayanışma Derneği'nin 2022 yılı medya raporundan bir kesit yayınlayan gazete haberini lütfen dikkatlice okuyunuz. “Göç Araştırmaları ve Göçmenlerle Dayanışma” adlı sivil toplum kuruluşunun Suriyeli mültecilerin Türk mediasındaki temsillerini incelediği yıllık rapor yayınlandı. 2022 yılı raporu, farklı ideolojilere ve fikirlere mensup pek çok gazetenin incelendiği kapsamlı ve tarafsız bir rapordur. Bu rapora göre Suriyeli mültecilerin 2022 yılında medyada en çok temsiledildiği iki ana haber teması vardır. Bu temalar aşağıdaki gibidir;

- İnsan ticareti mağduru
- Sağlık hizmetlerine erişimde sorun yaşayan Suriyeliler

İnsan ticareti mağduru haber teması kapsamında, Suriye’deki iç savaş nedeniyle ülkelerini terk etmek zorunda kalan Suriyelilerin, yaşadıkları göç yolculuğunda insan ticareti tehdidiyleen çok karşılaşan grup olduğu pek çok gazetenin manşetinde yer almıştır. İncelenen gazete haberlerine göre güvenli olmayan yollar ile göç etmek zorunda kalan Suriyelilerin genellikle cinsel sömürü, yasa dışı askerlik, zorla çalıştırılma, erken yaşta evlendirilme ve yasa dışı hizmetçilik gibi alanlarda istismar edildikleri belirtilmiştir. Güvenli ve yasal göç yolları oluşturmanın önemine dikkat çeken gazete haberlerinde ülkemizde insan ticareti ile mücadele konusunda önemli adımlar atıldığına da yer verilmiştir.

Sağlık hizmetlerine erişimde sorun yaşayan Suriyeliler haber temasında, düzensiz göç sürecinde Türkiye’ye gelen Suriyelilerin sayısının göz ardı edilemeyecek kadar çok olduğugazete manşetlerinde vurgulanmıştır. Bu haberlerde, kayıt altına tam olarak alınamayan Suriyelilerin pek çoğunun sağlık hizmetlerine olan erişiminin kısıtlı olduğu belirtilmiştir. Dünya üzerindeki tüm insanların sahip olması gereken temel haklardan biri olan sağlık hizmetlerine erişim konusunda sorun yaşayan Suriyelilerin salgın hastalık tehdidiyle karşı karşıya kaldıkları gazetelerin öne çıkan başlıkları arasında yerini almıştır.

C. Kontrol Koşulu

Aşağıda yer alan Göç Olgularını Araştırma Derneği’nin aylık raporundan bir kesityayınlayan gazete haberini lütfen dikkatlice okuyunuz.

Uluslararası alanda faaliyet gösteren “Göç Olgularını Araştırma Derneği” adlı sivil toplum kuruluşunun her ay göçle ilgili bir konuyu ele aldığı raporunda bu ay ele alınan konu tersine göç olgusunun mimari yapı ve tasarımlar üzerine etkisidir. Rapora göre kentlerde artan fiyatlar ve işsizlik tersine göç olgusunu daha da konuşulur hale getirmiştir. Köylere geri dönüş yapılması durumunda eski ve yeni yapılar arasında bir bağ kurulabileceğini ortaya koyan rapor okuyuculara ilginç bilgiler sunmaktadır.

İlk olarak kerpiç yapıların köylerde kullanılan en yaygın yapılardan biri olduğunu vurgulayan raporda, kerpiç yapıların kolay bir yapıma sahip olduğunu ve maliyetinin az olduğunu belirtilmiştir. Tersine göçün kerpiç yapılar üzerindeki etkisinin modernize edilmiş minimal villalar şeklinde yapılmış kerpiç yapılar olabileceğini gösteren rapor, Meksika’da yapılan minimal ve tüm ihtiyaçları karşılayan kerpiç yapıları örnek vermiştir.

Tersine göç olgusunun yapı tasarımları üzerine olan diğer bir etkisinin modernize edilip yeniden tasarlanmış konteyner evler üzerinde olduğuna dikkat çekilmiştir. Raporda, köylerde zaman zaman kullanılan konteyner yapıların kentsel esintiler taşıyacak şekilde yeniden tasarlanabildiğinden bahsedilmiş; yeniden tasarlanan konteyner yapıların ergonomik ve minimal olduğu belirtilmiştir. Rapora göre, ilk kez Hollandalı mimarların üzerinde çalıştığı modernize edilmiş konteyner yapıların tersine göçün yapılar üzerindeki etkisine iyi bir örnek teşkil ettiğine değinilmiştir.

Appendix 7: Comprehension Check Questions

Lütfen aşağıdaki soruları az önce okuduğunuz metne dayanarak cevaplayınız.

1. Aşağıdakilerden hangisi az önce okuduğunuz metnin konusudur?
 - (a) Suriyeli mültecilerin sosyodemografik özellikleri
 - (b) Suriyeli mültecilerin medyada temsil edildiği haber temaları
 - (c) Suriyeli mültecilerin uyum süreçleri
 - (d) Tersine göç olgusunun mimari yapılar üzerindeki etkisi
2. Aşağıdaki içeriklerinden hangileri az önce okuduğunuz metinde yer alan haber temalarındandır? *(Birden fazla seçenek işaretleyebilirsiniz.)*
 - ☐ İnsan ticareti
 - ☐ Sağlık hizmetlerine erişim
 - ☐ Ana dil kullanımı
 - ☐ Vatana Bağlılık
 - ☐ Kültür faaliyetleri
 - ☐ Göç ve mimari

Suriyeli Göçmenlere Yönelik Tutum Ölçeği*(Keleş et al, 2016)*

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

	1 Kesinlikl e katılmıyo rum	2 Pek katılmıyo rum	3 Kararsız ım	4 Biraz katılıyor um	5 Tamam en katılıyor um
1. Şehir merkezinde Suriyeli mülteci görmek beni rahatsız eder.					
2. Suriyeli mülteciler Türk kültürüne uyum sağlamalıdır.					
3. Suriyeli mültecilerle komşu olmaktan rahatsızlık duymam.					
4. Suriyeli mültecilere önümüzdeki seçimlerde oy hakkı verilmesini desteklerim.					
5. Suriyeli mültecilerin bulaşıcı hastalık taşıma olasılığı beni tedirgin eder.					
6. Suriyeli bir mülteci ile arkadaş olmaktan kaçınırım.					
7. Suriyeli mültecilerin Türkiye'deki çalışanların iş olanaklarını kısıtladıklarını düşünüyorum.					
8. Suriyeli mültecilerin Türkçe öğrenmeleri gerektiğini düşünüyorum.					
9. Suriyeli mültecilerin suç oranını arttırdıklarını düşünüyorum.					
10. Suriyeli mültecilere vatandaşlık hakkı tanınması beni rahatsız eder.					
11. Suriyeli mültecilerin yararına düzenlenen sosyal sorumluluk projelerine gönüllü olmak isterim.					
12. Suriyeli mültecilerin vergi vermemelerini yanlış buluyorum.					
13. Oturduğum mahallede veya yakın çevresinde Suriyeli mültecilerin					

ikamet etmesini istemem.					
14. Suriyeli mülteciler sınır dışıedilmelidir.					
15. Suriyeli mültecilerin belli bir süre için toplu taşıma araçlarından ücretsiz yararlanmalarında bir sakınca görmüyorum.					
16. Suriyeli mültecilerin kullandığı tuvaleti kullanmaktan rahatsızlık duyarım.					
17. Suriyeli mültecilerin Türkiye sınırlarında doğan çocuklarının Türk vatandaşı olmaları gerektiğini düşünüyorum.					
18. Otobüste Suriyeli mülteci gördüğüm zaman yanına oturmayı tercih etmem.					
19. Çocuğumu her zaman götürdüğüm parkta Suriyeli mültecilerin bulunması beni tedirgin eder.					
20. Suriyeli mülteciler bir suça karıştıklarında Türkiye vatandaşlarından daha fazla cezalandırılmalıdırlar.					
21. Suriyeli mülteciler Türkiye vatandaşlarıyla aynı sağlık hizmetlerinden faydalanmalıdırlar.					
22. Suriyeli mültecilerin ülkeme sığınması beni rahatsız etmez.					
23. Suriyeli mültecilerin sokaklarda dilenmeleri vatandaşların iyi duygularını suiistimal etmektedir.					
24. Suriyeli mültecilerin Türkiye 'ye girişlerinin zorlaştırılması gerektiğini düşünüyorum.					
25. Çocuğumun Suriyeli mülteci çocuklarla arkadaş olmasından rahatsız olmam.					

26. Suriyeli mülteciler ile Türkiye 'deki çoğunluğun inandığı dinin aynı olması bir güven ortamı oluşturur.					
--	--	--	--	--	--



Appendix 10: Sociodemographic Information Form

1. Cinsiyetiniz:

- ☐ Kadın ☐ Erkek ☐ Diğer: _____
☐ Söylememeyi tercih ediyorum

2. Yaşınız: _____

3. Aşağıdaki merdivenin Türkiye'deki insanların durduğu yeri temsil ettiğini düşünün.



Merdivenin üstündekiler her şeyin en iyisine (en çok paraya, en iyi eğitime ve en saygın mesleklere) sahip olanlar.

Merdivenin en altındakiler ise, en kötü koşullara sahip olanlar (en az paraya, en az eğitime ve en az sayılan mesleklere sahip olanlar ya da hiçbir işi olmayanlar). Bu merdivende daha yüksek basamaklarda olmanız en üstteki insanlara daha yakın olduğunuzu; daha aşağıda olmanız ise en alttaki insanlara daha yakın olduğunuzu gösterir.

Mevcut koşullarınızı düşünerek, bu merdivende kendinizi nereye yerleştirdiniz?

(1=en alt, 10 = en üst)

- ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10

4. Genel olarak, kendinizi politik olarak nasıl tanımlarsınız? Lütfen size en uygun olan sayıyı işaretleyiniz.

(1 = çok sol, 10 = çok sağ)

- ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ 7 ☐ 8 ☐ 9 ☐ 10

5. Aşağıdaki seçeneklerden hangisi dini inancınızı en iyi şekilde tanımlar?

- ☐ Müslüman
☐ Hristiyan
☐ Musevi
☐ Herhangi bir dine mensup değilim.
☐ Diğer (belirtiniz): _____

6. Kendinizi ne kadar dindar biri olarak tanımlarsınız?

- ☐ Dini inancım yok (0)
- ☐ Hiç dindar değilim (1)
- ☐ Biraz (2)
- ☐ Orta derecede (3)
- ☐ Oldukça fazla (4)
- ☐ Çok fazla (5)



Appendix 11: Debriefing Form

Sayın Katılımcı,

Çalışmaya katıldığınız için teşekkür ederiz. Çalışmada verdiğiniz yanıtlar tamamen gizli tutularak anonim şekilde saklanacak ve yalnızca bilimsel amaçlarla kullanılacaktır. Bu araştırma, TED Üniversitesi Göç Çalışmaları Bölümü Tezli Yüksek Lisans Programı öğrencisi Psk. Ecem Bademli tarafından, TED Üniversitesi Psikoloji Bölümü öğretim üyesi Canay Doğulu'nun danışmanlığında ve İstanbul Medipol Üniversitesi Psikoloji Bölümü öğretim üyesi Hasan Galip Bahçekapılı eş danışmanlığında yürütülmektedir.

Çalışmanın amacı, ahlaki temeller ve iş birliği olarak ahlak kuramlarına dayandırılarak oluşturulan ahlaki boyutlara ilişkin mesaj içeriklerinin ev sahibi halkın Suriyeli mültecilere yönelik tutumlarına olan etkisini araştırmaktır. Bu çalışmadan beklenen sonuç, bu iki kuramesas alınarak tasarlanan mesaj içeriklerinin ev sahibi toplumun Suriyeli mültecilere yönelik tutumlarını etkilemesidir.

Çalışmada, katılımcılara okutulan ahlaki boyutlara ilişkin mesaj içerikleri farklılaştırılmıştır. Kontrol grubuna okutulan nötr mesaj içeriği de hesaba katıldığında katılımcılara toplamda üç farklı mesaj içeriği okutulmuştur. İki mesaj içeriğinde kullanılan haberler pek çok gazeteden derlenen gerçek haberler olmakla birlikte Suriyeli mültecilerin medyada öne çıkan iki ana haber temasında temsil edildikleri bilgisi kurmacadır. Kurmaca mesaj içerikleri araştırmanın amaçları doğrultusunda ev sahibi toplumun Suriyeli mültecilere yönelik tutumlarını etkilemek amacıyla farklılaştırılmıştır. Farklı mesaj içeriklerinin yer aldığı üç gruba rastgele atanan katılımcıların Suriyeli mültecilere ilişkin tutumlarının farklılaşması beklenmektedir.

Önemle belirtmek isteriz ki çalışmada geçen görüş ve fikirler kişisel olarak araştırmacıların görüşlerini yansıtmamaktadır. Araştırmada katılımcılara verilen tüm içerikler katılımcıların bugünkü ve fikirleri değerlendirmeleri ve bu görüş ve fikirlere ne derece katılıp/katılmadıklarını belirlemek amaçlıdır. Çalışmaya katıldığınız için tekrar teşekkür ederiz. Soru, görüş ve önerileriniz için ve/veya araştırma ve araştırmanın sonuçları hakkında daha fazla bilgi almak için aşağıdaki kişilerle iletişime geçebilirsiniz.

İnsan Arařtırmaları Etik Kurulu
Etik Kurul Kararları

2023/01

**TED ÜNİVERSİTESİ
İNSAN ARAřTIRMALARI
ETİKKURULU
ETİK KURUL KARARLARI**

Toplantı Tarihi	30.01.2023
Toplantı Sayısı	2023/01
Toplantı Yeri	Dekanlık Toplantı Odası
Toplantı Saati	10:00
Toplantıya Katılanlar	

Raportör

Serkan Karaca İAEK Sekreteri

Gündem _____: Ted Üniversitesi İnsan Araştırmaları Etik kurulu Toplantıları COVID-19 salgını nedeni ile online yapılmış olup kararları toplu olarak yazılıp e-imza ile imzaya açılmıştır.



GÖRÜŞME MADDELERİ

G.05 : TED Üniversitesi, Psikoloji Bölümü Öğretim Üyesi Dr. Öğr. Üyesi Canay Doğulu'nun " Ahlaki çerçeveli mesajların ev sahibi toplumun Türkiye'deki Suriyeli mültecilere yönelik tutumları üzerindeki etkisi " başlıklı çalışmasının araştırma etiğine uygunluğu görüşüldü.

Karar 2023-01/05 : TED Üniversitesi, Psikoloji Bölümü Öğretim Üyesi Dr. Öğr. Üyesi Canay Doğulu'nun " Ahlaki çerçeveli mesajların ev sahibi toplumun Türkiye'deki Suriyeli mültecilere yönelik tutumları üzerindeki etkisi " başlıklı çalışmasına,

ONAY KARARI VERİLDİ.

