

İSTANBUL BİLGİ ÜNİVERSİTİ
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ATTITUDES AND PERCEPTIONS TOWARDS ATHEISTS, JEWS, LGBT AND
SYRIANS
A COMPARISON BETWEEN TURKISH YOUTH IN TURKEY AND TURKISH
YOUTH ABROAD VIA AN INTEGRATED THREAT APPROACH

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Attitudes and Perceptions Towards Atheists, Jews, LGBT and Syrians.

A comparison between Turkish youth in Turkey and Turkish youth abroad via an Integrated
Threat Theory approach

Ateistler, Yahudiler, LGBT ve Suriyelilere Yönelik Tutum ve Algılamalar

Bütünleşik tehdit teorisi yaklaşımı ile Türkiye'deki gençler ile yurtdışındaki Türk
gençlerarasındaki bir karşılaştırma

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LIST OF ABBREVIATIONS

AKP - Justice and Development Party

CHP - Republican People's Party

HDP - Peoples' Democracy Party

ITT - Integrated Threat Theory

LGBT - Lesbian, Gay, Bisexual, Transgender

MHP - National Movement Party

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ABSTRACT

In recent times the foreign policy of Turkey, especially with respect to its citizens abroad, has been in the spotlight. Especially these events paved the way for a comparative research about the perception of young Turks in Turkey and young Turks abroad towards minorities in Turkey. This thesis tries to answer the following question: *Does the public attitude towards minorities in Turkey differ for young Turks in Turkey and young Turks abroad?*

By means of a survey, respondents answered questions about four minority groups in Turkey: Jews, Atheists, LGBT and Syrians. The questions of the survey dealt with: contact, positive feelings, negative perception, prejudice and discrimination towards minorities. The questions are based on the Integrated Threat Theory. From the research it became clear that young Turks in Turkey have a significant higher degree of discrimination towards Syrians compared to their peers abroad. Furthermore, significant effects have been observed in relation to several of the questions. Mostly, one can observe that contact has a positive effect of having a positive feeling towards a minority. Thus; having interaction with a certain minority increases positive feelings. The research also briefly explained the impact of certain demographic variables. From that we can conclude that highly educated Turks, left wing party voters and less religious Turks seem to be less discriminative. One exception is discrimination towards Syrians, which is higher among that group. These characteristics count for Turks abroad as well as for Turks in Turkey. To conclude with, Turkish youth abroad does not seem to be very different from Turkish youth in Turkey when it comes to attitudes and perceptions towards minorities. Most of the time, Turks are Turks and stay Turks, regardless of geographical location.

ÖZET

Son zamanlarda Türk dış politikası özellikle ülke dışında yaşayan vatandaşları açısından ön planda olan bir konu. Türk dış politikasındaki bu olaylar özellikle Türkiye sınırları içinde yaşayan genç Türkler ile yurtdışında yaşayan genç Türklerin azınlıklara olan tutumları arasında karşılaştırmalı analiz yapılmasının önünü açmıştır. Bu tez şu soruya cevap vermeyi hedefliyor: *Türkiye’de yaşayan genç Türklerin azınlıklara olan umumi tutumu yurtdışında yaşayan genç Türklerin’kinden farklı mı?*

Bu araştırma vasıtasıyla, ankete katılanlar dört azınlık gurubu ile ilgili soruları yanıtladılar: Yahudiler, Ateistler, LGBT bireyler ve Suriyeliler. Anket soruları kontakt, olumlu duygular, olumsuz bakış açısı, önyargı ve ayrımcılık konuları açısından azınlıkları inceledi. Sorular ITT'yi (Bütünleşik Tehdit Teorisi) baz alarak hazırlandı. Araştırma sonucunda Türkiyede yaşayan genç Türklerin, Türkiyedeki Suriyeli bireylere karşı, kendi akranı Türklere göre daha ayrımcı olduğu belirginleşti. Buna ek olarak farklı soruların kayda değer etkileri gözlemlendi. Çoğunlukla herhangi biri azınlıkla temas kurulması olumlu duyguların oluşmasında pozitif bir etkiye sahip olduğu gözlemlenebilir. Böylelikle belirli bir azınlık ile etkileşim olumlu duyguları artırıyor. Araştırma kısaca belirli demografik değişkenlerin etkilerini de açıklıyor. Bu sonuçtan yükek eğitilmiş, sol partiye oy verenlerin ve daha az dindar Türklerin daha az ayrımcı olduğu ortaya çıkmıştı. Bir istisna olarak bu grup içerisinde Suriyelilere karşı ayrımcılık daha fazla. Bu karakteristik yurtdışındaki genç Türkleri de Türkiye’deki genç Türkleri aldığı gibi içine almaktadır. Sonuç olarak konu azınlıklara karşı olan algı olduğunda yurtdışındaki genç Türkler Türkiye’deki akranlarından çok farklı değil.

CHAPTER ONE

INTRODUCTION

In recent times, polarisation became a hot topic in worldwide politics. Besides political preference, we seem to be divided by country, culture, religion, religiosity, race, ethnicity, sex, sexual preference, classes and numerous other factors that have an influence on our every day way of living our lives. Turkey is not an exception when it comes to polarisation, in fact, it had led to various violent confrontations between people who are different from each other. The Turkish Diaspora in Europe is not an exception on this issue, in fact, Turks living abroad form a minority themselves. The Turkish Diaspora in Western-Europe, by its being there, gets influenced by Turkish foreign policies regarding Diaspora, which is often not appreciated by European countries who see Turkish citizens as theirs as well. Moreover, the hosting countries also try to control the citizen's lives as well. Also personally I have been affected by the tensions between the conflicting policies regarding Turks in Europe by Turkey and Europe in March 2017, as a trainee of the Dutch consulate in Istanbul. Exactly this difference between Turks, with on the one hand Turks living in Turkey, and on the other hand Turks abroad, became an inspiration for academics and researchers, including me.

It seems that the polarisation also has an effect on xenophobia and islamophobia, which results in often discriminatory and humiliating words from mostly right wing populists in Europe. An important attribution to the rise of islamophobia and xenophobia is threat and fear for the unknown. The theory that will be used to research the threat perception is the Integrated Threat Theory by Stephan and Stephan and can be described as "*focused on the conditions that foster intergroup contact changes in intergroup relations; also focuses on the conditions that lead to perceptions of threat, which have an impact on attitudes and behavior*" (Stephan, Renfro & Davis, 2008, p. 57). Recently, people in all parts of society might feel threats. The more radical ideologies seem to have become the mainstream putting

pressure on foreigners as well. One might see the election as Trump in the USA as a result of that (European Commission against Racism and Intolerance, 2015, p.11). In Turkey however, the government has been criticised by the European Union that it is actually moving away from European values and freedoms, giving less space or no-space at all to most minorities in Turkey (European Commission, 2016, p. 25, 76). The only exception here seems to be the treatment of refugees in Turkey, which has been praised by the European Union (Eriksson, 2017). The question however is, is whether the European Union really means it, or just wants to play the geopolitical game in order to stop refugees from entering into the European Union.

Previous research about minorities in Turkey seems to be quite outdated, with recent sources going back to at least 3 years back. For example, a research by TESEV about religion, society and politics in Turkey (Carkoglu & Toprak, 2006). Or, the world value survey from that has been conducted before 2014 ("WVS Database", 2014). In the last years, Turkey saw several events that could possibly have had an effect on (in)tolerance. A lot has happened in Turkish history in the past few years; for more than 14 years, the country has been ruled by the same political party, even though the AKP lost its majority for a brief period of time in 2015, it regained strength after the conflict with the PKK. Resistance against the conservative government by mostly young and left leaning citizens of Turkey led to country-wide demonstrations, providing a platform for groups in Turkey that have been able to see the daylight especially due to globalization and influence that the European Union had on the country. Examples are the ecologists' movements and LGBT groups during the Gezi Park protests. Probably another major factor came in 2016, when a failed military coupe took place in Turkey, particular results of this event for minorities in Turkey are yet to be discovered.

It is often said that who has the youth, has the future, therefore this research might provide us with a prediction for the future. Besides that, it might be interesting for the development of policies regarding minorities rights and Turkish foreign policy.

Turkey has an enormous young population and the current opinions are therefore of extreme importance for policy makers. In 2015, 16,4% of Turks were in the age between 15 and 24 (Turkstat, 2016). This thesis will therefore be useful for several layers of government both in Turkey as well as abroad. Local and national governments in Europe and Turkey could learn about integration and about the second/third/fourth generation thoughts on hot topics in national and European politics. One recent example is the integration and loyalty debate in Europe. Politicians questioned the second and third generations Turks after the developments of the failed military coup on the 15th of July 2016, and following the referendum for the presidential system in Turkey with a high "yes" outcome in Europe ("Referandumda yurtdışı oy oranları (Referandum 2017 sonuçları Evet - Hayır Oy Oranları)", 2017). International organisations and its member states such as the EU could learn from its mistakes to integrate the current "new Europeans" in a better way, or to promote human rights in Turkey by both subsidizing organization as well as pressuring the Turkish government to reconstruct minorities policies.

Exactly these factors combined paved the way for a new research on tolerance towards minorities in Turkey. A niche and quite unique aspect is the comparison between Turks in Turkey and Turks abroad.

In the first part of this MA thesis, the existing literature will be provided in order to get a clear understanding of the topic and crucial background information regarding minorities in Turkey, Turkish diaspora, the integrated threat theory and previous research. After that, the research method will be discussed, followed by an explanation of the founded results. Lastly, a conclusion will be made and recommendations will be given.

By this piece of work, I hope to contribute not only to social science, but also to a world with reduced prejudice, stereotyping, discrimination and hate.

1.1 Research Question

Even though (Turkish) minority studies are a major research topic for academics in political science, Turkology and international relations, the number of comparative studies between Turks living in Turkey and Turks living in Europe are negligible. Besides a personal passion for Turkish politics and opinion polling, the topic is a personal choice as well. Every day it surprises me that people's ideas can be so different from other people's ideas, considering myself as a regular Dutch student in the center of the political spectre in the Netherlands. Having friends all over the world with different cultural backgrounds and moral values than the Dutch values, I got motivated to actually compare the thoughts of young Turks in Turkey with Turks abroad, mostly in Western Europe.

The study will be comparative because the results of young Turks abroad and young Turks in Turkey will be compared to each other. The research question is:

Does the public attitude towards minorities in Turkey differ for young Turks in Turkey and young Turks abroad?

From the research question it has become clear that practical research has to be conducted in order to measure the difference. This research has been conducted by means of surveys and as the subjects are human beings, it is based on social tolerance and not on political tolerance. However, as the two forms of tolerance influence each other, there might be an actual effect on the political tolerance, meaning that the political power could guarantee and grant rights to groups that are different than them.

Besides the difference that will be measured between Turks in Turkey and Turks abroad, a part will be dedicated to the explanation of the difference between the two.

On the next page, the literature will be explained with a focus on several topics that are crucial in understanding the case of Turkey and Turks abroad and the theory that will be used. Previous conducted research that is related to Turks and minorities will also be discussed.

CHAPTER TWO

LITERATURE REVIEW

In this thesis a comparison will be researched on the perception towards minorities in Turkey. The focus will be on Turks in Turkey under the age of 29 as well as Turks abroad, under the age of 29. The following minority groups will be researched: **Syrians, LGBT, Atheists and Jews.**

The first part of the literature review gives background information regarding the concept of minorities and how it psychologically and socially is constructed. Besides this, there will be a focus on conservatism and minorities, minorities in Turkey, and the Turkish minority in Europe. The crucial part is the explanation of the ITT which will be the fundamental theory which this thesis is based on. Lastly, previous conducted research will be discussed in order to form a fundament for the thesis questionnaire and in order to get a better insight into the opinions of young Turks in Turkey and young Turks living abroad, mostly regarding young Turks in Western-Europe.

After the research I will try to make a conclusion so that one might be able to conclude to see if there are any significant differences and whether the factors of the integrated Threat Theory actually worked.

2.1 Othering, stereotypes, prejudice and discrimination within the field of social psychology

Something that is obvious in this study is the contrast between majority and minority. With the minority (or in other words "the other") being one of the four groups such as Syrian, LGBT, Atheists or Jews. It was actually De Beauvoir who had been inspired by Hegel's Master-Slave Dialectic, to create "*the other*" (Frantz Fanon, 1952 cited in Lajos Brons, 2015, p. 75). In the dialectic the other is roughly defined as being "*that against which you define yourself*"(Cole, 2004 cited in Lajos Brons, 2015, p.69). In practice this is how society actually constructs identities of being a

minority or majority. If the biggest part of a population identifies itself in the same way and becomes powerful, the smaller group becomes a minority because it has other characteristics and is often perceived as not one of "them". The contrast between minority and majority is simply formed by the group that has the most power; quantity does not necessarily play a role in defining minority. One example of a minority that forms a majority by number are women, widely seen as a minority group because of the lack of opportunities and power, despite the fact that women outnumber men. Thus, othering is used to define groups and individuals, based on characteristics such as gender, religion, sexual orientation or skin colour. It is the characteristics of a person that you do not have, which results in seeing that person as an "other" as explained by De Beauvoir (Beauvoir, 1997, p.17).

Beauvoir's described in her work "The Second Sex" (1997), how men as considered the stronger gender, set the norm for women. Besides gender, she also uses other social differences to differentiate and to explain a hierarchy (Beauvoir, 1997, p.17). One other example from literature that shaped the idea of other is Said's work about the so called orient. In his work, he sets the standards of the orient opposite of the (western-) European countries and its societies (Said, 1977 p.73). However, it was actually Spivak who first formed the concept of othering in 1985 based on several traditions regarding philosophy and theory, after researching the archive of the British colonial past in India. In her work "The Rani of Sirmur", she differentiated Rani because of her class, gender and race (Spivak, 1985, p. 254).

The issue of othering is closely related to stereotyping and prejudice. Prejudice is mostly defined as "*a negative attitude toward a group or toward members of the group*" (Stangor, C., 2009, p. 2). Stereotypes represent the traits that come into our minds when we think about a specific group or about members of a certain group, the issue matters because people often judge other without realising it (Bargh, Chen, & Burrows, 1996; Dijksterhuis, Aarts, Bargh, & van Knippenberg, 2000; Wheeler & Petty, 2001 cited in Stangor, C., 2009, p.9-10).

Stereotypes can be both negative and positive. Attitudes toward groups and beliefs are mostly about cognition; most important is the social categorisation, which means that a natural process occurs without realising it in our perception in our everyday life. The traits that we relate social categories with represent a vital part of social knowledge and therefore one can explain the mental conditions of it. Stereotypes are therefore mostly cognitive structures for example schemes and exemplars and can change depending on social context. Stereotyping and discrimination can lead to serious health issues and can influence social lives drastically (Williams, 1999 cited in Stangor, C., 2009, p. 7).

Fundamental in social psychology are the aspects of warmth and competence. This categorization is driven by desires that human beings have to categorize people that have certain similarities which could lead to stereotyping realistic threats mostly. In fact, sometimes it might even be true that some people act in groups and have the same characteristics, but it is biased to conclude that the individuals in groups are the same. How an individual perceives the interaction with other people is called self-categorization (Stangor, C., 2009, p. 3-4).

There are several ways to measure stereotypes in which self reportive measurement tactics are used such as thought listings which is about listing thoughts after a certain experience (Stangor et al., 1991 cited in Stangor, C., 2009, p.5). Trait check-offs), in which the participant checks off the traits that are on the list, regarding an experience with the subject (D. Katz & Braly, 1933 cited in Stangor, C., 2009, p.5). Probability judgements, and likert scales in which survey participants use a scale from f.e. 1 to 5 in which 1 is totally agree and 5 is totally disagree (McCauley & Stitt, 1978 cited in Stangor, C., 2009, p.5). Less popular in measuring the non-reactive or the unobtrusive measurement are methods such as seating distance (Macrae et al., 1994 cited in Stangor, C., 2009, p.5). The future of related research seems to be in the field of physiological and neurological measurement tools such as measuring brain areas (Stangor, C., 2009, p.78).

Despite all the researches in the field, stereotyping and prejudices will never be totally erased because people always have a need to categorise (Schofield, 1986; Wolsko, Park, Judd, & Wittenbrink, 2000 cited in Stangor, C., 2009, p. 10). The most common approach to reduce stereotyping seems to be linking the stereotyper with the victim of stereotyping, and see what they have in common. For example, people with different skin colour can have the same passion for a football club. Research shows that the creation of a common identity seems to reduce the stereotyping and prejudice (Gaertner & Dovidio, 2000; Gaertner, Dovidio, et al., 2000; Gaertner et al., 1989; Gaertner, Mann, Dovidio, 2000; Gaertner, Dovidio, Murrell, & Pomare, 1990, 2000; Wright et al., 1997 cited in Stangor, C., 2009, p.11).

Now the basis of stereotyping and prejudice has been explained, and a clear picture has been drawn about the actual opposition, in fact threat, that people might feel towards other individuals or groups that are different from themselves. Therefore, the Integrated Threat Theory will be discussed as it is a rather new research method in explaining the prejudice and stereotyping. The measurement methods are based on the measuring of threat that an individual might receive. Exactly that is why it is a good research method to conduct the research about minorities in Turkey and the perception of Turks abroad and Turks in Turkey towards these minority groups. Previous studies, by for example Stephan and Ybarra, showed in their research that the theory is applicable very well to the case of immigrants and minority issues (Stephan, Ybarra, & Bachman, 1999).

2.2 Integrated Threat Theory as explanation for intolerance

As this thesis will be an inductive approach, a theory is accompanied and started with before explaining the research methods. The theory which will be used in this research is the Integrated Threat Theory which has been founded by Stephan and Stephan (Stephan W.G. & Stephan C. W., 2000). The theory is based on psychological and sociological aspects in order to identify perceived threats leading

to acceptance and tolerance. Using this theory explains and specifies types of (in)tolerance and social/psychological issues. Stephan, Ybarra and Bachman have used the theory in order to measure and predict prejudice from students towards immigrants groups (Stephan, Ybarra, & Bachman, 1999). The four types of threats (realistic threat, symbolic threat, inter-group anxiety and negative stereotypes) turned out to show the highest variance in opinions towards immigrants. After that, similar studies have been conducted when it comes to immigrant groups in Israel and in Spain, all conforming the Integrated Threat Theory and its factors that will be explained in this part of the thesis (Stephan, Ybarra, Martinez, Schwarzwald, & Turk-Kaspa, 1998).

In this study about young Turks abroad versus young Turks in Turkey, the model will be used as a framework to explain the perceived threat that people receive when interacting or even thinking about other minorities. The model designed serves as a framework which reveals motivation for prejudice or anxiety towards an outgroup. The variables used seem to influence prejudice in all groups. Firstly, factors contributing to threat perception will be discussed combined with practical examples of previous research. Secondly, the sort of threats will be discussed in detail, while also giving examples of measurement methods in previous research that was based on the ITT. Figure 2.1 on the next page provides a quick overview of the ITT model.

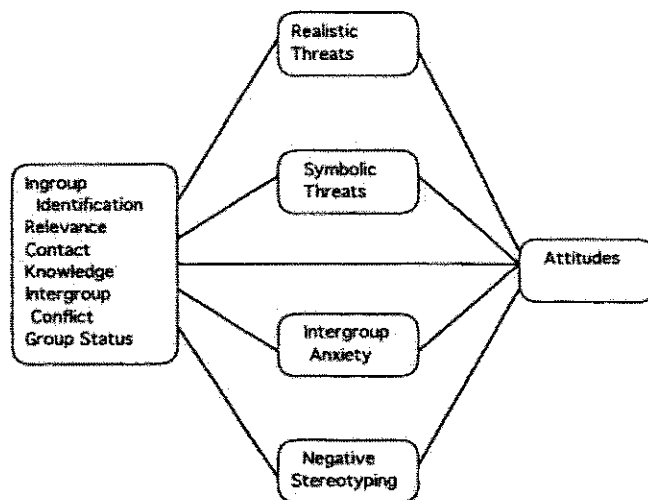


Figure 2.1: Shows the model of the Integrated Threat Theory (ITT) (Stephan W.G. & Stephan C. W., 2000, p.37)

2.2.1 Factors contributing to threat perception

Crucially for the research is to note that the ITT provides several factors that influence the threat perception of an individual or a group, exactly these attitudes cause prejudice and are based on the following factors. First of all it is the intergroup conflict between groups, secondly it is the status difference, thirdly the strength of identification with the ingroup, fourthly the knowledge of the outgroup, and lastly the exact way and nature of contact between the groups. All these factors contribute in some way to the perceived threat that people feel which consequently leads to prejudicial attitudes towards the minority group. (In figure 2.1 on this page, the left part represents the factors contributing to whether people feel a certain threat or not (Stephan W.G. & Stephan C. W., 2000, p.37).)

2.2.1.1 Intergroup conflict

The first factor is "intergroup conflict". Both Burton and Stephan and Stephan have noted the importance of conflict that plays in contributing towards prejudice. In

fact, Stephan and Stephen identified this threat as the most important threat that could lead to prejudice. Furthermore, it has been argued that the role of problems and conflict is the source of prejudice. Theories that are based on this are for example; realistic group conflict theories, game theory, the theory of graduated reciprocal initiatives in tension reduction, relative deprivation theory and theories dealing with the recognising other group's needs. The theory argues that if previous conflicts has been high, the four threats will most likely to be higher as well (Stephan W.G. & Stephan C. W., 2000, p.38).

This factor manifests itself in the form of competition over, for example, resources that are scarce in its widest definition, from money to power and employment to land. Consequently, this creates a threatening feeling within the (in the case of our study "non-minority" Turkish) mind. Moreover, the perceived threat might be linked to the fear of losing values and culture as well due to for example an increasing number of people from another group or the increase of visibility. The conflict can be displayed in several ways. On the one hand there are the increased levels of conflicts and on the other hand the decreased level (Stephan, W.G, 1991). Sometimes there is no signal as it is not recognised and not displayed openly. High conflict may result in violent confrontations between the two different groups, hate crimes against minority groups are a well known example of that (Laher, 2008).

2.2.1.2 Status

Status is the power of a certain group based on several factors, such as political and economically. The factor of status could be divided in either high or low status groups, who feel threats coming from their opposite group. There is an increasing risk of threats if the status between the two groups are unequal. Stephan and Stephen argue that threats seem to be more apparent and noticeable if the outgroup and ingroup live under great inequality (Stephan W.G. & Stephan C. W., 2000, p.38-39).

The difference between the threat of the two status groups can be explained by power relations. One might explain that the high status group is in fear that the low status group wants to remove them from power, or that their group will be changed in ways they do not want, for example values and certain customs. In addition, they may also feel intergroup anxiety with the members of the low group because they feel guilty or fear hostility. Therefore, one might expect a realistic threat coming from the low status group towards the high status group. One should take into account that the high status groups often discriminates the lower group because of the different values. Symbolic threats could be predicting prejudice in groups with a low status. Also, many times low status groups have fear to interact with the powerful high status groups, which can result into negative stereotypes towards the high status group, regardless of whether they are able to express it or not (Stephan W.G. & Stephan C. W., 2000, p.38-39).

2.2.1.3 Ingroup identification

Ingroup identification is whether the participant of the study identifies himself with a certain identity that belongs to a certain sub-group. In the case of threat and prejudice, people identifying themselves with one own group could increase a feeling of receiving threats. On the other hand, an individual who does not identify him or herself strongly might not perceived threat in such high way. If an individual identifies him or herself stronger with the ingroup, there is an increase in feeling of all four types of threat (Stephan W.G. & Stephan C. W., 2000, p.39).

One example of how this has been measured in previous research is the example of the research by Karina Velasco González, Maykel Verkuyten, Jeroen Weesie and Edwin Poppe about Prejudice towards Muslims in the Netherlands (Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E., 2008). They measured for example how important it was for the participant to have the Dutch nationality, and whether it is an important aspect of the person how he sees himself (Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E., 2008, p. 673).

2.2.1.4 Knowledge of outgroup

Knowledge of outgroup is a term which is used to determine how much the participant knows about the subject. The lack of knowledge that people have about the other group contributes to prejudice. Once again, the prejudice is based on fear, the fear of the unknown since there is no (positive) contact between the two. *Stephen and Stephan argue "if fear is the father of prejudice, ignorance is its grandfather".* (Stephan W.G. & Stephan C. W., 2000, p. 38).

2.2.1.5 Contact

Contact means the coming together of in this case an individual or group with someone, or a group of people and can be used in its widest form, from mass media to sending text messages via phone. Contact is one of the main important factors that deal with the threat perception towards minorities. However, the sort of contact is important as well, one should look whether it has been positive or negative. For example, if the contact between the ingroup and outgroup was very negative, the threat perception will be bigger which will have a negative effect on future interaction between the two groups. In other words, if the contact was considered as pleasant, the threat perception is not as high and will have a positive effect on possible future interactions between the ingroup and outgroup (Stephan W.G. & Stephan C. W., 2000, p. 38).

Previous research has provided us with several aspects regarding contact, and shows that within the ITT, it is a crucial part. One example is a research about intercultural attitudes between Mexico and the United States ((Stephan, Diaz-Loving & Duran, 2000). They argue that besides the four threats, the amount of contact but also the quality of contact is of extreme importance of threat perception. Quality of contact was measured by several factors, for example whether the contacts were on voluntary basis, individualized, positive, cooperative, one-on-one and equal status

(Stephan, Diaz-Loving & Duran, 2000, p. 244). Thus, if an individual already has certain prejudices and stereotypes about a minority, it will be confirmed if the quality of the communication is very bad. In such case, the confirmation of the stereotyping and prejudice does not contribute positively towards the image that that specific individual has towards a minority. To decrease this risk, quantity could be considered above quality, which has also been explained by Stephan, Diaz-Loving & Duran. In fact, quantity of contact was explained by 12 items that could the participant could make contact with the subject, such as mass media, visiting friends, working with them, taking a class from them, or informal communication. However, just as the quality aspect of contact, having continuous negative encounters does not contribute to becoming more positive towards a minority. However, one of the ITT's features is that amount of contact also matters. (Stephan, Diaz-Loving & Duran, 2000, p. 244). Another research in which contact was important was a research by Stephan, Stephan, Demitrakis, Yamada, & Clason, in press. about the attitude of women toward men. Contact was measured by factors such as discrimination, harassment, manipulation. They found that negative stereotyping and realistic threat were not influencing attitudes because women have always had less power in society already (Stephan, Stephan, Demitrakis, Yamada & Clason, 2000, p.67). The research about prejudice towards Muslims in the Netherlands asked similar questions. For example: "*Do you have contact with Muslims in your neighbourhood?*" or, "*Do you have contact with Muslims somewhere else, for example in sport clubs, etc?*". The rating scale was from none to Muslim only. The four item scale's Cronbach's A is .70. If higher, it might indicate a larger number of greater levels of contact in between groups (Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E., 2008, p. 673). The question of contact on a leisure place might indicate that the hobbies might be the same, which consequently might lead to less stereotyping. This has been explained in detail on page 9.

After these antecedents contributing variables that Stephen and Stephen have identified, they have also identified the sort of threat that these people perceive which will be explained in the following part.

2.2.2 Nature of the Perceived Threat

Stephen and Stephen have also identified the threat perception, and how this contributes towards (in)tolerance. The 4 variables identified are the realistic threat, symbolic threat, inter-group anxiety and negative stereotypes. These threats form the second part of the ITT model in figure 2.1, and will be explained in this part in detail (Stephan W.G. & Stephan C. W., 2000, p.28).

2.2.2.1 Realistic threats

Realistic threats mostly deal with the fundamental existence of the group. In this case, group could be considered as a country, religious cult, ethnic group etcetera. Basic needs inside the ingroup could be in danger or suffer because the outgroup wants to damage the ingroup. This theory was first coined by LeVine & Campbell in 1972, and Sherif in 1966 and dealt with scarcity of for example territory and resources. The threat originated out of the realistic group conflict theory. This threat does not per definition means that there is an actual threat, however, even if there is no real threat, the outcome of the theory ends in increasing prejudice towards a group. Stephen and Stephen focus on any single possible threat to the group or member's welfare, also they focus on perceived realistic threats as this could possibly lead to prejudice as well (Stephan W.G. & Stephan C. W., 2000, p. 25).

Realistic threats can be measured in several ways. One example is a research on prejudice toward immigrants from Mexico, Cuba and Asia in the United States (Stephan, Ybarra & Bachman, 1999) and measured realistic threats by using 12 factors for example: disease, job loss, crime, health costs, education costs, drugs problems (Stephan W.G. & Stephan C. W., 2000, p. 28). This could be indicated by a likert scale, where 1 indicates full agreement and 5 means full disagreement. Another

example is from a research by Karina Velasco González, Maykel Verkuyten, Jeroen Weesie and Edwin Poppe, who studied opinions towards the Muslim presence in the Netherlands. They used questions such as: due to Muslims in the Netherlands, 1) *it is harder to find a job*, 2) *unemployment is high*, 3) *I can not find a house*. The researchers argue that a higher score actually means feelings of realistic threat and Cronbach's Alpha is .80 (Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E., 2008, 673). Research of intercultural attitudes showed us questions such as: “*The amount of workers coming from Mexico should be limited*”, or questions dealing with pollution and crime (Stephan, Diaz-Loving & Duran, 2000, p. 673). Another example of measurement of realistic threats is an example from a research about threat, prejudice and stereotyping between Japan and the Korea's by Myers, Abrams, Rostenhal and Christian. The researchers used several questions relating to politics, economy and crime. For example, participants had to indicate on a scale from 1 to 10 whether Japan should strengthen its army, or whether North Korean business should be allowed in Japan, or whether the biggest threat is North Korea's nuclear weapons (Myers, Abrams, Rosenthal & Christian, 2013, p. 79).

2.2.2.2 Symbolic Threats

Besides realistic threats, symbolic threats are also considered to cause prejudice from one individual towards another and it could be considered as one of the most discussed theories regarding prejudice in social psychology. In the case of this research, this threat is of extreme importance because it involves a threat that originates from differences from another group. Factors that could be considered are beliefs, attitudes, values and even morals. The threat is perceived by the ingroup because it could change their tradition and world view, even though that the ingroup might claim to be morally right and that its values are the truest. This aspect of the theory is could be approached in several ways. One example is that feeling that your own culture and values is being threatened by the outgroup, is actually a form of prejudice (Stephan W.G. & Stephan C. W., 2000, 28).

Several studies (Kinder & Sears, 1981; McConahay, 1986; Sears, 1988) argue that by using the theories of symbolic racism and modern racism, that whites in the USA have an hostile attitude and toward African Americans, because they fear that their values are threatened by African Americans. The argument was that the more that the ingroup values, traditions etc. are blocked by the outgroup, the more negative the ingroup will think about the outgroup (Stephan W.G. & Stephan C. W., 2000, p 26).

Symbolic threat measurements seem to be similar to the measurement of realistic threats. Research (Stephan, Ybarra & Bachman, 1999) about immigrants in the United States showed us that they measured it by naming 12 items regarding perceived differences in religion and moral values, family, and work. For example, the immigrant culture is undermining our local culture (Stephan, Ybarra & Bachman, 1999, p.2226). One other example of measurement of symbolic threat is the use of likert scales linked to assumptions. For example in the case of intercultural attitudes: "*The values between Americans and Mexicans are the same.*" Or; "*the family values of Mexicans are compatible with the American ones.*" (Stephan, Diaz-Loving & Duran, 2000, p. 243).

2.2.2.3 Intergroup Anxiety

Thirdly, intergroup anxiety will be discussed which is about the threat that individuals perceive simply by having interaction with someone who does not belong in the group that an individual identifies himself with. The feelings caused by intergroup anxiety can vary from feeling uncomfortable to anxiety. In fact, the anxiety that individuals feel does contribute negatively to intergroup relations according to several research (Stephan W.G. & Stephan C. W., 2000, p.27).

Examples of how this is measured could be derived from a research about attitudes towards immigrants in the United States (Stephan, Ybarra & Bachman, 1999). But also a similar study about intercultural attitudes by Stephan, Diaz Loving

and Duran. They used 12 items and asked participants how they would feel when interacting with an immigrant. Examples of feelings are anxiety, worry, being at ease, apprehensive or confident. Most likely, the way of measurement is a likert-scale consisting of either 5, 7 or 10 options, varying from strongly agree to strongly disagree (Stephan, Diaz-Loving & Duran, 2000, p.243) (Stephan, Ybarra & Bachman, 1999, p. 2223-2224). The research of threat and prejudice toward North Korea had a slightly different research method when it comes to intergroup anxiety. People had to first answer the question whether they had ever been in touch with a North-Korean citizen, if yes, they had to complete questions regarding the experience of the contact they have had. If not, participants were asked the same questions, whether they would be nervous, friendly, certain, rude etc. in case of meeting a North Korean citizen for the first time (Myers, Abrams, Rosenthal & Christian, 2013, p.79).

2.2.2.4 Negative Stereotypes

Lastly, negative stereotypes will be looked at. As it seems to speak for itself, some explanation is required in order to get a sufficient understanding of the topic. According to Hamilton, Sherman, & Ruvolo 1990, most stereotypes serve as an expectation regarding the behaviour of members of the group that is being stereotyped (Stephan W.G. & Stephan C. W., 2000, p.27). The essential threat is the fear of negative consequences. For a long time, stereotypes have been linked to prejudice. However, recent studies show that this is not the case and that there is not a clear relationship between prejudice and stereotyping. The psychological and often negative expectation that people have of a certain group, automatically results in behaviour which reflects the stereotype that the person holds. The threat factor in this case is the "fear of negative consequences", which actually causes these stereotypes (Stephan W.G. & Stephan C. W., 2000, p.27).

Negative stereotypes can be measured by several traits. Examples are stick together, noisy or ambitious. One should ask the participant to rate the traits that will be asked in a positive or negative way, and after that, which they link the subject of

the study with the trait. Each trait, percentage estimate and the favourability were multiplied, and then the results were added across traits to establish a stereotype/evaluation index summary showing the negativity of the stereotypes (Stephan W.G. & Stephan C. W., 2000, p.27). In the research by Karina Velasco González, Maykel Verkuyten, Jeroen Weesie and Edwin Poppe, eight traits were asked and again the 5-point scale was being asked. Cronbach's α is .83 (Velasco González, K., Verkuyten, M., Weesie, J., & Poppe, E., 2008, p.673). In the intercultural attitudes research by Stephen and colleagues, a similar approach was opted for (Stephan, Diaz-Loving & Duran, 2000, p.243). As well as in the research by Stephan, Bachman and Ybarra about opinion toward immigrants (Stephan, Ybarra & Bachman, 1999, p. 2223-2224). Furthermore, the same method was used in the research about the North Korean threat and prejudices (Myers, Abrams, Rosenthal & Christian, 2013, p.79).

In the next part of the literature review, the status of minorities in Turkey will be discussed. Combining the theoretical part and empirical parts of the Thesis paved the way to the establishment of a survey which can be compared to previous conducted researches regarding the ITT.

2.3 Status of minorities in Turkey

As the focus of this study is on minorities in Turkey, a small introduction to Turkish minorities and their status in Turkey is necessary. Ethnic and religious minorities have never been something strange in the history of Turkey and the Ottoman Empire. For centuries, the Ottoman ruled over enormous areas in Africa, Europe and Asia. Consequently, religious groups such as Shi-Muslims, Jews and Christians became a minority under the rule of the Ottoman Empire which was based on the Sunni form of Islam. In Turkey there are approximately 50 different minority groups. (Kaya, 2013, p. 47) One of the contributing factors to relative stability in the

Ottoman Empire is the so-called Millet system, which gave space and certain degree of autonomy to religious minorities. Every religion had its own authorities that would deal with the concerns of the religious group such as tax gathering for the national authority and solving private law issues in community courts. In return, the state supported the patriarch with security and protection. Agreements were made with several religious sects such as Armenians and Jews (Braude, 2014, p. 15).

During the Tanzimat reforms, the term Millet became statute law instead of religious law, and sought to legally protect minority groups such as Greeks, Jewish, Armenians and Syrian Orthodox. Alevi, a sect within Islam has not been recognised as a different millet, the same goes for Kurds as ethnic minority (Kaya, 2009, p.33). After the fall of the Ottoman Empire, the Turkish republic was founded by Mustafa Kemal Atatürk, in which the Turkish identity became the central component in politics. One example was the education system that was implemented. It sought to distance people from its Ottoman past and to eradicate social differences; homogenizing was the keyword. Homogenizing was applied by more policies, such as banning the use of mother-tongue language other than the Turkish language, population exchanges, wealth taxes and forced internal migration (Kaya, 2013, p.47). However, it does not mean that Turkey totally (eradicated) minorities living in Turkey. The treaty of Lausanne in 1923 formed the basis and is still used as a framework to identify minorities in Turkey, mostly non-Muslim minorities. Muslim minorities such as Alevi, and ethnic minorities such as Kurds, are not represented in the Treaty of Lausanne. Even though that ethnic minorities such as Arabs, Greeks, Slavs, Armenians and Kurds have and still are part of Turkey (Lausanne, Treaty of 1923, 1923.). The issue regarding Kurdish culture and language in Turkey is still a current issue in Turkish politics and is still developing. Furthermore, the recognition of the Cemevi's, buildings where Alevi's gather to practice their religion has also been a hot topic (Arslan, 2015). In fact, the European Court of Human Rights ruled in favour of the Alevi community in Turkey, arguing that Turkey breached their right of

freedom of religion by not supporting Cemevi's with state money (İzzettin Doğan and Others v. Turkey, 2016).

At the Helsinki Summit in 1999, the European Council decided that Turkey became an official candidate member state of the European Union (European Parliament, 1999). As a result of that, some European Union legislation has been implemented in Turkey, especially since the rise and under the lead of the Justice and Development party who has always had (except for a minor period in 2015) a majority in the Turkish parliament since 2002. In 2010 for example, an amendment on the 10th article of the Turkish constitution came into force, seeking to secure a more comprehensive and clear minority rights section. The article has been amended as follows:

All individuals are equal without any discrimination before the law, irrespective of language, race, colour, sex, political opinion, philosophical belief, religion and sect, or any such considerations.

Men and women have equal rights. The State shall have the obligation to ensure that this equality exists in practice. Measures taken for this purpose shall not be interpreted as contrary to the principle of equality.

Measures taken for the protection of children, the elderly, disabled people, widows and orphans of martyrs as well as for invalid and veterans would not be considered a violation of the principle of equality.

No privilege shall be granted to any individual, family, group or class.

State organs and administrative authorities shall act in compliance with the principle of equality before the law in all their proceedings (Türkiye Büyük Millet Meclisi, 1980, p. 4-5).

Besides the ethnic and religious differences in Turkish society, sexual minorities and Atheism had not been widely discussed due to other priorities with the already existing minorities or simply because of the lack of knowledge and awareness. In fact, the Turkish constitution does not provide a specific legal framework for protection against discrimination when it comes to LGBT (Yilmaz, 2013). Especially since the 80's, due to the opening of the Turkish economy, globalisation found its way into Turkish society. Consequently, minorities that earlier had been underground and by many people considered as non existing, gained visibility (The Central Bank of the Republic of Turkey, 2002, p. 11). Examples are Atheists and homosexuals. In fact, the last years they have been directly and indirectly politically been represented on several levels by several different political parties. This however does not mean that these groups have legal protection in practice, even though it could be considered as private matter, many people seem to look down on these groups. One of the reasons is the political stigmatization that rests on these groups. Occasionally these groups find political or societal partnerships, such as the visibility of LGBT activism in the Gezi park protests (Birdal, 2015). These events that took place in Turkey, such as the military coupes and Gezi park protests, did only have a limited effect on Turks abroad in the west of Europe, where such groups as homosexual and Atheist are accepted by most of the people. One of the most important researchers that are valuable for a study when it comes to social values, minority studies and diaspora studies is Ayhan Kaya. In one of his work, "Europeanization and Tolerance in Turkey. The Myth of Toleration" he actually disapproves the supposition of Turkey being a tolerant country because of its multicultural past and its diversity, being situated on cultural and religious fault lines. His argument is that everything that is not part of the holy trinity of Sunni-Muslim-Turk, is a minority in Turkey and thus faces challenges that are not being faced by the Sunni Turks in Turkey (Kaya, 2013, p.220).

Currently there are several issues in Turkish politics regarding minorities rights on which the EU reports. To pick a few: property rights for Armenian and Greek minorities, the recognition of the Cemevi's as a legal place of worship equal to mosques, the Syrian refugees citizenship issue and the EU pressuring for LGBT rights (European Commission, 2016).

2.4 Turkish minorities in Europe

Ever since humanity existed, movement of people from place to place occurred. Occasionally it happened by force, however it sometimes happened on a voluntary basis. One example is the arrival of hundreds of thousands guest workers in Europe, coming from countries around the Mediterranean. Migration and integration has ever since been a hot topic in politics on all levels. The host country often aims to integrate or to assimilate the newcomers, whereas the sending country eagerly tried to keep its cultural ties with its nationals abroad. In this thesis we will focus on young Turkish people abroad, and young Turks in Turkey, therefore we will look back at the history of Turks in Europe.

In 1945, the Second World War ended which resulted in destruction of many European cities and villages. Infrastructure had to be rebuild and especially after the 60's the economy of Europe grew thanks to support of the Marshall plan. The economic growth and wealth that was created after the reconstruction of western Europe resulted in the need of cheap labour force, in order to do the hard work that Europeans did not wanted to do, or simply had not enough people for. As a result of that, governments of western European countries such as The Netherlands, Belgium and (West-) Germany, started to look for cheap labour forces abroad. Besides countries such as Italy, Greece and Morocco, thousands of Turks came to Europe as well (Centraal Bureau voor de Statistiek, 2000, p. 25-28). Turkey and its people did and do not have any colonial bound with the receiving country, unlike other Muslim minorities in Europe, for example Suriname Muslims in the Netherlands, Algerian and Moroccans in France, or Pakistani in the United Kingdom. The migration of

workers to Europe was swiftly followed by the reunification of their family members, resulting in the creation of large Turkish communities in big cities in the West of Europe. In the early times of mass migration to Europe, countries had several approaches to the arrival of these guests, some opted for assimilation such as France, whereas some tried to integrate them in the country by promoting both cultures, such as the Netherlands (Kaya, 2009, p.34).

Quickly, the Turks started to organise themselves. The shared values, beliefs, culture, language, (sub-)religion but most of all the common reason of settlement abroad created a brotherhood which reflected in the founding of Turkish foundations. Besides that, the Turkish governments tend to have policies for its citizens abroad aiming towards non-assimilation. In the Netherlands for example, the first Turkish Islamic Cultural Association was founded on the 10th of January 1979. The organisation had several departments spread in the country and the association worked together closely with the Directorate of religious affairs in Ankara, also known as Diyanet. The Diyanet started to send imams to Europe, for example to the Netherlands since 1980. The Netherlands as a receiving country saw it as a tool to promote the “Turkish way of Islam”, which in the 1980’s had a secular character due to the military coupe in Turkey. The Turkish government provides the imams with a salary. Similar policies had been put in place in other European countries such as Germany (Waardenburg, 1990, p. 17).

Recently, the arrival of Turkish imams without knowledge of the Dutch society and values got criticism from Dutch political parties. The Dutch parliament voted in favour to ban Imams from Turkey, and aimed to teach imams in the Netherlands. This in order to not let Ankara’s politics effect the Dutch society after the failed coupe d’état in 2016 (Waagmeester, 2016).

Besides the organisations that are controlled by the Turkish state via Diyanet, there are also organisations that are linked to other ideological groups, such as Gülen

and Suleymanli. Thus, we can conclude that Turkish migration towards the west of Europe was closely followed by the Turkish state and other stakeholders, especially the Diyanet (Waardenburg, 1990, p.17).

The migrants that came to Europe mostly came from rural areas in Turkey. Consequently, these people brought their own culture and religious traditions with them. Their way of life was very different from the European way of life, which was slowly becoming less conservative (Kaya, 2009, p.106). One other argument is that the places Turks came from were considered as very conservative. However, the geographical argument that is used is not always true. It is true that due to the lack of economic opportunities in rural areas people were underprivileged, nowadays one can still observe that the GDP is lower in the east of Turkey (Turkish Statistical Institute, 2016). On the other hand, there are considerable difference in the Turkish culture and religion as well that do not follow the geographical split between modern west Turkey and conservative east Turkey. In fact, besides ethnic differences one can think of several examples of multiculturalism in the east of Turkey. Interaction between different ethnic groups, such as Turks, Kurds, Armenians and Arabs seems to be quite common. Furthermore, there is a variety of religious diversity, with millions of non-Sunni Muslims, especially in the past. The east is home to several churches and other cultural heritage sites which are related to non-sunni Islam. Another important factor was that the east was far away from the power centers such as Istanbul and Teheran and Baghdad ("Revealing and Advocating the Multi-Cultural Heritage of Anatolia Project Interactive Map", n.d.).

The Turks coming to the west were mostly from the Sunni denomination of Islam. Czarina Wilpert argued that the "*homogenous structuralposition of Turkish migrants is not matched by a comparable internal cohesion and a unity of world views*" (Wilpert, n.d., p.88). The ethnic and religious minorities that found their place in Turkish society are less represented in the Turkish community in Western Europe. One example is the Alevi community. Despite the theory of modernization, that

argues that international migration actually causes secularization and distance from religious institutions, issues such as the headscarve issue and the Quran courses are still on the agenda and seem to split the Turkish Alevi-Sunni divide in Western Europe as well. Consequently it had an effect on the interaction between the two religious affiliations in the west. This is also visible on the issue of marriage. According to Czarina Wilpert, the majority of the first generation, regardless of religious sect, prefers endogamy (Wilpert, n.d., p. 96-97).

2.5 Previous research

Several academic pieces deal with the principle of migrated Turks abroad and social values and social values in Turkey and among migrant groups in Europe. However, there is currently a lack of comparative studies between Turks abroad and Turks in Turkey. Therefore, this niche research could be considered as a gap in the academic field and will contribute to academia. There are several frequent researches about social values, such as the world value survey, and Eurobarometer. In addition to those researches, there are also national social value surveys on specific topics such as integration and the acceptance of homosexuality by ethnic and religious groups in the Netherlands, or identity surveys in Germany. In this part, several conducted researches will be assessed, in order to form the basis for the research that is conducted in this thesis.

2.5.1 Previous research in Turkey

As previously argued, several works of Ayhan Kaya have been dedicated to the principles of Turkish diaspora in the European Union and minority studies in Turkey. In his book *"Europeanization and Tolerance in Turkey. The Myth of Toleration"*, Kaya sheds a light on the what he believes poor rate of tolerance that Turks in Turkey have towards minorities. In his work he concludes that even though there has been a change in the perception of minority from unity over diversity into unity in diversity, this definition is still fragile especially due to euroscepticism (Kaya, 2013).

Moreover, research by Kaya showed that a major problem for Turks in Europe is the moral values are contradicting their own traditional/religious values. Around 25% of the Turks in Europe argue that exactly this is the primary problem that they are facing (Kaya, 2009, p. 148).

Ayhan Kaya argued that political integration is of major importance in order for the Turkish minorities in several European countries to feel at home. This is a process that takes generations, as the first generation did not grow up in the place of residence. Research showed that Turks are open for political participation and integration, as there are relative high numbers of Turks have, or are planning to have a European citizenship as well (Kaya and Kentel, 2005; and 2007 cited in Kaya, 2009 , p. 164).

Identification is important when it comes to integration and social values. Identifying yourself with the culture of the host country means most probably identifying with the basic values and cultures such as acceptance of democracy and human rights.

In 2006 the Turkish Economic and Social Studies Foundation together with the Friedrich Ebert Stiftung, researched the perception towards minorities in Turkey and considered several factors such as political affiliation, religiosity and urban. Several conclusions can be observed here and it is therefore one of the most important sources of this thesis as it deals with most of the minorities that I will research as well (Carkoglu & Toprak, 2006).

Firstly we should notice that social tolerance has a correlation with harmony in the country, but also stability and peace. Especially when we are looking at the minority of Kurds we have to take this into account due to the ongoing conflict in the east of Turkey. According to TESEV, 28% of the people interviewed would object living next to a Kurdish family. Even though this seems to be high, it is one of the

most accepted groups in the survey. Only families of different sects receive less objection to be neighbours with (Carkoglu & Toprak, 2006, p.50).

Secondly, religious non-Muslim minorities have been researched by TESEV. Besides the question whether they would object a Jewish neighbour, they also asked Greek and Armenian neighbours. All 3 groups seem to account for somewhat the same amount of objection and acceptance. Around 40% of the participants did not wish to live next to one of these (religious/ethnic) minorities. Atheists seem to have less acceptance due to the result that almost 50% of the people does not wish to live next to an Atheist family (Carkoglu & Toprak, 2006, p. 50).

The participants object a gay couple the most. Only one out of three participants does not object a neighbour who is gay (Carkoglu & Toprak, 2006, p.50).

According to the survey results, there is no difference in opinion on social perception between different genders. The survey concludes that the people who got interviewed in big cities are more tolerant than people in rural areas. Furthermore, age plays an important role in tolerance level as well. According to the research, young people tend to be more open minded than older people. Other factors such as a high income or ownership or a high education level also play crucial roles in the tolerance level. The research also found that people who identify themselves as an ethnic or sectarian minority, seem to be more tolerant in comparison to the rest of the interviewed population. From a social-political perspective the survey concludes that voters of right wing parties such as AKP and MHP tend to be more intolerant. Left wing party voters tend to be more tolerant. Consequently this applies to the secularist/Islamists divide as well. People identifying themselves as religious tend to be less intolerant (Carkoglu & Toprak, 2006, p.53).

The survey also sheds a light on political issues relating to tolerance such as religious education besides Sunni-religious education. 60% Thinks that other religions and Islamic sects should be discussed in the classes as well (Carkoglu &

Toprak, 2006, p. 60). It also shows that more than 43% of the people believe Cemevi should get financial support, whereas 31% is against that idea (Carkoglu & Toprak, 2006, p. 87). Even though the above stated researches provide sufficient information on the perception towards minorities, internal political developments in the past years such as Gezi Park protests, Syrian (refugee) crises and the Kurdish conflict, might have had an effect on the view towards minorities.

In 2009, a survey conducted by the Turkish Jewish Organization brought some results to the surface. The research explains shows the amount of people who are not objecting having Jewish neighbours as well as people who are objecting it. According to the research, 61% of the people who identifies themselves having a Muslim identity is against it. Followed by people who are not in touch with other identities(57%), strong religious people(54%), low education(52%), and AKP voters(49%). On the other hand, university graduates (19%), CHP voters, people who identify themselves as world citizens(26%), people living in Istanbul, Izmir, Bursa and barely religious persons(29%) seem less often to reject the idea of having a Jewish neighbour (Turkish Jewish Community, 2009).

Turks were also asked to estimate the amount of non-Muslims in Turkey. 54% Had no idea, but 15% thought the number of non-Muslim Turks was between 11 and 30%. 19% Of the argued that non-Muslim Turkish citizens do not serve in the military. Besides that, the majority of Turks feels uncomfortable having non-Muslims working at the secret service MIT(57%), in the judicial branch, police and army(55%). Political leaders of different faiths are unwanted by 51% (Turkish Jewish Community, 2009).

2.5.2 Previous international research

In 2016, the University of Munster researched matters regarding integration and religion from a point of view of originally Turkish people living in Germany. The research showed attitude towards minorities in Turkey as well. One example is the

question regarding attitudes towards social and religious groups. In this question, only 5% of the people has a negative attitude towards Christians, where as 80% a (very) positive. Atheists are perceived as most unfavourable, but still 49% of the participants said they look (somehow positive) towards atheists. 27% Looked somehow negative towards atheists. Jews have the same amount of support, but people do have a less negative image towards Jews (Pollack, Mullr, Rosta & Dieler, 2016, p. 4).

According to a research by the Dutch government, half of the Turks in the Netherlands considers being LGBT as wrong. From all ethnic groups in the Netherlands, Turks seem to be the less tolerant towards LGBT. Only 54% thinks that LGBT should live their lives as they wish compared to 91% of the Dutch respondents or 69% of the Iraqi and 67% of the Afghan respondents. There is a growing trend towards acceptance of LGBT in the Turkish community in the Netherlands. The first generation of Turks in the Netherlands agrees with this for 50%, whereas in the second generation 62% of the Turks think that LGBT should be free to live their lives as they wish. 75% Of the Turks in the Netherlands would find it problematic if their child would have a partner of the same sex (Sociaal en Cultureel Planbureau, 2014, 59-63).

The world value Survey is an international network consisting of scientist that seek to research changing values and how this has an effect on social and political life. The survey has been conducted for 6 times in several countries, one of which is Turkey. When looking at the social values of Turks in 2006 we can see several findings that could be useful for my research. First of all, we could take a look at the question: Who would you not prefer to have as a neighbour. The research shows us that about one third of the questioned would not like to have a neighbour with a different religion. Even though the religious affiliation has not been mentioned in the comment, besides Christians and Jews, Alevism could count as a different religion for many Turks as well. One third of the people does not wish to be neighbour with a

person who speaks a different language. In the case of Turkey this especially is regarding the Kurdish minority. In addition to that, 35% does not wish to have a neighbour with a different race. 30% Would also not prefer to have an immigrant or foreign worker as a neighbour. In this case it is important to note that the survey was held before the crises in Syria ("WVS Database", 2014).

Besides that, 85% of the people mentioned homosexuals as unwanted neighbours. The survey also asked whether homosexuality is justifiable, almost 80% said that it was never justifiable. In fact, only 3,4% thinks that it is always justifiable/in most cases ("WVS Database", 2014).

Only 35% of the Turks trusts people of another religion, whereas more than 60% does not trust these people very much or not at all. On the other hand, the majority of Turks agrees that all religions should be taught in public schools. 48% in favour and 43% of the Turks is against it ("WVS Database", 2014).

In almost all cases, young people (<29) tend to be more open minded than people aged between 30-49 or 50+. Unfortunately the World Value Survey did not include Atheism in their research.

The results discussed above have been analysed in the Online Data Analyses section via the website and can be found in annex 1.

Moreover, Eurobarometer is a survey programme that works for the European Union in order to get an idea how European policies, Europeanization, and European identity building is perceived in the countries inside the EU and outside the EU. Turkey, as a candidate country of the EU is often involved in the surveying. Even though Eurobarometer has not done research on values and moral acceptance, one specific survey shows that Turks consider "*human rights and respect for human life*" as one of the most important values for them personally. According to the same survey which has been conducted in 2012, Turks think that the EU represents Human

rights the best, namely 32%. The lowest value that represents the EU the best according to Turks is the "respect for other cultures value", only 5% of the Turks thinks that that value represents the EU the best (TNS Opinion & Social, 2012, p. 11-14).

EVS is a European research program regarding human values. It focuses on several issues of importance, one of which is intolerance. Besides North, West, South and East Europe, the EVS uses Former Soviet Union and Turkey as a geographical zone for their calculations, due to the cultural and historical differences. The last research took place in 2008. Just like in most other researches, the neighbour question is asked here as well. Of the group that is researched in my thesis are homosexuals the least favourite neighbour. 90% Of the respondents in Turkey would not like to have a homosexual neighbour. Besides that, the research also showed that more than 60% does not wish to have a Jewish neighbour. Almost 40% did not accept immigrants or foreign workers as their neighbours. One out of third does not wish to have a neighbour that has a different race (European Value Studies, 2010).

2.6 Conclusion of the literature review

From the literature review we can conclude the following. Intolerance seems to be caused by less contact with the other groups. Othering is perceiving someone as different from you, thus ending up as a minority as the others are less powerful. In fact, many immigrants in Europe, especially second and third generations perceive this otherness as something negative and therefore often seeks loyalty towards religion, in this case Islam. Turks abroad tend to integrate relatively well, the second and third generation seems to look more like Europeans than their parents who came to Europe for the first time. There is also a tendency to take a European citizenship. In Turkey, the right wing movement tends to be less tolerant towards minorities in comparison with the left in Turkey. Moreover, the right wing tends to be more religious as well. Besides that, several other factors influence this such as identification, age, rural or urban area, education level, income level and ethnicity.

Several minorities in Turkey suffer under intolerance, with LGBT as the most unwanted neighbour to live next to according to several national and international research conducted in Turkey. Previous conducted research in journals mentioned above, as well as research reports on tolerance, form the basis of the questionnaire that has been established.

CHAPTER THREE

RESEARCH METHOD

From the previous pages it has become clear that this is a comparative study with two sides that are being compared with each other, Turks living in Turkey and Turks living abroad. In order to measure the intolerance, a survey would be the best way to come to a conclusion. There are several reasons why a survey is the best measurement tool in this case. Firstly, there are several possibilities to actually take a survey. In this case, it will be done face to face and online. Turkish youth is online a lot and access to internet is wide spread around the country, Turkey is number 7 in Europe when it comes to internet usage (Boschele, 2013, p. 1). Secondly, a broad wide range of data can be collected via the usage of internet, without spending too much money and time.

The research question has been constructed carefully and goes as follows:

Does the public attitude towards minorities in Turkey differ for young Turks in Turkey and young Turks abroad?

3.1 Sample

Because of the relatively large group of minorities that is being researched in the thesis, the research has been split into 2 different sections, each dealing with 2 minorities. The research took place on two different geographic locations as well, one mostly in Western-Europe, and the other one country-wide in Turkey. Besides that, "online" could be considered as another area. As a result of that, the survey was available in various languages. Online versions were in Dutch and Turkish. While conducting the research in Germany, some questions were translated from Turkish into German because of the lack of Turkish language skills by Turkish youth there. Firstly, the opinion of young Turks have been collected both online and on paper. The contacts that have been used to distribute the survey have been able to distributed it in several cities and towns in Turkey, for example in Istanbul, Ankara, Eskisehir, Izmir,

Sivas, Mardin and Bursa. Besides that, several surveys have been conducted at Bilgi University, Istanbul Technical University and Marmara University.

Furthermore, the research has focussed on Turks living abroad as well. The online research has been conducted in The Netherlands, Belgium, UK and Germany. Furthermore, paper based research was conducted in Berlin in January 2017. Berlin was chosen as it home to a large number of Turks, especially in the neighbourhood of Kreuzberg, where most research has been conducted. Despite approaching people in both Turkish and German, most of the young people were not willing to talk very freely and open about it. Due to the accessibility of people while conducting the survey, it could be considered as a convenience sample.

The total sample size was 407, of which 148 abroad, mostly in the Netherlands and Germany. 259 Of the responses came from Turkey. The distribution of gender seemed to be more equal, 176 males and 227 females took part in the research (4 participants opted for "other"). It should be noted that not all the participants did not answer all the questions, mostly because they wish to not share such confidential and personal information with someone else.

3.2 Research Procedure

In the first week of December 2016, the questionnaire was finished and the first pilot study took place at Bilgi University. The pilot consisted of more than 50 participants of whom were political science and international relations bachelor students.

As a researcher it is of importance to focus on several methods in order to obtain the maximum number of participants. First of all, contacts in my friend and acquaintances environment in both Turkey and in Europe have been asked to participate in the survey. Moreover, the participants were actually asked to forward the survey to their friends and family as well, creating a snow ball effect. The snow-

ball sampling method seemed to have been the most successful in order to reach the highest number of participants. Besides that, I conducted interviews face to face in both Turkey, the Netherlands and Germany. I also asked people on an online Dutch Turkish webpage to participate in the survey.

As mentioned previously, two surveys had been established due to the research topic being broad. The surveys consisted of 7 pages and were started by a brief explanation about the topic. If the person agreed to take part in the survey, the first question page with demographic questions was opened. The surveys were conducted anonymously and only the thesis conductor and supervisor will be able to access the full and individual results.

The demographics that were asked once the participant agreed to take part in the survey were age, gender, living situation, income, occupation, education level, religiosity, political affiliation and group identification.

After having asked the questions relating to demographics, several other questions have been asked in order to come to a conclusion. Firstly, the sort of *contact* was asked. The social contact and nature of the communication is an integral part of the ITT.

Secondly, the *Symbolic and Realistic threats* have been measured in the same manner by agreeing completely with a certain quote or to actually disagree with a certain quote. As a part of measures, also current issues in politics were asked such as the Syrian citizenship issue in Turkey or discrimination issues against LGBT. Having low scores as a result, would mean that there is a higher fear towards that minority. Higher scores would indicate the feeling of not such a big threat.

Negative Stereotyping: In order to measure negative stereotyping of a certain group, the possibility was given to rate the possible stereotyped attitude by asking how many people of the minority group would have such characteristic. Examples

were; immoral, trustable and lazy. A higher score would mean that there is a greater way of negative stereotyping against the minority. The characteristics asked here were the same for every minority. Participants had answer possibilities varying from “no one” to “everyone”.

Lastly, *Inter-group Anxiety Scale* was measured by using the anxiety scale. By this method, the emotions, feelings are being questioned to the participant of the survey. The scale is from one to seven and uses one emotional status/feeling the participant felt or would be expected to feel when interacting with the minority. The extremes stand for "not at all [feeling]" and "extremely [feeling]". For example, feeling not scared at all, or extremely scared. A high score would automatically indicate the participant's anxiety for that group. Low scores would thus mean less anxiety of the participant towards the minority.

One example of a typical question that fits into the ITT and that got used in the survey is: *because of Syrians it is hard to find a job. Or; I would be fine with an LGBT flatmate.* In fact, the ITT indicated 4 factors of how to measure threats, and they can all be traced back in the surveys which can be found on Annex 2.1 and Annex 2.2.

The next part of the thesis will be about the data analyses, in which first some demographic information will be shared, followed by an overview of the differences between Turks in Turkey and Turks abroad regarding their opinion towards the four minority groups. Graphs will be briefly explained in the chapter as well, the survey questions, SPSS and SEM results can be found in the annexes.

CHAPTER FOUR

DATA ANALYSES

To start of with, firstly demographics will be discussed, in which the results regarding the division of gender, education, income and religion will be discussed. Followed by that, identity and social distance towards group will be touched upon. After that, the four minorities will be discussed individually and there will be room to link the demographical findings with the outcomes of the minorities part.

4.1 Demographics

The total number of participants was 407 of which 63.6% filled out the survey as a Turk in Turkey, 36.4% filled the survey out as a Turk abroad, mostly Turks living in the Netherlands. Most participants had a high level of education, or where students about to obtain a university degree. High school and school of higher education were the highest obtained level of education for 36,6 and 6,6% of the participants. 38,6% finished university on a bachelor level, and 12,8% finished graduate school. The other consists of primary school, middle school or "non" as highest obtained degree.

A bit more than a quarter of the participants counts themselves as working full time, with 12,3% having a part time job. The majority, more than half of the participants, were students. Housewives, unpaid family worker and not working were only a minor share of the results.

As a result of the high number of students who participated, the income level tended to be quite low, with almost 40% earning 1000TL/EURO or less.

Most of the participants considered themselves as Muslim. 21,7% claimed to be Sunni, 5,9% claimed to be member of the Alevi belief. Most participants however did not state any sect and answered with "just Islam", 46,9%. Atheists and deists made up almost 20% of the respondents.

Please note that an overview of the information given above can be found in annex number 3.

4.2 Identity and Social Distance

Identity

Several options were proposed to the interviewee to reply to the question to which identity group he or she considers himself with. The question in the survey was: *Which group do you feel yourself a part of?* (Turkish: *Kendizi hangi grubun bir parçası olarak belirtirsiniz?*). The participants were only able to select one answer, the main identity that they identify themselves with. The answer possibilities were based on the literature review and can be read in the table below. A remarkable outcome is that abroad, more young Turks identify themselves firstly with a religious identity, where as in Turkey, most young people see themselves as world citizens, or identify themselves with their national identity, "being a citizen of the Republic of Turkey". Identifying oneself with a religious or denominational identity does not seem to be very popular in Turkey. Young Turks abroad, seem to identify themselves as Euroturk, Dutchturk and Germanturk quite frequently, not surprisingly, this was much lower in Turkey. Another remarkable fact is that almost none of the Turks abroad identified themselves as Dutch or German in the first place. One might conclude that in most of the cases, another identity seems to fit their ideas better. Table 4.1 provides an overview of the identities that the participants of the survey choose.

		Country Recoded			
		Turkey		Abroad	
		Count	Column N %	Count	Column N %
How would you consider yourself as part of which identity group?	Religious identity (Muslim, Christian, etc)	25	9,7%	29	19,7%
	National identity (Citizen of Republic of Turkey)	81	31,4%	19	12,9%
	Ethnic identity (Turkish, Kurdish, etc)	17	6,6%	2	1,4%
	Ideological identity (Liberal, socialist, etc)	8	3,1%	5	3,4%
	Denominational identity (Sunni, Alevi or Hanafi, Shafi'i)	2	0,8%	0	0,0%
	World citizen	102	39,5%	28	19,0%
	GermanTurk	0	0,0%	13	8,8%
	DutchTurk	0	0,0%	29	19,7%
	EuroTurk	7	2,7%	5	3,4%
	Dutch	0	0,0%	1	0,7%
	German	0	0,0%	1	0,7%
	None/No identification	13	5,0%	8	5,4%
	Don't know/Don't remember	1	0,4%	6	4,1%
	Other	2	0,8%	1	0,7%

Table 4.1: Identification of the participants

Social Distance

Another factor that was measured was the social distance that an individual feels towards a certain social, ethnic or religious group. Between Turks in Turkey and Turks abroad there can be seen some differences. First of all, there is a difference between Turks abroad and Turks in Turkey as feeling themselves close to "Turkish". Turks abroad feel more close to Turkish compared to Turks in Europe. Remarkable is that Turks abroad also feel themselves closer to Europeans. Turks abroad also tend to feel themselves closer to Muslims compared to Turks in Turkey.

Another significant result that we can observe is that Turks in Turkey feel much closer towards Atheists than Turks abroad do. The same goes for feelings towards Alevi's, Gypsies, Armenian, Jews and blacks. The question asked was: *How close do you feel yourself to these groups?* (Turkish: *Kendinizi bu gruba ne kadar*

yakın hissediyorsunuz?) The scale was 1 to 10, with 1 feeling far, and 10 feeling very close. Table 4.2 provides an overview.

	Country Recoded			
	Turkey		Abroad	
	Mean	Standard Error of Mean	Mean	Standard Error of Mean
Turkish - How close do you feel yourself to these groups?	7.72	.16	8.09	.21
Kurds - How close do you feel yourself to these groups?	4.11	.20	4.52	.26
Alexis - How close do you feel yourself to these groups?	4.80	.21	4.17	.27
Gypsies - How close do you feel yourself to these groups?	3.73	.20	3.27	.25
Armenian - How close do you feel yourself to these groups?	3.94	.20	3.41	.24
Greeks - How close do you feel yourself to these groups?	4.59	.21	3.93	.25
Jews - How close do you feel yourself to these groups?	4.02	.21	3.54	.25
Syrians - How close do you feel yourself to these groups?	3.56	.19	3.63	.25
Asians - How close do you feel yourself to these groups?	4.68	.20	4.27	.25
Black people - How close do you feel yourself to these groups?	4.61	.21	4.05	.26
Atheists - How close do you feel yourself to these groups?	5.22	.22	4.45	.28
Muslims - How close do you feel yourself to these groups?	6.45	.20	7.37	.25
Europeans - How close do you feel yourself to these groups?	6.26	.19	7.10	.20

Table 4.2: Social Distance

4.3 Turks VS Turks abroad; contact, social experience, social issues, prejudice and feelings towards minorities.

In this part, Turks and Turks abroad will be compared with the minority groups. By means of the survey, five variables have been established, namely: 1) Contact with [minority], 2) Positive feelings towards [minority], 3) Prejudice towards

[minority], 4) Negative perception towards [minority] and 5) Discrimination against [minority].

The newly constructed variables are established according to the questionnaire, with each set of question forming the basis of one of the new variables. Firstly, contact has been measured by B,C,D or E question number 01 and 02. Both quality but mostly quantity of contact is important to measure and has been done by this question in specific (Stephan, Diaz-Loving & Duran, 2000, p. 244). As previously explained in the literature review, having frequent contact in a place of leisure, might indicate a same hobby or passion. The stereotyper would in this case identify him or herself with the stereotyped person. Consequently this results into less stereotyping and thus a more positive attitude. Furthermore, the new variable "negative perceptions" has been constructed by B,C,D or E 05. The most important new variable that has been constructed, "Discrimination", has been set up by using the results that question B,C,D or E 06 revealed. Prejudice has been constructed by B,C,D or E 07. Lastly, Positive feelings is based on question number B,C,D or E 08. As one might notice in the surveys, negative and positive definitions have been used mixed even though the name of the variable might indicate "positive" or "negative". This means that questions have been recoded in SPSS. The reliability for each of the newly constructed variable has been measured by Cronbach's Alpha and can be found in annex 10.

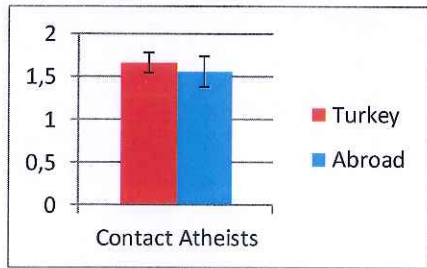
Each section focuses on one specific minority, starting with showing an independent t-test. After explaining the possible differences, the effect will be measured by BETA coefficients of SEM. Only the significant results will be shown in the model. After that, the established "Discrimination of [Minority X]" will be discussed briefly. This in order to see whether some demographic differences might actually have an effect on the level of discrimination against minorities in Turkey.

The tables stating the Independent T-test to measure the significance and means can be found in detail in Annex 4.

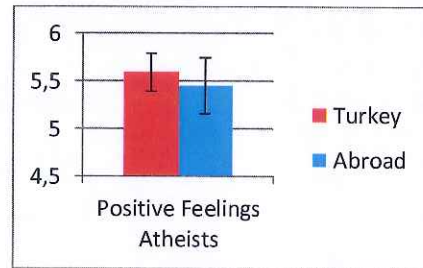
4.3.1 Atheists

On the first sight there does not seem to be significant differences between Turks and Turks abroad when comparing the group's opinions on Atheists by using T-tests. However, small differences can be seen. Turks seem to have more contact with Atheists than their counterparts abroad. Remarkable, as the number of Atheist is obviously higher in the west of Europe compared to Turkey. However, the value calculated is ,359 and therefore insignificant. Moreover, Turks seem to have a more positive feeling towards atheists compared to Turks abroad, but still there is no significant difference with a value of ,427. Prejudices towards Atheists seem to be higher abroad, just as negative perceptions towards Atheists (,092 and ,225). Furthermore, there seems to be a slight difference and a higher amount of discrimination against atheists by Turks. The group of Turks in Turkey ($N=84$) was associated with a rate of discrimination towards Atheists $M=1,988$ ($SD=2,20$). On the other hand, the group of Turks abroad ($N=56$) was rated with discrimination towards Atheists $M=1,964$ ($SD=2,23$). However, the T-test did not show any significant difference as $t(138)=0,062, =,951$. Thus, there is a difference when it comes to discrimination towards Atheists, however a significant difference between Turks abroad and Turks in Turkey can not be observed when it comes to discrimination against Atheists in Turkey. Thus, for all the questions asked regarding Atheists, no significant difference can be measured between young Turks in Turkey and young Turks abroad.

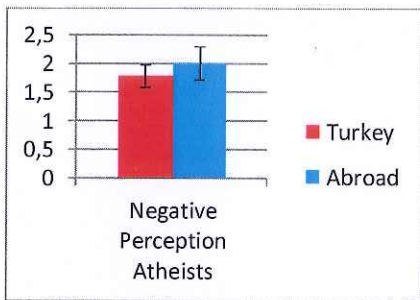
The overview table in annex 3 provides means and total number of participants per question.



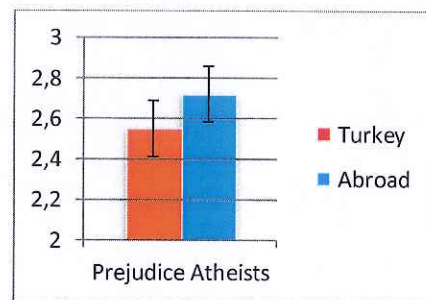
Graph 4.1: Contact with Atheists



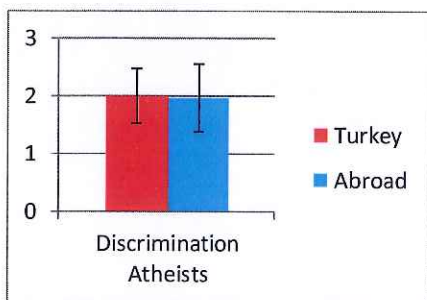
Graph 4.2: Contact with Atheists



Graph 4.3: Negative Perception towards Atheists



Graph 4.4: Negative Perception towards Atheists



Graph 4.5: Discrimination against Atheists

As explained in the previous part, no statistical difference can be observed. By using the following SEM overview, we can see if there is a significant coefficient between the variables. In the model, both Turks in Turkey and Turks abroad are discussed. According to the Integrated Threat Theory, contact is the source of being

more positive towards a certain minority, especially in case of frequent contact at places both groups interact at frequently. In the model, it becomes clear that there indeed is an significant coefficient of contact with Atheist and the acceptance of it. Contact with Atheist for example has a positive effect on positive feelings of Turks abroad towards Atheists (.521). On the other hand, the contact Turks abroad have with Atheists contributes also to prejudice and negative perception. Negative perception of Atheists contributes to discrimination towards Atheists both in Turkey and abroad. Please note that in figure 4.1 below, only the most significant effects are indicated and that annex 5 provides an overview of other effects.

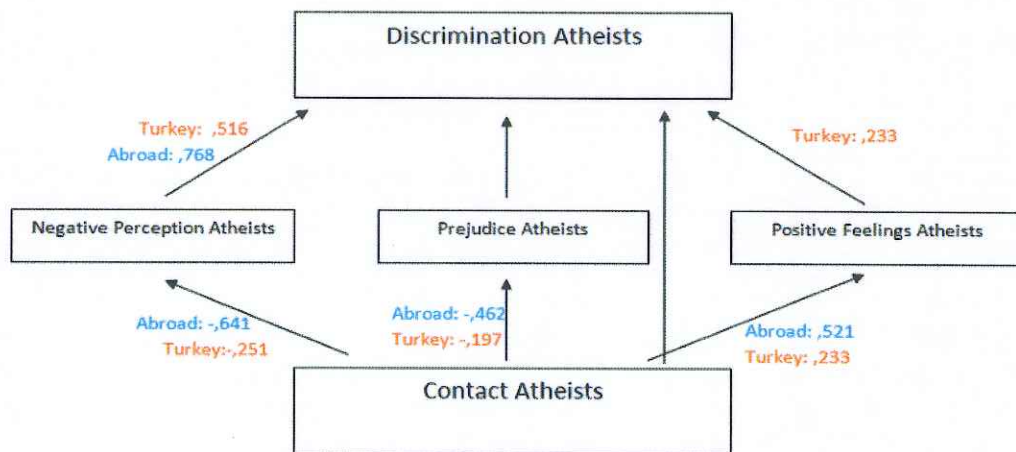


Figure 4.1 SEM model and significant effects (Atheists)

From the model above we can conclude several additional things. First of all, contact with Atheists has a stronger significant effects for Turks abroad compared to Turks in Turkey. This might indicate that Turks in Turkey interact in a more positive way with Atheists. In the case of Turks abroad, contact with Atheists increases positive feelings towards Atheists, however at the same time increases prejudice and negative perceptions. Negative perception about Atheists has an increasing effect on

discrimination against Atheists, both in Turkey and abroad. Thus, contact with atheist has more consequences for Turks abroad compared to Turks in Turkey. However, besides the significant effect of negative perception in relation to discrimination towards Atheists for Turks in Turkey, there are also some other significant coefficient worth to mention. For Turks, contact with Atheists has also an significant coefficient on negative perception (-,251), prejudice (-,197) and positive feelings (,233). Positive feelings have also coefficient relation with the discrimination variable (-,258). The full SEM results can be found in annex 5.¹

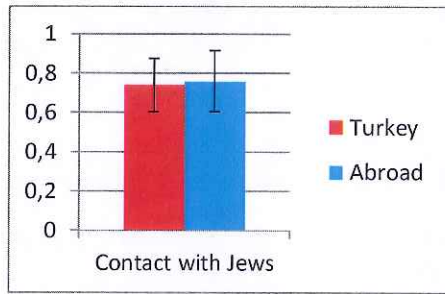
For both groups it is true that contact with Atheists, increases positive feelings, resulting in less discrimination towards Atheists. This is in line with the Integrated Threat Theory. However, there are more values that could explain the difference. In 5.4, demographics will be briefly discussed in relation towards discrimination.

5.3.2 Jews

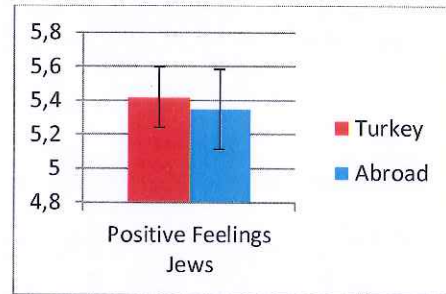
According to the T-test that can be seen in the tables on the next page, there are no significant differences between Turks in Turkey and Turks in Europe when it comes to their interaction and stance towards Jews. However, one might see slight differences between the two groups. Firstly, Turks in Turkey seem to have slightly less contact with Jews than Turks abroad. In fact, prejudice is also lower in Turkey, that could indicate the higher quality of contact between the two groups. The difference between Turks in Turkey and Turks abroad is not significant (,895). Turks abroad seem to have more prejudice towards Jews, but as previously mentioned, there is no significant effect with a significance of ,417. In fact, Turks in Turkey also have a more positive feeling towards Jews. From the survey, a difference between the two groups seems to be on the question or knowledge regarding the role that Jews play in the Turkish economy. In graph 4,9,1 and 4,9,2, one can see the differences. Despite

¹ RMSEA is ,176 for the Default model and ,144 for the independence model (Annex 11)

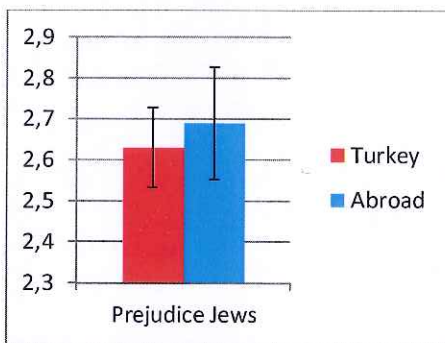
the difference, there is no significant difference as negative perceptions with economy has a non-significant of ,221.



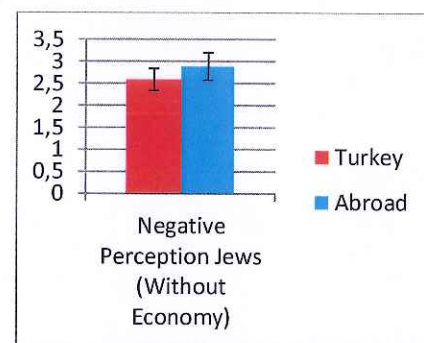
Graph 4.6: Contact with Jews



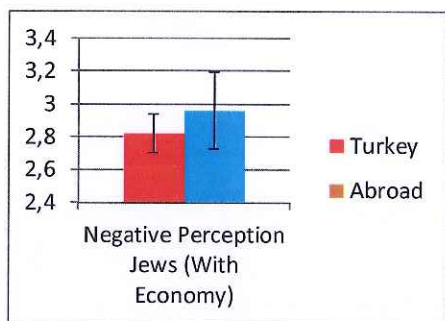
Graph 4.7: Positive feelings to Jews



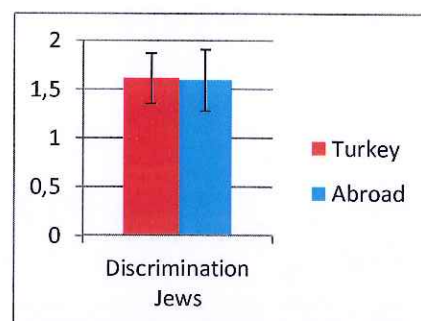
Graph 4.8: Prejudice against Jews



Graph 4.9.1 Negative perception towards Jews



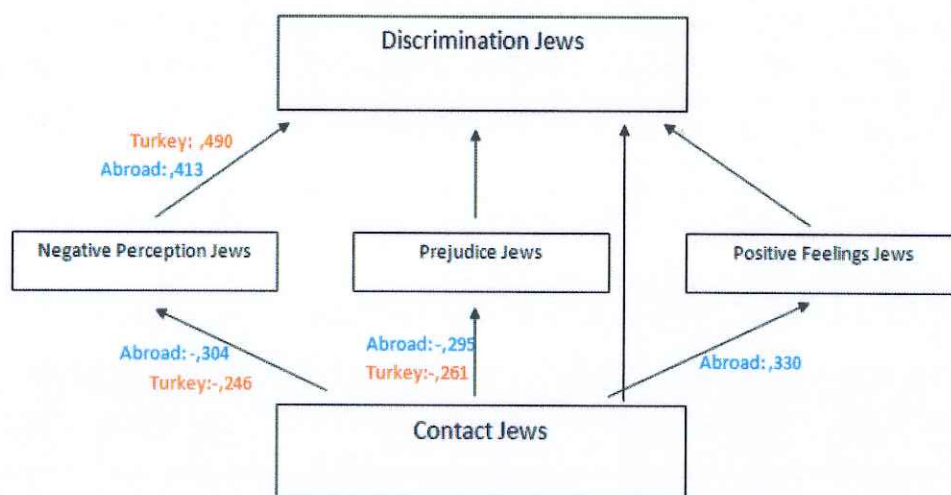
Graph 4.9.2: negative perception towards Jews



Graph 4.10: Discrimination against Jews

Furthermore, Turks in Turkey seem to have a less negative perception about Jews when including the answers of the question regarding the economy. Without the economy question there is also less negative perception, but the decrease of negative perception is bigger than the difference with Turks abroad.

The next variable that will be discussed is the Discrimination variable, which can be seen in graph 4.10. The group that consists of Turks in Turkey ($N=134$) was associated with a rate of discrimination towards Jews $M=1,612$ ($SD=1,51$). To contrast with, the group of Turks abroad ($N=70$) was rated with discrimination towards Jews by $M=1,367$ ($SD=1,37$). Additionally, $t(202) = 0,121, =,903$. Therefore we can conclude that there is no significant difference between discrimination between Turks in Turkey and Turks abroad. The next page provides an overview by SEM and significant effects will be explained in detail. Figure 4.2 shows the significant effects.²



² RMSEA is ,176 for the Default model and ,144 for the Independence model (Annex 11)

Figure 4.2: SEM model and significant effects (Jews)

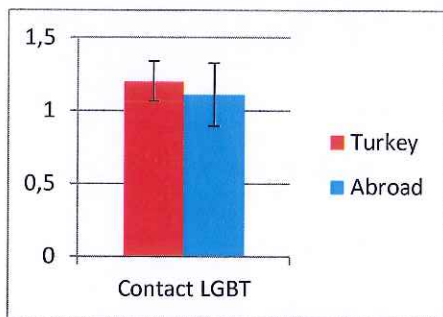
By using the SEM model above, we can conclude several things. Firstly, the effects of contact resulting into discrimination seems not to be very strongly significant. Contact with Jews increases positive feelings towards Jews, however, that only counts for Turks abroad (.330). As showed before, prejudice is higher among Turks abroad. In the SEM model we can also see that Turks abroad seem to be more negative effected by contact with Jews, as it leads to more negative perceptions and discrimination. What Turks abroad and Turks in Turkey do have in common is the effect of negative perception contributing to discrimination. For Turks abroad it has a value of ,413 and for Turks in Turkey it has a value of ,490. Contact with Jews has also an coefficients relation on negative perception for Turks abroad (-,304), prejudice towards Jews (-,295) and positive feelings towards Jews (.330). Almost the same is applicable for Turks in Turkey because contact with Jews has an effect on negative perception towards Jews (-,246) and prejudice towards Jews (-,261). The full overview can be found in Annex 6.³

4.3.3 LGBT

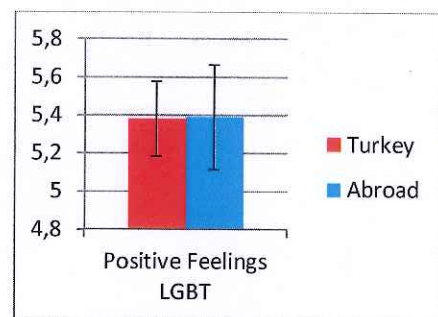
According to the graph 4.11, contact with LGBT is for both Turks abroad and Turks in Turkey on the same level and there is no significant difference (.482). This also counts for positive feelings towards LGBT in which also no significant difference has been observed (.953). Prejudice towards LGBT and negative perception of LGBT are similar as well, with no significance being observed. The bigger difference between the two groups can be observed at the discrimination part of the graph, where Turks in Turkey seem to be more discriminatory than Turks abroad. The group of Turks in Turkey (N=121) was associated with a rate of discrimination towards LGBT M=2,421 (SD=2,71). On the other hand, the group of

³ RMSEA is ,230 for the Default model and ,147 for the independence model (Annex 11)

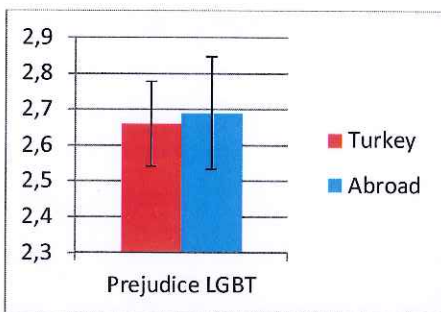
Turks abroad (N=46) was rated with discrimination towards LGBT $M=3,370$ ($SD=3,07$). $t(165)=-1,947,=.053$. Thus, there is no significant difference between Turks abroad and Turks in Turkey when it comes to discrimination against LGBT in Turkey, but P seems to be very close to being significant. It is remarkable that discrimination shows a big difference, whereas Turks in Turkey and Turks abroad score the same when it comes to contact, prejudice and positive feelings. Remarkable is that the values of contact, positive feelings, prejudice and negative perception seem to be very close to each other. However, discrimination tends to be lower among Turks in Turkey. One of the reasons could be the increasing visibility of LGBTI in Turkey, as explained in the literature review.



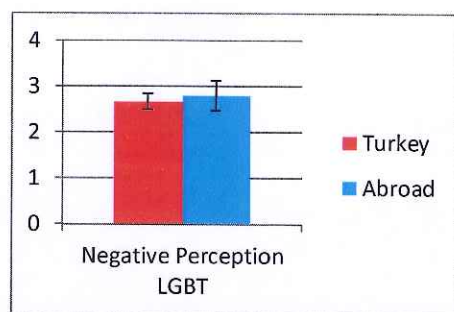
Graph 5.11: Contact with LGBT



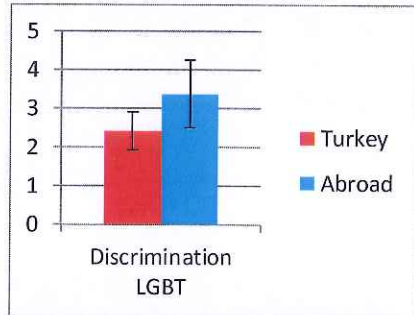
Graph 5.12: Positive feelings towards LGBT



Graph 5.13: Prejudice towards LGBT



Graph 5.14: Negative Perception towards LGBT



Graph 5.15: Discrimination towards LGBT

AMOS provides us a SEM overview with significant effects which can be found in detail in Annex 7. This shows very remarkable results when it comes to contact resulting into discrimination. Firstly, contact with LGBT increases both negative perceptions and positive perceptions in both Turkey and for Turks abroad. An explanation for the increase of negative perception might be the negative nature of the contact that participants of the survey had. On the other hand, contact with LGBT leads also to more positive feelings towards LGBT. This counts for Turks in Turkey (,562) and Turks abroad(,462). Abroad, contact has a worse effect on negative perception compared to Turkey (,552 abroad and ,433 in Turkey). Contact with LGBT leads towards Prejudice towards LGBT (,382), which consequently leads to discrimination towards LGBT(,254). However, also contact leads directly to discrimination. Negative perception has a negative effect on discrimination both in Turkey and abroad. Lastly, contact with LGBT increases discrimination against LGBT. Other significant coefficients can be observed. For example; for Turks abroad there is a significant coefficient between contact on prejudice against LGBT (-,237), and discrimination (-,234). The graph indicates the important of contact and the link to positive feelings towards LGBT in Turkey. This might explain why Turks in Turkey seem to be less discriminative towards LGBT in Turkey. ⁴

⁴ RMSEA for the default model ,153 and the independence model ,163 (Annex 11).

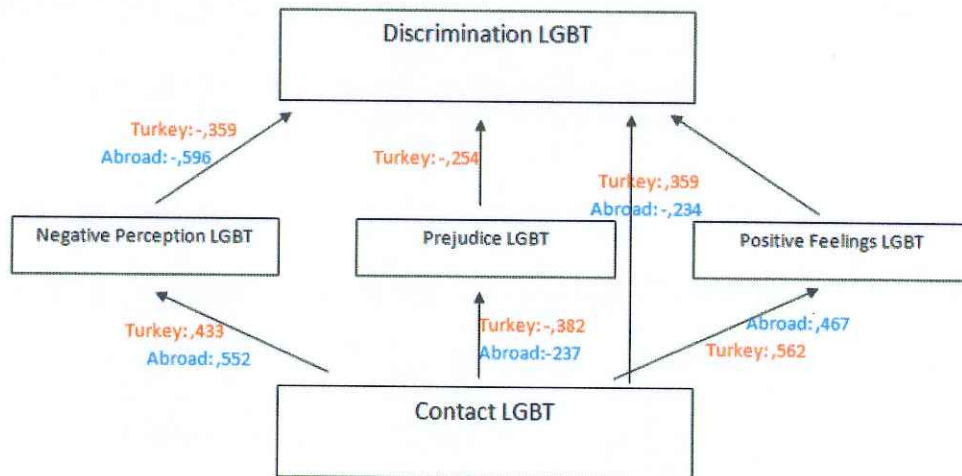


Figure 4.3: SEM model and significant effects (LGBT)

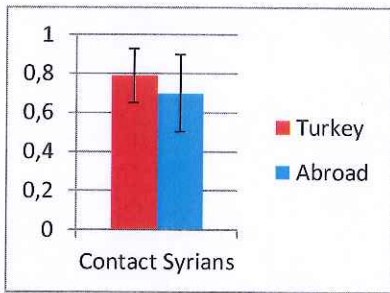
4.3.4 Syrians

The Syrian refugee crisis is both a challenge for Europe and for Turkey and it is therefore interesting to look at the differences. Firstly, one can see that Turks in Turkey have slightly more interaction with Syrians, a logical explanation is that there are lots of Syrians in Turkey. However, there is no significant difference as $P=0,62$. Turks abroad seem to have more positive feelings towards Syrians compared to Turks in Turkey, which is significant with a value of ,006. Furthermore, Turks in Turkey seem to have more negative perceptions towards Syrians, with a significant difference of ,002. On page 110 this the T-test results can be found. Turks also have slightly more prejudices towards Syrians (.733). Lastly, discrimination towards Syrians seems to be much higher among Turks in Turkey compared to Turks abroad which can be seen in graph 5.20.

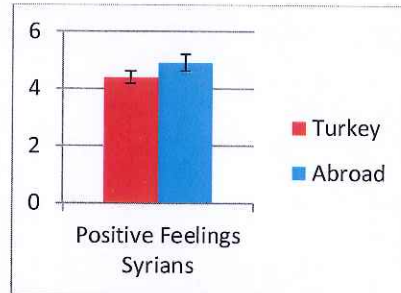
The group of Turks in Turkey ($N=81$) was associated with a rate of discrimination towards Syrians $M=5,198$ ($SD=1,54$). In contrast to that, the group of Turks abroad ($N=59$) was rated with discrimination towards Syrians $M=4,440$ ($SD=1,69$). $t(138)=2,748,=.007$ Therefore, there is a significant difference between

Turks abroad and Turks in Turkey when it comes to discrimination against Syrians in Turkey.

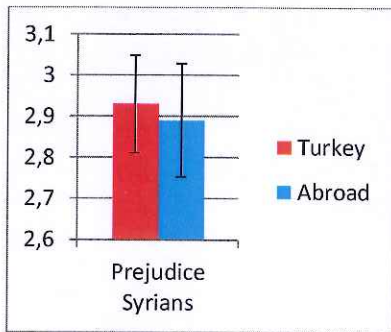
Thus, there are significant differences between Turks in Turkey and Turks abroad when it comes to variables such as positive feelings, discrimination and negative perceptions. This might suggest that despite Turks in Turkey have more contact with Syrians, the contact Turks in Turkey have with Syrian is of worse quality compared to Turks abroad.



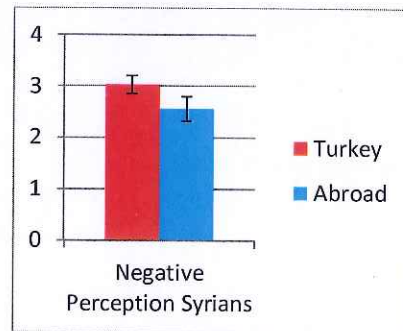
Graph 5.16: Contact with Syrians



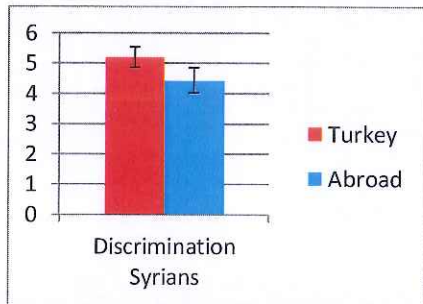
Graph 5.17: Positive feelings towards Syrians



Graph 5.18: Prejudice towards Syrians



Graph 5.19: Negative perception towards Syrians



Graph 5.20: Discrimination towards Syrians

The SEM model below shows us variable significant coefficients. Firstly, it seems that contact with Syrians has a positive effect on having positive feelings towards Syrians, this only applies to Turks in Turkey (.341). Secondly, negative perceptions towards Syrians has a rather positive effect on discrimination in Turkey, something very remarkable. Negative perception of Syrians also has a significant coefficients on discrimination for Turks abroad (.263). Lastly, there is a significant effect of prejudice among Turks abroad, contributing against discrimination. Besides the significant coefficients mentioned in the graph, some rather small significant coefficients have been analysed. For Turks abroad, contact with Syrians shows a significant coefficients when it comes to prejudice towards Syrians (-.262) and positive feelings towards Syrians (.387). Additionally, for Turks in Turkey, it became clear that contact has also a significant coefficients on negative perception(-.277), discrimination (-.270) and prejudice (-.303). Lastly, with a P value of .011 and a beta coefficients of .223 there is also a significant relation between prejudice and discrimination towards Syrians. The numbers are below P value 0,1 and thus significant. Annex 8 gives a full overview. Thus, this once again confirms that contact with Syrians for Turks in Turkey leads to more discrimination, as there is a significant coefficient to negative perception and a higher coefficient to prejudice.⁵

⁵ Default model RMSEA is .181 and Independence model .120 (Annex 11).

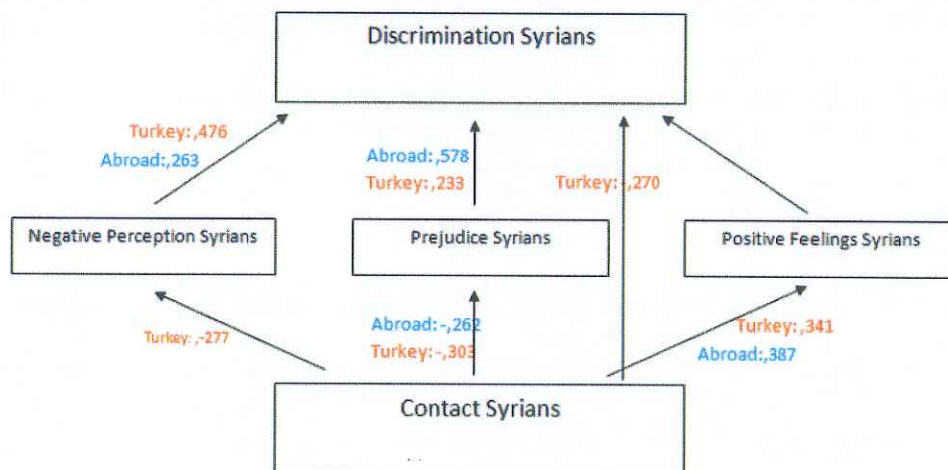


Figure 4.4: SEM model and significant effects (Syrians)

To conclude with, for all four minorities only one significant difference could be observed between young Turks in Turkey and young Turks abroad. The questions were contact with (minority), discrimination towards (minority), positive feelings towards (minority), negative perception of (minority) and prejudice towards (minority). In the case of discrimination against Syrians, there is a significant difference showing that Turks living in Turkey are more discriminative towards Syrians compared to Turks abroad. This is remarkable as there is also more contact between Turks in Turkey and Syrians compared to Turks abroad and Syrians. Important is that also negative perception and positive feelings towards Syrians differ significantly. From this we can conclude that the interaction between Turks in Turkey and Syrians is more negative than Turks abroad have with Syrians. Furthermore, Turks abroad tend to be more discriminative towards LGBT, the effect was nearly significant. With regards to the effects of the interaction between the above stated questions, differences were significant which could explain the sort of relation the participants had with a certain minority. Especially LGBT showed many significant

effects for almost all aspects. Prejudice and negative perceptions seemed to be present slightly higher among Turks abroad. Overall, despite being not significant, Turks seem to be slightly more discriminative toward minorities. A demographic explanation will follow in the next part.

4.4 Demographic explanation

There seem to be various variables that actually would have an effect on tolerance and thus be of importance to discuss. As the topic regarding tolerance and education, religion, gender or political preference has been researched several times already, this brief part will be devoted to the demographical influences on discrimination towards minorities.

First of all, it can be observed that gender makes a difference when it comes to discrimination towards minorities. As we can observe in the table below, females in Turkey tend to be less discriminative compared to men. For example, Turkish women in Turkey have a mean of 1,81 when it comes to discrimination against Atheist, men 2,17. Men are thus more discriminative in Turkey. Abroad the figure is rather different, with men being less discriminative towards minorities with a mean of 1,58 compared to 2,30 for women when looking at discrimination against atheists. Additionally, Turkish women abroad have also a higher mean compared to men when it comes to discrimination against Jews (men 1,45 and women 1,68), LGBT, (men 3,07 and women 3,52) and Syrians, (men 4,04 and women 4,79).

Turkish men and women in Turkey have an equal mean when it comes to discrimination against Jews with a mean of 1,61. As explained, this applies not abroad, whereas men tend to be less discriminative than women. Both Turks in Turkey and Turks abroad seem to discriminate Syrians the most. Turks in Turkey discriminate significantly more than Turks in Europe.

				DISCRIMINATION ATHEISTS		DISCRIMINATION JEWS		DISCRIMINATION LGBT		DISCRIMINATION SYRIANS	
				Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean
Country Recoded	Turkey	Gender	Male	2,17	.36	1,81	.19	3,02	.43	5,35	.22
			Female	1,81	.31	1,81	.18	2,00	.29	5,03	.27
	Abroad	Gender	Male	1,58	.45	1,45	.28	3,07	.92	4,04	.32
			Female	2,30	.39	1,68	.20	3,52	.51	4,79	.30

Graph 4.4.1: Country, gender and discrimination

Secondly, the education level of the participants in relation to discrimination against minorities will be discussed. The demographic values have been recoded into education from 1 to 3, in which 1 means low, 2 medium and 3 high level education. From the table below it becomes clear that in general, people who have a higher education level are less discriminative towards minorities. This applies both abroad and in Turkey. One example is when looking at discrimination towards Jews, it becomes clear that people with a high education in Turkey have a lower mean compared to low educated people (1,58 against 2,00). Turks abroad have means 1,54 for highly educated, and for low educated people 3,75. The same applies to discrimination against LGBT with low educated Turks in Turkey having a mean of 3,67 and high educated Turks in Turkey a mean of 2,31. Remarkable is that Turks abroad seem to be more discriminative towards LGBT, the higher their education level gets, with low educated Turks having a mean of 2,75 and highly educated Turks having a mean of 3,38. Another remarkable result is that in Turkey, discrimination towards Syrians and Atheists tend to be quite the same with medium and high education level. One explanation of this could be that many of the "medium" educated participants were actually university students. Discrimination against Syrians gets the highest means. An overview is provided in Graph 4.4.2.

Compared to Turks abroad, discrimination towards Syrians is significantly higher in Turkey.

				DISCRIMINATION ATHEISTS		DISCRIMINATION JEWS		DISCRIMINATION LGBT		DISCRIMINATION SYRIANS	
Country Recoded	Turkey	Education RECODED	Low	Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean
			Medium	1.93	.34	1.65	.21	2.91	.36	5.19	.23
			High	3.05	.25	1.58	.17	2.31	.35	5.26	.25
	Abroad	Education RECODED	Low	3.78	.84	1.33	.61	2.75	1.89	3.56	.60
			Medium	2.09	.72	1.90	.53	3.08	1.20	5.00	.49
			High	1.54	.33	1.54	.19	3.38	.52	4.45	.26

Graph 4.4.2: Country, education level and discrimination

Political party preference which is also closely related towards identity preference, show several results. To make the table below clearer, a separation has been made with "right" standing for right wing parties such as AkParti, MHP and Saadet. "Left" standing for more left wing parties such as CHP and HDP. The 3rd option is a combination of options such as *independent candidate, do not remember, did not vote, or do not wish to share*. An overview is available in graph 4.4.3.

In general, voters of left wings party tend to be less discriminatory against minorities. For example, discrimination against Atheists scores a mean of 4,47 for right wing voters in Turkey, against 1,33 for left wing voters in Turkey. Right wing party voters in Turkey also score higher when it comes to discrimination against Jews, with 2,91 as a mean compared to a mean of 1,00 of left wing voters. Big differences among party preference can be observed when it comes to discrimination against LGBT. Turks in Turkey voting for a left wing have a mean of 0,97 when it comes to discrimination against LGBT. Right wing party voters have a mean of 4,54. One exception is discrimination against Syrians. According to the research, Syrians are slightly more discriminated by Turks voting for left wing parties with a mean of 5,36 to 5,16 of right wing voters. Similar trends are visible when looking at the voting behaviour of Turks abroad. Discrimination towards Atheists is higher among right wing party voters (M=4,71) compared to left wing party voters (=0,75). Discrimination against Jews has a mean of 1,86 for right wing party voters and left

wing party voters a mean of 0,75. Just as for Turks in Turkey, Turks abroad seemed to be the most divided and different among party preference and LGBT discrimination. Turks abroad voting for a right wing party are more discriminative in comparison to left wing party voters (M=5,07 against M=0,67) .

			DISCRIMINATION ATHEISTS		DISCRIMINATION JEWS		DISCRIMINATION LGBT		DISCRIMINATION SYRIANS	
			Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean
Country Recoded	Turkey	Right	4.47	.45	2.91	.25	4.54	.58	5.16	.39
		Left	1.33	.29	1.00	.14	.97	.10	5.36	.23
		Ind./No vote	.86	.40	2.71	.57	3.98	1.27	5.00	.44
Abroad		Right	4.71	1.13	1.86	.25	5.07	.63	4.78	.66
		Left	.75	.43	.75	.25	.67	.44	4.92	.40
		Ind./No vote	1.00	1.00					5.00	1.00

Graph 4.4.3: Country, political preference and discrimination

In graph 4.4.4, identification can be seen as an indicator compared to discrimination towards minorities. Turks in Turkey identifying themselves with a religious identity seem to be the most discriminative towards Atheists (M=4,18), Jews (M=3,11) and LGBT (M=4,63). Abroad, religious affiliation shows the strongest discrimination towards Atheists with a mean of 3,17. Turks in Turkey identifying themselves as world citizen or EuroTurk seem to be less discriminative towards the three groups mentioned above. The groups score relatively higher when it comes to discrimination against Syrians, with world citizens having a mean of 5,05 and religious identity a 4,30. Turks in Turkey identifying with the national identity score a mean of 5,77. Similar results can be seen for Turks abroad, where national identity is also showing more discrimination compared to religious identity (4,88 compared to 3,17). Just as in Turkey, Turks abroad affiliating themselves with a religious identity seem to be more discriminative compared to people identifying themselves as other identity such as world citizens and ethnic identity or national identity.

Country Recoded	Turkey	ID Group	Religious/Denominational	DISCRIMINATION ATHEISTS		DISCRIMINATION JEWS		DISCRIMINATION LGBT		DISCRIMINATION SYRIANS	
				Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean
			Religious/Denominational	4.18	.80	3.11	.72	4.83	1.34	4.30	.70
			National/Ideological	3.00	.55	1.98	.22	3.39	.43	5.77	.22
			Ethnic	2.00	.91	1.89	.48	3.33	1.08	5.00	.41
			World Citizen	1.13	.26	1.04	.16	1.17	.23	5.05	.26
			EuroTurk/European	.50	.50	1.20	.49	1.00	.77	6.00	.25
			None/Don't Know/Other	.67	.67	1.45	.39	1.50	.56	5.75	.25
	Abroad	ID Group	Religious/Denominational	3.17	1.19	1.67	.34	4.82	.90	3.17	.70
			National/Ideological	1.40	.95	1.81	.48	3.88	1.88	4.88	.55
			Ethnic	.	.	2.00	.	.	.	2.00	.
			World Citizen	1.25	.88	.54	.16	.00	.69	4.55	.37
			EuroTurk/European	2.37	.46	2.05	.28	4.00	.80	6.10	.36
			None/Don't Know/Other	1.85	.83	1.33	.56	3.00	1.53	3.75	.51

Graph 4.4.4: Country, identification group and discrimination

Another factor that has been researched is religiosity. Religiosity has been recoded into low religiosity and high religiosity. In the survey, participants had to rate themselves from 1 to 10, 1 being less religious and 10 being very religious. Please note that this does not include Atheists but only people who indicated to be religious. For both Turks abroad and Turks in Europe identifying themselves as less religious, discrimination is lower compared to the ones identifying themselves with high religiosity. Examples are discrimination towards Atheists with a mean of 1,45 and a mean of 1,60 in the case of low religious Turks in Turkey and Turks abroad. In comparison to that, Turks that are more religious score a mean of 4,17 in Turkey and a mean of 3,12 abroad.

When comparing highly religious Turks in Turkey with the ones abroad, one can notice that Turks abroad are less discriminative towards Atheists and Jews, compared to Turks in Turkey, but more discriminative towards LGBT.

One exception on these cases is the case of discrimination towards Syrians. Turks being less religious have higher means of discrimination towards Syrians. Turks in Turkey being less religious scoring a mean of 5,30, and high religious Turks scoring 4,47. Abroad figures are the same, with less religious Turks having a mean of

5,13 compared to a mean of 4,20 for highly religious Turks. Graph 4.4.5 provides an overview.

				DISCRIMINATION ATHEISTS		DISCRIMINATION JEWS		DISCRIMINATION LGBT		DISCRIMINATION SYRIANS	
				Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean	Mean	Standard Error of Mean
Country Recoded	Turkey	"How Religious are you?"	Low	1.45	.28	1.32	.17	1.73	.31	5.38	.22
			High	4.17	.42	2.58	.23	4.18	.41	4.74	.38
	Abroad	"How Religious are you?"	Low	1.60	.50	1.14	.31	1.88	.86	5.13	.32
			High	3.12	.44	1.89	.20	4.62	.54	4.56	.34

Graph 4.4.5: Country, religiosity and discrimination

Thus, from this chapter we can conclude that Turks in Europe and Turks in Turkey tend to be quite on the same level when it comes to contact with minorities, prejudice against minorities, negative perception towards minorities, positive feelings towards minorities, and discrimination towards minorities. The only remarkable result is that there is a significant difference between Turks in Turkey and Turks abroad when it comes to discrimination against Syrians, Turks in Turkey tend to discriminate more compared to Turks abroad. Highly educated, left party voters and less religious Turks are more discriminative towards Syrians.

Besides that, several effects have been measured by using AMOS and its SEM outcomes. In almost all cases, for both Turks in Turkey and Turks abroad, negative perception is related to discrimination. Furthermore, for Turks abroad there is a significant effect when it comes to contact and positive feelings towards minorities.

Discrimination towards minorities tend to go hand in hand with low education level, voting for right wing parties, high religiosity or an religious identity, one exception seems to be discrimination against Syrians, which gets more discriminated by less religious people, left party voters, and medium to highly educated people.

To conclude with, Turks abroad seemed to have more contact with Atheists, despite the larger number of Atheists in Europe. However, discrimination levels were the same. Jews founded the same discrimination level. There was almost a significant difference between Turks and Turks abroad when it comes to contact with LGBT, Turks abroad have less contact with LGBT. Syrians get significantly less discriminated by Turks abroad. A logical explanation for this can be that Turks abroad are more conservative as they are more religious. Furthermore, Turks abroad seem to be more loyal towards right wing parties and identify themselves relatively more often with religion compared to Turks in Turkey.

CHAPTER FIVE

DISCUSSION AND RECOMMENDATIONS

In this part of the thesis, the gained survey results will be interpreted and suggestions for future research will be made.

The literature made it clear that Turks in Europe are there to stay, despite the problems they face such as discrimination and Islamophobia. Turks in Europe have always been well organised and could be considered as a close subculture within especially the big cities of Western Europe. The survey findings made it clear that, despite small differences, there are not a lot of significant differences between Turks in Europe and Turks in Turkey about their views on minorities. The difference that is significant is that discrimination against Syrians is higher in Turkey compared to Turks living abroad.

These results could give interpretation to a wider discussion, especially when it comes to integration into European values. If the results for Turks in Europe are true, one might question whether the integration on the side of the Europeans did actually work. Besides that, it seems that Turks in Turkey are becoming slowly more open minded, the World Value Survey showed it. On the other hand, the Turkish youth born abroad, seems to have the same rate of discrimination towards minorities. One might argue that Turks abroad seem to stick to more traditional and religious values. This would also reflect Turkish election results in the west, where the AKP and the “yes vote” gains a vast majority easily. When I explained the research in Turkey to the participants, I often heard that argument. One might argue that the discrimination rate among Turks abroad is the same as in Turkey, but on the other hand there is more availability and confrontation with minorities abroad. For example, the acceptance of being LGBT or Atheist in Europe is higher, but contact with these minority groups for Turks in Turkey is higher compared to Turks abroad.

Besides religiosity and sticking to cultural values of their parents who mostly came from inner Anatolia, Islamophobia could also play a role. Some Turks abroad feel a continuous pressure just because they are different from the youth in the country where they grew up. This is a reason why they are getting closer to religion, Islam in the case of Turks.

Another recommendation that I would like to give, is to research just one minority instead of four, as it was a lot of work to ask questions about two minorities already. The most interesting minorities to research are LGBT and Syrians, because these minorities are being the most visible and discussed minorities in Turkish society. There is also a huge divide visible between political preference and discrimination against LGBT and Syrians. The Syrian case seems to play a role in the future of Turkey and is therefore extra important to look at. In fact, another discussion could be whether to discuss several minorities "per survey". One might also think of a "catch it all" approach in which minorities in general could be used instead of specific questions. The thesis of my thesis would in this case be "Attitudes and Perception Towards *Others*". If so, one could draw a conclusion that a certain group would be discriminative towards people that do not have the same characteristics as him or herself.

Besides researching only one minority, I can also recommend to focus not on all Turks abroad, but to focus on Turks living in one country. For example, comparing Turks in Germany with Turks in Turkey. In fact, if Turks in a certain part in Europe come from a certain part in Turkey, a research could be done among them.

All with all, it is hard to make the research representative for the whole country, as well as all Turks abroad. It was very hard to target the cities of Anatolia, where mostly more religious and traditional Turkish people live. On the other hand, Turks abroad were not always eager to share their opinion. One might argue that the outcome would be different if these facts were taken into account. Nevertheless, the

research is the first of its kind in Turkey and seems to contribute towards science.
Similar research could therefore focus more on that part of Turkey.

CHAPTER SIX

CONCLUSION

In recent times, Turkish-EU relationship as well as Turkish foreign policy seems to be tense and seem to make the headlines every once in a while. One of the factors of these tense relationships is the amount of Turkish citizens residing abroad, mostly in western parts of Europe. A recent example is the “question of loyalty” in the country the Turkish people are residing. Especially after the failed military coup d’état in Turkey in 2016, this question was asked by politicians in Europe. Politicians wondered if Turks are well integrated enough into the European societies. Another recent example were the tensions that occurred between Turkey and the Netherlands in March 2017, when the Netherlands did not give permission to campaign in the country for the presidential election in Turkey. This caused outrage and a few hundreds of Turks took the streets in Rotterdam. The Turks in Europe have a long history, especially after the 60’s cheap labour was required and therefore thousands of Turks migrated to Europe, forming big Turkish communities ever since. Most migrants came from inner Anatolia, an area that lagged behind economically compared to cities in western Turkey. Ever since, many Turks in Europe feel that they are being stigmatised, especially in the last year due to the rise of the extreme right and Islamophobia. In Turkey, the AKP has been in power for many years now and events such as the Gezi park protests took place. Turkish youth in Turkey seemed to grew up differently, as they were not directly facing the struggles and islamophobia that young Turks abroad face. Also when it comes to the perception of opinion towards minorities, it is interesting to see whether Turks abroad have become “more European”, or “stayed Turkish”. That is why the following question has been researched in this thesis:

Does the public attitude towards minorities in Turkey differ for young Turks in Turkey and young Turks abroad?

Stephen and Stephen designed a theory to measure the amount of threat, which leads to certain attitudes. This “Integrated Threat Theory”, uses several factors as a basis that can influence threat. The factors are: intergroup conflict between groups, status difference, strength of identification with the ingroup, knowledge of the outgroup and the nature of contact. The research question asks whether there is a difference or not, this has been researched with a survey in which more than 400 young Turkish men and women in both Turkey and abroad participated in. The survey gave some concrete results that could be interesting for several stakeholders.

Firstly, it showed that Turks in Europe identified themselves mostly as “DutchTurk, GermanTurk or EuroTurk”. Having a religious identity was important for them as well. On the other hand, Turks in Turkey identified themselves firstly as “World citizen”, followed “Citizen of the Republic of Turkey”. It was also found that Turks abroad feel closer to Turks, Muslims and Europeans, compared to Turks in Turkey.

Secondly, it turned out that despite the higher number of atheists in Europe, Turks in Turkey had more contact with Atheists. In fact, they also had relatively higher positive feelings towards them. Despite Turks abroad having more prejudice and higher negative perception of atheists, discrimination between the two groups of Turks is around the same level. Contact seemed to have a significant effect on Turks abroad when it comes to positive feelings, prejudice and negative perceptions. It became clear that among Turks in Turkey and abroad negative perceptions increase discrimination towards atheists.

Furthermore, it turned out that contact with Jews is slightly higher abroad. However, Turks abroad score higher on prejudice and negative perceptions towards Jews. Discrimination towards Jews was around the same, showing a very light tendency towards more discrimination against Jews by Turks in Turkey. For Turks

abroad, contact with Jews increased positive feelings significantly. Negative perception towards Jews increased discrimination, the research has founded.

Moreover, Turks in Turkey seem to have slightly more contact with LGBT but have around the same amount of positive feelings towards LGBT. Prejudice and negative perception is slightly higher abroad. Discrimination towards LGBT seemed to be higher among Turks abroad. In fact, it is the biggest difference between Turks abroad and Turks in Turkey when it comes to discrimination against a minority. Due to these surprising results, several significant effects were measured. Amongst others, contact with LGBT increased positive feelings towards LGBT, but on the other hand also negative perception.

Lastly, Syrians were discussed in the survey. Contact seemed to be higher among Turks, surprisingly resulting into higher negative perception, prejudice and discrimination. For Turks in Turkey, contact with Syrians increased positive feelings towards Syrians, as well as negative perception increasingly showed higher discrimination among the group. Turks living in Turkey are more discriminative towards Syrians compared to their counterparts abroad, in fact, the result was significant. Negative perceptions were also significantly higher. Positive feelings were significantly higher abroad. A logical explanation for that could be that Turks abroad seem to have more loyalty towards right wing parties such as AKP, as well as being more religious and identifying themselves with a religious identity.

Higher education, voting for a left wing party, and being less religious, all resulted in a lower level of discrimination against minorities. One exception was the discrimination against Syrians in Turkey, which actually is higher among educated, the left wing and being less religious. These figures are thus a confirmation of several other researches, such as the Turkish Jewish Community and TESEV.

Going back to the research question whether there is a difference between young Turks in Turkey and young Turks abroad when it comes to perceptions and

attitudes towards minorities. *Yes*, there is a difference between Turks in Turkey and Turks abroad in perception and attitudes towards minorities in Turkey. Small difference can be seen when it comes to discrimination against minorities. Turkish youth in Turkey seems to be equally as discriminative towards Jews and Atheists. Turkish youth in Turkey is significantly more discriminative towards Syrians compared to Turks abroad, and discrimination against LGBT is higher among Turkish youth abroad.

CHAPTER SEVEN
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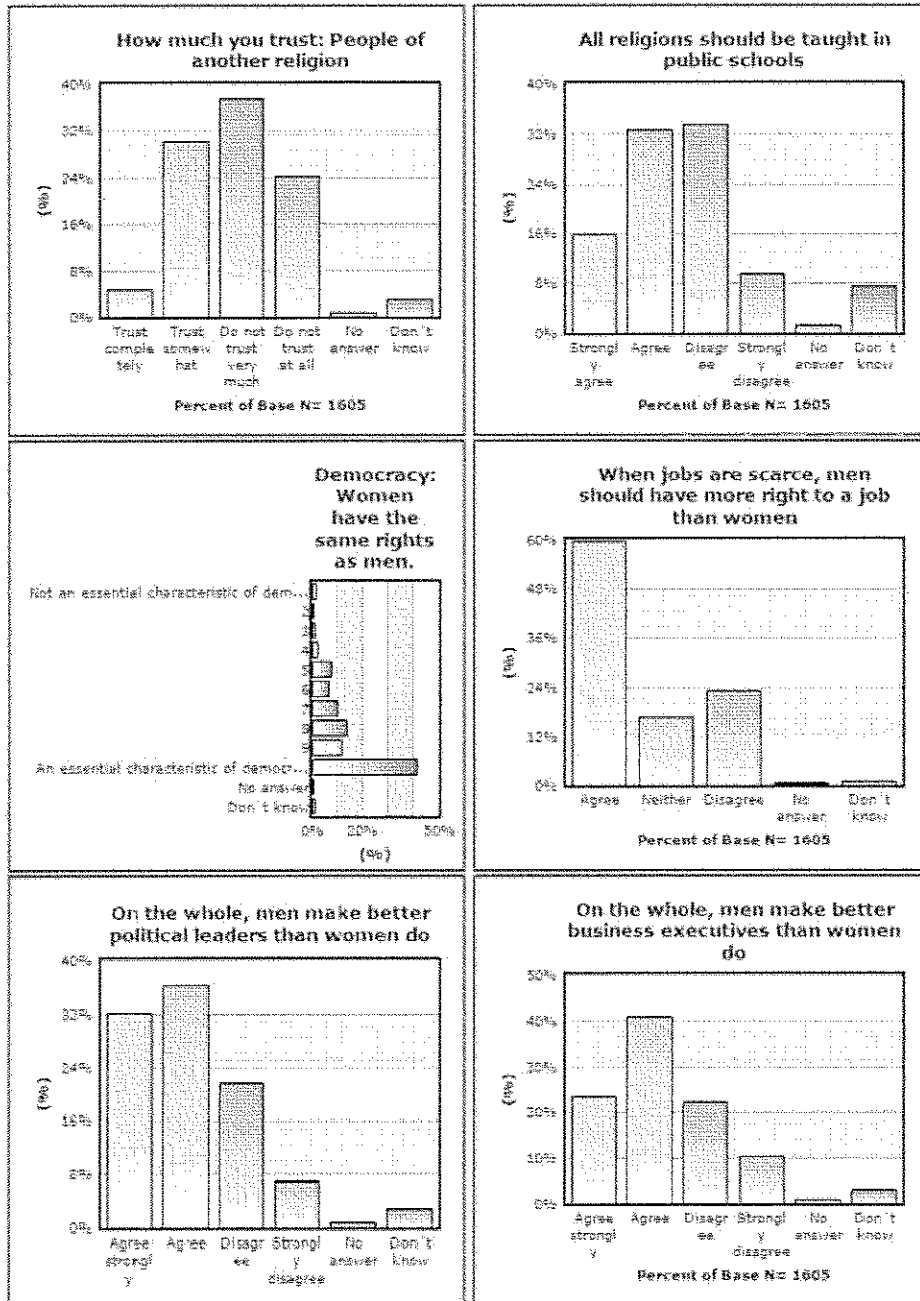
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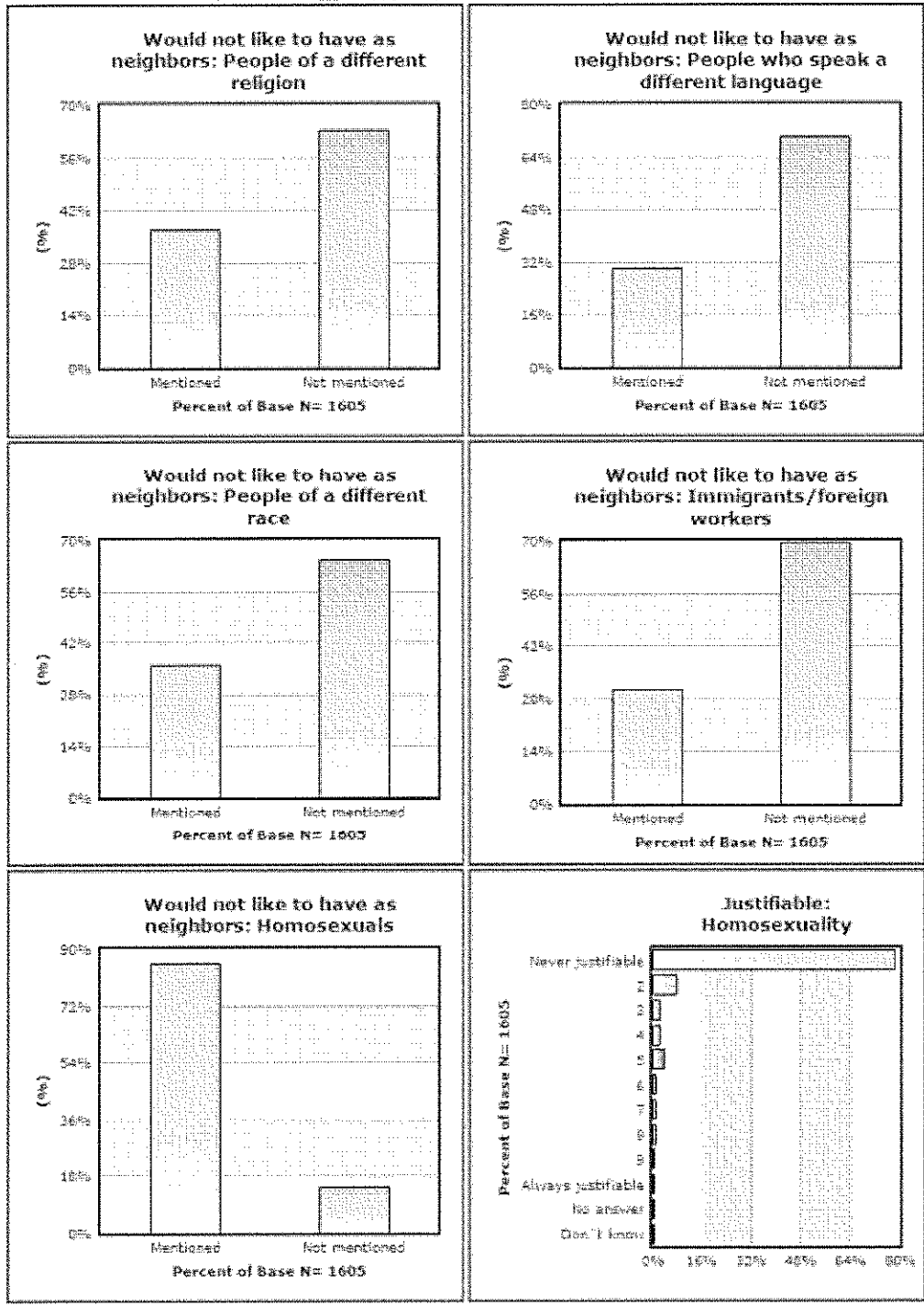
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ANNEXES

Annex 1 - WVS results





Annex 2.1 Survey 1- Jews and LGBT

dtarih. Doğum tarihiniz nedir?

[!- PLEASE WRITE] 19__ __
answer

99. **[!- DO NOT READ]** Don't know/No

dtarih. [19 ..

[!- IF THE INTERVIEWEE IS BORN AFTER 1998 OR BEFORE 1986 ASK TO INTERVIEW SOMEONE AGED BETWEEN 18-30, OTHERWISE END THE INTERVIEW]

cins. Cinsiyetiniz. **[!- DO NOT ASK, JUST CODE.]**

1. Erkek

2. kadın

cins. [..

A: GENEL BİLGİLER

A.01. Şu an yaşadığınız yeri hangisi en iyi tarif eder?

1. Ev – ailemle
yok

99. **[!- DO NOT READ]** Bilmiyorum / Cevap

2. Ev – arkadaşlarımla

3. Ev – yalnız

4. Yurt – arkadaşlarımla

5. Yurt – yalnız

a01. [..

99. **[!- DO NOT READ]** Diğer: **[PLEASE WRITE]**

A.02. Aylık gelirinizi en iyi ifade eden seçeneği belirtebilir misiniz? **[!- PROBE FOR ALL HOUSEHOLD MEMBER'S INCOME INCLUDING WAGES, PENSIONS, RENT INCOMES, ETC.]**

1. 0 – 500 TL
yok

99. **[!- DO NOT READ]** Bilmiyorum / Cevap

2. 501 – 1000 TL

3. 1001 – 1500 TL

4. 1501 - 2000 TL

5. 2001 – 2500 TL

6. 2501- 3000 TL

a02. [..

7. 3001- 3500 TL
8. 3501 – 4000 TL
9. 4001 TL and higher

A.03. Mevcut çalışma durumunuzu belirtebilir misiniz?

a03. [..

1. Tam zamanlı (Haftalık 40+ saat) Cevap yok 99. **[-I- DO NOT READ]** Bilmiyorum /
2. Yarı zamanlı
3. Dönemsel/proje bazlı çalışma
4. Maaşsız aile yanında çalışma (Ailesine ait işyerinde ya da çiftçi olarak)
5. Evhanımı
6. Emekli
7. Öğrenci
8. Çalışmıyor ve iş bakmıyor (başka yerden gelir var , örneğin; kira geliri)
9. Çalışmıyor, iş arıyor
10. Sağlık sorunları sebebiyle çalışmıyor

A.04. En son mezun olduğunuz eğitim kurumu hangisidir?

a04. [..

1. Okumamış Cevap yok 99. **[-I- DO NOT READ]** Bilmiyorum /
2. Okur yazar fakat herhangi bir okuldan mezun değil
3. İlkokul (5 yıl)
4. Ortaokul (ya da İlkokul – 8 yıl)
5. Lise ya da aynı seviye bir okul
6. Önlisans (2 yıllık)
7. Üniversite (4 yıllık)
8. Yüksek Lisans / Doktora **WRITE]** 90. Diğer: **[PLEASE**

A.05. Herhangi bir dini inanca mensup musunuz? [-I- IF "NO", CODE "96" AND SKIP TO A.07]

a05. [..

[-I- IF YES] Hangi dini inanca mensupsunuz?

[-I- DO NOT READ OPTIONS. IF RESPONDENT SAYS "ISLAM/MUSLIM" ASK WHICH DENEMONINATON DOES HE/SHE BELONGS TO AND CODE ACCORDINGLY]

1. Sunni (Hanafi, Shaff'i) 96. İnançsız / Ateist

2. Alevi Hatırlamıyorum 98. [-!- DO NOT READ] Bilmiyorum /
3. İslam 99. [-!- DO NOT READ] Cevap yok
4. Hristiyan / Ortodoks
5. Hristiyan / Katolik
6. Hristiyan / Protestan
7. Yahudi
8. Bahai
90. Diğer: [PLEASE WRITE]

A.06. Ne kadar dindarsınız? Lütfen size gösterdiğim çizelgede ne kadar dindard olduğunuzu belirtebilir misiniz? [-!- SHOW CARD A06]

a06. [...

1	2	3	4	5	6	7	8	9	10	99
Hiç dindar değil									Çok dindar	[-!- OKUMAYIN] Bilmiyorum/ Cevap yok

A.07. 1 Kasım 2015'teki seçimlerde oy kullandınız mı?

1. Evet Hatırlamıyorum 99. [-!- DO NOT READ] Bilmiyorum /
2. Hayır [-!- SKIP TO A08] 99. [-!- DO NOT READ] Cevap yok

A.07a. 1 Kasım 2015'teki seçimde hangi partiye oy verdiniz? [-!- DO NOT READ OPTIONS]

a07a. [...

1. Adalet ve Kalkınma Partisi (AKP) 96. Yaştan dolayı oy kullanmadım
2. Halkların Demokratik Partisi (HDP) Hatırlamıyorum 98. [-!- DO NOT READ] Bilmiyorum /
3. Cumhuriyet Halk Partisi (CHP) 99. [-!- DO NOT READ] Cevap yok
4. Milliyetçi Hareket Partisi (MHP)

5. Saadet Partisi (SP) ve Büyük Birlik Partisi (BBP)

6. Bağımsız Aday

90. Diğer: **[PLEASE WRITE]**

A.08. Şimdi size bazı kimlik gruplarını belirteceğim. Kendizi hangi grubun bir parçası olarak belirtirsiniz?

a08. [..

1. Dini kimlik (Müslüman, Hristiyan, gibi) 98. **[I-OKUMAYIN]** Bilmiyorum / Fikrim yok
2. Ulusal kimlik (Türkiye Cumhuriyeti Vatandaşı) 99. **[I-OKUMAYIN]** Cevap yok
3. Etnik kimlik (Türk, Kürt, gibi)
4. İdeolojik kimlik (Liberal, sosyalist, gibi)
5. Dini mezhep kimliği (Sunni, Alevi ya da Hanefi, Şafi)
6. Dünya vatandaşı
6. Alman Türk
7. Hollandalı Türk
8. Avrupalı Türk
9. Hollandalı
10. Alman
90. Diğer: **[PLEASE WRITE]**
96. **[I-OKUMAYIN]** Hayır / Herhangi bir gruba ait değil.

A.09. Aşağıdaki ifadeye katılıyor musunuz?

a09. [..

"Benim kimliğim diğer kimliklerden üstündür"

Ne kadar katılıyorsunuz ?

1. Tamamen katılıyorum. 99. **[I-DO NOT READ]** Bilmiyorum / Cevap yok
2. Çoğunlukla katılıyorum.
3. Çoğunlukla katılmıyorum
4. Tamamen katılmıyorum.

A.10. Kendinizi bu gruba ne kadar yakın hissediyorsunuz? Lütfen aşağıda belirttiğim çizelgeye 1-10 arasında puan vererek belirtebilir misiniz? [!- SHOW CARD A.06 FOR EACH GROUP. ROTATE OPTIONS]

1	2	3	4	5	6	7	8	9	10	99
Son derece uzak									Son derece yakın	[!- OKUMAYIN] Bilmiyorum/ Cevap Yok

		(A.10)
1	Türk	a1001. [.....]
2	Kürt	a1002. [.....]
3	Alevi	a1003. [.....]
4	Çingene	a1004. [.....]
5	Ermeni	a1005. [.....]
6	Yunan	a1006. [.....]
7	Yahudi	a1007. [.....]
8	Suriyeli	a1008. [.....]
9	Asyalı	a1009. [.....]
10	Siyahı	a1010. [.....]
11	Ateist	a1011. [.....]

12	Müslüman	a1012. [.....]
13	Avrupalı	a1013. [.....]

B: YAHUDİ

B.01. Aile içinde ya da yakın çevrenizde Yahudi kişiler var mı?

1. Evet
Yok
 2. Hayır
99. [-/- DO NOT READ] Bilmiyorum / Cevap

B.02. Yahudilerle üniversitede, mahallede, işte veya eğlence yerlerinde etkileşimde bulunuyor musunuz?

1. Evet
Yok
 2. Hayır
99. [-/- DO NOT READ] Bilmiyorum / Cevap

B.03. Yahudilerle etkileşiminiz nasıldır? Pozitif, negatif ya da nötr müydü? Eğer nötr değilse ne kadar pozitif ya da negatifti?

1. Çok Pozitif
Yok
 2. Çoğunlukla Pozitif
 3. Nötr
 4. Çoğunlukla Negatif
 5. Çok Negatif
99. [-/- DO NOT READ] Bilmiyorum / Cevap

B.04. Yahudilerle temasınızı nasıl ifade edersiniz? Eğer bir teması kurmadıysanız onlardan nasıl davranmalarını beklersiniz?

1	Kibar	1	2	3	4	5	6	7	Kaba	99	
2	Keyifli	1	2	3	4	5	6	7	Keyifsiz	99	
3	Doğal İletişim	1	2	3	4	5	6	7	Zoraki İletişim	99	

4	Rahatsız	1	2	3	4	5	6	7	Rahat	99
5	Çatışmacı	1	2	3	4	5	6	7	Barışçıl	99

B.05. Aşağıdaki ifadelere katılıyor musunuz? Ne derece katıldığınızı belirtiniz. [-!- ROTATE LIST BELOW]

		Tama men katılı yorum	Çoğun lukla katılı yorum	Ne katılı yorum ne katılmı yorum	Çoğun lukla katılmı yorum	Tama men katılmı yorum	[-!- Okum ayın] Bilmi yorum / Ceva p yok
1	Yahudilerin Türkiye ekonomisinde çok fazla gücü vardır.	1	2	3	4	5	99
2	Yahudiler Türkiye'ye pozitif bir katkı sağlar.	1	2	3	4	5	99
3	Müslüman Türkler Yahudilere göre daha iyi değerlere sahiptir.	1	2	3	4	5	99
4	Yahudiler Türk kültürünü tehdit eder.	1	2	3	4	5	99

B.06. Aşağıdaki ifadelerle ilgili düşünceleriniz nelerdir? Lütfen katıldığınız ifadelere evet katılmadığınız ifadelere hayır cevabı veriniz. [-!- ROTATE LIST BELOW]

		Evet	Hayır	[-!- OKUMAYIN] Bilmiyorum / Cevap yok
1	Yahudilerin Türkiye'de devlete ait kurumlarda / MIT'te / Türk Silahlı kuvvetlerinde çalışmalarına izin verilmemelidir.	1	2	99
2	Türk hükümeti Türkiye'de Yahudi organizasyonlarına izin vermemeli, destek çıkarmamalıdır.	1	2	99
3	Müslümanlar devletteki işlerde Yahudilere göre daha fazla tercih edilmelidir.	1	2	99
4	Yahudi biriyle evlenmeyi düşünmem.	1	2	99
5	Yahudi komşum olmasını kabul edebilirim.	1	2	99

B.07. Şimdi, size bazı kişilik özellikleri belirteceğim. Lütfen bu kişilik özellikleriyle ilgili düşüncelerinizi belirtiniz. **[!- ROTATE LIST BELOW]**

Yahudilerinin kaçının böyle olduğunu düşünüyorsun? (...) **[!- READ ITEM]**

[!- NEXT] Peki, yahudilerinin kaçının hangi kişiliğe sahip olduğunu düşünüyorsun? (...) **READ ITEM]**

		Hiç kimse				Hepsi	[!- OKUMAYIN] Bilmiyorum / Cevap yok
1	Tembel	1	2	3	4	5	99
2	Agresif	1	2	3	4	5	99
3	Güvenilir	1	2	3	4	5	99
4	Rahatsız Edici	1	2	3	4	5	99
5	Birbirine Destekçi	1	2	3	4	5	99
6	Hırslı	1	2	3	4	5	99
7	Titiz	1	2	3	4	5	99
8	Ahlaksız	1	2	3	4	5	99

B.08. Yahudi biriyle iletişime geçtiğinde nasıl hissettin? Eğer geçmediysen nasıl hissederdin? **[!- ROTATE LIST BELOW]** -

		Oldukça Az					Oldukça Fazla	[!- OKUMAYIN] Bilmiyor / Cevap yok	
1	Korkmuş	1	2	3	4	5	6	7	99
2	Güvenli	1	2	3	4	5	6	7	99
3	Mutlu	1	2	3	4	5	6	7	99
4	Stresli	1	2	3	4	5	6	7	99
5	Tedirgin(Uneasy)	1	2	3	4	5	6	7	99

6	İlgili	1	2	3	4	5	6	7	99
7	Engellenmiş	1	2	3	4	5	6	7	99
8	Şüpheli	1	2	3	4	5	6	7	99

D: LGBT (lezbiyen, gey, biseksüel ve transgender)

D.01. Aile içinde ya da yakın çevrenizde LGBT bireyler var mı?

1. Evet 99. [-/- DO NOT READ] Bilmiyorum / Cevap
2. Hayır

D.02. LGBT bireylerle üniversitede, mahallede, işte veya eğlence yerlerinde etkileşimde bulunuyor musunuz?

1. Evet 99. [-/- DO NOT READ] Bilmiyorum / Cevap
2. Hayır

D.03. LGBT bireylerle etkileşiminiz nasıldı? Pozitif, negatif ya da nötr müydü? Eğer nötr değilse ne kadar pozitif ya da negatifti?

1. Çok pozitif 99. [-/- DO NOT READ] Bilmiyorum / Cevap
2. Çoğunlukla pozitif
3. Nötr
4. Çoğunlukla negatif
5. Çok negatif

D.04. LGBT bireylerle temasınızı nasıl ifade edersiniz? Eğer bir teması kurmadıysanız onlardan nasıl davranmalarını beklersiniz?

										Bilmiyor/ Cevap yok
1	Kibar	1	2	3	4	5	6	7	Kaba	99
2	Keyifli	1	2	3	4	5	6	7	Keyifsiz	99
3	Doğal İletişim	1	2	3	4	5	6	7	Zoraki İletişim	99
4	Rahatsız	1	2	3	4	5	6	7	Rahat	99

5	Çatışmacı	1	2	3	4	5	6	7	Bansız	99
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D.05. Aşağıdaki ifadelere kablıyor musunuz? Ne derece katıldığınızı belirtiniz. [-/- ROTATE LIST BELOW]

		Tama men kablıy orum	Çoğun lukla katılıy orum	Ne kablıy orum ne katılm ıyorum	Çoğun lukla katılm ıyorum	Tama men katılm ıyorum	[-/- Okum ayın] Bilmi yorum / Ceva p yok
1	LGBT bireyler Türk aile geleneklerine tehdit oluştururlar.	1	2	3	4	5	99
2	Türk televizyonları LGBT bireyleri Türkiye standartlarına tehdit olarak göstermektedir.	1	2	3	4	5	99
3	LGBT bireyler Türkiye'de sağlık alanında tehdit oluşturmaktadır.	1	2	3	4	5	99
4	LGBT bireyler 18 yaşından küçük kişiler için tehdit unsurudur.	1	2	3	4	5	99

D.06. AŞAĞIDAKİ İFADELERLE İLGİLİ DÜŞÜNCELERİNİZ NELERDİR? LÜTFEN KATILDIĞINIZ İFADELERE EVET KATILMADIĞINIZ İFADELERE HAYIR CEVABI VERİNİZ. [-/- ROTATE LIST BELOW]

		Evet	Hayır	[-/- Okum ayın] Bilmi yorum / Cevap Yok
1	Türk hükümeti LGBT organizasyonlarına izin vermemeli / destek olmamalıdır.	1	2	99
2	LGBT bireyler Türkiye'ye ve topluma pozitif katkı sağlar.	1	2	99
3	Eşcinsel evlilik Türkiye'de serbest olmalıdır.	1	2	99
4	Kanunlar LGBT bireyleri yapılan saldırılara ve nefret söylemlerine karşı korumalıdır.	1	2	99
5	LGBT bireyi bir komşuya sahip olmak güzel olabilir.	1	2	99
6	LGBT bireyi biriyle ev arkadaşı olmak güzel olabilir.	1	2	99
7	LGBT bireyi kişiler arkadaş grubuma dahil olabilir.	1	2	99

8	LGBT bireyler iyi bir Müslüman olamazlar.	1	2	99
9	Seçimlerde LGBT bireye oy kullanabilirim.	1	2	99

D.07. Şimdi, size bazı kişilik özellikleri belirteceğim. Lütfen bu kişilik özellikleriyle ilgili düşüncelerinizi belirtiniz. **[-I- ROTATE LIST BELOW]**

LGBT bireylerin kaçının böyle olduğunu düşünüyorsun? (...) **[-I- READ ITEM]**

[-I- NEXT] Peki, LGBT bireylerin kaçının hangi kişiliğe sahip olduğunu düşünüyorsun? (...) **[-I- READ ITEM]**

		HİÇ KİMSE				HEPSİ	BİLMİYORUM / CEVAP YOK
1	Tembel	1	2	3	4	5	99
2	Agresif	1	2	3	4	5	99
3	Güvenilir	1	2	3	4	5	99
4	Rahatsız Edici	1	2	3	4	5	99
5	Birbirine Destekçi	1	2	3	4	5	99
6	Hırslı	1	2	3	4	5	99
7	Kaba	1	2	3	4	5	99
8	Titiz	1	2	3	4	5	99
9	Ahlaksız	1	2	3	4	5	99

D.08. LGBT bireyle iletişime geçtiğinde nasıl hissettin? Eğer geçmediysen nasıl hissederdin? **[-I- ROTATE LIST BELOW]**

		Oldukça Az					Oldukça Fazla	[--/OKUMAYIN] Bilmiyorum / Cevap yok	
1	Korkmuş	1	2	3	4	5	6	7	99
2	Güvenli	1	2	3	4	5	6	7	99
3	Mutlu	1	2	3	4	5	6	7	99
4	Stresli	1	2	3	4	5	6	7	99
5	Tedirgin	1	2	3	4	5	6	7	99
6	İlgili	1	2	3	4	5	6	7	99
7	Engellenmiş	1	2	3	4	5	6	7	99
8	Şüpheli	1	2	3	4	5	6	7	99

Annex 2.2 Survey 2 - Atheists and Syrians

dtarih. Doğum tarihiniz nedir?

[-I- PLEASE WRITE] 19__ __
answer

99. **[-I- DO NOT READ]** Don't know/No

dtarih. [19 ..

[-I- IF THE INTERVIEWEE IS BORN AFTER 1998 OR BEFORE 1986 ASK TO INTERVIEW SOMEONE AGED BETWEEN 18-30, OTHERWISE END THE INTERVIEW]

cins. Cinsiyetiniz. **[-I- DO NOT ASK, JUST CODE.]**

1. Erkek

2. kadın

cins. [...

A: GENEL BİLGİLER

A.01. Şu an yaşadığınız yeri hangisi en iyi tarif eder?

1. Ev – ailemle
yok

99. **[-I- DO NOT READ]** Bilmiyorum / Cevap

2. Ev – arkadaşlarımla

3. Ev – yalnız

4. Yurt – arkadaşlarımla

5. Yurt – yalnız

a01. [...

90. **[-I- DO NOT READ]** Diğer: **[PLEASE WRITE]**

A.02. Aylık gelirinizi en iyi ifade eden seçeneği belirtebilir misiniz? **[-I- PROBE FOR ALL HOUSEHOLD MEMBER'S INCOME INCLUDING WAGES, PENSIONS, RENT INCOMES, ETC.]**

1. 0 – 500 TL
yok

99. **[-I- DO NOT READ]** Bilmiyorum / Cevap

2. 501 – 1000 TL

3. 1001 – 1500 TL

4. 1501 - 2000 TL

5. 2001 – 2500 TL

6. 2501- 3000 TL

a02. [...

7. 3001- 3500 TL
8. 3501 – 4000 TL
9. 4001 TL and higher

A.03. Mevcut çalışma durumunuzu belirtebilir misiniz?

a03. [..

1. Tam zamanlı (Haftalık 40+ saat) Cevap yok 99. [-I- DO NOT READ] Bilmiyorum /
2. Yarı zamanlı
3. Dönemsel/proje bazlı çalışma
4. Maaşsız aile yanında çalışma (Ailesine ait işyerinde ya da çiftçi olarak)
5. Evhanımı
6. Emekli
7. Öğrenci
8. Çalışmıyor ve iş bakmıyor (başka yerden gelir var , örneğin; kira geliri)
9. Çalışmıyor, iş arıyor
10. Sağlık sorunları sebebiyle çalışmıyor

A.04. En son mezun olduğunuz eğitim kurumu hangisidir?

a04. [..

1. Okumamış Cevap yok 99. [-I- DO NOT READ] Bilmiyorum /
2. Okur yazar fakat herhangi bir okuldaki mezun değil
3. İlkokul (5 yıl)
4. Ortaokul (ya da İlkokul – 8 yıl)
5. Lise ya da aynı seviye bir okul
6. Önlisans (2 yıllık)
7. Üniversite (4 yıllık)
8. Yüksek Lisans / Doktora 90. Diğer: [PLEASE WRITE]

A.05. Herhangi bir dini inanca mensup musunuz? [-I- IF "NO", CODE "96" AND SKIP TO A.07]

a05. [..

[-I- IF YES] Hangi dini inanca mensupsunuz?

[-I- DO NOT READ OPTIONS. IF RESPONDENT SAYS "ISLAM/MUSLIM" ASK WHICH DENEMONINATION DOES HE/SHE BELONGS TO AND CODE ACCORDINGLY]

1. Sunni (Hanafî, Şaffî)
96. İnançsız / Ateist

2. Alevi Hatırlamıyorum 98. [-I- DO NOT READ] Bilmiyorum /
3. İslam 99. [-I- DO NOT READ] Cevap yok
4. Hristiyan / Ortodoks
5. Hristiyan / Katolik
6. Hristiyan / Protestan
7. Yahudi
8. Bahai
90. Diğer: [PLEASE WRITE]

A.06. Ne kadar dindarsınız? Lütfen size gösterdiğim çizelgede ne kadar dindar olduğunuzu belirtebilir misiniz? [-I- SHOW CARD A06]

a06. [...

1	2	3	4	5	6	7	8	9	10	99	
Hiç dindar değil									Çok dindar		[-I- OKUMAYIN] Bilmiyorum / Cevap yok

A.07. 1 Kasım 2015'teki seçimlerde oy kullandınız mı?

1. Evet Hatırlamıyorum 99. [-I- DO NOT READ] Bilmiyorum /
2. Hayır [-I- SKIP TO A08] 99. [-I- DO NOT READ] Cevap yok

A.07a. 1 Kasım 2015'teki seçimde hangi partiye oy verdiniz? [-I- DO NOT READ OPTIONS]

a07a. [...

1. Adalet ve Kalkınma Partisi (AKP) 96. Yaştan dolayı oy kullanmadım
2. Halkların Demokratik Partisi (HDP) Hatırlamıyorum 98. [-I- DO NOT READ] Bilmiyorum /
3. Cumhuriyet Halk Partisi (CHP) 99. [-I- DO NOT READ] Cevap yok
4. Milliyetçi Hareket Partisi (MHP)

5. Saadet Partisi (SP) ve Büyük Birlik Partisi (BBP)

6. Bağımsız Aday

90. Diğer: **[PLEASE WRITE]**

A.08. Şimdi size bazı kimlik gruplarını belirteceğim. Kendizi hangi grubun bir parçası olarak belirtirsiniz?

a08. [..

- | | |
|--|--|
| 1. Dini kimlik (Müslüman, Hristiyan, gibi) | 98. [-I-OKUMAYIN] Bilmiyorum / Fikrim yok |
| 2. Ulusal kimlik (Türkiye Cumhuriyeti Vatandaşı) | 99. [-I-OKUMAYIN] Cevap yok |
| 3. Etnik kimlik (Türk, Kürt, gibi) | |
| 4. İdeolojik kimlik (Liberal, sosyalist, gibi) | |
| 5. Dini mezhep kimliği (Sünni, Alevi ya da Hanefi, Şafii) | |
| 6. Dünya vatandaşı | |
| 6. Alman Türk | |
| 7. Hollandalı Türk | |
| 8. Avrupalı Türk | |
| 9. Hollandalı | |
| 10. Alman | |
| 90. Diğer: [PLEASE WRITE] | |
| 96. [-I-OKUMAYIN] Hayır / Herhangi bir gruba ait değil. | |

A.09. Aşağıdaki ifadeye katılıyor musunuz?

a09. [..

"Benim kimliğim diğer kimliklerden üstündür"

Ne kadar katılıyorsunuz ?

- | | |
|--------------------------------|---|
| 1. Tamamen katılıyorum.
yok | 99. [-I- DO NOT READ] Bilmiyorum / Cevap |
| 2. Çoğunlukla katılıyorum. | |
| 3. Çoğunlukla katılmıyorum | |
| 4. Tamamen katılmıyorum. | |

A.10. Kendinizi bu gruba ne kadar yakın hissediyorsunuz? Lütfen aşağıda belirttiğim çizelgeye 1-10 arasında puan vererek belirtebilir misiniz? [!- SHOW CARD A.06 FOR EACH GROUP. ROTATE OPTIONS]

1	2	3	4	5	6	7	8	9	10	99
Son derece uzak									Son derece yakın	[!- OKUMAYIN] Bilmiyorum/ Cevap Yok

		(A.10)
1	Türk	a1001. [.....]
2	Kürt	a1002. [.....]
3	Alevi	a1003. [.....]
4	Çingene	a1004. [.....]
5	Ermeni	a1005. [.....]
6	Yunan	a1006. [.....]
7	Yahudi	a1007. [.....]
8	Suriyeli	a1008. [.....]
9	Asyalı	a1009. [.....]
10	Siyahi	a1010. [.....]
11	Ateist	a1011. [.....]

12	Müslüman	a1012. [.....]
13	Avrupalı	a1013. [.....]

D: SURİYELİ MÜLTECİLER

D.01. Aile içinde ya da yakın çevrenizde Suriyeli mülteciler var mı? d01. [..

1. Evet 99. [-I- DO NOT READ] Bilmiyorum / Cevap

2. Hayır

D.02. Suriyeli mültecilerle üniversitede, mahallede, işte veya eğlence yerlerinde etkileşimde bulunuyor musunuz? d02. [...

1. Evet 99. [-I- DO NOT READ] Bilmiyorum / Cevap

2. Hayır

D.03. Suriyeli mültecilerle etkileşiminiz nasıldı? Pozitif, negatif ya da nötr müydü? Eğer nötr değilse ne kadar pozitif ya da negatifi d03. [...

1. Çok pozitif 99. [-I- DO NOT READ] Bilmiyorum / Cevap

2. Çoğunlukla pozitif

3. Nötr

4. Çoğunlukla negatif

5. Çok negatif

D.04. Suriyeli mültecilerle temasınızı nasıl ifade edersiniz? Eğer bir teması kurmadıysanız onlardan nasıl davranmalarını beklersiniz?

1	Kibar	1	2	3	4	5	6	7	Kaba	99
2	Keyifli	1	2	3	4	5	6	7	Keyifsiz	99
3	Doğal İletişim	1	2	3	4	5	6	7	Zoraki İletişim	99
4	Rahatsız	1	2	3	4	5	6	7	Rahat	99
5	Çatışmacı	1	2	3	4	5	6	7	Başşğıl	99

D.05. Aşağıdaki ifadelere katılıyor musunuz? Ne derece katıldığınızı belirtiniz. [-I- ROTATE LIST BELOW]

		Tama men katılı yorum	Çoğun lukla katılı yorum	Ne katılı yorum ne katılmı yorum	Çoğun lukla katılmı yorum	Tama men katılmı yorum	[-I- OKUMA YIN] Bi lmiyo rum / Ceva p yok
1	Suriyeli öğrenciler Türk öğrencilerden daha fazla şansa sahip.	1	2	3	4	5	99
2	Suriyeliler yüzünden iş bulma sorunu vardır.	1	2	3	4	5	99
3	Suriyeli mülteciler Türk toplumu için tehlike arz eder.	1	2	3	4	5	99
4	Suriye kültürü Türk kültürünü zayıflatıyor.	1	2	3	4	5	99
5	Türk ve Suriyeli değerleri aynıdır.	1	2	3	4	5	99

D.06. AŞAĞIDAKI İFADELERLE İLGİLİ DÜŞÜNCELERİNİZ NELERDİR? LÜTFEN KATILDIĞINIZ İFADELERE EVET KATILMADIĞINIZ İFADELERE HAYIR CEVABI VERİNİZ. [-I- ROTATE LIST BELOW]

		Evet	Hayır	[-I- OKUMA YIN] Bi lmiyo rum / Ceva p Yok
1	SURİYELİLER TÜRK TOPLUMUNA POZİTİF KATKI SAĞLAR.	1	2	99
2	TÜRK HÜKÜMETİ SURİYELİ VATANDAŞLARA ÇOK FAZLA DESTEK VERMEKTEDİR.	1	2	99
3	SURİYELİLER KOLAYCA TÜRK VATANDAŞI OLABİLMELİLERDİR.	1	2	99
4	TÜM SURİYELİLER SAVAŞTAN SONRA SURİYE'YE GERİ DÖNMELİLER.	1	2	99
5	SURİYELİ MÜLTECİ BİR KOMŞUM OLMASTI GÜZEL OLABİLİR.	1	2	99
6	SURİYELİLERİN TÜRK POLİTİKASINDA GÜCÜ OLMALIDIR.	1	2	99
7	SURİYELİ BİRİYLE İLİŞKİ YAŞAYACAK ARKADAŞIMIN HEVESİNİ KIRARIM.	1	2	99

D.07. Şimdi, size bazı kişilik özellikleri belirteceğim. Lütfen bu kişilik özellikleriyle ilgili düşüncelerinizi belirtiniz. [-I- ROTATE LIST BELOW]

Suriyeli mültecilerin kaçının böyle olduğunu düşünüyorsun? (...) [-I- READ ITEM]

[-I- NEXT] Peki, Suriyeli Mültecilerin bireylerin kaçının hangi kişiliğe sahip olduğunu düşünüyorsun? [-I- READ ITEM]

		Hiç kimse				Hepsi	[-/- OKUMAYIN] Bilmiyorum / Cevap Yok
1	Tembel	1	2	3	4	5	99
2	Agresif	1	2	3	4	5	99
3	Güvenilir	1	2	3	4	5	99
4	Rahatsız Edici	1	2	3	4	5	99
5	Birbirine Destekçi	1	2	3	4	5	99
6	Hırslı	1	2	3	4	5	99
7	Kaba	1	2	3	4	5	99
8	Titiz	1	2	3	4	5	99
9	Ahlaksız	1	2	3	4	5	99

D.08. Suriyeli mültecilerle iletişime geçtiğinde nasıl hissettin? Eğer geçmediysen nasıl hissederdin? [-/- ROTATE LIST BELOW]

		Oldukça Az				Oldukça Fazla	[-/- OKUMAYIN] Bilmiyorum / Cevap Yok		
1	Korkmuş	1	2	3	4	5	6	7	99
2	Güvenli	1	2	3	4	5	6	7	99
3	Mutlu	1	2	3	4	5	6	7	99
4	Stresli	1	2	3	4	5	6	7	99
5	Tedirgin	1	2	3	4	5	6	7	99

4	Rahatsız	1	2	3	4	5	6	7	Rahat	99
5	Çatışmacı	1	2	3	4	5	6	7	Barışçıl	99

E.05. Aşağıdaki ifadelere katılıyor musunuz? Ne derece katıldığınızı belirtiniz. [-!- ROTATE LIST BELOW]

		Tama men katılı yorum	Çoğun lukla katılı yorum	Ne katılı yorum ne katılm ıyorum	Çoğun lukla katılm ıyorum	Tama men katılm ıyorum	[-!- OKUMA YIN] Bi miyo rum / Ceva p yok
1	TÜRKİYE'DEKİ ATEİST POLİTİKACILAR TÜRKİYE'YE TEHLİKE OLUŞTURUYORLAR.	1	2	3	4	5	99
2	TÜRKİYE'DEKİ ATEİS BİREY SAYISININ ARTMASI TERÖR RİSKİNİ ARTTIRIR.	1	2	3	4	5	99
3	ATEİSTLER TÜRK KÜLTÜRÜNÜ TEHDİT EDER.	1	2	3	4	5	99
4	TÜRKİYE'DEKİ MÜSLÜMAN TOPLUMU TÜRKİYE'DEKİ ATEİST BİREY SAYISINDAKİ ARTIŞ YÜZÜNDEN BASKI ALTINDA KALMAKTADIR	1	2	3	4	5	99

E.06. AŞAĞIDAKİ İFADELERLE İLGİLİ DÜŞÜNCELERİNİZ NELERDİR? LÜTFEN KATILDIĞINIZ İFADELERE EVET KATILMADIĞINIZ İFADELERE HAYIR CEVABI VERİNİZ. [-!- ROTATE LIST BELOW]

		Evet	Hayır	[-!- OKUMA YIN] Bi miyo rum / Ceva p Yok
1	TÜRK HÜKÜMETİ ATEİST ORGANİZASYONLARINA İZİN VERMEMELİ / DESTEK OLMAMALIDIR.	1	2	99
2	ATEİSTLER TÜRK TOPLUMUNA POZİTİF KATKI SAĞLAR.	1	2	99
3	TÜRKİYE'DEKİ ATEİSTLERİN DEĞER YARGILARI MÜSLÜMANLARIN DEĞER YARGILARINDAN KÖTÜDÜR.	1	2	99
4	MÜSLÜMANLAR DEVLETTEKİ İŞLERDE ATEİSTLERE GÖRE DAHA FAZLA TERCİH EDİLMELİDİR.	1	2	99
5	ATEİST BİRİYLE EVLENMEYİ DÜŞÜNMEM.	1	2	99
6	ATEİST KOMŞU OLMASINI KABUL EDEBİLİRİM.	1	2	99

7	ATEİST BİREYİ BİRİYLE EV ARKADAŞI OLMAK GÜZEL OLABİLİR.	1	2	99
8	SEÇİMLERDE ATEİST BİREYE OY KULLANABİLİRİM.	1	2	99

E.07. Şimdi, size bazı kişilik özellikleri belirteceğim. Lütfen bu kişilik özellikleriyle ilgili düşüncelerinizi belirtiniz. [-I- ROTATE LIST BELOW]

Ateist kaçının böyle olduğunu düşünüyorsun? (...) [-I- READ ITEM]

[-I- NEXT] Peki, Ateistler kaçının hangi kişiliğe sahip olduğunu düşünüyorsun? [-I- READ ITEM]

		Hiç kimse				Hepsi	[-I- OKUMAYIN] Bilmiyorum / Cevap yok
1	Tembel	1	2	3	4	5	99
2	Agresif	1	2	3	4	5	99
3	Güvenilir	1	2	3	4	5	99
4	Rahatsız Edici	1	2	3	4	5	99
5	Birbirine Destekçi	1	2	3	4	5	99
6	Hırslı	1	2	3	4	5	99
7	Kaba	1	2	3	4	5	99
8	Titiz	1	2	3	4	5	99
9	Ahlaksız	1	2	3	4	5	99

D.08. Ateist iletişime geçtiğinde nasıl hissettin? Eğer geçmediysen nasıl hissederdin? [-I- ROTATE LIST BELOW]

	Oldukça Az			Oldukça Fazla	[-I- OKUMAYIN] Bilmiyorum / Cevap yok

1	Korkmuş	1	2	3	4	5	6	7	99
2	Güvenli	1	2	3	4	5	6	7	99
3	Mutlu	1	2	3	4	5	6	7	99
4	Stresli	1	2	3	4	5	6	7	99
5	Tedirgin	1	2	3	4	5	6	7	99
6	İlgili	1	2	3	4	5	6	7	99
7	Engellenmiş	1	2	3	4	5	6	7	99
8	Şüpheli	1	2	3	4	5	6	7	99

Annex 3 - Demographic information

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	176	43,2	43,7	43,7
	Female	227	55,8	56,3	100,0
	Total	403	99,0	100,0	
Missing	Other	4	1,0		
Total		407	100,0		

Country Recoded

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Turkey	259	63,6	63,6	63,6
	Abroad	148	36,4	36,4	100,0
	Total	407	100,0	100,0	

What is the highest level of education you have completed?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Illiterate	2	,5	,5	,5
	Primary school (5 years)	3	,7	,7	1,2
	Middle school (or Primary Education School - 8 years)	14	3,4	3,4	4,7
	High school or equivalent	149	36,6	36,7	41,4
	School of higher education (2 years)	27	6,6	6,7	48,0
	University (at least 4 years)	157	38,6	38,7	86,7
	Graduate school	52	12,8	12,8	99,5
	Other	2	,5	,5	100,0
	Total	406	99,8	100,0	
Missing	System	1	,2		
Total		407	100,0		

Which religion do you belong to?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Sunni (Hanafi, Shaf'i)	88	21,6	21,7	21,7
	Alevi	24	5,9	5,9	27,7
	Just Islam	191	46,9	47,2	74,8
	Christian Orthodox	3	,7	,7	75,6
	Christian Protestant	1	,2	,2	75,8
	Jewish	2	,5	,5	76,3
	Bahai	1	,2	,2	76,5
	Atheists	65	16,0	16,0	92,6
	Don't know/Don't remember	7	1,7	1,7	94,3
	Other	23	5,7	5,7	100,0
	Total	405	99,5	100,0	
Missing	System	2	,5		
Total		407	100,0		

How would you consider yourself as part of which identity group?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Religious identity (Muslim, Christian, etc)	54	13,3	13,3	13,3
	National identity (Citizen of Republic of Turkey)	100	24,6	24,7	38,0
	Ethnic identity (Turkish, Kurdish, etc)	34	8,4	8,4	46,4
	Ideological identity (Liberal, socialist, etc)	186	45,7	45,9	92,3
	Denominational identity (Sunni, Alevi or Hanafi, Shaf'i)	29	6,9	6,9	99,3
	Other	3	,7	,7	100,0
	Total	405	99,5	100,0	
Missing	System	2	,5		
Total		407	100,0		

Other - Which religion do you belong to?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid		384	94,3	94,3	94,3
	Agnostik	2	,5	,5	94,8
	Agnostik Ateist (ne zamandan beri inancsiz demek ateist demek oldu?)	1	,2	,2	95,1
	agnostik ya da deist çok bi ilgin yok umrumda de?il	1	,2	,2	95,3
	Budac?	1	,2	,2	95,6
	Buddhist	2	,5	,5	96,1
	deist	2	,5	,5	96,6
	Deist :	9	2,2	2,2	98,8
	Hindu	1	,2	,2	99,0
	Pagan-Deist	1	,2	,2	99,3
	Pandeizm	2	,5	,5	99,8
	Uçan Spagetti Canavar?	1	,2	,2	100,0
	Total	407	100,0	100,0	

	Country Recoded			
	Turkey		Abroad	
	Mean	Valid N	Mean	Valid N
CONTACT ATHEISTS	1,66	98	1,56	82
NEGATIVE PERCEPTION ATHEISTS	1,78	89	2,00	58
PREJUDICE TOWARDS ATHEISTS	2,55	88	2,72	54
POSITIVE FEELINGS ATHEISTS	5,59	87	5,45	54
DISCRIMINATION ATHEISTS	1,89	84	1,96	56
CONTACT WITH LGBT	1,20	138	1,11	82
NEGATIVE PERCEPTION LGBT	2,87	130	2,80	81
PREJUDICE TOWARDS LGBT	2,66	125	2,69	49
POSITIVE FEELINGS LGBT	5,38	126	5,39	48
DISCRIMINATION LGBT	7,58	121	6,63	46
CONTACT WITH SYRIANS	,79	106	,70	69
NEGATIVE PERCEPTION SYRIANS	3,03	106	2,56	67
PREJUDICE TOWARDS SYRIANS	2,93	102	2,89	60
POSITIVE FEELINGS SYRIANS	4,41	102	4,93	61
DISCRIMINATION TOWARDS SYRIANS	5,20	81	4,44	59
CONTACT WITH JEWS	,74	149	,76	79
NEGATIVE PERCEPTIONS WT ECONOMY	2,82	145	2,96	73
PREJUDICES TOWARDS JEWS	2,63	138	2,69	68
POSITIVE FEELINGS JEWS	5,42	136	5,35	69
DISCRIMINATION JEWS	1,81	134	1,59	70

Annex 4 - Independent T-test on "Minorities" and variables

Discrimination towards minorities:

Group Statistics

	Country Recorded	N	Mean	Std. Deviation	Std. Error Mean
DISCRIMINATION ATHEISTS	Turkey	84	1,9881	2,21981	,24220
	Abroad	56	1,9643	2,23171	,29822
DISCRIMINATION JEWS	Turkey	134	1,61119	1,51141	,13057
	Abroad	70	1,5857	1,36724	,16342
DISCRIMINATION LGBT	Turkey	121	2,4215	2,70725	,24511
	Abroad	46	3,3696	3,07216	,45297
DISCRIMINATION SYRIANS	Turkey	81	5,1975	1,54453	,17161
	Abroad	59	4,4407	1,69453	,22061

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
DISCRIMINATION ATHEISTS	Equal variances assumed	,156	,693	,062	138	,951	,02381	,38377	-.73503	,78265
	Equal variances not assumed			,062	117,584	,951	,02381	,38419	-.73701	,78463
DISCRIMINATION JEWS	Equal variances assumed	1,357	,245	,121	202	,903	,02623	,21597	-.39941	,45187
	Equal variances not assumed			,125	152,889	,900	,02623	,20917	-.38701	,43947
DISCRIMINATION LGBT	Equal variances assumed	6,040	,015	-1,947	165	,053	-.94808	,48699	-1,80961	,01346
	Equal variances not assumed			-1,839	73,102	,070	-.94808	,51551	-1,87546	,07631
DISCRIMINATION SYRIANS	Equal variances assumed	2,025	,157	2,748	138	,007	,75685	,27544	,21223	1,30148
	Equal variances not assumed			2,708	118,064	,008	,75685	,27950	,20338	1,31033

Atheists:

Group Statistics

	Country Recoded	N	Mean	Std. Deviation	Std. Error Mean
CONTACT ATHEISTS	Turkey	98	1,6633	,62496	,06313
	Abroad	62	1,5645	,71566	,09089
POSTIVE FEELINGS ATHEISTS	Turkey	87	5,5691	,97129	,10413
	Abroad	54	5,4498	1,07036	,14566
PREJUDICE ATHEISTS	Turkey	88	3,5498	,62916	,06696
	Abroad	54	2,7245	,53697	,07265
NEGATIVE PERCEPTION ATHEISTS	Turkey	89	1,7698	,96772	,10470
	Abroad	56	1,9957	1,12828	,14815
DISCRIMINATION ATHEISTS	Turkey	84	1,9861	2,21981	,24228
	Abroad	56	1,9643	2,23171	,29822

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
CONTACT ATHEISTS	Equal variances assumed	2,880	,092	,920	158	,359	,09875	,10734	-.11325	,31075
	Equal variances not assumed			,892	116,944	,374	,09675	,11066	-.12041	,31791
POSTIVE FEELINGS ATHEISTS	Equal variances assumed	,436	,510	,796	139	,427	,13930	,17501	-.20672	,46533
	Equal variances not assumed			,778	184,241	,438	,13930	,17905	-.21575	,48436
PREJUDICE ATHEISTS	Equal variances assumed	1,606	,207	-1,699	140	,092	-.17474	,10285	-.37808	,02860
	Equal variances not assumed			-1,765	125,613	,080	-.17474	,09902	-.37071	,02123
NEGATIVE PERCEPTION ATHEISTS	Equal variances assumed	1,624	,205	-1,218	145	,225	-.21479	,17639	-.56341	,13383
	Equal variances not assumed			-1,184	110,328	,239	-.21479	,18141	-.57429	,14471
DISCRIMINATION ATHEISTS	Equal variances assumed	,156	,693	,062	136	,951	,02361	,38377	-.73503	,78265
	Equal variances not assumed			,062	117,584	,951	,02361	,38419	-.73701	,78463

LGBT

Group Statistics

	Country Recoded	N	Mean	Std. Deviation	Std. Error Mean
CONTACT WITH LGBT	Turkey	136	1,3029	,82973	,07083
	Abroad	62	1,1129	,85132	,10812
POSITIVE FEELINGS LGBT	Turkey	126	5,3761	1,16513	,10389
	Abroad	48	5,3873	,99346	,14282
PREJUDICE LGBT	Turkey	125	2,6560	,69655	,06141
	Abroad	49	2,6870	,67414	,06202
NEGATIVE PERCEPTION LGBT	Turkey	130	2,6679	,98235	,08616
	Abroad	51	2,8039	1,23826	,17339
DISCRIMINATION LGBT	Turkey	121	7,5785	2,70725	,24611
	Abroad	46	6,6384	3,07216	,45297

Independent Samples Test

		Levene's Test for Equality of Variances		t-Test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
CONTACT WITH LGBT	Equal variances assumed	,066	,936	,704	198	,482	,06000	,12788	-,16219	,34219
	Equal variances not assumed			,697	114,862	,487	,06000	,12914	-,16582	,34581
POSITIVE FEELINGS LGBT	Equal variances assumed	,968	,329	-,059	172	,953	-,01114	,18995	-,38607	,36379
	Equal variances not assumed			-,063	99,345	,960	-,01114	,17655	-,36145	,33816
PREJUDICE LGBT	Equal variances assumed	1,941	,165	-,279	172	,781	-,03091	,11076	-,24952	,18771
	Equal variances not assumed			-,302	164,216	,764	-,03091	,10246	-,23408	,17227
NEGATIVE PERCEPTION LGBT	Equal variances assumed	7,416	,007	-,775	179	,439	-,13597	,17515	-,48160	,20966
	Equal variances not assumed			-,702	75,944	,485	-,13597	,19362	-,52160	,24965
DISCRIMINATION LGBT	Equal variances assumed	6,040	,015	1,947	165	,053	,94808	,48609	-,01245	1,90961
	Equal variances not assumed			1,839	73,102	,070	,94808	,51551	-,07931	1,97546

Jews:

Group Statistics

	Country Recorded	N	Mean	Std. Deviation	Std. Error Mean
CONTACT WITH JEWS	Turkey	149	,7450	,80668	,06609
	Abroad	79	,7595	,75473	,08491
POSITIVE FEELINGS JEWS	Turkey	138	5,4192	1,08469	,09235
	Abroad	69	5,3460	,96185	,11679
PREJUDICES AGAINST JEWS	Turkey	138	2,6255	,58467	,04977
	Abroad	68	2,6948	,55834	,06771
NEGATIVE PERCEPTIONS WT ECONOMY	Turkey	145	2,8247	,76753	,06291
	Abroad	73	2,9623	,82461	,08651
DISCRIMINATING JEWS	Turkey	134	1,6119	1,51141	,13057
	Abroad	70	1,5867	1,36724	,16342

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
CONTACT WITH JEWS	Equal variances assumed	1,721	,191	-,132	226	,895	-,01453	,10983	-,23095	,20189
	Equal variances not assumed			-,135	169,522	,893	-,01453	,10780	-,22694	,19789
POSITIVE FEELINGS JEWS	Equal variances assumed	,129	,728	,475	205	,635	,07320	,15418	-,23078	,37718
	Equal variances not assumed			,484	151,582	,622	,07320	,14811	-,21943	,36583
PREJUDICES AGAINST JEWS	Equal variances assumed	,007	,921	-,813	204	,417	-,06939	,08536	-,23776	,09892
	Equal variances not assumed			-,826	139,102	,410	-,06938	,08403	-,23553	,08676
NEGATIVE PERCEPTIONS WT ECONOMY	Equal variances assumed	,370	,543	-1,229	216	,221	-,13762	,11291	-,35840	,08317
	Equal variances not assumed			-1,195	134,077	,234	-,13762	,11521	-,36547	,09024
DISCRIMINATING JEWS	Equal variances assumed	1,357	,245	,121	202	,903	,02623	,21587	-,39941	,45187
	Equal variances not assumed			,125	152,889	,900	,02623	,20917	-,38701	,43947

Syrians

Group Statistics

	Country Record	N	Mean	Std. Deviation	Std. Error Mean
DISCRIMINATION TOWARDS SYRIANS	Turkey	31	5,1975	1,54450	,17161
	Abroad	59	4,4487	1,59453	,22661
POSITIVE FEELINGS SYRIANS	Turkey	102	4,4055	1,12717	,11161
	Abroad	61	4,9254	1,20946	,16486
PREJUDICE TOWARDS SYRIANS	Turkey	102	2,9260	,59669	,05908
	Abroad	60	2,8944	,51187	,06608
NEGATIVE PERCEPTION SYRIANS	Turkey	106	3,0349	,60331	,08774
	Abroad	57	2,5612	,59730	,12184
CONTACT WITH SYRIANS	Turkey	106	,7825	,71337	,06829
	Abroad	65	,6957	,79158	,09530

Independent Samples Test

		Levene's Test for Equality of Variances		t-Test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
DISCRIMINATION TOWARDS SYRIANS	Equal variances assumed	2,025	,167	2,748	138	,007	,75685	,27544	,21223	1,30148
	Equal variances not assumed			2,708	118,084	,008	,75685	,27959	,20338	1,31033
POSITIVE FEELINGS SYRIANS	Equal variances assumed	,477	,491	-2,789	161	,006	-,52289	,18751	-,89319	-,15258
	Equal variances not assumed			-2,739	119,385	,007	-,52289	,19089	-,90084	-,14493
PREJUDICE TOWARDS SYRIANS	Equal variances assumed	,941	,334	,342	160	,733	,03156	,09223	-,15069	,21371
	Equal variances not assumed			,356	139,100	,722	,03156	,08864	-,14370	,20682
NEGATIVE PERCEPTION SYRIANS	Equal variances assumed	2,905	,090	3,226	171	,002	,47371	,14682	,18390	,76352
	Equal variances not assumed			3,155	130,190	,002	,47371	,15014	,17868	,77075
CONTACT WITH SYRIANS	Equal variances assumed	3,527	,062	,846	173	,402	,09680	,11525	-,13069	,32428
	Equal variances not assumed			,822	134,560	,412	,09680	,11782	-,13622	,32982

Annex 5 - SEM Atheists

Estimates (Turks Abroad - Default model)

Scalar Estimates (Turks Abroad - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks Abroad - Default model)

			Estimate	S.E.	C.R.	P	Label
N_PER_ATHEIST	<---	CONTACT_ATHEISTS	-1,037	,163	-6,347	***	
PREJUDICES_ATHEISTS	<---	CONTACT_ATHEISTS	-,349	,091	-3,816	***	
P_FEELINGS_ATHEIST	<---	CONTACT_ATHEISTS	,788	,176	4,481	***	
DISCRIMINATION_ATHEISTS	<---	N_PER_ATHEIST	1,496	,181	8,246	***	
DISCRIMINATION_ATHEISTS	<---	PREJUDICES_ATHEISTS	,086	,342	,252	,801	
DISCRIMINATION_ATHEISTS	<---	P_FEELINGS_ATHEIST	-,245	,177	-1,382	,167	
DISCRIMINATION_ATHEISTS	<---	CONTACT_ATHEISTS	-,109	,346	-,315	,752	

Standardized Regression Weights: (Turks Abroad - Default model)

			Estimate
N_PER_ATHEIST	<---	CONTACT_ATHEISTS	-,641
PREJUDICES_ATHEISTS	<---	CONTACT_ATHEISTS	-,462
P_FEELINGS_ATHEIST	<---	CONTACT_ATHEISTS	,521
DISCRIMINATION_ATHEISTS	<---	N_PER_ATHEIST	,768
DISCRIMINATION_ATHEISTS	<---	PREJUDICES_ATHEISTS	,021
DISCRIMINATION_ATHEISTS	<---	P_FEELINGS_ATHEIST	-,118
DISCRIMINATION_ATHEISTS	<---	CONTACT_ATHEISTS	-,035

Means: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_ATHEISTS	1,565	,090	17,311	***	

Intercepts: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_ATHEIST	4,180	,302	13,840	***	
PREJUDICES_ATHEISTS	3,286	,157	20,933	***	
N_PER_ATHEIST	3,676	,281	13,100	***	
DISCRIMINATION_ATHEISTS	,314	1,551	,202	,840	

Variances: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_ATHEISTS	,504	,091	5,554	***	
e1	,776	,144	5,372	***	
e2	,226	,044	5,183	***	
e3	,838	,162	5,183	***	
e4	1,420	,269	5,272	***	

Estimates (Turks - Default model)

Scalar Estimates (Turks - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks - Default model)

		Estimate	S.E.	C.R.	P	Label
N_PER_ATHEIST	<--- CONTACT_ATHEISTS	-,399	,164	-2,431	,015	
PREJUDICES_ATHEISTS	<--- CONTACT_ATHEISTS	-,198	,106	-1,870	,061	
P_FEELINGS_ATHEIST	<--- CONTACT_ATHEISTS	,362	,163	2,218	,027	
DISCRIMINATION_ATHEISTS	<--- N_PER_ATHEIST	1,060	,174	6,103	***	
DISCRIMINATION_ATHEISTS	<--- PREJUDICES_ATHEISTS	,439	,273	1,607	,108	
DISCRIMINATION_ATHEISTS	<--- P_FEELINGS_ATHEIST	-,541	,179	-3,027	,002	
DISCRIMINATION_ATHEISTS	<--- CONTACT_ATHEISTS	-,391	,288	-1,356	,175	

Standardized Regression Weights: (Turks - Default model)

		Estimate
N_PER_ATHEIST	<--- CONTACT_ATHEISTS	-,251
PREJUDICES_ATHEISTS	<--- CONTACT_ATHEISTS	-,197
P_FEELINGS_ATHEIST	<--- CONTACT_ATHEISTS	,233
DISCRIMINATION_ATHEISTS	<--- N_PER_ATHEIST	,516
DISCRIMINATION_ATHEISTS	<--- PREJUDICES_ATHEISTS	,135
DISCRIMINATION_ATHEISTS	<--- P_FEELINGS_ATHEIST	-,258
DISCRIMINATION_ATHEISTS	<--- CONTACT_ATHEISTS	-,120

Means: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_ATHEISTS	1,664	,063	26,463	***	

Intercepts: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_ATHEIST	4,991	,290	17,236	***	
PREJUDICES_ATHEISTS	2,879	,188	15,310	***	
N_PER_ATHEIST	2,456	,291	8,431	***	
DISCRIMINATION_ATHEISTS	2,716	1,351	2,011	,044	

Variances: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_ATHEISTS	,386	,055	6,983	***	
e1	,913	,137	6,650	***	
e2	,376	,057	6,614	***	
e3	,884	,134	6,577	***	
e4	2,291	,356	6,438	***	

Annex 6 - SEM Jews

Estimates (Turks Abroad - Default model)

Scalar Estimates (Turks Abroad - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks Abroad - Default model)

			Estimate	S.E.	C.R.	P	Label
N_PER_JEWS	<---	CONTACT_JEWS	-,332	,122	-2,724	,006	
PREJUDICES_JEWS	<---	CONTACT_JEWS	-,218	,086	-2,541	,011	
P_FEELINGS_JEWS	<---	CONTACT_JEWS	,419	,145	2,895	,004	
DISCRIMINATION_JEWS	<---	N_PER_JEWS	,677	,175	3,863	***	
DISCRIMINATION_JEWS	<---	PREJUDICES_JEWS	-,118	,267	-,442	,658	
DISCRIMINATION_JEWS	<---	P_FEELINGS_JEWS	-,237	,156	-1,520	,129	
DISCRIMINATION_JEWS	<---	CONTACT_JEWS	-,255	,210	-1,213	,225	

Standardized Regression Weights: (Turks Abroad - Default model)

			Estimate
N_PER_JEWS	<---	CONTACT_JEWS	-,304
PREJUDICES_JEWS	<---	CONTACT_JEWS	-,295
P_FEELINGS_JEWS	<---	CONTACT_JEWS	,330
DISCRIMINATION_JEWS	<---	N_PER_JEWS	,413
DISCRIMINATION_JEWS	<---	PREJUDICES_JEWS	-,049
DISCRIMINATION_JEWS	<---	P_FEELINGS_JEWS	-,168
DISCRIMINATION_JEWS	<---	CONTACT_JEWS	-,143

Means: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_JEWS	,759	,085	8,979	***	

Intercepts: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_JEWS	5,026	,154	32,556	***	
PREJUDICES_JEWS	2,869	,092	31,343	***	
N_PER_JEWS	3,221	,130	24,770	***	
DISCRIMINATION_JEWS	1,352	1,247	1,085	,278	

Variances: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_JEWS	,562	,090	6,269	***	
e1	,607	,101	6,027	***	
e2	,280	,048	5,817	***	
e3	,809	,138	5,859	***	
e4	1,293	,220	5,888	***	

Estimates (Turks - Default model)

Scalar Estimates (Turks - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks - Default model)

		Estimate	S.E.	C.R.	P	Label
N_PER_JEWS	<--- CONTACT_JEWS	-,229	,075	-3,040	,002	
PREJUDICES_JEWS	<--- CONTACT_JEWS	-,187	,059	-3,155	,002	
P_FEELINGS_JEWS	<--- CONTACT_JEWS	,430	,108	3,977	***	
DISCRIMINATION_JEWS	<--- N_PER_JEWS	,962	,146	6,568	***	
DISCRIMINATION_JEWS	<--- PREJUDICES_JEWS	,217	,195	1,113	,266	
DISCRIMINATION_JEWS	<--- P_FEELINGS_JEWS	-,016	,108	-,150	,880	
DISCRIMINATION_JEWS	<--- CONTACT_JEWS	-,233	,149	-1,564	,118	

Standardized Regression Weights: (Turks - Default model)

		Estimate
N_PER_JEWS	<--- CONTACT_JEWS	-,246
PREJUDICES_JEWS	<--- CONTACT_JEWS	-,261
P_FEELINGS_JEWS	<--- CONTACT_JEWS	,323
DISCRIMINATION_JEWS	<--- N_PER_JEWS	,490
DISCRIMINATION_JEWS	<--- PREJUDICES_JEWS	,085
DISCRIMINATION_JEWS	<--- P_FEELINGS_JEWS	-,012
DISCRIMINATION_JEWS	<--- CONTACT_JEWS	-,127

Means: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_JEWS	,758	,066	11,397	***	

Intercepts: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_JEWS	5,082	,120	42,501	***	
PREJUDICES_JEWS	2,771	,066	42,134	***	
N_PER_JEWS	3,001	,083	35,944	***	
DISCRIMINATION_JEWS	-1,450	,898	-1,615	,106	

Variances: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_JEWS	,657	,076	8,613	***	
e1	,535	,063	8,490	***	
e2	,315	,038	8,279	***	
e3	1,042	,126	8,276	***	
e4	1,520	,187	8,147	***	

Annex 7 - SEM LGBT

Estimates (Turks Abroad - Default model)

Scalar Estimates (Turks Abroad - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks Abroad - Default model)

			Estimate	S.E.	C.R.	P	Label
N_PER_LGBT	<---	CONTACT_LGBT	-,810	,173	-4,695	***	
PREJUDICES_LGBT	<---	CONTACT_LGBT	-,161	,095	-1,699	,089	
P_FEELINGS_LGBT	<---	CONTACT_LGBT	,549	,151	3,635	***	
DISCRIMINATION_LGBT	<---	N_PER_LGBT	1,486	,247	6,006	***	
DISCRIMINATION_LGBT	<---	PREJUDICES_LGBT	,422	,469	,900	,368	
DISCRIMINATION_LGBT	<---	P_FEELINGS_LGBT	-,445	,299	-1,488	,137	
DISCRIMINATION_LGBT	<---	CONTACT_LGBT	-,856	,408	-2,098	,036	

Standardized Regression Weights: (Turks Abroad - Default model)

			Estimate
N_PER_LGBT	<---	CONTACT_LGBT	-,552
PREJUDICES_LGBT	<---	CONTACT_LGBT	-,237
P_FEELINGS_LGBT	<---	CONTACT_LGBT	,467
DISCRIMINATION_LGBT	<---	N_PER_LGBT	,596
DISCRIMINATION_LGBT	<---	PREJUDICES_LGBT	,078
DISCRIMINATION_LGBT	<---	P_FEELINGS_LGBT	-,143
DISCRIMINATION_LGBT	<---	CONTACT_LGBT	-,234

Means: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_LGBT	1,110	,107	10,399	***	

Intercepts: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_LGBT	4,701	,210	22,390	***	
PREJUDICES_LGBT	2,883	,131	21,935	***	
N_PER_LGBT	3,772	,240	15,707	***	
DISCRIMINATION_LGBT	1,653	2,205	,750	,453	

Variances: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_LGBT	,708	,127	5,565	***	
e1	1,060	,211	5,017	***	
e2	,306	,062	4,935	***	
e3	,765	,157	4,874	***	
e4	2,938	,618	4,756	***	

Estimates (Turks - Default model)

Scalar Estimates (Turks - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks - Default model)

			Estimate	S.E.	C.R.	P	Label
N_PER_LGBT	<---	CONTACT_LGBT	-,515	,095	-5,438	***	
PREJUDICES_LGBT	<---	CONTACT_LGBT	-,318	,069	-4,597	***	
P_FEELINGS_LGBT	<---	CONTACT_LGBT	,793	,105	7,558	***	
DISCRIMINATION_LGBT	<---	N_PER_LGBT	,948	,171	5,548	***	
DISCRIMINATION_LGBT	<---	PREJUDICES_LGBT	,958	,241	3,981	***	
DISCRIMINATION_LGBT	<---	P_FEELINGS_LGBT	-,181	,158	-1,140	,254	
DISCRIMINATION_LGBT	<---	CONTACT_LGBT	-1,128	,252	-4,471	***	

Standardized Regression Weights: (Turks - Default model)

			Estimate
N_PER_LGBT	<---	CONTACT_LGBT	-,433
PREJUDICES_LGBT	<---	CONTACT_LGBT	-,382
P_FEELINGS_LGBT	<---	CONTACT_LGBT	,562
DISCRIMINATION_LGBT	<---	N_PER_LGBT	,359
DISCRIMINATION_LGBT	<---	PREJUDICES_LGBT	,254
DISCRIMINATION_LGBT	<---	P_FEELINGS_LGBT	-,081
DISCRIMINATION_LGBT	<---	CONTACT_LGBT	-,359

Means: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_LGBT	1,199	,070	17,136	***	

Intercepts: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_LGBT	4,373	,153	28,657	***	
PREJUDICES_LGBT	3,064	,100	30,492	***	
N_PER_LGBT	3,306	,138	24,027	***	
DISCRIMINATION_LGBT	-,299	1,188	-,252	,801	

Variances: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_LGBT	,680	,082	8,312	***	
e1	,780	,097	8,024	***	
e2	,402	,051	7,874	***	
e3	,929	,118	7,882	***	
e4	2,714	,352	7,702	***	

Annex 8 - SEM Syrians

Estimates (Turks Abroad - Default model)

Scalar Estimates (Turks Abroad - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks Abroad - Default model)

			Estimate	S.E.	C.R.	P	Label
N_PER_SYRIANSS	<---	CONTACT_SYRIANS	,061	,154	,399	,690	
PREJUDICES_SYRIANS	<---	CONTACT_SYRIANS	-,170	,080	-2,134	,033	
P_FEELINGS_SYRIANS	<---	CONTACT_SYRIANS	,592	,181	3,274	,001	
DISCRIMINATION_SYRIANS	<---	N_PER_SYRIANSS	,439	,169	2,595	,009	
DISCRIMINATION_SYRIANS	<---	PREJUDICES_SYRIANS	1,874	,343	5,456	***	
DISCRIMINATION_SYRIANS	<---	P_FEELINGS_SYRIANS	,046	,155	,298	,766	
DISCRIMINATION_SYRIANS	<---	CONTACT_SYRIANS	-,162	,240	-,676	,499	

Standardized Regression Weights: (Turks Abroad - Default model)

			Estimate
N_PER_SYRIANSS	<---	CONTACT_SYRIANS	,049
PREJUDICES_SYRIANS	<---	CONTACT_SYRIANS	-,262
P_FEELINGS_SYRIANS	<---	CONTACT_SYRIANS	,387
DISCRIMINATION_SYRIANS	<---	N_PER_SYRIANSS	,263
DISCRIMINATION_SYRIANS	<---	PREJUDICES_SYRIANS	,578
DISCRIMINATION_SYRIANS	<---	P_FEELINGS_SYRIANS	,034
DISCRIMINATION_SYRIANS	<---	CONTACT_SYRIANS	-,077

Means: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_SYRIANS	,696	,095	7,335	***	

Intercepts: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_SYRIANS	4,525	,190	23,844	***	
PREJUDICES_SYRIANS	3,004	,084	35,863	***	
N_PER_SYRIANSS	2,519	,162	15,577	***	
DISCRIMINATION_SYRIANS	-2,065	1,337	-1,545	,122	

Variances: (Turks Abroad - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_SYRIANS	,618	,105	5,859	***	
e1	,977	,169	5,774	***	
e2	,242	,044	5,494	***	
e3	1,226	,222	5,509	***	
e4	1,582	,301	5,249	***	

Estimates (Turks - Default model)

Scalar Estimates (Turks - Default model)

Maximum Likelihood Estimates

Regression Weights: (Turks - Default model)

			Estimate	S.E.	C.R.	P	Label
N_PER_SYRIANSS	<---	CONTACT_SYRIANS	-,352	,119	-2,945	,003	
PREJUDICES_SYRIANS	<---	CONTACT_SYRIANS	-,253	,080	-3,181	,001	
P_FEELINGS_SYRIANS	<---	CONTACT_SYRIANS	,541	,149	3,633	***	
DISCRIMINATION_SYRIANS	<---	N_PER_SYRIANSS	,835	,150	5,564	***	
DISCRIMINATION_SYRIANS	<---	PREJUDICES_SYRIANS	,591	,234	2,529	,011	
DISCRIMINATION_SYRIANS	<---	P_FEELINGS_SYRIANS	,094	,126	,750	,453	
DISCRIMINATION_SYRIANS	<---	CONTACT_SYRIANS	-,600	,212	-2,837	,005	

Standardized Regression Weights: (Turks - Default model)

			Estimate
N_PER_SYRIANSS	<---	CONTACT_SYRIANS	-,277
PREJUDICES_SYRIANS	<---	CONTACT_SYRIANS	-,303
P_FEELINGS_SYRIANS	<---	CONTACT_SYRIANS	,341
DISCRIMINATION_SYRIANS	<---	N_PER_SYRIANSS	,476
DISCRIMINATION_SYRIANS	<---	PREJUDICES_SYRIANS	,223
DISCRIMINATION_SYRIANS	<---	P_FEELINGS_SYRIANS	,067
DISCRIMINATION_SYRIANS	<---	CONTACT_SYRIANS	-,270

Means: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_SYRIANS	,786	,069	11,391	***	

Intercepts: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
P_FEELINGS_SYRIANS	3,991	,157	25,394	***	
PREJUDICES_SYRIANS	3,124	,084	37,148	***	
N_PER_SYRIANSS	3,303	,126	26,195	***	
DISCRIMINATION_SYRIANS	1,154	1,033	1,117	,264	

Variances: (Turks - Default model)

	Estimate	S.E.	C.R.	P	Label
CONTACT_SYRIANS	,504	,069	7,267	***	
e1	,748	,103	7,254	***	
e2	,321	,045	7,115	***	
e3	1,118	,157	7,111	***	
e4	1,351	,214	6,315	***	

Annex 9 - Overview of all Independent T-tests

		Independent Samples Test									
		Levene's Test for Equality of Variances		T-test for Equality of Means							
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference		
										Lower	Upper
CONTACT WITH JEWS	Equal variances assumed	1,731	,191	-.132	226	,895	-.01453	,10963	-.23085	,20189	
	Equal variances not assumed			-.135	169,522	,893	-.01453	,10760	-.22984	,19789	
NEGATIVE PERCEPTIONS W/ ECONOMY	Equal variances assumed	,370	,543	-1,228	216	,221	-.13762	,11201	-.35840	,08317	
	Equal variances not assumed			-1,195	134,977	,234	-.13762	,11521	-.36547	,09024	
DISCRIMINATION JEWS	Equal variances assumed	1,357	,245	,121	202	,903	,02623	,21687	-.39841	,45187	
	Equal variances not assumed			,125	152,899	,900	,02623	,20617	-.38701	,43947	
PREJUDICES AGAINST JEWS	Equal variances assumed	,007	,931	-.813	204	,417	-.08939	,06536	-.23770	,06892	
	Equal variances not assumed			-.826	136,102	,410	-.08939	,06403	-.23553	,08676	
POSITIVE FEELINGS JEWS	Equal variances assumed	,129	,720	,475	205	,636	,07320	,15418	-.23076	,37716	
	Equal variances not assumed			,464	151,582	,622	,07320	,14811	-.21543	,36583	
CONTACT WITH SYRIANS	Equal variances assumed	3,527	,062	,840	173	,402	,09680	,11525	-.13968	,32428	
	Equal variances not assumed			,822	134,550	,413	,09680	,11762	-.13622	,32982	
NEGATIVE PERCEPTION SYRIANS	Equal variances assumed	2,905	,090	3,226	171	,002	,47371	,14682	,16390	,76352	
	Equal variances not assumed			3,155	130,190	,002	,47371	,15014	,17688	,77075	
DISCRIMINATION SYRIANS	Equal variances assumed	2,025	,157	1,748	138	,087	,75685	,27544	,21223	1,30148	
	Equal variances not assumed			1,706	116,064	,088	,75685	,27950	,20338	1,31033	
PREJUDICE TOWARDS SYRIANS	Equal variances assumed	,941	,334	-.342	160	,733	-.03156	,09223	-.15059	-.21371	
	Equal variances not assumed			-.366	136,160	,722	-.03156	,08864	-.14370	-.20682	
POSITIVE FEELINGS SYRIANS	Equal variances assumed	,477	,491	-2,780	161	,066	-.52289	,18751	-.89319	-.15258	
	Equal variances not assumed			-2,739	115,385	,067	-.52289	,18088	-.80084	-.14493	
CONTACT WITH LGBT	Equal variances assumed	,006	,936	,704	198	,482	,09000	,12788	-.19219	,34219	
	Equal variances not assumed			,697	114,862	,487	,09000	,12514	-.16582	,34581	
NEGATIVE PERCEPTION LGBT	Equal variances assumed	7,416	,007	-.776	179	,439	-.13597	,17515	-.48160	,20865	
	Equal variances not assumed			-.702	75,944	,465	-.13597	,18362	-.52160	,24865	
DISCRIMINATION LGBT	Equal variances assumed	6,040	,012	-1,947	165	,053	-.94808	,48699	-.1,80361	,01346	
	Equal variances not assumed			-1,839	73,102	,070	-.94808	,51551	-.1,97546	,07931	
PREJUDICE LGBT	Equal variances assumed	1,941	,165	-.219	172	,781	-.03691	,11078	-.24952	,18771	
	Equal variances not assumed			-.302	104,216	,784	-.03691	,10246	-.23408	,17227	
POSITIVE FEELINGS LGBT	Equal variances assumed	,960	,329	-.059	172	,853	-.01114	,18996	-.38607	,36379	
	Equal variances not assumed			-.063	96,345	,850	-.01114	,17655	-.36145	,33615	
CONTACT ATHEISTS	Equal variances assumed	2,860	,092	,920	159	,359	,09875	,10734	-.11325	,31075	
	Equal variances not assumed			,892	115,944	,374	,09875	,11066	-.12041	,31791	
NEGATIVE PERCEPTION ATHEISTS	Equal variances assumed	1,624	,205	-1,218	145	,225	-.21479	,17639	-.56341	,13383	
	Equal variances not assumed			-1,184	110,328	,239	-.21479	,18141	-.57429	,14471	
PREJUDICE ATHEISTS	Equal variances assumed	1,608	,207	-1,899	140	,082	-.17474	,10285	-.37808	,02860	
	Equal variances not assumed			-1,765	125,813	,080	-.17474	,09902	-.37071	,02123	
POSITIVE FEELINGS ATHEISTS	Equal variances assumed	,436	,510	,796	136	,427	,13930	,17501	-.20672	,48593	
	Equal variances not assumed			,775	104,241	,436	,13930	,17905	-.21575	,49436	
DISCRIMINATION ATHEISTS	Equal variances assumed	,156	,693	,062	138	,951	,02381	,38377	-.73503	,78265	
	Equal variances not assumed			,062	117,584	,951	,02381	,38419	-.73701	,78463	

Group Statistics

	Country Recoded	N	Mean	Std. Deviation	Std. Error Mean
CONTACT WITH JEWS	Turkey	149	,7450	,80668	,06609
	Abroad	79	,7595	,75473	,08491
NEGATIVE PERCEPTIONS WT ECONOMY	Turkey	145	2,8247	,75753	,06291
	Abroad	73	2,9623	,82461	,09651
DISCRIMINATION JEWS	Turkey	134	1,6119	1,51141	,13057
	Abroad	70	1,5857	1,36724	,16342
PREJUDICES AGAINST JEWS	Turkey	138	2,6255	,58467	,04977
	Abroad	68	2,6949	,55834	,06771
POSITIVE FEELINGS JEWS	Turkey	138	5,4192	1,08489	,09235
	Abroad	69	5,3460	,96185	,11579
CONTACT WITH SYRIANS	Turkey	106	,7925	,71337	,06929
	Abroad	69	,6957	,79158	,08530
NEGATIVE PERCEPTION SYRIANS	Turkey	106	3,0349	,90331	,08774
	Abroad	67	2,5612	,99730	,12184
DISCRIMINATION SYRIANS	Turkey	81	5,1975	1,54450	,17161
	Abroad	59	4,4407	1,69453	,22061
PREJUDICE TOWARDS SYRIANS	Turkey	102	2,9260	,59669	,05908
	Abroad	60	2,8944	,51187	,06608
POSITIVE FEELINGS SYRIANS	Turkey	102	4,4095	1,12717	,11161
	Abroad	61	4,9324	1,20946	,15486
CONTACT WITH LGBT	Turkey	138	1,2029	,82973	,07063
	Abroad	62	1,1129	,85132	,10812
NEGATIVE PERCEPTION LGBT	Turkey	130	2,6679	,98235	,08616
	Abroad	51	2,8039	1,23826	,17339
DISCRIMINATION LGBT	Turkey	121	2,4215	2,70725	,24611
	Abroad	48	3,3696	3,07216	,45297
PREJUDICE LGBT	Turkey	125	2,6560	,68655	,06141
	Abroad	49	2,6870	,57414	,08202
POSITIVE FEELINGS LGBT	Turkey	126	5,3751	1,16513	,10380
	Abroad	48	5,3873	,98946	,14282
CONTACT ATHEISTS	Turkey	98	1,6633	,62498	,06313
	Abroad	62	1,5645	,71566	,09089
NEGATIVE PERCEPTION ATHEISTS	Turkey	89	1,7809	,98772	,10470
	Abroad	58	1,9957	1,12828	,14815
PREJUDICE ATHEISTS	Turkey	88	2,5498	,62816	,06696
	Abroad	54	2,7245	,53607	,07295
POSTIVE FEELINGS ATHEISTS	Turkey	87	5,5691	,97129	,10413
	Abroad	54	5,4498	1,07036	,14566
DISCRIMINATION ATHEISTS	Turkey	84	1,9891	2,21981	,24220
	Abroad	56	1,9643	2,23171	,29822

Annex 10 - Overview of reliability tests

Atheists: Contact

Case Processing Summary

		N	%
Cases	Valid	160	39,3
	Excluded ^a	247	60,7
Total		407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,641	2

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Do you cursory interact with Atheists at places such as university, neighborhood, work, or leisure?	,7438	,192	,493	
Do you have any close friends or family members who are Atheists?	,8813	,105	,493	

Atheists: Negative perceptions

Case Processing Summary

		N	%
Cases	Valid	147	36,1
	Excluded ^a	260	63,9
Total		407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,662	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Atheist politicians are a danger to Turkey - Agree/Disagree	5,4626	9,730	,742	,811
Because of the increasing number of Atheism there is a bigger risk for terror in Turkey - Agree/Disagree	5,8367	10,987	,733	,819
Atheists are a danger to the culture of Turkey - Agree/Disagree	5,4626	9,319	,781	,794
The Turkish-Muslim society is under pressure due to increasing number of Atheists - Agree/Disagree	5,6259	11,236	,600	,867

Atheists: Discrimination

Case Processing Summary

		N	%
Cases	Valid	140	34.4
	Excluded ^a	267	65.6
	Total	407	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.807	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
The Turkish government should not give space/support to Atheist organisations - Yes/No	1,6929	4,200	,273	,823
Muslims have better values than Atheists - Yes/No	1,7500	3,757	,599	,774
Muslims should be chosen above Atheists at government jobs - Yes/No	1,7929	3,849	,596	,775
I would not consider marrying an Atheist - Yes/No	1,6214	3,848	,442	,799
Atheists contribute positively to Turkey - Yes/No	1,6071	3,478	,664	,761
I would be fine with an Atheist neighbour - Yes/No	1,8766	4,309	,411	,800
I would be fine with an Atheist Flatmate - Yes/No	1,7571	3,710	,641	,767
I could vote for atheist politicians - Yes/No	1,7500	3,772	,589	,775

Atheists: Prejudice

Case Processing Summary

		N	%
Cases	Valid	137	33,7
	Excluded ^a	270	66,3
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.661	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Trustable - How many of the Atheists do you think are	17,8613	16,503	,379	,624
Lazy - How many of the Atheists do you think are	16,2847	15,655	,443	,608
Aggressive - How many of the Atheists do you think are	18,1752	14,601	,651	,665
Noisy - How many of the Atheists do you think are	16,3068	14,494	,651	,653
Stick together - How many of the Atheists do you think are	17,7810	19,996	-,085	,739
Ambitious - How many of the Atheists do you think are	17,5647	18,816	,064	,702
Demanding - How many of the Atheists do you think are	17,9416	16,394	,340	,633
Inmoral - How many of the Atheists do you think are	16,2847	14,470	,567	,670

Atheists: Positive feelings

Case Processing Summary

		N	%
Cases	Valid	136	33.4
	Excluded ^a	271	66.6
	Total	407	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,596	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Scared - How did you feel during your contact with Atheists?	31,4779	19,629	,589	,475
Stressed - How did you feel during your contact with Atheists?	32,0074	17,415	,629	,436
Uncomfortable - How did you feel during your contact with Atheists?	31,8015	17,760	,734	,416
Frustrated - How did you feel during your contact with Atheists?	31,8971	17,397	,645	,432
Suspicious - How did you feel during your contact with Atheists?	32,2574	18,281	,433	,512
Aggressive - How many of the Atheists do you think are	35,4265	30,543	-,382	,706
Trustable - How many of the Atheists do you think are	34,5735	25,106	,135	,602
Noisy - How many of the Atheists do you think are	35,5809	30,667	-,412	,709

Jews: Contact

Case Processing Summary

		N	%
Cases	Valid	228	56.0
	Excluded ^a	179	44.0
	Total	407	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,613	2

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Do you cursory interact with Jews at places such as university, neighborhood, work, or leisure?	,3325	,179	,448	
Do you have any close friends or family members who are Jews?	,5175	,251	,448	

Jews: Negative Perception

Case Processing Summary

		N	%
Cases	Valid	214	52,8
	Excluded ^a	193	47,4
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,493	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Jews have too much power in the Turkish economy - Agree/Disagree	8,1075	8,876	-,119	,704
Muslim Turks have better values than Jews - Agree/Disagree	8,8178	4,600	,474	,209
Jews are a threat for the Turkish culture - Agree/Disagree	9,2991	4,530	,547	,130
Jews contribute positively to Turkey - Agree/Disagree	8,5140	6,298	,330	,389

Jews: Discrimination

Case Processing Summary

		N	%
Cases	Valid	204	50,1
	Excluded ^a	203	49,9
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,659	5

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Jews in Turkey should not be allowed to work in the public sector/MIT/Turkish armed forces - Yes/No	1,1176	1,415	,391	,819
The Turkish government should not give space/support to Jewish organisations in Turkey - Yes/No	1,3186	1,410	,482	,573
Muslims should be chosen above Jews at government jobs - Yes/No	1,2304	1,351	,485	,569
I would not mind to marry with a Jew - Yes/No	1,2353	1,412	,423	,801
I would accept Jews as neighbour - Yes/No	1,5098	1,818	,292	,656

Jews: Prejudice

Case Processing Summary

		N	%
Cases	Valid	198	48,6
	Excluded ^a	209	51,4
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.615	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Trustable - How many of the Jews do you think are	18,0152	16,005	,261	,598
Noisy - How many of the Jews do you think are	18,9899	20,416	-,221	,737
Lazy - How many of the Jews do you think are	19,2020	15,289	,461	,546
Aggressive - How many of the Jews do you think are	18,7374	13,961	,660	,490
Noisy - How many of the Jews do you think are	18,9192	13,212	,704	,465
Ambitious - How many of the Jews do you think are	17,6465	18,260	-,008	,675
Demanding - How many of the Jews do you think are	18,1717	15,859	,278	,594
Immoral - How many of the Jews do you think are	18,9444	12,794	,753	,446

Jews: Positive feelings

Case Processing Summary

		N	%
Cases	Valid	201	48,4
	Excluded ^a	206	50,6
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,789	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Scared - How did you feel during your contact with Jews?	37,1692	51,971	,577	,756
Stressed - How did you feel during your contact with Jews?	37,6368	48,252	,689	,735
Uncomfortable - How did you feel during your contact with Jews?	37,5274	48,360	,720	,732
Frustrated - How did you feel during your contact with Jews?	37,3980	51,521	,617	,751
Suspicious - How did you feel during your contact with Jews?	38,0697	50,895	,491	,767
Confident - How did you feel during your contact with Jews?	38,1393	53,470	,370	,787
Happy - How did you feel during your contact with Jews?	38,9403	51,036	,492	,767
Curious - How did you feel during your contact with Jews?	38,8706	57,053	,168	,826

LGBT: Contact

Case Processing Summary

		N	%
Cases	Valid	200	49,1
	Excluded ^a	207	50,9
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,664	2

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Do you cursory interact with LGBT individuals at places such as university, neighborhood, work, or leisure?	,4850	,251	,499	
Do you have any close friends or family members who are LGBT individuals?	,6900	,215	,499	

LGBT: Negative Perception

Case Processing Summary

		N	%
Cases	Valid	179	44,0
	Excluded ^a	228	56,0
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,689	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
LGBT families are a danger to traditional Turkish families - Agree/Disagree	8,2737	9,492	,576	,482
TV shows showing LGBT are a threat to Turkish standards - Agree/Disagree	7,5028	15,139	,067	,850
LGBT pose a health threat to Turkey - Agree/Disagree	8,5587	9,922	,703	,476
LGBT individuals are a danger to people younger than 18 - Agree/Disagree	8,2123	10,348	,555	,569

LGBT: Discrimination

Case Processing Summary

		N	%
Cases	Valid	167	41,0
	Excluded ^a	240	59,0
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,875	9

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
LGBT contributes positively to Turkey and the Turkish society - Yes/No	7,7784	6,077	,694	,854
Same sex marriage should be legal in Turkey - Yes/No	7,7605	6,111	,681	,855
There should be a law protecting LGBT against discrimination and hate speech - Yes/No	7,4810	6,673	,821	,862
I would be fine with an LGBT neighbour - Yes/No	7,4611	6,840	,583	,865
I would be fine with an LGBT flatmate - Yes/No	7,7126	6,074	,713	,862
LGBT are welcome to my friend group - Yes/No	7,5269	6,407	,708	,864
I can vote for an LGBT individual in elections - Yes/No	7,6287	6,102	,749	,849
The Turkish government should not give space/support to LGBT organisations - Yes/No	6,8108	6,757	,451	,878
An LGBT can not be a good Muslim - Yes/No	6,5688	7,006	,366	,882

LGBT: Prejudice

Case Processing Summary

		N	%
Cases	Valid	161	39,6
	Excluded ^a	246	60,4
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,744	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Trustable - How many of the LGBT individuals do you think are	19,7898	22,043	,280	,745
Lazy - How many of the LGBT individuals do you think are	20,2795	19,603	,531	,700
Aggressive - How many of the LGBT individuals do you think are	20,1118	18,350	,652	,674
Noisy - How many of the LGBT individuals do you think are	20,2671	18,397	,663	,670
Stick together - How many of the LGBT individuals do you think are	19,1160	24,830	-,038	,802
Ambitious - How many of the LGBT individuals do you think are	19,6025	22,128	,263	,748
Demanding - How many of the LGBT individuals do you think are	19,7143	19,105	,554	,694
Immoral - How many of the LGBT individuals do you think are	20,1615	18,011	,663	,670

LGBT: Positive feelings

Case Processing Summary

		N	%
Cases	Valid	170	41,8
	Excluded ^a	237	58,2
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.913	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Scared - How did you feel during your contact with LGBT individuals?	37,0941	64,654	,533	,793
Stressed - How did you feel during your contact with LGBT individuals?	37,6176	57,693	,720	,764
Uncomfortable - How did you feel during your contact with LGBT individuals?	37,5882	57,948	,708	,766
Frustrated - How did you feel during your contact with LGBT individuals?	37,3176	60,076	,658	,774
Suspicious - How did you feel during your contact with LGBT individuals?	37,7000	60,744	,548	,789
Confident - How did you feel during your contact with LGBT individuals?	38,1000	63,842	,398	,812
Happy - How did you feel during your contact with LGBT individuals?	38,5647	58,780	,583	,784
Curious - How did you feel during your contact with LGBT individuals?	39,1176	69,442	,184	,843

Syrians: Contact

Case Processing Summary

		N	%
Cases	Valid	175	43,0
	Excluded ^a	232	57,0
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.468	2

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Do you curiously interact with Syrian refugees at places such as university, neighborhood, work, or leisure?	.2229	.174	.310	
Do you have any close friends or family members who are Syrian refugees?	.5314	.250	.310	

Syrians: Negative Perception

Case Processing Summary

		N	%
Cases	Valid	168	41,3
	Excluded ^a	239	58,7
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.721	5

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Syrian students have more rights/chances than Turkish students - Agree/Disagree	11,2738	18,272	.394	.708
Due to the Syrians it is hard to find a job - Agree/Disagree	11,2560	14,886	.604	.625
Syrian Refugees are a danger to public health in Turkey - Agree/Disagree	11,4702	14,011	.642	.604
Syrian culture undermines the Turkish culture - Agree/Disagree	11,6786	14,675	.608	.622
Values of Syrians and Turks are the same - Agree/Disagree	10,9643	19,005	.192	.775

Syrians: Discrimination

Case Processing Summary

		N	%
Cases	Valid	140	34,4
	Excluded ^a	267	65,6
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,685	7

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
The Turkish government gives too much support to Syrian citizens in Turkey - Yes/No	4,1929	2,013	,364	,663
All Syrians should be sent back after the war ends in Syria - Yes/No	4,2714	1,768	,540	,604
Syrians should have power in Turkish politics - Yes/No	4,0429	2,027	,516	,620
I would discourage my friend to be in a relationship with a Syrian - Yes/No	3,8786	2,712	,000	,705
Syrians contribute positively to Turkey - Yes/No	4,1643	1,679	,504	,617
Syrians should be able to become a Turkish citizen easily - Yes/No	4,0571	1,982	,537	,612
I would be fine with a Syrian refugee as a neighbour - Yes/No	4,6643	2,297	,197	,704

Syrians: Prejudice

Case Processing Summary

		N	%
Cases	Valid	152	37,3
	Excluded ^a	255	62,7
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.663	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Trustable - How many of the Syrian refugees do you think are	20,1250	15,700	.301	.644
Lazy - How many of the Syrian refugees do you think are	20,6974	14,226	.529	.589
Aggressive - How many of the Syrian refugees do you think are	20,7763	13,764	.583	.573
Noisy - How many of the Syrian refugees do you think are	20,7895	13,598	.589	.570
Stick together - How many of the Syrian refugees do you think are	20,4737	18,145	-.055	.736
Ambitious - How many of the Syrian refugees do you think are	21,0395	17,270	.086	.693
Demanding - How many of the Syrian refugees do you think are	20,2171	14,847	.358	.631
Immoral - How many of the Syrian refugees do you think are	21,0724	13,564	.593	.569

Syrians: Positive feelings

Case Processing Summary

		N	%
Cases	Valid	156	38,3
	Excluded ^a	251	61,7
	Total	407	100,0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
,827	8

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Scared - How did you feel during your contact with Syrian refugees?	31,4936	71,477	,614	,799
Stressed - How did you feel during your contact with Syrian refugees?	32,2500	68,524	,654	,793
Uncomfortable - How did you feel during your contact with Syrian refugees?	32,2436	63,244	,784	,771
Frustrated - How did you feel during your contact with Syrian refugees?	31,8333	75,056	,421	,824
Suspicious - How did you feel during your contact with Syrian refugees?	32,4808	72,600	,529	,810
Confident - How did you feel during your contact with Syrian refugees?	32,5321	76,870	,354	,833
Happy - How did you feel during your contact with Syrian refugees?	33,4551	68,598	,683	,789
Curious - How did you feel during your contact with Syrian refugees?	32,7115	74,961	,393	,829

Annex 11 - RMSEA results

RMSEA Atheist

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,176	,143	,211	,000
Independence model	,144	,129	,159	,000

RMSEA Jews

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,230	,197	,264	,000
Independence model	,147	,132	,162	,000

RMSEA LGBT

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,153	,120	,188	,000
Independence model	,163	,148	,179	,000

RMSEA Syrians

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	,181	,148	,216	,000
Independence model	,120	,104	,135	,000

