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FACTORS DETERMINING PUBLIC BEHAVIORS TOWARDS  
REFUGEES: ŞANLIURFA CASE

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FACTORS DETERMINING PUBLIC BEHAVIORS AGAINST REFUGEES:  
ŞANLIURFA CASE

SURİYELİ MÜLTECİLERE KARŞI HALKIN DAVRANIŞLARINI BELİRLEYEN  
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## ABSTRACT

In 2011 due to the civil war in Syria, Syrian citizens, emigrated to multitudes of nations, this paper specifically focuses on the migrants within Turkey. There has been a massive movement that has displaced millions of people and it is thought that the attitude and behaviors of the local people are shaped within the framework of the contacts established between local people and refugees. It can be argued that the threat perceptions of refugees within the far reaches of the Turkish nation will decrease depending on the contact level between the two disparate groups. The factors that determine the behavior of people towards refugees in this study are covered within the scope of Integrated Threat Theory. Socio-demographic characteristics and differentiating perceptions of society according to the opinions of the refugees are evaluated. A total of 399 participants from fourteen neighborhoods in Haliliye and Eyyübiye, one of the districts of Şanlıurfa, where Syrian refugee density is highest were surveyed.

According to the findings obtained from this research, the people of the region generally consider Syrian refugees as a threat towards their social lifestyle, wealth and security. However, the public's negative perception towards refugees is decreasing due to increased contact between the two groups.

**Key words:** Syrian refugees, Integrated Threat Theory, Contact, Şanlıurfa.

## ÖZET

2011 yılında Suriye’de yaşanan iç savaş paralelinde Suriye vatandaşlarını Türkiye başta olmak üzere birçok ülkeye yönelten göç dalgası milyonlarca insanı yerinden eden kitlesel bir harekete dönüşmüştür. Ülkemiz sınırlarında yaşayan üç milyon civarında mültecinin yoğun olarak yaşadığı bölgelerde yerel halk ve mülteciler arasında kurulan temas çerçevesinde yerel halkın tutum ve davranışlarının şekillendiği düşünülmektedir. Bu noktada özellikle bölge halkının mültecilere ilişkin tehdit algılarının iki taraf arasında kurulacak temas düzeyine bağlı olarak azalacağı savunulabilir. Araştırmada mültecilere karşı halkın davranışını belirleyen faktörler Bütünleşik Tehdit Teorisi kapsamında ele alınmıştır, toplumun temas algısının sosyo-demografik özellikler ve mültecilere ilişkin düşüncelere göre farklılaşması değerlendirilmiştir. Araştırma kapsamında Suriyelilerin yoğun olarak yaşadığı Şanlıurfa ilçelerinden Haliliye ve Eyyübiye’de toplam 14 mahalleden 399 katılımcıya anket uygulanmıştır.

Araştırmadan elde edilen bulgulara göre genel olarak bölge halkı Suriyeli mültecileri sosyal, ekonomik ve güvenlik alanlarında tehdit yaratan unsurlar olarak değerlendirmektedir. Bununla birlikte halkın mültecilere yönelik tehdit algısı temasın artmasına bağlı olarak azalmaktadır.

**Anahtar kelimeler:** Suriyeli mülteciler, Bütünleşik Tehdit Teorisi, temas, Şanlıurfa.

## INTRODUCTION

Although Turkey has faced a plethora of refugee situations in history, the Syrian refugee crisis has become a critical issue due to both overpopulation and factors leading to asylum seekers nested within Turkey. Although people obtain refugee status with different reasons, the most fundamental reason for accepting incoming refugees is obligation. Situations in the source nation that may pose a threat to or affect a person's life in a negative way can be considered as a valid and sufficient reason for becoming a refugee.

The lack of economic and social equality in the world is the leading factor in the formation of asylum seekers. In nations where there are insufficient innovations and lacking an egalitarian understanding of governance, citizens do not have the acceptable conditions to live under. This, in turn, leads people to flee their home country and often seek refuge in developed countries with better life standards and better opportunities.

Whilst Syrian refugees were immigrating to Turkey because of these aforementioned similar reasons, they faced a different political and social environment. Even though certain aids and infrastructures have been provided through the state, it can be observed that these refugees, whom are viewed as short-term Syrian refugees, are forced into prolonged stay due to the fact that there is no basis for an inter-state agreement furthermore the possibility of integration into society disintegrates. The behavior of the refugee community is important for refugees to achieve social harmony in both the long and short term. In this regard, though Turkey and people have different views, a certain solidarity and conservation stimulation has appeared. This study will examine the factors that affect the behaviors of Turkish society in regards to Syrian refugees.

## **CHAPTER 1**

### **IMMIGRATION AND TURKEY**

#### **1.1. IMMIGRATION IN TURKEY AND ITS HISTORY**

Turkey starting from the Ottoman period has opened its doors to and has accepted multiple immigrants ranging from Crimeans to the Circassians to the Georgians, Albanians, Bosnians, Meskhetian Turks and Bulgarians and has furthermore aligned them with the current order of the nation and its social government understanding (Ünal, 2014). Turkey's immigration policies have come to being factoring in both security problems and additionally, financial distresses therefore further allowing mass migration due to the unfortunate state of others. Turkey is already the nation with the highest refugee count in the world. This demonstrates that the nation is more receptive to refugees than other comparable nations (Doğanay, Keneş, 2016). Turkey became the nation with the highest count of Syrian refugees demonstrating a generous attitude and following a respective approach towards the right of a better life. When the current situation of refugees in Turkey is observed, it can be viewed that all refugees benefit from basic services such as healthcare and education furthermore the government has created role-specific firms with the goal of improving refugee life standards. (Kara, Korkut, 2010).

#### **1.2. SYRIAN REFUGEES AND TURKEY**

##### **1.2.1. Syria and Arab Spring**

The Arab Spring, which started in 2011, has kindled anti-government actions in Arab regimes that steer far from democracy, furthermore it can be observed that governance changes have taken place in many nations such as Egypt, Tunisia and Libya. The Arab Spring began as a passive resistance from the people against dictators in the name of establishing more liberal and egalitarian administrations,

yet this has devolved into armed conflict in various nations (İçduygu, Şimşek, 2015). The Syrian regime, which has been under dictatorial control for many years, has attempted to put pressure on the people to prevent these revolts. Syria, divided under the influence of different ethnic and political groups with the influence of international politics, separated the public as anti-regime and supporters of the current regime, and as a result, this has led to a long-lasting civil war. This ongoing war in Syria has deeply affected the social life of its denizens and has led to the birth of the liberalist movement (İçduygu, Şimşek, 2015).

### **1.2.2. Migration to Turkey**

After the crisis started in March 2011, asylum requests to neighboring countries began pouring in from Syria and the first refugee camp in Turkey was opened in May 2011. As a result of the 2013 heavy bombings of cities like Aleppo under the control of the opponents of the Assad regime, there was an increase in the number of refugees, furthering the number of registered refugees in Turkey from 2.75 million to more than 3.5 million (Kap, 2014). One of the major causes for the Syrian migration to Turkey is that in the region under the control of the opposition in the nation is on the border with Turkey. The only chance to escape Assad forces and the war torn territory is Turkey due to its geopolitical location and asylum friendly nature proving to be the safest path for civilians (Ünal, 2014). Refugees in Turkey are confined to certain areas under the planning of the state, these people are accommodated in large camps held on the outskirts of Southeast Anatolian cities near Syria. Yet regardless of the confinement politics multiple Syrian refugees can be encountered throughout the nation due to the unrestricted nature of the Syrian border (Yıldız, 2013).

### **1.2.3. Syrian Refugees Data**

Turkey, as of 2017 has established 26 temporary shelters in 10 municipalities, hosting upwards of 206 thousand Syrians. In addition to these shelter centers, 2.5 million Syrians receive education, healthcare and food aid. The Human

Development Foundation's work has ascertained that upwards of 750 thousand Syrian people reside illegally in Turkey (Yıldız, 2013).

While 51,4% of Syrian refugees are women, 48,6% of them are men. When the age groups are examined, it can be observed that the 0-18 age group holds a 45%, the 19-54 age group holds a 45% and 55+ age group holds a 10% share of the total demographic population. This demonstrates that the majority of Syrians in Turkey are of a young age group furthering the necessity for long-term plans (Kap, 2014).

The educational status of Syrian refugees is parallel to their age distribution, and the education level is low due part in parcel to the large number of young people. Turkey's efforts for social education is critical concerning this point, the graph below expands on the educational status of Syrian refugees and reflects the research of the Disaster and Emergency Management Presidency.

**Figure 1. Education Status of Syrian Refugees**

**Reference:** AFAD, Syrian Refugees in Turkey, 2013 Field Survey Results



As for the Syrian refugees economic participation, 30% of the Syrian refugees are employed within the nation. The Syrians, whom constitute an employed force of approximately 650 thousand people, are unfortunately working indifferently. Syrians are utilized in jobs with high labor and low income and are therefore seen as indifferent and cheap labor (Canyurt, 2015).

#### **1.2.4. Syrian Refugees and Current Situations**

The situation of Syrian refugees in Turkey can be examined with social, political and economic factors in mind. From a political viewpoint, refugee citizenship demands are an important issue. Although refugees in Turkey hold multitudes of rights that citizens have, there is widespread dissatisfaction because these rights benefit them in differentiating ways. Refugees who have acquired rights through specific processes, both declare their citizenship demands to clarify the situation they are in and to achieve better living standards. As opposed to this, there is no preparation by the state, but it is reported that the Syrians are expected to return to their nation if the problems and conflicts are resolved. In this respect, giving these refugees citizenship in essence is to accept the permanent settlement of Syrians which the government holds a rather stern stance towards (Ihlamur-Öner, 2014).

From a social perspective, both Syrian refugees' state-owned services and social relations gain importance. Syrian refugees benefit from almost all services provided by the state to citizens. In addition to this, the Syrian refugees also obtain a certain amount of monetary and nutritional aid, furthermore, even some of the services that citizens receive through regular payments. In this regard, the Syrian refugees are confronted with a nurturing understanding of the social state in Turkey (Kara, Korkut, 2010). When the social situation is considered there is a general vibe of acceptance towards Syrians, the basis of this is that these refugees are viewed as only temporary denizens of the nation. Syrian refugees are viewed as problematic due to the fact that they are asylum-seekers yet they benefit from a plethora of social assistances. However, there is a more negative attitude towards long-term

settlements taking place within the nation. This in fact demonstrates that good will and acceptance might not last until the problem ends (Kaypak, Bimay, 2016).

On the economic viewpoint, Syrians are seen and used by employers seeking cheap labor, but the rights of Syrian refugees are not considered and are therefore essentially exploited. In particular, unregistered asylum seekers create cheap labor in return for a modest living. This places Syrians a class within the nations low income population and therefore further demotes their social standing (Mackreath, Sağnıç,2017

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1. THE CONCEPT OF REFUGEE

A refugee is essentially an individual whom has to flee his/her nation due to persecution, war or violence. Refugees often have fear of oppression due to race, religion, nationality, political opinion, or belonging to a particular social group. Due to these reasons, refugees are most likely not able to return to their homes or fear to do so. As for the refugee situation in the world, more than half of all refugees are from Syria, Afghanistan and South Sudan (Yalçın, 2017). The main definition of the word 'refugee' is contained within the 1951 UN Convention on the Status of Refugees and the 1967 Protocol on Refugee Status and is further defined as “the person who has a rightful fear that he will be persecuted because of his race, religion, nationality, membership of a particular social group or political opinion, and therefore he is separated from his country and does not return or does not want to return due to his fear” (Meral, 2017). Refugees begin with legal or illegal access to a host nation and may or may not apply to seek asylum, furthermore if accepted receive legal refugee status upon acceptance by the United Nations Refugee Program. Here, nations are authorized to pick and choose refugees and, on their own initiative, accept refugees disregarding the United Nations rules.

Refugees are an international group closely associated with the structure of nation states and each individual is protected by the nation of his or her origin (Erdoğan, 2017). The people whom steer outside of this system, under the protection of another nation will obtain refugee status. There exists an admission process, due to the fact that it will be under the sanctions of another nation, with the consent of that nation. A process of acceptance has been established to protect the interests of developed countries in order to create a barrier to refugee transitions on a global scale and when the responsibility of individuals is given to the origin nations, in

special cases it is solely based on the transition to others with refugee status (Erdoğan, 2017).

Although Turkey has been a proponent of the 1951 Geneva Conventions in determining the legal rights of refugee parties, Turkey does not accept Syrians as refugees due to the geographical reservations that have been made. In essence, Syrians in Turkey should be defined as "refugees" as a sociological reality (Erdoğan, 2017). Regardless of the legal status of refugees, the social status of these people is also critical. A nation may not accept refugees utilizing its own law yet on the contrary, nations may retain refugees within the nation without any legal documentation. In general, the humanitarian attitude has come to the forefront in Turkey, and the attitude of the state concerning the case of Syrian refugees has caused legal infrastructure to be put in second place (Ağır, 2015).

## **2.2. REFUGEES AND SOCIETY**

Refugees are an immediate and important issue as well as a heavy impact on society. Various activities and strategies can be seen by examining the behavior of states and their responses to a refugee crisis. When viewed by the state, a refugee can be seen as a favorable import of the migratory middle class, and as an economic benefit to the state. The middle class, which seeks the grounds for agreement with the state for its income and working conditions, finds itself a new interlocutor through this new segment (Yalçın, 2017). The reasons why people migrate also raises curiosity, how they live, what they think, how they feel, where they belong, how they adapt to the society they live in, and how much they adopt the cultural values of their new host society (Yalçın, 2017). Social influence and integration become more important as well as a person gaining refugee status. What is important here is the way and strategy followed in solving the aforementioned issues. While it is not expected that society and refugees will find a solution to these problems, finding appropriate methods is expected to be in a way that responds to the values and needs of both parties.

In Turkey's viewpoint the crisis did not require some sort of a value assessment attached to it, rather it was a humanitarian effort with nothing to gain. Whilst refugees being educated or creating value within the host nation leads to the rise of a "deserving" image, unqualified refugees are seen as outcasts requiring no aid due to their social status (Erdoğan, Semerci, 2016). The notion of rights, which plays an important role in the acceptance to a society of refugees, gives rise to a perspective that considers the broader interests of said society. This in turn enables refugees to be integrated into a society according to their personal abilities and talents free of discrimination, in a sense giving refugees a metaphorical "halo". Migrant groups are homogenized in the eyes of society and they are generalized in terms of specific characteristics and are further placed into typical strict stereotypes. Therefore it is very challenging for individuals who are socialized with the dominant norms and rules produced by mass media, family, education and religious institutions to develop an alternative perspective to the dominant discourses on migration (Yalçın, 2017). The generalization and stereotypes of immigrants has a negative connotation and controls the perspective of society. The creation process of these patterns is the most effective factor in the formation of public meaning. A negative article or criminal incident published by the media is directly applied to all refugee masses and large-scale prejudices are created (Doğanay, Keneş, 2016).

### **2.3. TURKEY AND OVERVIEW TO SYRIAN REFUGEES**

When the general public is observed, Turkish citizens have not reached a consensus about accepting Syrian refugees to the nation. Therefore, the number of refugees in Turkey's confined areas creates a response in the form of legislative changes to appease the public and quell fears. Factors such as external debt and internal economic turmoil further the refugee issue into a topic of public malady, creating negative connotations and threatening the asylum of others (Erdoğan, 2017). Various changes have been made to the law to ensure that refugees are secured and established. One of the first configurations for Syrian refugees was the provision and guarantee of rights to employment and education. However, despite the fact

that the refugees continue to enter the nation in the event of an influx of refugees, the right to citizenship has been granted to asylum seekers (İçduygu, Şimşek, 2015). The influx of fresh and readily available labor was supposed to revitalize Turkey's economy however, due to the fact that unemployment rates in Turkey are far greater than that of developed nations, the public opposes this decision. Surveys revealed that there are fears that Syrian refugees can be a direct or indirect problem, and that Turkish citizens do not want to be neighbors with Syrians (Sahip Kiran Stratejik Araştırma Merkezi, 2016).

As a result of legislative changes made for Syrians sheltering in Turkey, refugees are granted citizenship, university education and other rights, including employment and citizenship. The distribution of these rights has been made by selecting refugees who are active or be able to active within the economy (Nurdoğan, Dur, Öztürk, 2016). This situation has inflated the idea that there is an injustice in the general of Turkish populous. As previously mentioned, the rate of employment, lack of education quotas and low level of national income did not greet these developments positively (Sandal, Hançerkıran, Tıraş, 2016). Alongside these issues, Syrians do not speak Turkish and the problems of communication between the refugees and the public were highlighted due to the lack of Arabic speakers in the areas where Syrian refugees are contained (Sandal, Hançerkıran, Tıraş, 2016). Following the language barrier, refugees and their children, whom were unable to obtain work or any social security, had to beg in the Southeast and Western regions. In this legislation, the methods to facilitate the employment of Syrian refugees and the employment of Syrian refugees were implemented. An example of this is the announcement that no tax will be levied on refugees trying to open a new business or shop resulting in the public expressing concerns of positive discrimination. There have also been cases turning public's and refugee's unrest into violence. The low pricing of the new labor force and the fact that the refugee business owners do not pay taxes to facilitate employment made the competition conditions difficult for Turkish citizens. However, refugees argue that low wages are being misused to create a vicious cycle with no hopes of improvement. It has

been determined that there is a polarization between the two sides even though the state control mechanisms have been put into order to prevent provocation and violence (Yıldız, 2013). As a result of the economic conditions and polarization, refugees have been stationed on the outskirts of the big cities due to the fact that refugees wanted to remain in secluded communities for mutual benefit. This situation represents a threat towards the present generation and future generations (Canyurt, 2015). It has been determined that crime rates have increased when the education rates are low and when the financial income is below the hunger limit, in essence the crime rates increase under the conditions where the individuals cannot be integrated into society (Taylor, 2015).

The presence of refugees has created new dynamics within the nation's economy and concerning trade with Syria. In response to increased business competition and unemployment rates, refugees in Syria, whom are conscious of trade and had their own settlements, were able to facilitate financial transactions with the Southern nations. However, the economic research conducted on the issue of 2016 stated that refugees are mostly within the consumer section of the society and that this situation creates economic stress further pushing up rent prices and inflation (Sandal, Hançerkıran, Tıraş, 2016).

The Turkish community as a whole is not against the rights of refugees and the provision of good conditions. These opinions, as can be observed throughout the viewpoint of the European Union, include various methods and approaches. There are multiple Turkish non-governmental organizations working to understand the difficult conditions of refugees, to meet the needs of refugees and to integrate them within the public. The aim of these organizations is to ensure that both asylum seekers and citizens can establish mutual healthy relations (Mackreath, Sağnıç, 2017).

## 2.4. INTEGRATED THREAT THEORY

Integrated threat theory is a theory that is valid in both psychology and sociology, in essence, this theory attempts to identify the components that cause perceived threat between social groups. The four main components that are elemental to this theory are; realistic threats, symbolic threats, intergroup anxiety and negative moulds.

Realistic threats are threats that constitute an imminent threat to a group. These may include physical threats, threats to economic and political power, and threats to existence. These categories are broad and cover any threat to the group and are based on perception. The threat does not need to be real and is perceived to exist only as a threat rather than an occurrence. These threats can be accepted as concrete therefore such threats are due to perceptions held within the group and originate from what the group determines is a risk towards their safety, economy, politics, health or well-being. An example of this is when two groups in an organization compete for their rights to complete a project for the head of a hypothetical organization and one group has more material resources than the other, the group with fewer resources will feel threatened due to an inferiority complex (Stephan, 2000).

Symbolic threats are differences perceived between group morality, standards, beliefs and attitudes. These sorts of threats are threats to the group's worldview rather than physical well-being. Symbolic threats spawn from the beliefs and values of the group that may be at risk. Furthermore these include group differences that are perceived in ethics, values, standards, beliefs and attitudes. This particular subsection of threats affect the intra-group paradigm because they affect the way the group understands and interprets the world. Symbolic threats exist partly because of the moral correctness and the value systems within a group. An example of this is if a group demonstrates a more protected approach to internal business, it may use labor and materials purchased in its origin nation. As a result, a symbolic threat, specifically if the costs of globalization are quite low, will include rival

companies that adopt a more global approach towards the business world (Stephan, Rolando, Anne, 2002). Such threats can be found in a plethora of aspects in our lives; however, it is the policy makers that demonstrate this threat. While different parties represent different groups, the main platforms they typically work on are politicians, values, and beliefs.

Inter-group anxiety is based on inter-group interaction, and the outcome is based on the negative consequences of self-respect, such as shame, rejection, or ridicule. In integrated threat theory, concerns are physically measured to calculate bias. Inter-group anxiety means discomfort and oddity in the presence of non-group members due to uncertainty of the alienated parties' behavior. This component of integrated threat theory can be considered the most powerful threat when dealing with tense emotions between groups. Individuals threaten themselves personally in inter-group interactions; because they are concerned about the negative consequences of embarrassment, rejection or ridicule. If the group is more concerned about the activities of the outside of the group, the outside group will expect a negative reaction from the core party. Emotional anxiety may occur even when the group intermittently interrupts the out-of-group response. The expectation of an increased negative response leads to higher bias among members of the clashing groups. Therefore anxiety and negative foreshadowing increases tension between two alienated groups (Croucher, 2016).

Negative judgments make an external group feel threatened and therefore interaction with the outside group will lead to negative consequences. In essence, it is the fear of negative consequences which causes negative interaction amongst disparate groups. In the final component of the integrated threat theory, the development of negative judgments about the group outside the group arises. Negative judgment occurs when an individual's expectations about the characteristics of groups and the beliefs of the group members form expectations about the type of interactions that can be expected with out-group members. Like other judgments, these stereotypes are based on the qualities that the in-group group believes they possess. These negative patterns towards the out-group group

increases as the degree of negative attitudes towards out-group grows stronger (Croucher, 2016).

The main idea of integrated threat theory is that people perceive changes in the environment, especially how others use resources. This theory was first proposed by Walter G. Stephan in the year 2000 and was patterned constructively after the Intergroup Communication Theory of Thomas F. Pettigrew, 1998, who developed the relationship between groups and focused on the conditions that led to changes in intergroup relations. Similarly, integrated threat theory focuses on conditions that lead to threat perceptions, and how this has an effect on attitude and behavior of individuals (Stephan, 2000). Despite the rise in the number of migrants on the planet and attempts to manage migration, anti-immigration threat and prejudice remain a major concern on the individual and social levels and it is mostly a critical political, economic and social issue. Studies have shown that anti-immigrant prejudices are widespread and this threat is seen as one of the main triggers of anti-immigrant ideas (Stephan, Rolando, Anne, 2002). Following the outbreak of the refugee crises in Europe, migrants and attitudes towards migration became less positive, in essence a responsive action to the shifts in traditional European lifestyle. Therefore, anti-immigration demonstrations and anti-immigration sensitivity can be observed in these regions. Citizens of nations accepting a wash of immigrants are concerned about the economic burden of immigrants on the society furthermore their dominant culture and their potential danger to society. Overall, research shows that individuals create a threat to their own culture from other cultures, and that the desire to express their own culture leads to prejudice and discrimination (Stephan, 2000).

Integrated threat theory provides an explanation for these threats. The theory suggests that prejudice and negative attitudes towards migrants and groups are explained through four types of elemental threats. These are realistic threats, symbolic threats, negative stereotypes and inter-group anxiety. Realistic threats represent the physical well-being and economic and political power of the group; symbolic threats arise due to the cultural differences of non-community values,

morality and world views; negative stereotypes result from negative generalizations concerning the group outside the norm; and, finally, inter-group anxiety proposes that the anxiety of intergroup experiences in the process of interacting with the members of the group, especially if both groups have a history of contrast (Stephan, 2000). In the context of integrated threat theory, if a group member is in a position to harm another group, intergroup anxiety occurs. We are looking at physical damage or loss of resources as a real threat and beware of considering the integrity or validity of the intra-group system of meaning as a symbolic threat (Stephan, Rolando, Anne, 2002). An important cause of inter-group threats is that their impact on intergroup relations is largely destructive. Even if a threat from the external group leads to non-hostile behavioral responses, cognitive and affective responses to the threat will probably be negative (Stephan, Rolando, Anne, 2002). Integrated threat theory is primarily a social psychological theory that deals with threat perceptions. Perceived threats have real results on individuals and groups, regardless of whether threat perception is true or not. Therefore, the integrated threat theory is based on the perception of members within the group rather than the physical actions and speech of external groups (Akıncı, Nergiz, Gedik, 2015).

One of the factors affecting the perception of intergroup threats is the relative strength of the groups. Integrated threat theory suggests that both high and low power groups are sensitive to perceived threats. High-power groups are those that have a larger population and have a louder voice in both the socio-economic and political spheres. On the contrary, low power groups have fewer populations and impacts in their respective locales. In general, low power groups are considered to have a higher probability of exposure to threats, but stronger groups are more likely to react to a perceived threat (Stephan, 2000). Low-power groups are very vulnerable to perceived threats because they are within the clutch of more powerful groups. Certain cultural values can be observed among the factors affecting the perception of threat. The cultural dimensions included in the integrated threat theory are individualism-collectivism, power distance and avoidance from uncertainty factors. Whilst individualism refers to cultures in which the individual

is defined by each individual's distinctive features, collectivism refers to cultures where self is defined within the context of particular groups. Members of collective cultures have the chance to experience threats from outside groups, specifically due to their emphasis on group membership (Stephan, Rolando, Anne, 2002). Therefore, with the awareness of group members, individual identities are left aside and a collective perception management emerges. When observed the Syrian refugees under Turkish and Syrian identities demonstrate that Turks position themselves as 'us' and the Syrians as 'them' and therefore constitute a general difference and discrimination according to the threat theory.

Power distance which constitutes the second factor refers to cultures in which there exists some form of expectation that people are stronger than others. The power distance shows the point of view of the deeply rooted differences in society and therefore the point of view towards the group or individuals who participate in the same society from an exterior perspective. The high power distance indicates that there is a strong degree of differentiation within society and therefore appears more suspicious due to the pre-existing differences between external groups. Due to cultures with high distances having higher levels of conflict and violence than those with low power distances, the first group is expected to be more skeptical of threats. Due to the fact that the group values the reduction of uncertainty and the preservation of the social order, the threat can be expected to be more widespread in cultures where uncertainty is avoided.

If the situation of Syrian refugees is evaluated on the basis of integrated threat theory, it creates a situation that should be examined in different aspects of Turkish society. If closely examined in respect to a realistic threat, whilst the Syrian refugees have created an economic burden on Turkey, it is evident that the widespread loss of wealth and jobs is not solely caused by the influx of migrants, yet the Syrian migrants have become a symbolic scapegoat for pre-existing issues. From the perspective of a symbolic threat, Turkish society aligns itself with the West and Europe, whilst Syrian refugees are aligned with Arab culture and are therefore perceived as alien despite cultural and ethnic similarities between the

groups. This causes cultural deformation and a more reactionary behavior within the nation. Negative stereotypes indicate the perceived threat of Syrian refugees as unfounded or generalized, and are usually carried out by matching refugees with events such as theft and laziness.

#### **2.4. SOCIAL ACCEPTANCE IN TURKEY**

Social acceptance refers to the desire of an individual or group to include that individual or group in their own group or relationship. Social acceptance may vary between engaging a person in a group and seeing that person as a partner. This concept can be observed through the attitude of the groups that are generally present against the people whom wish to be included within a newly homogenizing social structure (Akncı, Nergiz, Gedik, 2015).

Having studied the social acceptance issues in Turkey, if Turkish society is accepted as a unified group, it may be observed that the Syrian refugees whom desire to be included within this group tend to take up concordance with the Turkish national identity. However, whilst social acceptance can be seen as being inclusive towards external groups as mentioned above, it may also be accepting of closer relations. Therefore Syrian refugees in Turkey will have the right to examine the degree of acceptance in this case due to the fact that it provides a way to participate in the daily life of Turkish society. The research conducted by HUGO claims that the reasons for the acceptance of Syrian refugees in Turkish society were investigated and 64.6% of people were displayed the need for additional help towards their cause. Based on this statistic, the Turkish community is willing to help Syrians, but does not want to fully merge the groups with Turkish society mainly due to concerns and fear. Humanitarian assistance is subject to a limit and after adequate assistance, the grievances of persons can be eliminated. Therefore for purely humanitarian efforts concordance and group interactions are not solely necessary (Erdoğan, Kavukçuer, Çetinkaya, 2017).

The social definition of Syrians is a crucial topic, although the fact that Syrian refugees are viewed as victims, guest and coreligionist has increased the amount of aid, yet there are no further attempts at trying to establish close relations with the refugees with the exception of the coreligionist movement. In the survey conducted by HUGO, refugees were seen as a burden on society and were defined as temporary guests (Erdoğan, Kavukçuer, Çetinkaya, 2017). This point of view is an obstacle towards the acceptance of Syrian refugees and their integration into society therefore threatening the prospect of long-term settlements.

Considering the economic aspects of Syrian refugees, the general opinion within society is that they have become a burden. The Syrians confronted by the individuals in the society are generally seen as individuals whom mutually benefit from the existing system due to the fact that they live on aid or through begging and therefore do not create economic value. For this reason, the public has the general gist that they are feeding Syrian refugees from their own pockets. The image of creating economic burden can be regarded as an obstacle towards the social acceptance of Syrians. This is part due to the fact that no group wants to harbor a society of vagrants that directly or indirectly damage the economic well being and social structure of said society (Lordoğlu, 2015).

Assistance is one of the important statistics demonstrating the social acceptance level of Syrian refugees. Despite people's view of refugees being positive and helpful, the rate of aid is low. This demonstrates that the social acceptance ideas are not reflected in real life and the exclusion of Syrian refugees is the true reality of the situation (Sezgin, Yolcu, 2016). Conflict and tension between groups is a factor that works towards the opposite direction of social acceptance. One of the main concepts towards Syrian refugees is that they pose a threat towards social peace and security. Although this is an idea that varies from region to the region, the general opinion here is negative. In the Southeastern provinces where the Syrian population is dense, although the people have begun to intertwine, the core idea of coexistence is polemical due to the perception that Syrians pose a physical threat to social fabric and that the refugees may incite violence and discord (Sezgin, Yolcu, 2016). One

of the crucial stepping stones towards social acceptance is permanent residence. The fact that the Syrian refugees are accepted in the nation for the long term incites reactions from the local populous on a large scale. The distribution of assistance to persons with a temporary admission, the acceptance of victimization, has caused a serious reaction towards the granting of citizenship which is in essence a form of permanent acceptance. This rejection shows that Syrians have temporary social acceptance and that they have to return to their respective nations after their problems are resolved (Erdoğan, 2014). Although Turkey provides possibilities and opportunities for refugees, the perspective of Turkish society is lenient towards short-term assistance. The result is that Syrian refugees are blockaded from entering Turkish society and furthermore making preparation towards returning to their own nation. This is one of the existing solutions that will prevent long-term responses that may come in the future (Erdoğan, 2014).

## CHAPTER 3

### CASE STUDY

#### 3.1. ŞANLIURFA REFUGEE STATISTICS

Şanlıurfa is the province that currently hosts the majority of registered refugees. According to the statistics of the Şanlıurfa Governorate, there are 515,648 Syrians residing in the region. Whilst 498,075 of these Syrians are registered in the city, 7573 of them are Syrians whom have pre-registered and 10.000 whom have appointments. 268.813 of the refugees in the city are male while 246.822 are female (Şanlıurfa Valiliği). Looking at the age distribution of the refugees within the city, there is a medium age density. Whilst the number of children whom are aged between 0-4 is 67.082, the number of children in need of vital education whom are between the ages of 5-17 is 171.650. Furthermore there are 264,561 people between the ages of 18-64 forming the majority of the populous and 12.355 people live in the city whom are over the age of 64 (Şanlıurfa Governorate). Although the adult population is high, the needy majority of the population is between 5-17 years of age. Therefore this large influx of minors causes a great stress on the local municipal educational infrastructure. Even though the Syrians living in the city hold a certain population in each district, condensation has been observed specifically in the districts of Akçakale, Haliliye and Suruç. The number of Syrians in these districts has reached 82.858, 95.606 and 77.754, respectively. There are also 118,495 Syrians whose exact address cannot be determined within the city (Şanlıurfa Governorate). The shelter areas created by the state for Syrians also have the largest density in Şanlıurfa. A total of 81,063 people are living in tents and containers established in the Ceylanpınar, Akçakale, Harran and Suruç districts (Immigration Authority Head Office). Apart from these individuals, depending on their personal accumulation and income, they live in houses in the city or in slums and tents in residential areas. Another remarkable point in terms of statistics in

Şanlıurfa is that 515,648 of the Syrian population is higher than the density of Turkish population in more than 25 provinces. Şanlıurfa hosting 20% of the refugees has sheltered the refugees as exactly one half its own population possibly posing a threat to the local populous.

According to the statements made by the Ministry of the Interior on Syrians, the rate of crime committed by Syrians living in Turkey is 1.32% yet these statistics should be taken with a grain of salt. In particular, the written explanation of the mass media coverage is a shared data for the manipulation of social perceptions. Again in 2017, a 5% decrease was observed in the crimes of the Syrian were included. Among them, there were 3,046 people effectively begging.

## **3.2. METHODOLOGY**

### **3.2.1. Aim of The Study**

The aim of the study was to evaluate the perspective of Turkish society on Syrian refugees through the people of Şanlıurfa. At this point, the main target of the study is to examine the change in the perception of the threatening image of refugees in society according to the contact between the two communities. In addition, socio-demographic characteristics and the differentiation of the perception of the contact of society according to the opinions of refugees are another goal of the study.

### **3.2.2. Model Of Study**

In this study, relational a screening model was applied due to the fact that it aims to determine the current situation and dynamics that take place between the two groups. Screening models are research approaches that aim to describe a situation that exists in the past or the present. The relational screening model, is a research model that aims to determine the presence and/or degree of co-existence between two or more variable groups (Karasar 2016).

### 3.3.3. Sampling Method

In the study, the data of the Provincial Migration Management, the local resources that know the region thoroughly, the information received from the neighborhood unit and the observations made in the framework of the surveys and the high Syrian refugee density locations like Haliliye, Eyyubiye and Karaköprü districts have been determined as the research grounds. A total of 406,520 adults living in Haliliye and 211,992 in Eyyubiye and 191,928 in Eyyubiye were determined as the study area. All these adults constitute the research sphere.

In the selection of the research samples, 7 inhabitants from the district of Haliliye and 7 from the district of Eyyübiye were surveyed on a voluntary basis, taking into account the refugee density map in the relevant districts. The neighborhoods included in the study are presented in Table 1:

**Table 1. Neighborhoods Forming the Research Sample**

<b>HALİLİYE</b>	<b>EYYÜBİYE</b>
Ahmet Yesevi Mahallesi	Akabe Mahallesi
Atatürk Mahallesi	Akşemsettin Mahallesi
Bağlarbaşı Mahallesi	Batıkent Mahallesi
Bahçelievler Mahallesi	Haleplibahçe Mahallesi
Devteyşti Mahallesi	Mance Mahallesi
Hızmalı Mahallesi	Onikiler Mahallesi
Süleymaniye Mahallesi	Yakubiye Mahallesi

Within the selection of the people to be included in the study, distribution of different socioeconomic status, gender and educational levels of at least 9 and a maximum of 16 from each neighborhood are considered. During the data collection process, two streets are skipped in each neighborhood and the interviews were distributed to reflect the neighborhood as whole. A total of 500 participants are

interviewed face-to-face, whilst 399 participants volunteered to participate proving to be the main sample group.

#### **3.3.4. Data Collection Tool**

The data collection tool used has been prepared by the researcher. The data collection tool consists of 36 items: basic demography (2), general evaluation (2), relations with Syrians (15), the integrated threat issue (6) and demographics (11). Integrated threat theories have been taken into account in the development of the data collection methodologies. The items discussed in the literature review and related threat theories were prepared. Questionnaires of the past researches in literature have been examined and the responses of the local people towards the threat-contact relationship, demographic and economic aspects have been measured. Information on the age and gender of the participants were obtained with two items in the demographics section. In the general evaluation section, the participants' opinions on the course of the country in general and the priority problem of Şanlıurfa are covered.

The focus of the 15 articles included in the section where the relations with the Syrians are questioned includes the changing living conditions with the arrival of Syrians in the region and the views of the people on the Syrian refugees. With these items, the direction of life after the arrival of Syrians, the problems that refugees create in the region, general relations with Syrians, general thoughts about Syrians and their cooperation with them were questioned. In the section on Integrated Threat Theory, there are various items to examine the threat posed by Syrian refugees. The effects of the family members on shaping the opinion of the individuals concerning the Syrians, the perspectives shaped by the characteristics of the Syrians, the threats posed by the Syrians on the people of the region and the living conditions and the perspective of the concept of identity are extensively questioned. In the last section of the form, the demographic characteristics of the participants are covered through six items under the demographic title. The knowledge of religion and its requirements, working conditions, educational levels,

income levels, marital status and the local and foreign languages and dialects known are discussed with these items.

### 3.3.5. Analysis Of Data

SPSS 23.00 was utilized to dissect the data and ascertain results. The frequency and percentages of the participants' responses to the questionnaire are evaluated. In addition, cross-tables are utilized to reveal the threat-contact relationship.

## 3.3. RESULTS

### 3.3.1. Demographics

**Table 2. Gender of Participants**

Gender	Male	58,4%
	Female	41,6%
	Total	100,0%

58.4% of the participants are male and 41.6% are female.

**Table 3. Which religion do you hinge on?**

Muslim (Islam)	100,0%
Christian	0,0%
Jewish	0,0%
Other	0,0%
Don't know/no answer	0,0%
Total	100,0%

All of the participants stated Muslim. This statistic should be taken with a grain of salt due to the fact that the Syrian population consist generally of a 10 percent Christian populous yet denial of beliefs may play a role to reduce rejection from the host nation (Turkey). Furthermore the Sunni and Shiite dissection has not been performed which for the case of Syrians is generally a 15 to 75 percent split.

**Table 4. How often do you pray?**

No, I don't	11,1%
Only at Bayrams	2,3%
Every Friday	18,7%
More than once a week	5,8%
At least one everyday	11,1%
Five times everyday	47,6%
Only at Ramadan	0,5%
Don't know/no answer	2,8%
Total	100,0%

A majority of the participants with 47.6% said everyday five time, 0.5% said only at Ramadan.

**Table 5. How often and when do you fast?**

Never	1,3%
When possible at Ramadan	14,7%
During the whole of the Ramadan	67,3%
During the whole Ramadan month and other religious days	15,5%
Other	0,0%
Don't know/no answer	1,3%
Total	100,0%

Whilst 67.3 stated during the whole month of Ramadan, 1.3% of them stated never.

**Table 6. Which one does best describe your current economic status from what i read?**

I work in a full time workplace	39,8%
I work in a part time workplace	12,0%
I don't work	43,1%
Don't know/no answer	5,0%
Total	100,0%

“Which one does best describe your current economic status from what you read?”, Most of the participants with 43.1% stated that they don't work, 12% of them explained that they work in a part-time workplace.

**Table 7. What is the main reason for not working now?**

Full time student	8,1%
Housewife/cope with tasks related to home	52,3%
Looking for a job	14,5%
Can't working because of the disease or similar reasons	1,7%
Preparing for university exam or KPSS	2,3%
Waiting for assignment	1,7%
Retired	10,5%
Other	0,0%
Don't know/no answer	8,7%
Total	100,0%

A majority of the participants with 52.3% stated housewife coping with tasks related to the core household, 1.7% stated waiting for assignment.

**Table 8. Which one best describes your job from what I'm going to read?**

Doctor, teacher, engineer, artist, accountant;	4,3%
Banker, senior manager, senior officer,	3,9%
Secretary, office manager, accountant;	13,0%
Sales Manager, Shopkeeper, Salesclerk	19,3%
Restaurant owner, police, clerk, waiter, barber, soldier	6,8%
Master, Hammersmith, repairman	17,9%
Chauffeur, carpenter, carpet marker, baker	11,1%
Unskilled workers, porters,	15,5%
Agricultural worker, tractor user, fisherman etc.	4,3%
Other	0,0%
Don't know/no answer	3,9%
Total	100,0%

“Which one best describes your job from what I'm going to read?”, Most of the participants with 19.3% said sales manager, shopkeeper, clerk, 3.9% of them stated banker, senior manager, senior officer.

**Table 9. Education Level**

Not being literate	12,3%
She is not a school graduate, she knows how to read and write.	5,3%
Primary school graduate	34,3%
Middle School (or primary school) graduate	15,0%
High school or equivalent school graduate	20,3%
Graduate (2 years)	2,3%
Graduate of the University (at least 4 years)	6,3%
Bachelor or post graduate	0,8%
Other	0,0%
No answer	3,5%
Total	100,0%

Approximately one third of the participants with 34.3% stated that they were primary school graduates, 0.8 percent stated bachelor or post graduate.

**Table 10. Total Monthly Household Income**

0 – 500 TL	19,0%
501 – 1.000 TL	15,5%
1.001 – 1.500 TL	24,1%
1.501 – 2.000 TL	20,8%
2.001 – 2.500 TL	8,3%
2.501 – 3.000 TL	3,0%
3.001 – 3.500 TL	0,8%
3.501 – 4.000 TL	0,3%
4.001 TL and more	3,3%
Don't know/no answer	5,0%
Total	100,0%

Replying to the question concerning total monthly household income, approximately one fourth with 24.1% stated 1500 TL, 0.3% said 3501-4000TL.

**Table 11. z07 - Which one would better describe your current financial situation?**

We often don't have enough money for our basic needs such as food and rent.	37,1%
We have enough money to handle from one salary to another.	27,8%
If we don't buy things that are expensive and not obligatory, we can move on.	20,8%
We have enough income to live comfortably.	9,5%
Don't know/no answer	4,8%
Total	100,0%

A third of the participants with 37.1% stated that they often don't have enough money for basic needs such as food and rent, 9.5% stated that they have enough income to live comfortably.

**Table 12. z08 - Which one would best describe your marital status?**

Married	72,7%
Single/never married	22,3%
Divorced/separate	1,5%
Widow	1,8%
Religious marriage or living together (Living together without formal marriage)	0,0%
Don't know/ no answer	1,8%
Total	100,0%

“Which one would best describe your marital status”, 72.7% of the participants stated married, 1.5% stated divorced/separate.

**Table 13. Do you have a child?**

Yes	73,7%
No	21,3%
Don't know/no answer	5,0%
Total	100,0%

A large majority of 73.7% stated yes indicating high birthrates in the nation, the other 21.3% stated no.

**Table 14. Local Languages and Dialects**

Kurdish	76,7%
Arabic	17,5%
Laz	0,5%
Armenian	0,0%
Romaic	0,0%
Other	0,0%
None of them	0,0%
Don't know/no answer	22,3%

Concerning the dialectic tendencies 76.7% stated Kurdish, 17.5% stated Arabic indicating that a majority of the migrants were from the more Western regions of Syria and possibly from Northern Iraq. This outcome indicates that this might cause further tensions in Turkey in the future.

**Table 15. Foreign Languages**

English	4,5%
French	0,3%
German	0,5%
Italian	0,0%
Spanish	0,0%
Arabic	0,8%
Greek	0,0%
Russian	0,0%
Other	0,0%
None of them	8,8%
Don't know/no answer	85,2%

While most of the participants with 8.8% stated that none of them knew foreign languages, 0.3% stated French probably due to French colonial influence.

**Table 16. Age**

18-24	23,1%
25-34	29,2%
35-44	18,0%
45-54	13,2%
55+	16,5%
Total	100,0%

With a portion of 29.2%, most of the participants are between 25-34 age group. With this, the rate of participants between 18-24 is 23.1%, the rate of the participants between 35-44 age group is 18%, the rate of the participants of 55 years and more is 16.5% and the rate of the participants with 45-54 age group is 13.2%.

**Table 17. Kurdish origin**

No	23,3%
Yes	76,7%
Total	100,0%

Whilst most of the participants with 76.7% stated yes to the Kurdish origin question, 23.3% stated no.

**Table 18. Arabic Origin**

No	82,5%
Yes	17,5%
Total	100,0%

Whilst a huge majority of the participants with 82.5% stated yes to the Arabic origin question, 17.5% said no.

### 3.3.2. Perceptions about the Living Conditions in Şanlıurfa and Syrians

**Table 19. Would you say that what is the highest priority problem of Şanlıurfa to be solved**

Economy-Unemployment	61,4%
Syrian refugees	52,1%
Economy-Poverty	16,8%
Economy-Inflation-Price increases	9,5%
Municipality and infrastructural problems	8,8%
Employees' problem	7,3%
Safety-Terror	5,5%
Education	5,3%
Illegality	4,8%
Safety-Public order	3,8%
Social problems	3,3%
Problems related to job and employment	2,5%
Youngs'/women's/elderly people's problem	2,3%
Political instability	1,8%
Farmers'/Peasants' problem	1,0%
Politicians	1,0%
Population problems	1,0%
Southeast problem ("Kurdish problem")	0,8%
European Union	0,8%
The United States of America	0,5%
Religious liberties	0,3%
Fethullah Gülen and his supporter	0,3%
Secularism	0,0%
Other	0,5%
Don't know/ no answer	0,5%

Whilst 61.4% of the participants had answered the question of "Would you say that what is the first problem that should be solved with high priority in Şanlıurfa?" as economy and unemployment, whereas 52.1% of participants stated Syrians were among the two most critical issues of Şanlıurfa. This score indicates how Syrians form an important issue in the public domain.

**Table 20. Did your life go better or worse after Syrian had come to Şanlıurfa?**

It went much more better	4,3%
It went a little better	3,0%
It is same	8,8%
It went a little bit worse	18,0%
It went much more worse	63,9%
Don't know/ no answer	2,0%
Total	100,0%

In response to the question “Did your life go better or worse after Syrians had come to Şanlıurfa?, whilst most participants with a section of 63.9% stated that it had gone much more worse, 3% of them stated that it had improved slightly. It is also another indicator about the negative opinions towards Syrians in the city.

**Table 21. How would you describe your perceptions of Syrians living in our country?**

Very negative	57,1%
Negative	27,1%
Positive	9,5%
Very positive	2,3%
Don't know/ no answer	4,0%
Total	100,0%

To the question “How would you describe your perceptions of Syrians living in our country?”, while most of the participants with 57.1% stated that it was negative, 2.3% of them further chose the answer that it was very positive.

**Table 22. So what aspects of your life after the arrival of the Syrians went BAD?**

Unemployment	44,6%
General life/ ethics	13,0%
Economic	10,5%
Uneasiness/social	7,8%
Housing distress	7,3%
Safety/crowded	6,5%
Life expensiveness	5,5%
Adultery, Prostitute	5,5%
Socio-cultural	5,0%
Education	2,0%
Discomfort in streets	2,0%
Family relations	1,3%
Robbery	1,0%
Drugs	0,3%
Other	12,0%
No answer	13,3%

When we asked respondents whom answered “BAD” in the previous question, “So what aspects of your life after the arrival of the Syrians went BAD”, while most of the participants with 44.6% stated it was unemployment, 13% stated problems with ethics and general life and economic problems come third with a percentage of 10.5%. It shows that the residents of Şanlıurfa attribute the responsibility of economic problems, as put forth by the Integrated Threat Theory

**Table 23. What are the most important problems that Syrians have created in Şanlıurfa?**

Safety problems	58,6%
Moral problems	37,3%
Unemployment	37,1%
Price increases (rent and House)	34,6%
Beggar number	16,5%
Increase in the workload of state institutions	3,8%
Other	0,5%
Don't know/ no answer	2,5%

The above table confirms the arguments of the ITT. When we asked, “What are the most important problems that Syrians have created in Şanlıurfa?” a large portion of the participants of the survey with 58.6% stated that it was safety problems, moral problems followed with a percentage of 37.3%. Economic threats such as unemployment and price increases have been put forth by one third of respondents.

### 3.3.3. Relations with Syrians

Table 24. Contacts with Syrians

	Yes	No	Not suitable / Not valid	Don't know/ No answer
Do you encounter Syrians in your neighborhood?	92,5%	5,8%	0,0%	1,8%
Do you meet Syrians at school / workplace?	90,2%	6,0%	0,3%	3,5%
Do you have Syrian neighbor in your building?	78,7%	18,5%	0,0%	2,8%
Do you speak or chat when you meet Syrians at the bazaar, market or similar places?	23,1%	75,9%	0,0%	1,0%
Are there any Syrian people you're friends with?	22,3%	74,9%	0,0%	2,8%
Do you shop at Syrians' shops / workplaces?	21,1%	77,9%	0,0%	1,0%
Are you going to the Syrians' house?	6,8%	92,2%	0,0%	1,0%
Do you eat at Syrians' restaurants?	6,3%	92,7%	0,0%	1,0%

To determine the level of contact of residents with Syrians, we listed a series of situations and asked participants ever they performed these tasks. According to the above table, 92.2% of participants encounter Syrians in their neighborhood, 90.2% meet them in their schools/workplaces. The percentage of those have Syrians as neighbors in their residential building is 78.7%. These scores show that the residents and Syrians have regular spatial contact.

On the contrary, when we focus on a different type of contact, requiring a kind of mutual trust, we observe that this type of contact is rarely observed: 23.1% of respondents state that they speak or chat when they meet Syrians, 22.3% of respondents have Syrian friends and about one fifth of respondents shop at Syrians' shop/workplaces. The percentage of those visiting Syrians' houses or eating at Syrians restaurants is very low, at approximately 6%.

These figures demonstrate that the random contact can be frequently observed in Şanlıurfa such as encountering Syrians neighborhoods or meeting them at the school/workplace, however the second type of contact is rare.

**Table 25. Similarities Between Syrians and Turks About Foods, Business Habits, Raising Children Styles, Behaviours Towards Woman, Hospitality and Personal Cleaning Habits**

	Never looks like	Not much look like	Looks like a little bit	Looks like much	Don't know/ no answer
Food	70,2%	12,5%	5,5%	0,5%	11,3%
Raising Children Styles	62,7%	12,5%	7,8%	1,3%	15,8%
Personal Cleaning Habits	62,2%	8,3%	11,3%	0,8%	17,5%
Business Habits	59,1%	7,0%	16,5%	4,0%	13,3%
Behaviors Towards Woman	55,6%	8,8%	13,8%	3,8%	18,0%
Hospitality	49,4%	8,8%	15,3%	4,0%	22,6%

In order to understand the perceptions of residents towards Syrians, a series of topics have been listed and how Turks and Syrians are similar to each other has been questioned. When focusing on the most dissimilar topics it can be observed that residents, the highest percent of “never looks like” answers is on the subject of edibles (70.2%). All highly stated topics are concerning raising children, personal cleaning habits and business habits (about 60%). It seems that the residents of Şanlıurfa perceive limited similarities between the two cultures.

**Table 26. Social Distance to Syrians**

	I never want	I hardly want	I want a little	I would love so much
I want my daughter to marry with a Syrian... Do you want?	92,6%	4,1%	2,3%	1,0%
Making business with a Syrian... do you want?	82,6%	9,5%	6,6%	1,3%
As a neighbor-Do you want?	79,9%	8,1%	10,2%	1,8%
To work at a Syrian workplace- Do you want?	78,9%	9,2%	9,4%	2,5%
My children to be friends with their children ... - Do you want?	78,8%	7,4%	12,0%	1,8%
To hire a Syrian personnel - Do you want?	74,0%	7,4%	15,3%	3,3%

In order to measure social distance between two communities, a list of relationships can be inspected and asking a participant whether they want to establish that kind of relationship or not. To summarize, above table displays that the residents are very unwilling to establish relations with Syrians.

92% of our participants don't want their daughters to marry with Syrians, whereas 82.6% of them is unwilling to setup a business partnership with Syrians. Percentages of those whom don't want Syrians as neighbors, as work friends and their children to play with Syrian children is about 80%. Three quarters of the respondents reject the idea of hiring a Syrian as a worker. These figures demonstrate that there is a significant social distance between the residents of Şanlıurfa and Syrians.

**Table 27. Thoughts About Syrians' Living Conditions in Turkey**

	I disagree	I hardly agree	Neither i agree nor disagree	I agree a little	Completely agree
Syrians bring burdens on our country - Do you agree?	7,5%	1,8%	4,2%	9,1%	77,4%
Syrians have better conditions than Turkish citizens - Do you agree?	5,2%	2,9%	2,3%	11,7%	77,8%
It is the duty of our country to back to Syrians - Do you agree?	57,2%	11,8%	7,3%	9,7%	13,9%
Syrians must adapt to the country in a long term - Do you agree?	66,4%	11,5%	6,3%	2,9%	12,9%

To further comprehend the perceptions of participants about Syrians' living conditions in Şanlıurfa, a couple of statements were posed towards the participants and therefore discovering to what degree they agree with these statements. When focusing on answers, it can be observed that the majority of respondents believe that Syrians bring burdens on their nation (77.4% "I completely agree answers), and according to our participants Syrians have better conditions than Turkish citizens (77.8%). On the contrary, participants don't agree with the proposition that Syrians "must adapt to the country in a long term" with a percentage of 66.4%, presenting an important obstacle upon the integration policies of the government and municipalities.

**Table 28. Charity Relations with Syrians**

	Have you ever helped to immigrants yourself?	Did you donate by immigrants?	Did you take part in a project or study on Syrians?
Yes	44,4%	42,6%	5,0%
No	53,1%	55,1%	91,0%
Don't know/ no answer	2,5%	2,3%	4,0%
Total	100,0%	100,0%	100,0%

Understanding the relationship between Syrians and the residents of Şanlıurfa requires asking critical questions to determine the level of contact. According to the studies' findings 44.4% of the participants helped immigrants in one way or another and 43.6% donated to immigrants. Only 5% of respondents were directly involved to a project targeting Syrians. These figures determine that the charity relationship between the residents and Syrians is limited to donations and institutionalized relationship such as volunteering.

**Table 29. How much do you think our government meets the needs of Syrians in our country?**

Not enough at all	4,5%
It is hardly enough	4,5%
A little enough	6,0%
Totally sufficient	83,7%
Don't know/ no answer	1,3%
Total	100,0%

To evaluate perceptions of participants about the government and the Western countries' assistance to Syrians two separate questions were posed. In the first question, about 90% of respondents stated that the Turkish government's assistance to Syrians is sufficient.

**Table 30. How do you think the Western countries meet the needs of the Syrians in our country?**

Not enough at all	70,7%
It is hardly enough	10,8%
A little enough	4,0%
Totally sufficient	12,3%
Don't know/ no answer	2,3%
Total	100,0%

When we asked the same question for the Western nations, we observed that only 16.3% of respondents believe that the Western nations' assistance is sufficient to meet the needs of the Syrians in Turkey.

**Table 31. How important is the opinion of your family and the environment in your views on Syrians?**

Very unimportant	6,3%
Unimportant	7,3%
Unstable	7,3%
Important	30,3%
Very important	45,4%
Don't know/ not important	3,5%
Total	100,0%

The table above establishes that the residents of Şanlıurfa believe that the environment in which they are living in directly affects their opinions towards Syrians. 45.4% of respondents answered "very important" demonstrating that the effect of immigrants on the local environment plays an elemental role in local response.

**Table 32. The Difference of views About Syrians in Terms of Neighborhood, Religion, Culture and Race**

	It affects	It doesn't affect	Don't know/ no answer
Being in a neighborhood relationship with Syrians - does it affect your views on Syrians?	77,9%	17,5%	4,5%
Belonging to the same religion with the Syrians - does it influence your views on Syrians?	39,8%	57,1%	3,0%
Having similar cultures with Syrians – does it influence your views on Syrians?	23,1%	73,2%	3,8%
Coming different race with Syrians - does it influence your views on Syrians?	25,6%	68,7%	5,8%

According to the participants, being in a neighborhood relationship with Syrians is the most important factor affecting their views on Syrians (77.9%). Belonging to the same religion with Syrians has a relatively lower power of 39.8%. Having similar cultures or coming from different race seem to have limited effect on public perceptions.

**Table 33. Syrian Threatening son Turks and Thoughts About Their Integration**

	Completely disagree	Hardly agree	Neither agree nor disagree	Slightly agree	Completely agree
Refugees in Şanlıurfa should forget their cultural background as much as possible - How much do you agree?	34,2%	16,1%	10,9%	4,1%	34,7%
Refugees in Şanlıurfa should be supported to ensure that they make their cultural heritage live - How much do you agree?	32,2%	18,6%	13,4%	7,9%	27,9%
Turkish identity is threatened because of too many Syrians - How much do you agree?	12,2%	8,6%	10,2%	10,9%	58,1%
Syrians pose a threat to Turkish culture - how much do you agree?	7,7%	5,2%	9,3%	12,9%	64,9%
The values and cultures of Turks are at risk due to the Syrian population.- How much do you agree?	6,4%	6,7%	11,3%	13,1%	62,5%
Because of the Syrians, Turks find a home hardly.- how much do you agree?	3,3%	1,8%	3,1%	7,9%	83,8%
Unemployment in Şanlıurfa will increase because of the Syrians – How much do you agree?	2,8%	1,3%	3,4%	6,7%	85,8%
Turks find a work hardly because of Syrians - how much do you agree?	2,6%	2,1%	3,3%	12,1%	80,0%

In order to further understand threat perceptions, a set of arguments has been listed concerning possible threats and participants responded to what degree they agree with these arguments. According to these figures, the participants perceive a higher level of cultural threat (64.9%), the values and cultures of Turks are at risk due the Syrian population (52.5%) and Turkish identity is threatened because of too many Syrian refugees (58.1).

In contrast, the residents attribute the responsibility of unemployment to Syrians. 85.8% of participants believes that unemployment in Şanlıurfa will increase

because of Syrians, 80.8% of them believe that Turks cannot find a job. Finally, it is possible to include their perceptions about the difficulty to find an home as the responsibility of Syrians. These figures show that the residents of Şanlıurfa perceive both the cultural and economic threat dimensions.

**Table 34. Which feature does best describe Syrians? (Two Answers)**

Damaging	75,4%
Stingy	42,9%
Sleazy	33,8%
Liar	24,1%
Rude	14,8%
Stupid	10,8%
Compatible	5,8%
Helpful	4,0%
Friendly	2,0%
Polite	1,5%
Generous	1,5%
Honest	1,3%
Other	0,0%
Don't know/ no answer	2,0%

A group of adjectives are listed to participants and they are asked to which feature best describes Syrians. As presented in the table, Syrians are perceived as damaging (75.4%), stingy (42.9%), sleazy (33.8%) and liar (24.1%). It is clear that the residents of Şanlıurfa have negative stereotypes about Syrians.

### 3.3.4. Identity of Participants

**Table 35. How important is having Turkish identity for your personality?**

Does not matter	1,8%
Not important	5,3%
Slightly important	13,8%
Very important	73,4%
Don't know/no answer	5,8%
Total	100,0%

In response to the question “How important is having Turkish identity for your personality?”, most of the participants with a portion of 73.4% stated very important, 1.8% stated that it does not matter.

**Table 36. How important is being Turkish to identify yourself?**

Does not matter	7,3%
Not important	4,5%
Slightly important	14,8%
Very important	71,4%
Don't know/no answer	2,0%
Total	100,0%

“How important is being Turkish to identify yourself?”, a large portion of the participants with 71.4% stated very important, 4.5% stated slightly important.

### 3.3.5. The Effect of Contact on Perceptions and Relations with Syrians

**Table 37. Contact Levels**

Low contact	18,5%
Medium contact	42,9%
High contact	38,6%
Total	100,0%

In order to understand the level of contact of the participants we constructed an index of contact levels by dividing the sample into three categories, low contact (18.5%), medium contact (42.9%) and high contact (38.6%). Through counting number of contacts stated above, an index is calculated based on contact ranging from 0 to 8, 8 indicating the respondent has every kind of contact. In order to facilitate the analysis, this variable is recorded by appointing a range from 0 to 2 for low level of contact, 3 and 4 for a medium level of contact and higher than 4 for a high level of contact.

### 3.3.6. Determinants of Contact

**Table 38. Cross tabulation Between Job And Contact Level (Row Percentages)**

	Low contact	Medium contact	High contact
Doctor, teacher, engineer, artist, accountant;	22,4%	40,1%	37,5%
Banker, senior manager, senior officer,	22,2%	33,3%	44,4%
Secretary, office manager, accountant;	12,5%	50,0%	37,5%
Sales Manager, Shopkeeper, Salesclerk	11,1%	59,3%	29,6%
Restaurant owner, police, clerk, waiter, barber, soldier	17,5%	52,5%	30,0%
Master, Hammersmith, repairman	21,4%	35,7%	42,9%
Driver, carpenter, carpet seller, baker	13,5%	48,6%	37,8%
Unskilled worker, porter	17,4%	43,5%	39,1%
Agricultural worker, tractor user, fisherman etc.	12,5%	37,5%	50,0%

Whilst analyzing the relationship between the occupation of respondent and the degree of contact, it can be observed that there is no direct relationship between the occupation of the respondent and the level of contact. This relationship is statistically non-significant ( $\chi^2 = 7,1$  df=6 sig.=0.314).

**Table 39. Crosstabulation Between Income and Contact Level (Row Percentages)**

	Low contact	Medium contact	High contact
- 1000 TL	14,5%	54,3%	31,2%
1001 TL-2000 TL	20,1%	37,4%	42,5%
2001+ TL	22,6%	38,7%	38,7%

The table above elaborates on the relationship between the income of respondents and the level of contact. According to this table, those have relatively lower level of income have medium level of contact, whereas respondents from upper level brackets have similar level of contact. This relationship is statistically significant ( $\chi^2 = 10,2$  df=4 sig.=0.037).

**Table 40. Cross tabulation Between Financial Situation and Contact Level (Row Percentages)**

	Low contact	Medium contact	High contact
We often don't have enough money for our basic needs such as food and rent.	23,0%	54,7%	22,3%
we have enough money to handle from one salary to another.	14,4%	40,5%	45,0%
If we don't buy things that are expensive and not obligatory, we can move on.	19,3%	25,3%	55,4%
We have enough income to live comfortably.	10,5%	44,7%	44,7%

The table above dissects the relationship between the perceptions of participants about their living conditions and their level of contact. As presented above, the residents having better financial conditions have relatively higher level of contact changing between 45% to 55%, whereas only 22.3% percent of respondents failing to cover their own basic needs has higher level of contact. This relationship is statistically significant ( $\chi^2 = 33,1$   $df=8$   $sig.=0.000$ ).

### 3.3.7. Consequences of the Contact

In this part of the thesis, focuses on the consequences of contact on the perceptions of residents about Syrians living in the city.

**Table 41. Cross tabulation Between The Question “Did your life go better or worse after Syrians had come to Şanlıurfa?” and the level of Contact**

	Low contact	Medium contact	High contact	Total
It went much better	4,1%	4,1%	4,5%	4,3%
It went a little better	2,7%	1,8%	4,5%	3,0%
It is still the same	9,5%	5,3%	12,3%	8,8%
It went a little worse	17,6%	12,3%	24,7%	18,0%
It went much more worse	60,8%	76,6%	51,3%	63,9%
Don't know/no answer	5,4%	0,0%	2,6%	2,0%
Went better (1+2)	6,8%	5,8%	9,1%	7,3%
Went worse (4+5)	78,4%	88,9%	76,0%	82,0%

According to the aforementioned table, the level of contact slightly affects the respondents' perceptions about the change in their living conditions. The percentage of those whom answered “worse” is 78.4% in the low level of contact, 88.9% in the medium level of contact and 76% in the high level of contact. This table demonstrates participants having a medium level of contact hold relatively more negative perceptions, and this difference is statistically significant ( $\chi^2 = 30,0df=10sig.=0.001$ ).

**Table 42. Cross tabulation Between The Question “How would you describe your perceptions of Syrians living in our country?” and Contact**

	Low contact	Medium contact	High contact	Total
Very negative	62,2%	70,2%	40,3%	57,1%
Negative	27,0%	18,1%	37,0%	27,1%
Positive	5,4%	5,3%	16,2%	9,5%
Highly positive	1,4%	2,3%	2,6%	2,3%
Don't know/no answer	4,1%	4,1%	3,9%	4,0%
Negative(1+2)	89,2%	88,3%	77,3%	84,2%
Positive(3+4)	6,8%	7,6%	18,8%	11,8%

On the contrary this table presents a relationship between the level of contact and subjective evaluations. Those whom have higher level of contacts state they have more positive perceptions (18.5%) about Syrians, whereas these scores are lower than 10% in the remaining two categories. This relationship is statistically significant ( $\chi^2 = 35,9$   $df=6$   $sig.=0.000$ ).

**Table 43. Cross tabulation Between The Question “So after the arrival of the Syrians what aspects of your life went BAD” and Contact**

	Low contact	Medium contact	High contact	Total
Unemployment	43,2%	50,9%	38,3%	44,6%
General life/Moral	13,5%	9,9%	16,2%	13,0%
Economical	12,2%	8,8%	11,7%	10,5%
Restlessness / Social	14,9%	4,1%	8,4%	7,8%
Lack of house	9,5%	4,7%	9,1%	7,3%
Safety/Crowded	5,4%	5,3%	8,4%	6,5%
High cost of living	2,7%	8,2%	3,9%	5,5%
Adultery, Prostitution	6,8%	8,2%	1,9%	5,5%
Socio-cultural	2,7%	2,9%	8,4%	5,0%
Education	2,7%	0,0%	3,9%	2,0%
Discomfort in streets	4,1%	2,3%	0,6%	2,0%
Family relations	4,1%	0,0%	1,3%	1,3%
Robbery	0,0%	0,6%	1,9%	1,0%
Drugs	1,4%	0,0%	0,0%	0,3%
Other	5,4%	12,3%	14,9%	12,0%
No answer	12,2%	7,0%	20,8%	13,3%
Total %, N	140,5%	125,1%	150,0%	137,6%
	74	171	154	399

The respondents from different levels of contact have different perceptions about the negative consequences of Syrians' arrival to Turkey. For respondents having high level of contact, leading problems and moral problems. For the second category, the unemployment is the most important negative consequence, while high costs of living and adultery/prostitution is more frequently stated. The low contact persons state the unemployment as the most important negative consequences, but social problems and adultery are two other pressing issues.

**Table 44. Cross tabulation Between The Question “What are the most important problems that Syrians created in Şanlıurfa?” and Contact**

	Low contact	Medium contact	High contact	Total
Safety problems	59,5%	68,4%	47,4%	58,6%
Price increases (rent and house)	45,9%	30,4%	33,8%	34,6%
Moral problems	39,2%	39,2%	34,4%	37,3%
Unemployment	33,8%	35,7%	40,3%	37,1%
Beggar number	13,5%	17,0%	17,5%	16,5%
Increase in the workload of state institutions	1,4%	1,2%	7,8%	3,8%
Other	0,0%	0,0%	1,3%	0,5%
Don't know/no answer	1,4%	1,2%	4,5%	2,5%
Total %, N	194,6% 74	193,0% 171	187,0% 154	191,0% 399

When participants are asked to state two most important problems created by Syrians, answers change according to the level of contact. Safety problems have been stated by almost all groups, but the percentage is the highest among the medium contact group. This problem consists of approximately 47.4% of the high contact group. Price increases stated by 45.9% of the low contact group, showing that they are more vulnerable to this group. Moral problems less frequently stated by the high contact group, whereas there is a slight difference between this group in unemployment answers. This relationship is statistically non-significant ( $\chi^2 = 16,0$   $df=10$   $sig.=0.099$ ).

**Table 45. Cross tabulation Between Social Distance with Syrians**

**And Contact**

		Low contact	Medium contact	High contact
As neighbor... - do you want?	I wouldn't love to	91,9%	95,9%	74,0%
	I would love to	2,7%	4,1%	24,7%
	Don't know/no answer	5,4%	0,0%	1,3%
My children to be friends with their children ... - do you want?	I wouldn't love to	89,2%	94,2%	71,4%
	I would love to	5,4%	5,3%	26,6%
	Don't know/no answer	5,4%	0,6%	1,9%
I want my daughter to marry a Syrian man.- do you want?	I wouldn't love to	95,9%	97,7%	90,9%
	I would love to	0,0%	0,6%	7,8%
	Don't know/no answer	4,1%	1,8%	1,3%
Make a business with a Syrian - do you want?	I wouldn't love to	93,2%	96,5%	81,8%
	I would love to	1,4%	2,9%	16,2%
	Don't know/no answer	5,4%	0,6%	1,9%
Hiring a Syrian man as an employee... - do you want?	I wouldn't love to	90,5%	90,1%	63,6%
	I would love to	5,4%	9,4%	34,4%
	Don't know/no answer	4,1%	0,6%	1,9%
To work at a Syrian workplace – do you want?	I wouldn't love to	91,9%	94,2%	76,0%
	I would love to	4,1%	5,3%	22,7%
	Don't know/no answer	4,1%	0,6%	1,3%

The aforementioned table demonstrates that participants having high level contact with Syrians, have lower levels of social distance to Syrians. An example of this is that 24.7% of the participants stated they would accept Syrians as neighbors, 26.6% stated that they would accept friendship of their children with Syrian children, one third of those group stated they would hire a Syrian as an employee and 22.7% of them would accept to work at a Syrian workplace. All these figures are different

than the answers of other groups, percentages of positive answers are 4 to 8 times greater than that of the positive answers of other groups. It leads to conclude that higher level of contact reduces the social distance between groups. The relationships between contact and accepting Syrians as neighbors ( $\chi^2 = 50.7$  df=6 sig.=0.000), friendship of Syrian children with their children ( $\chi^2 = 50.4$  df=6 sig.=0.000), marriage of their daughter with a Syrian man ( $\chi^2 = 19.0$  df=6 sig.=0.004), to make business with a Syrian ( $\chi^2 = 30,9$  df=6 sig.=0.000), to hire a Syrian man as an employee ( $\chi^2 = 67,0$  df=6 sig.=0.000) and to work at a Syrian workplace ( $\chi^2 = 44,3$  df=6 sig.=0.000) are statistically significant.

**Table 46. Cross tabulation Between Thoughts About Syrians' Living Conditions in Turkey and Contact**

		Low contact	Medium contact	High contact
Syrians bring burdens on our country - Do you agree?	I disagree	11,9%	4,1%	14,1%
	I agree	77,6%	92,9%	83,2%
	Neither I agree nor disagree	10,4%	3,0%	2,7%
Syrians have better conditions than Turkish citizens - Do you agree?	I disagree	1,5%	5,4%	14,0%
	I agree	96,9%	94,0%	81,3%
	Neither I agree nor disagree	1,5%	0,6%	4,7%
It is the duty of our country to turn to Syrians - Do you agree?	I disagree	64,7%	77,1%	61,9%
	I agree	20,6%	16,9%	32,7%
Syrians must adapt to the country in a long term - Do you agree?	Neither I agree nor disagree	14,7%	6,0%	5,4%
Syrians must adapt to the country in a long term - Do you agree?	I disagree	89,6%	84,9%	64,9%
	I agree	10,4%	12,0%	22,3%
	Neither I agree nor disagree	0,0%	3,0%	12,8%

This impact is very limited because even the majority of those have high level of contact believes that Syrians have better living conditions (81.3%), this score is low compared to other groups. Similarly, 14.1% of the members of this group disagree with the argument that Syrians bring burdens on the country, a close score to the answers of the low contact group. The medium contact group members have more

sharpened views on bringing burden issue. The most important difference between the highest level of contact and other groups is observed in the issue of the adaptation of Syrians to Turkey in a long term, 22.3%, almost doubling the answers of other groups. These figures show that the relationship between the level of contact and perceptions about Syrians does not have a linear relationship in every issue. The relationships between contact and agreements that Syrians bring burdens on our country ( $\chi^2 = 34.3$  df=8 sig.=0.000), Syrians have better conditions than Turkish citizens ( $\chi^2 = 28.3$  df=8 sig.=0.000), it is the duty of our country to turn to Syrians ( $\chi^2 = 33.3$  df=8 sig.=0.000) and Syrians must adapt to the country in long term ( $\chi^2 = 40.2$  df=8 sig.=0.000) are statistically significant.

**Table 47. Cross tabulation Between The Question “How much do you think our government meets the needs of Syrians in our country?” and Contact**

	Low contact	Medium contact	High contact	Total
Not enough at all	8,1%	3,5%	3,9%	4,5%
Not enough	10,8%	1,8%	4,5%	4,5%
A little enough	1,4%	4,7%	9,7%	6,0%
Completely enough	75,7%	90,1%	80,5%	83,7%
Don't know/ no answer	4,1%	0,0%	1,3%	1,3%
Not enough (1+2)	18,9%	5,3%	8,4%	9,0%
Enough (3+4)	77,0%	94,7%	90,3%	89,7%

A similar picture can be observed above, in the answers given to the question “how much do you think our government meets the needs of Syrians in our country?”. 18.9% of the low contact group thinks that this assistance is insufficient, whereas this score is 5.3% in the medium contact group. It demonstrates that the level of contact does not directly affect these perceptions. This relationship is statistically significant ( $\chi^2 = 27.1$  df=8 sig.=0.001).

**Table 48. Cross tabulation Between Contact and The Difference of views About Syrians in Terms of Neighborhood, Religion, Culture and Race**

		Low contact	Medium contact	High contact
Being in a neighborhood relationship with Syrians - does it affect your views on Syrians?	It affects	63,5%	87,7%	74,0%
	It doesn't affect	23,0%	11,7%	21,4%
	Don't know/ no answer	13,5%	0,6%	4,5%
	Total	100,0%	100,0%	100,0%
Belonging to the same religion with the Syrians - does it influence your views on Syrians?	It affects	50,0%	22,2%	54,5%
	It doesn't affect	44,6%	77,2%	40,9%
	Don't know/ no answer	5,4%	0,6%	4,5%
	Total	100,0%	100,0%	100,0%
Having similar cultures with Syrians – does it influence your views on Syrians?	It affects	16,2%	13,5%	37,0%
	It doesn't affect	78,4%	84,2%	58,4%
	Don't know/ no answer	5,4%	2,3%	4,5%
	Total	100,0%	100,0%	100,0%
Coming from different race with Syrians - does it influence your views on Syrians?	It affects	17,6%	19,9%	35,7%
	It doesn't affect	75,7%	75,4%	57,8%
	Don't know/ no answer	6,8%	4,7%	6,5%
	Total	100,0%	100,0%	100,0%

The figure above determines how different levels of contact shape the resources of perception about Syrians. For the high contact group coming from different race is an important factor (35.7%), holding similar cultural values is also another important factor (37.0%) and these scores are greater than that of other groups' scores. Residing in the same neighborhood is important for every group but it reaches a percentage of 87.7% in the medium contact group. In essence, belonging to the same religion with Syrians is not important for that group, whereas other two groups stated higher percentages. Belonging the same religion seems to be single discriminating factor the low contact group. The relationships between contact and the difference of views about Syrians in terms of neighborhood ( $\chi^2 = 29.4$   $df=4$   $sig.=0.000$ ), religion ( $\chi^2 = 50.7$   $df=4$   $sig.=0.000$ ), culture ( $\chi^2 = 30.7$   $df=4$   $sig.=0.000$ ) and race ( $\chi^2 = 15.2$   $df=4$   $sig.=0.004$ ) are statistically significant.

**Table 49. Cross tabulation Between Contact and “Syrian Threats on Turks and Thoughts About Their Integration”**

		Low contact	Medium contact	High contact
Refugees in Sanliurfa should forget their cultural background as much as possible - How much do you agree?	I don't agree	45,2%	39,9%	63,7%
	I agree	32,3%	52,5%	26,7%
	Neither I agree nor disagree	22,6%	7,6%	9,6%
Refugees in Sanliurfa should be supported to keep their cultural heritage alive - How much do you agree?	I don't agree	44,4%	51,0%	53,4%
	I agree	33,3%	40,8%	31,5%
	Neither I agree nor disagree	22,2%	8,3%	15,1%
Turkish identity is threatened because of too many Syrian reasons. - How much do you agree?	I don't agree	17,6%	9,5%	35,1%
	I agree	75,0%	83,3%	50,0%
	Neither I agree nor disagree	7,4%	7,1%	14,9%
The values and cultures of Turks are at risk due to the Syrian population. - How much do you agree?	I don't agree	8,6%	8,3%	20,7%
	I agree	78,6%	87,0%	61,3%
	Neither I agree nor disagree	12,9%	4,7%	18,0%
Syrians pose a threat to Turkish culture - how much do you agree?	I don't agree	7,0%	7,1%	22,1%
	I agree	85,9%	89,3%	61,1%
	Neither I agree nor disagree	7,0%	3,6%	16,8%
The Turks have difficulty in finding a job because of the Syrians - How much do you agree?	I don't agree	7,0%	1,2%	7,3%
	I agree	91,5%	95,9%	88,0%
	Neither I agree nor disagree	1,4%	3,0%	4,7%
Because of the Syrians, Turkish people hardly find a home. - How much do you agree?	I don't agree	2,8%	1,8%	10,0%
	I agree	95,8%	95,9%	85,3%
	Neither I agree nor disagree	1,4%	2,4%	4,7%
Unemployment will increase in Sanliurfa due to Syrians - How much do you agree?	I don't agree	4,2%	1,2%	7,4%
	I agree	95,8%	95,9%	87,2%
	Neither I agree nor disagree	0,0%	3,0%	5,4%

Whilst focusing on the threat perceptions, it is possible to observe the limited effect of the contact with Syrians. There exists a significant consensus on the economic threats yet, despite some differences reaching up to an 8 percent margin, different

groups on the levels of contact have similar opinions about unemployment and housing shortages. Those whom have lower levels of contact have higher feelings of cultural threat compared to those whom hold the high level of contact group. 20.7% of this group disagrees with the argument that Syrians pose a threat to Turkish culture, 35.1% of them rejects that Turkish identity is under threat due to Syrians. These percentages are higher than responses of other groups. As 63.7% of the members of the high level of contact rejects the opinion to push Syrians and to forget their culture; it is possible to conclude that the effect of contact is highly observable within the cultural domain, but its effect is limited in the form of a realistic threat. The relationships concerning contact and agreements statistics ( $\chi^2 = 46.8$  df=8 sig.=0.000), “refugees in Sanliurfa should be supported to keep their cultural heritage alive” ( $\chi^2 = 32.8$  df=8 sig.=0.000), “Turkish identity is threatened because of too many Syrian reasons” ( $\chi^2 = 66.3$  df=8 sig.=0.000), “the values and cultures of Turks are risk due to Syrian population” ( $\chi^2 = 49.4$  df=8 sig.=0.000), “Syrians pose a threat to Turkish culture” ( $\chi^2 = 55.4$  df=8 sig.=0.000), “Turks have difficulty in finding a job because of Syrians” ( $\chi^2 = 32.9$  df=8 sig.=0.000), “because of the Syrians, Turkish people hardly find a home” ( $\chi^2 = 26.8$  df=8 sig.=0.001) and “unemployment will increase in Sanliurfa due to Syrians” ( $\chi^2 = 19.9$  df=8 sig.=0.011) are statistically significant ( $p < 0.05$ ).

**Table 50. Cross tabulation Between The Question “Which feature does best describes Syrians?” and Contact Level**

	Low contact	Medium contact	High contact	Total
Damaging	82,4%	84,8%	61,7%	75,4%
Stingy	50,0%	55,6%	25,3%	42,9%
Sleazy	28,4%	40,9%	28,6%	33,8%
Liar	25,7%	22,2%	25,3%	24,1%
Rude	10,8%	15,8%	15,6%	14,8%
Stupid	16,2%	11,7%	7,1%	10,8%
Compatible	2,7%	1,8%	11,7%	5,8%
Helpful	1,4%	1,8%	7,8%	4,0%
Friendly	0,0%	1,8%	3,2%	2,0%
Polite	1,4%	0,0%	3,2%	1,5%
Generous	0,0%	0,0%	3,9%	1,5%
Honest	0,0%	0,0%	3,2%	1,3%
Don't know/ no answer	2,7%	0,0%	3,9%	2,0%
Total %, N	221,6% 74	236,3% 171	200,6% 154	219,8% 399

The table above demonstrates the most important contribution of limited contact towards the relationships between Syrians and local. The members of the high level contact have relatively lower levels of negative stereotypes, however these differences are not very big as expected, it changes between 30 to 9 percentage points. Meanwhile same table shows that those have higher levels of contact have slightly more positive stereotypes, however these scores never exceed 11.7%. It is possible to conclude that the effect of the contact in stereotyping is limited both in positive and negative dimensions. This relationship is statistically significant ( $\chi^2 = 57,4$  df=24 sig.=0.000).

## CONCLUSION

The Syrians in 2011 through Turkey and other nations have directed a wave of forced migration of millions of people, in essence a mass exodus (Akşit, Bozokand Bozok, 2015). 4,5 million of the displaced Syrian population has mostly moved to Turkey's and 5 other nations (namely Lebanon, Jordan, Iraq and Egypt) (Amnesty International, 2016). According to the data from 2017 the registered number is approximately 2,896,633 Syrian refugees in Turkey (Syria Regional Refugee Response, 2017).

The frequency and nature of contact between the local Turks and Syrians in the regions where the Syrian refugees are heavily settled (neighborhood relationship, business or school friendship, trades-customer relationship, worker-employer relationship, landlord-tenant relationship) are increasing. This plethora of various contact, which may be positive or negative, affect the attitudes of Syrians and Turks towards each other, depending on the individual characteristics of the contacting people.

Syrian refugees in Turkey may remain for a long time, most of which are slowly becoming Turkish citizens. Recognizing the level of the positive and negative attitudes of the parties towards each other and how the attitudes arise furthermore what factors are affected by these causes are important in order to increase the positive attitudes and take measures to decrease the amount of negative backlash. This perspective aims to outline the factors determining the behavior of the people against refugees and in this research this is further dissected utilizing the Integrated Threat Theory.

Participants are posed the question: "After the Syrians come to Şanlıurfa, has your life gone better or worse?". %63,9 of the participants answered that their lives had become worse; meanwhile %3 of the participants stated that theirs had become

better. In addition to that, %57,1 of the participants stated that their perceptions of the refugees are very negative and %27,1 held a negative perception.

These results demonstrate that the people of the region have a negative impact on the lives of the Syrians and furthermore, the outlook of the Syrians are in turn negative. Syrian refugees in the nation are considered to be problematic asylum seekers and benefit from social assistance rather than providing on their own. Despite the conditions of the Syrian Civil War, there is a more negative attitude towards the long-term settlements of the inhabitants. This in fact demonstrates that good will and acceptance might not last until the problem ends (Kaypak, Bimay, 2016). It can be argued that the perception of the Syrians as a threat will be disseminated within the framework of the relations with the refugees. In this analysis, it can be proposed that the deterioration rate of life standards with Syrians has decreased in parallel with the increase of contact and in parallel to this, the increase in contact has decreased the negative perception towards Syrians. Whilst the perceptions of Syrians for a long time in Şanlıurfa have generally lead to negative outcomes, it can be generalized that the close contact with the migrants reduces the negativity harbored in these perceptions.

With the arrival of Syrians, people whom have improved their lives may also be observed. While their ratio is limited to 21,8%, spiritual relations and religious sentiments are a noteworthy cause. It can be argued that the level of commitment of the Syrian people on religious matters considering this result is effective in facilitating interaction with the local people of the region. Nevertheless, another remarkable result of this study is the discovery of a minority indicating that their lives are getting better in economical perspective. In line with the desire of refugees to live out their cultural values in the settlements, some entrepreneurs are able to establish enterprises for these values and make benefit in economic terms. Moreover, the increasing population in the region will increase the demand for specific consumer goods and services, which will pave the way for certain business owners to obtain higher economic income. Syrians are seen and used as employees, yet the rights of Syrian refugees are ignored and their labor exploited. Particularly

indifferent people create cheap labor in order to earn their livelihoods. This makes the Syrians a class utilized in the nations low-income mass and therefore plays a role in oppressing them into a lower class with no hopes of ascension (Mackreath, Sağnıç, 2017).

When viewed by the State, it can be observed as an import of migrants suitable for the use of the middle class and as an economic benefit to the state. The middle class, which seeks the basis for agreement with the state for its income and employee conditions, finds itself a new interlocutor through this newly emerging segment (Yalçın, 2017). When the factors that are good in terms of contact level are examined, it is observed that a parallel optimism table increases with increasing contact. The sharp rise in the idea of improving in terms of religion and spiritual relations, especially due to the increase in contact, raises relations between the people of the region and the Syrians within the framework of marriage. In essence providing grounds for marital relations between the two alienated groups.

The rate of people in the region, which advocate the emergence of a negative picture with the arrival of the Syrians in Sanliurfa, was calculated at a peak rate of 78,2%. According to the people of the region, refugees mostly increase the rate unemployment rate and disrupt the economic structure; therefore this has caused problems in various fields such as general life, morality, security and social order. Although the increasing contact with the Syrians has led to a decrease in the negative perception on the deteriorating elements, it is obvious that the people of Şanlıurfa felt negative impacts in a plethora of areas with the arrival of the refugees.

The generalization and stereotypes of the migrants exclusively denotes a negative aspect and a view of the society in terms of the news published in the media, or an event from the environment, generalized by clumping all the refugee population and may be perceived to create large-scale prejudices (Doğanay and Keneş, 2016). Elements such as theft, prostitution and substance use which has emerged in the absence of security measures in parallel with the increasing population disrupt the overall social balance within these secluded regions.

When Turkey's immigration policies are examined, it can be observed that the main reason for these issues is the absence of security measures. In addition to this, financial drought and social pressures have also affected the mass migratory trends of the Syrians (Doğanay and Keneş, 2016). Utilizing the Sanliurfa sample space, it can be observed that the majority of the people whom convey the opinion that the Syrians create security and monetary issues are disparate from contact with these groups.

The general perception is that issues such as prostitution, theft and aggression stem from the economic lack of the Syrian migrants and the war torn background of their respective nation. Furthermore the utilization of Syrians as cheap labor by the employing companies has create a deficit of jobs for the local Turks essentially creating even stronger feelings of resentment as these issues are attributed to the Syrians. An increasing demand for housing increases rent prices, which is one of the more important issues for the people of the region. The people of Sanliurfa had their views morphed as their contact with the Syrians increased essentially negating these maladies and connotations. In particular, the percentage of people who think that the unemployment problem increases is higher in the groups with high contact levels. On the other hand, it has not changed in general due to security problems, moral problems, perceived beggar count . These findings suggest that the problems created by Syrians in the region are generally independent of contact.

In the analyses conducted to evaluate the views on the level of similarity between Turks and Syrians, those who view that there is no similarity between the two groups in terms of cuisine, working habits, child-rearing style, behaviors towards women, hospitality and personal hygiene are the major hurdles to overcome. This result demonstrates that although there are two neighboring regions and the same religious characteristics that shape the social structure, there are significant differences between the two cultures. The impact of social development levels between Syria and Turkey can be defended on this contentious point. In addition, it can be stated that the prejudices of the people of Şanlıurfa against the refugees prevents a similarity to form between the Syrians and the Turks. Another finding

that supports this view is that the majority of the locals do not want the Syrians to be their neighbors, they do not want their children to be friends with their children, they oppose the marriage of their daughters with the Syrians and have a negative opinion about doing business with a Syrian person.

These perceptions of Syrians are decreasing with the increase in the contact established between the two groups. It cannot be expected that people whom hold close contacts at the present having a negative viewpoint on the neighborhood or kinship relations. It is thought that the perception of threat witnessed in the previously evaluated findings causes the people of the region not to want to see the Syrians within their social structures. In particular, it can be stated that the fact that the refugees, who extend the duration of their stay, have a permanent impression on the local populous of the region reinforcing these negative views. During the surveys conducted in the context of previous researches, it has been revealed that there are fears that Syrian refugees can be posed as a direct or indirect problem and Turkish citizens do not want to become neighbors with Syrians (SahipKıran Strategic Research Center, 2016). The people have begun to intertwine in the Southeastern provinces where a plethora of Syrians live, the public's ideas towards refugees have progressed negatively due to the disruption of the old order and the rapid overpopulation (Sezgin, Yolcu, 2016). According to another finding obtained through the study, the majority of the participants think that the Syrians bring burdens on the nation and they have better conditions than Turkish citizens creating an atmosphere of almost jealousy due to the positive discrimination of the government. It is widespread knowledge that investments in refugees, especially in the economic sense, are unnecessary by both local residents and corporations. However, the fact that multitudes of refugees receive social assistance is the basis for these reactions, and it can be hypothesized that the people have the perception that the refugees live in better conditions than they truly are.

The fact that one of the income items of the state in the social state structure is the tax collected from the citizens and some of these taxes are spent on the refugees constitute the impression that their own money is spent on refugees rather than

public matters and interests. At this point, it can be surmised that Turkish citizens are against the Syrians in the nation and they are against the long term stay within the nation's borders. It can be further proposed that the increased contact decreases the negative thoughts posed against the Syrians as reality is displayed to the public. The people of the region whom hold close contact with the Syrians now see them as one of their own and think that they hold a similar status with them. The refugees that are educated and adding value to the nation are viewed as deserving of aid whilst the unwashed masses are viewed as undeserving (Erdoğan, Semerci, 2016). Regardless of this Turkish society is willing to help Syrians without integrating them into Turkish society. Humanitarian assistance is subject to a limit and after adequate assistance, the grievances of persons can be eliminated. For this, additional relationships need not be established (Erdoğan, Kavukçuer, Çetinkaya, 2017).

The image of economic burden can be regarded as an obstacle towards the social acceptance of Syrians. Due to the fact that no group wants to harbor a section that directly or indirectly damages itself and takes a negative attitude towards it (Lordoğlu, 2015). The distribution of assistance to persons with temporary admission to the nation and the acceptance of victimization, has faced a serious reaction in the granting of citizenship in the form of a permanent acceptance. This rejection demonstrates that Syrians have temporary social acceptance and that they have to return to their nation after their problems are resolved (Erdoğan, 2014).

The majority of the people of Şanlıurfa with a rate of 83,7% think that the level of supplanting the needs of Syrians in the nation by the Turkish government is completely sufficient. This idea does not change according to the level of contact between the people of the region and the refugees. Given the current state of health of the refugees in Turkey, which all benefit from basic services such as education and the state's only private institutions for creating these jobs, services offered are regularly observed that it intends to improve (Kara, Korkut, 2010). Syrian refugees benefit from almost all of the services provided by the state to citizens. In addition, the migrants have a certain amount of monetary and nutritional aid, and even some

of the services that citizens receive through monetary payments. In this regard, Syrian refugees in Turkey are presented with a good understanding of the social state (Kara, Korkut, 2010). In light of this information, it is anticipated that all of the groups with or without close contact with refugees are considered to meet their needs. The fact that with a 70,7% rate, the majority of the people think that Western countries are not enough to meet the needs of the Syrians within the population, the Syrian policy of the Turkish nation is perceived as too optimistic by the people further supporting the finding that the Turkish populous perceive that the Syrian migrants are a burden for the Turkish nation.

According to another finding of the study, the rate of those who perceive that the views of family and the environment are crucial in shaping the opinions of the people concerning the Syrians is approximately 75,7%. Considering that both family and the environment are included in the relations established between the people and the local community, it can be expected that the familial and social norms will be effective in altering the opinions of the people. It can be further surmised that those whom witness harm to core family values and the environment by the Syrian migrant population may develop negative outlooks. Positive views are likely to arise in the face of individual, family or environmental assistance seen by refugees. However, in the formation of opinions, it can be determined that the relationship between the refugee relations and dialogue was essential. The number of participants who view that their perspectives are shaped within the framework of the elements of having the same religion, having similar culture and coming from different ethnic backgrounds state that these factors play a minor role.

The percentage of people whom view that these factors play a more major role in the outlook towards Syrians is far greater in those whom are in frequent contact with the migrant groups. Following this situation, the problems of communication between the refugees and the public emerges due to the fact that Syrians do not speak Turkish and the Turks do not speak Arabic (Sandal, Hançerkıran, Tıraş, 2016). In integrated threat theory, concerns are physically measured to calculate bias. Inter-group anxiety means discomfort and oddity in the presence of non-group

members because of the uncertainty of how these fringe members may behave against them. This component of integrated threat theory can be considered the strongest obstacle in dealing with high emotions between groups (Croucher, 2016). The generalizations of stereotyped migrants often have a negative meaning and control the perspective of society. The process of creating these patterns is the most effective factor in the formation of perceptions. A news or media incident published to the public is directly generalized to all refugee masses and large-scale prejudices are created (Doğanay, Keneş, 2016). Amongst the cultural dimensions in the integrated threat theory lie individualism-collectivism, power distance and uncertainty avoidance factors.

Individualism refers to the cultures in which the self is defined by the specific characteristics of each individual, whilst collectivism refers to the cultures where the self is defined within the context of particular groups. The members of collective cultures have the chance to experience threats from outside groups, especially due to the fact that they emphasize group membership (Stephan, Rolando, Anne, 2002). In this context, it can be expected that the opinions of the people within the region on the social and cultural adaptation process of the Syrians will be shaped by these stereotypes.

Within the framework of this research, there exists a balance between positive and negative poles concerning the opinions on the situation of the refugees to support them into living their cultural heritage. This situation demonstrates that a section of the people in the region accept living together with the Syrians and view assimilation as a prerequisite, whilst the other section believes that they should live their culture and heritage and return to their nation in the future. Due to the fact that the majority of people think that the Turkish identity, Turkish culture and values are under threat due to the Syrians and that they cause important difficulties in finding work and housing they are viewed as menaces. Although it can be surmised that in the research these negative views have decreased in parallel with the increase in contact, it is crucial to see that the majority of contact is of low frequency and

that living together with refugees threatens the local population culturally, socially and economically.

In the evaluation, it can be proposed that the majority of the people of Şanlıurfa with a rate of approximately 74,5% defined the Syrians as harmful to society. It is noteworthy that there is a high rate of people who think that refugees are impoverished, poor quality human beings and liars. Studies have shown that anti-immigrant prejudices are widespread. The threat is seen as one of the main triggers of anti-immigrant ideas (Stephan, Rolando, Anne, 2002). An important cause of inter-group threats is that the effects on inter-group relations are largely destructive. Even if a threat from the outside group leads to non-hostile behavioral responses, cognitive and affective responses to the threat will probably be negative (Stephan, Rolando, Anne, 2002). In general, it can be argued that the perception of Syrians as a threat element creates these definitions. However, the increase in the level of contact does not change the opinion that the Syrians are damaging and lying peoples, but increased the idea that they were compatible and helpful. This shows that the prejudices mentioned in the definitions are effective.

Another finding of the study is that the rate of those who think that having Turkish identity is a necessity hovers around 73,4% and the rate of those who think that being Turkish is a necessity is approximately 71,4%. These high rates actually show that the people of the region take into account the general character, attitudes and behaviors of refugees, the necessity to be assisted due to the negative conditions they are in, and the ethnic origin rather than the refugee policies. The people of the region generally see refugees as foreigners and perceive them as a threat.

When the findings of the research are evaluated in general, it can be stated that the people of Şanlıurfa have negative thoughts about the Syrians, these thoughts are generally related to the perception of threat and this perception decreases in parallel with the increase in the level of contact. At this point, it can be considered that the refugee policies should be reviewed especially by the state and it is suggested that these policies take into account the opinions of the local people.

Based on the finding that Syrians create social, economic and especially security threats, the conditions of employment should be kept under strict control in the areas where refugees hold a major density, and that necessary measures should be taken to ensure the public's peace and security. In general, various training activities can be organized to reduce the crime rates of refugees.

In the scope of the present study, a survey was conducted with 399 participants in the regions where the Syrian population is concentrated in Şanlıurfa. Considering this limitation, research can be repeated with larger samples from different regions in subsequent studies. Şanlıurfa and Syrians can meet the common denominator of Arab culture. In this case, considering that research performed in Turkey's different socio-cultural regions, the threat-contact relationship about Syrians will be more generalized. In essence to truly perceive the scope and reality of the situation between the local populous and the Syrian migrants one must analyze both perspectives to determine what issues and hurdles must be overcome to create a homogenized and thriving society.

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## ATTACHMENTS

Görüşmenin yapıldığı tarih: [-/- "GÜN/AY/YIL" ŞEKLİNDE KODLAYIN] tarih. [ ..... / ..... / 2018 ]

Görüşmeye başlama saati: [-/- 24 SAATLİK SİSTEME GÖRE KODLAYIN (ÖRN: 14:30)] pas\_saat. [ ..... : ..... ]

"Günaydın/ İyi günler/ akşamlar, benim adım ..... İnfacto Araştırma Şirketi olarak vatandaşların Türkiye'nin gündeminde yer alan konularla ilgili görüşlerini öğrenmek amacıyla bir araştırma yapıyoruz. Size bu konu ile ilgili birkaç soru sorabilir miyim?

Sorularım yaklaşık 15 dakika sürecektir. Sorulara vereceğiniz cevaplar tamamen gizli tutulacak. Sizin cevaplarınız, diğer yaptığımız görüşmelere eklenecek ve sonuçlar toplu olarak incelenecektir. Yardımlarınız ve ilginiz için şimdiden teşekkür ederiz".

### Temel Demografi

dtarih. Öncelikle hangi yıl doğduğunuzu öğrenebilir miyim? dtarih. [ 19 ..... ]

[-/- LÜTFEN YAZIN] 19\_\_ 99. Bilmiyor/Cevap Yok  
[-/- GÖRÜŞTÜĞÜNÜZ KİŞİ 2000 VEYA DAHA SONRASINDA DOĞMUŞSA, 18 YAŞ VEYA ÜSTÜ BİRİYLE GÖRÜŞMEYİ TALEP EDİN. UYGUN YAŞ SINIRI İÇİNDE BİRİ YOKSA TEŞEKKÜR EDİP GÖRÜŞMEYE SON VERİN.]

cins. Görüşülen kişinin cinsiyeti [-/- KODLAYIN] cins. [ ..... ]

1. Erkek 2. Kadın

### Genel Değerlendirme

A.01. Genel olarak düşündüğünüzde, sizce ülkemiz iyi bir yolda mı yoksa kötü bir yolda mı? Peki, tamamen mi yoksa kısmen mi iyi/kötü yolda? [-/- SEÇENEKLERİ OKUYUN] a01. [ ..... ]

1. Tamamen iyi bir yolda  
2. Kısmen iyi bir yolda  
3. Kısmen kötü bir yolda  
4. Tamamen kötü bir yolda 99. [-/- OKUMAYIN] Bilmiyor/Cevap Yok

A.02. Genel olarak düşündüğünüzde Şanlıurfa'nın en öncelikli çözülmesi gereken sorununun ne olduğunu söyler misiniz?

[-/- SEÇENEKLERİ OKUMAYIN. SÖYLENENİ YAZIN VE UYGUN SEÇENEĞİ KODLAYIN. "EKONOMİ" CEVABINI TEK BAŞINA ALIRSANIZ, HANGİ AÇIDAN EKONOMİ OLDUĞUNU SORUN]

[1. SIRADA BELİRTİLEN] a02. [ ..... ]

A.02a. Peki, sizce ikinci öncelikli mesele nedir?

[2. SIRADA BELİRTİLEN] a02a. [ ..... ]

1. Ekonomi-İşsizlik 14. Eğitim  
2. Ekonomi-Enflasyon-Fiyat artışları 15. Siyasetçiler  
3. Ekonomi-Fakirlik 16. Laiklik  
4. Güvenlik-Terör 17. Dini özgürlükler  
5. Güvenlik-Asayiş 18. Suriyeli mülteciler  
6. Güneydoğu sorunu ("Kürt Sorunu") 19. Fethullah Gülen ve destekçileri  
7. Yolsuzluk 20. Belediye ve altyapısal problemler  
8. Siyasal istikrarsızlık 21. İş ve istihdama yönelik problemler  
9. Avrupa Birliği 22. Nüfus problemleri  
10. Amerika Birleşik Devletleri 23. Sosyal problemler  
11. Çiftçilerin/köylülerin sorunları  
12. İşçilerin sorunları 90. Diğer [-/- İLGİLİ ALANA YAZIN]  
13. Gençlerin/kadınların/yaşlıların sorunları 99. [-/- OKUMAYIN] Bilmiyor/Cevap Yok

## Suriyelilerle İlişkiler

**B.01.** Şanlıurfa'ya Suriyeliler geldikten sonra hayatınız çok daha iyiye mi gitti, biraz daha iyiye mi gitti, aynı mı kaldı, biraz daha kötüye mi gitti yoksa çok daha kötüye mi gitti? *[-/-SEÇENEKLERİ OKUYUN]* **b01.** [ ..... ]

1. Çok daha iyiye gitti
2. Biraz daha iyiye gitti
3. Aynı kaldı
4. Biraz daha kötüye gitti
5. Çok daha kötüye gitti

99. *[-/- OKUMAYIN]* Bilmiyor/Cevap Yok

**B.02.** Genel olarak ülkemizde yaşamakta olan Suriyelilere dair algılarınızı nasıl tanımlarsınız? Çok mu olumlu, olumlu mu, olumsuz mu, çok mu olumsuz? **b02.** [.....]

1. Çok olumsuz
2. Olumsuz
3. Olumlu
4. Çok olumlu

99. *[-/- OKUMAYIN]* Bilmiyor/Cevap yok

**B.03.** Suriyeliler geldikten sonra hangi konularda hayatınızın İYİYE gittiğini belirtir misiniz?*[-/- SÖYLENEN HER ŞEYİ AÇIKÇA YAZINIZ]*

[1. ALAN]

b0301. [ ..... ]

[2. ALAN]

b0302. [ ..... ]

[3. ALAN]

b0303. [ ..... ]

**B.04.** Pekiyi Suriyeliler geldikten sonra hayatınızın hangi yönleri KÖTÜYE gitti?*[-/- SÖYLENEN HER ŞEYİ AÇIKÇA YAZINIZ]*

[1. ALAN]

b0401. [ ..... ]

[2. ALAN]

b0402. [ ..... ]

[3. ALAN]

b0403. [ ..... ]

**B.05.** Suriyelilerin Şanlıurfa'da yarattıkları en önemli sorunlar nelerdir?*[-/- SEÇENEKLERİ OKUMAYIN. SÖYLENENİ YAZIN VE UYGUN SEÇENEĞİ KODLAYIN. "EKONOMİ" CEVABINI TEK BAŞINA ALIRSANIZ, HANGİ AÇIDAN EKONOMİ OLDUĞUNU SORUN]*

[1. SIRADA BELİRTİLEN]

b05. [ ..... ]

**B.05a.** Pekî, sizce ikinci öncelikli mesele nedir?

[2. SIRADA BELİRTİLEN]

b05a. [ ..... ]

1. Güvenlik sorunları
2. Fiyat artışları (Kira ve Ev)
3. Ahlakî problemler
4. İşsizlik
5. Dilenci sayısı
6. Devlet kurumlarının iş yükündeki artış

90. Diğer *[-/- İLGİLİ ALANA YAZIN]*  
99. *[-/- OKUMAYIN]* Bilmiyor/Cevap yok

**B.06. Şimdi ülkemizde yaşayan Suriye vatandaşlarını düşünmenizi istiyorum.**

..... ? [-/- ROTASYON UYGULAYIN. BAŞLADIĞINIZ MADDEYİ İŞARETLEYİN. BİR SONRAKİ İLE DEVAM EDİN]

		Evet	Hayır	[-/- OKUMAYIN] Uygun Değil/ Geçerli Değil	[-/- OKUMAYIN] Bilmiyor/ Cevap Yok	
A	Okulda/işyerinde Suriyelilerle karşılaşıyor musunuz?	1	2	96	99	b0
B	Yaşadığınız binada, komşunuz olan Suriyeliler var mı?	1	2	96	99	b0
C	Yaşadığınız mahallede Suriyelilerle karşılaşıyor musunuz?	1	2	96	99	b0
D	Yakın arkadaş olduğunuz Suriyeli kimse var mı?	1	2	96	99	b0
E	Çarşı, pazar ya da benzeri yerlerde Suriyelilerle karşılaştığınızda konuşuyor veya sohbet ediyor musunuz?	1	2	96	99	b0
F	Suriyelilerin evine misafiriğe gidiyor musunuz?	1	2	96	99	b0
G	Suriyelilerin dükkânlarından/iş yerlerinden alışveriş yapıyor musunuz?	1	2	96	99	b0
H	Suriyelilerin lokantalarında yemek yiyor musunuz?	1	2	96	99	b0

**B.07. Şimdi Suriyelileri düşünmenizi istiyorum. Okuyacağım konularda Türkler ve Suriyeliler birbirlerine ne kadar benziyorlar?**

		Hiç benzemiyor	Pek benzemiyor	Biraz benziyor	Çok benziyor	[-/- OKUMAYIN] Bilmiyor/ Cevap Yok	
1	Yemekleri	1	2	3	4	99	b0
2	İş yapma alışkanlıkları	1	2	3	4	99	b0
3	Çocuklarını yetiştirme tarzları	1	2	3	4	99	b0
4	Kadınlara davranışları	1	2	3	4	99	b0
5	Misafirperverlikleri	1	2	3	4	99	b0
6	Kişisel temizlik alışkanlıkları	1	2	3	4	99	b0

**B.08. Şimdi Suriyelileri düşünmenizi istiyorum. O grubun sıradan bir üyesini düşündüğünüzde, komşunuz olarak ister misiniz? "Çok mu istersiniz", "biraz mı", "pek istemez misiniz" yoksa "hiç mi istemezsiniz"?**

Pekiye, çocuklarınızın o grubun çocuklarıyla arkadaşlık etmesini ister misiniz? [-/- ROTASYON UYGULAYIN. İLK BAŞLADIĞINIZ MADDEYİ İŞARETLEYİN. BİR SONRAKİ MADDE İLE DEVAM EDİN]

		Hiç istemem	Pek istemem	Biraz isterim	Çok isterim	[-/- OKUMAYIN] Bilmiyor/ Cevap Yok	
1	Komşu olarak...	1	2	3	4	99	b080
2	Çocuklarınızın çocuklarıyla arkadaşlık etmesini...	1	2	3	4	99	b080
3	Kızımın Suriyeli biriyle evlenmesini...	1	2	3	4	99	b080
4	Suriyeli biriyle iş yapmayı...	1	2	3	4	99	b080
5	Suriyeli birini işe almayı...	1	2	3	4	99	b080
6	Suriyeli birinin sahip olduğu işverenin iş yerinde çalışmayı	1	2	3	4	99	b080

09. Şimdi de size bazı görüşler okuyacağım. Bu görüşlere katılıp katılmadığınızı 1'in hiç katılmıyorum, 5'in tamamen katılıyorum olduğu bir cetvelde belirtir misiniz?

		Hiç Katılmıyorum	Pek katılmıyorum	Ne katılmıyorum	Biraz katılmıyorum	Tamamen katılmıyorum	[-/- OKUMAYIN] Bilmiyorum/Cevap Yok	(B.0)
A	Suriyeliler ülkemize yük getiriyorlar	1	2	3	4	5	99	b0901.
B	Suriyeliler Türk vatandaşlarından daha iyi şartlara sahipler	1	2	3	4	5	99	b0902.
C	Suriyelilere sahip çıkmak ülkemizin görevidir	1	2	3	4	5	99	b0903.
D	Suriyeliler ülkeye uzun vadeli olarak uyum sağlamalıdır	1	2	3	4	5	99	b0904.

B.10. Siz kendiniz hiç göçmenlere yardım ettiniz mi? b10. [ ..... ]

1. Evet 99. [-/-OKUMAYIN] Bilmiyorum/Cevap Yok  
2. Hayır

B.11. Pekiyi, siz göçmenlere bağışta bulundunuz mu? b11. [ ..... ]

1. Evet [-/- B.12 İLE DEVAM EDİN] 99. [-/-OKUMAYIN] Bilmiyorum/Cevap Yok  
2. Hayır [-/- B.13'E GEÇİN]

[-/- B.12 YALNIZCA ÖNCEKİ SORUYA "EVET" YANITINI VERENLERE (B.11 = "1" İSE) SORULACAKTIR.]

B12. Göçmenlere bir vakıf, dernek veya kurum aracılığıyla mı bağışta bulundunuz, doğrudan mı, yoksa ikisi de mi? b12. [ ..... ]

1. Doğrudan görüşerek yardım ettim 99. [-/-OKUMAYIN] Bilmiyorum/Cevap Yok  
2. Bir vakıf, dernek veya kuruma bağışta bulundum  
3. İkisi de

B.13. Suriyelilerle ilgili bir projede ya da çalışmada yer aldınız mı? b13. [ ..... ]

1. Evet 99. [-/-OKUMAYIN] Bilmiyorum/Cevap Yok  
2. Hayır

B.14. Sizce hükümetimiz ülkemizdeki Suriyelilerin ihtiyaçlarını ne kadar karşılamaktadır? Tamamıyla mı yeterlidir, biraz mı yeterlidir, pek yeterli değil midir, hiç mi yeterli değildir? b14. [ ..... ]

1. Hiç yeterli değildir 99. [-/- OKUMAYIN] Bilmiyorum/Cevap Yok  
2. Pek yeterli değildir  
3. Biraz yeterlidir  
4. Tamamen yeterlidir

B.15. Sizce Batılı ülkeler, ülkemizdeki Suriyelilerin ihtiyaçlarını ne kadar karşılamaktadır? Tamamıyla mı yeterlidir, biraz mı yeterlidir, pek yeterli değil midir, hiç mi yeterli değildir? b15. [ ..... ]

1. Hiç yeterli değildir 99. [-/- OKUMAYIN] Bilmiyorum/Cevap Yok  
2. Pek yeterli değildir  
3. Biraz yeterlidir  
4. Tamamen yeterlidir

## Bütünleşik Tehdit Teorisi Soruları

**C.01. Suriyeliler ile ilgili görüşlerinizde aileniz ve çevrenizin fikirleri ne derece önemlidir? Çok mu önemli, önemli mi, önemsiz mi yoksa çok mu önemsiz? c01. [ ..... ]**

1. Çok önemsiz
2. Önemsiz
3. Kararsız
4. Önemli
5. Çok önemli

99. [-/- OKUMAYIN] Bilmiyor/Cevap Yok

**C.02 Şimdi size Suriyelilerin sahip olduğu bazı özellikler okuyacağım. Bu özelliklerin her birinin sizin Suriyeliler hakkındaki görüşlerinizi etkileyip etkilemediğini söyler misiniz?**

		Etkiliyor	Etkilemiyor	[-/- OKUMAYIN] Bilmiyor/ Cevap Yok	(C.02)
A	Suriyeliler ile komşuluk ilişkisinde olmam	1	2	99	c0201.[....]
B	Suriyeliler ile aynı dine mensup olmamız	1	2	99	c0202.[....]
C	Suriyeliler ile benzer kültürlere sahip olmamız	1	2	99	c0203.[....]
D	Suriyeliler ile farklı ırklardan gelmemiz	1	2	99	c0204.[....]

**C.03. Şimdi de size bazı görüşler okuyacağım. Bu görüşlere katılıp katılmadığınızı 1'in hiç katılmıyorum, 5'in tamamen katılıyorum olduğu bir cetvelde belirtir misiniz?**

		Hiç Katılmıyorum	Pek katılmıyorum	Ne Ne katılıyorum	Biraz katılıyorum	Tamamen katılıyorum	[-/- OKUMAYIN] Bilmiyor/ Cevap Yok	(C.)
A	Şanlıurfa'daki mülteciler kültürel geçmişlerini olabildiği kadar unutmalıdır	1	2	3	4	5	99	c0301.[.]
B	Şanlıurfa'daki mülteciler kendi kültürel miraslarını yaşatmaları için desteklenmelidir	1	2	3	4	5	99	c0302.[.]
C	Türk kimliği, çok fazla Suriyeli nedeni ile tehdit altındadır.	1	2	3	4	5	99	c0303.[.]
D	Türklerin değerleri ve kültürleri Suriyeli nüfus nedeniyle risk altındadır.	1	2	3	4	5	99	c0304.[.]
E	Suriyeliler, Türk kültürüne tehdit oluşturmaktadır	1	2	3	4	5	99	c0305.[.]
F	Suriyeliler nedeniyle Türkler iş bulmakta güçlük çekiyor	1	2	3	4	5	99	c0306.[.]
G	Suriyeliler yüzünden Türkler ev bulmakta zorlanıyor.	1	2	3	4	5	99	c0307.[.]
H	Suriyeliler nedeniyle Şanlıurfa'da işsizlik artacak	1	2	3	4	5	99	c0308.[.]

C.04. Okuyacağım özelliklerden hangisinin Suriyelileri en iyi tanımladığını söyler misiniz?

[1. SIRADA BELİRTİLEN]

c04. [ ..... ]

C.04a. Peki ya ikinci olarak hangisi en iyi tanımlar?

[2. SIRADA BELİRTİLEN]

c04a. [ ..... ]

- |                    |                                       |
|--------------------|---------------------------------------|
| 1. Zarar Verici    | 9. Paragöz                            |
| 2. Yardımsever     | 10. Kalitesiz                         |
| 3. Yalancı         | 11. Dürüst                            |
| 4. Uyumlu          | 12. Cömert                            |
| 5. Aptal           |                                       |
| 6. Arkadaş Canlısı | 90. Diğer [-/- İLGİLİ ALANA YAZIN]    |
| 7. Kaba            | 99. [-/- OKUMAYIN] Bilmiyor/Cevap yok |
| 8. Kibar           |                                       |

C.05. Türk kimliğine sahip olmak kişiliğiniz için ne kadar önemlidir? Çok mu önemli, biraz mı, pek önemli değil mi, yoksa hiç önemli değil mi? c05. [ ..... ]

- |                     |                                       |
|---------------------|---------------------------------------|
| 1. Hiç önemli değil | 99. [-/- OKUMAYIN] Bilmiyor/Cevap yok |
| 2. Pek önemli değil |                                       |
| 3. Biraz önemli     |                                       |
| 4. Çok önemli       |                                       |

C.06. Pekiyi, Türk olmak kendinizi tanımlamak açısından ne kadar önemlidir? Çok mu önemli, biraz mı önemli, pek önemli değil mi, yoksa hiç önemli değil mi? c06. [ ..... ]

- |                     |                                       |
|---------------------|---------------------------------------|
| 1. Hiç önemli değil | 99. [-/- OKUMAYIN] Bilmiyor/Cevap yok |
| 2. Pek önemli değil |                                       |
| 3. Biraz önemli     |                                       |
| 4. Çok önemli       |                                       |

## DEMOGRAFI

Z.01. Belirli bir dine bağlı olduğunuzu söyleyebilir misiniz? z01. [ ..... ]

- |                             |                              |
|-----------------------------|------------------------------|
| 1. Evet [-/- Z01A'YI SORUN] | 99. [-/- OKUMAYIN] Cevap yok |
| 2. Hayır [-/- Z02'YE GEÇİN] |                              |

[-/- Z01A YALNIZCA ÖNCEKİ SORUYA "EVET" YANITINI VERENLERE (Z01 = "1" İSE) SORULACAKTIR]

Z.01a. Hangi dine bağlısınız?

[DİN]

z01a. [ ..... ]

- |   |   |
|---|---|
| 1. Müslüman (İslam) [-/- Z01b İLE DEVAM EDİN] | 90. Diğer [-/- İLGİLİ ALANA YAZIN]      |
| 2. Hristiyan                                  | 99. [-/- OKUMAYIN] Bilmiyor / Cevap Yok |
| 3. Musevi                                     |   |

[-/- Z01b VE Z01c YALNIZCA "MÜSLÜMAN" OLDUĞUNU BELİRTENLERE (Z01a = "1" İSE) SORULACAKTIR]

Z.01b. Namaz kılar mısınız? [EVET İSE...] Hangi sıklıkla namaz kılarıyorsunuz? z01b. [ ..... ]

- |                           |   |
|---------------------------|---|
| 1. Hayır, kılmam          | 99. [-/- OKUMAYIN] Bilmiyor / Cevap yok |
| 2. Yalnızca bayramlarda   |   |
| 3. Her Cuma               |   |
| 4. Haftada birden fazla   |   |
| 5. Her gün en az bir defa |   |
| 6. Her gün beş vakit      |   |
| 7. Yalnızca Ramazan'da    |   |

**Z.01c. Oruç tutar mısınız? [EVET İSE...] Hangi sıklıkla ve ne zamanlar oruç tutarsınız?**

[ORUÇ]

z01c. [ ..... ]

1. Hiç tutmam
2. Ramazan'da imkân buldukça
3. Bütün Ramazan ayı boyunca
4. Bütün Ramazan ayı boyunca ve diğer dini günlerde
90. Diğer [-/- İLGİLİ ALANA YAZIN]
99. [-/- OKUMAYIN] Bilmiyor / Cevap yok

**Z.02. Şu andaki çalışma durumunuzu okuyacaklarımdan hangisi en iyi tanımlamaktadır?z02. [ ..... ]**

1. Tam zamanlı bir iş yerinde çalışıyorum
2. Yarı zamanlı bir iş yerinde çalışıyorum
3. Çalışmıyorum
99. [-/- OKUMAYIN] Bilmiyor/Cevap yok

**[-/- Z03 SADECE Z02'YE "3=ÇALIŞMIYORUM" YANITINI VERENLERE SORULACAK.]**

**Z.03. Şu an çalışmamanızın temel sebebi nedir? [-/- TEK YANIT ALIN] z03. [ ..... ]**

1. Tam zamanlı öğrenci;
2. Ev hanımı/evle ilgili işlerle uğraşıyor
3. İş arıyor
4. Hastalık ve benzeri sebeplerden çalışmıyor
5. Üniversite sınavı ya da KPSS'ye hazırlanıyor
6. Atama bekliyor
90. [-/- OKUMAYIN] Diğer: [YAZIN] .....
99. [-/- OKUMAYIN] Bilmiyor/Cevap yok

**[-/- Z04 SADECE Z02'YE "1" VEYA "2" YANITINI VERENLERE (ÇALIŞTIĞINI BELİRTENLERE) SORULACAK.]**

**Z.04. Çalıştığınız işi en iyi okuyacaklarımdan hangisi tanımlamaktadır? z04. [ ..... ]**

1. Doktor, öğretmen, mühendis, sanatçı, muhasebeci;
2. Bankacı, üst düzey yönetici, üst düzey memur,
3. Sekreter, ofis yöneticisi, muhasebeci;
4. Satış yöneticisi, dükkan sahibi, tezgâhtar,
5. Restoran sahibi, polis, memuru, garson, berber, asker
6. Usta, demirci, tamirci
7. Şoför, marangoz, halıcı, fırıncı
8. Vasıfsız işçi, hamal,
9. Tarım işçisi, traktör kullanıcısı, balıkçı vb.
90. [-/- OKUMAYIN] Diğer: [YAZIN] .....
99. [-/- OKUMAYIN] Bilmiyor/Cevap yok

**[-/- HERKESE SORUN]**

**Z.05. En son mezun olduğunuz okul düzeyini öğrenebilir miyim? z05. [ ..... ]**

1. Okuma yazma bilmiyor
2. Okul mezunu değil, okuma yazma biliyor
3. İlkokul mezunu
4. Ortaokul (veya ilköğretim okulu) mezunu
5. Lise veya dengi okul mezunu
6. Yüksekokul (2 yıllık) mezunu
7. Üniversite (en az 4 yıllık) mezunu
8. Yüksek lisans veya doktora mezunu
90. Diğer: [YAZIN] .....
99. [-/- OKUMAYIN] Cevap yok

**Z.06. Toplam aylık hane halkı gelirinizi öğrenebilir miyim? Hanenizin aylık geliri okuyacağım aralıklarından hangisine girmektedir [-/- BÜTÜN AİLE FERTLERİNİN MAAŞ, KİRA EMEKLİ AYLIĞI VB. GELİRLERİNİ DE GÖZ ÖNÜNDE BULUNDURARAK SORUNUZ] z06. [ ..... ]**

1. 0 – 500 TL
2. 501 – 1.000 TL
3. 1.001 – 1.500 TL
4. 1.501 – 2.000 TL
5. 2.001 – 2.500 TL
6. 2.501 – 3.000 TL
7. 3.001 – 3.500 TL
8. 3.501 – 4.000 TL
9. 4.001 TL ve üstü
99. [-/- OKUMAYIN] Bilmiyor/Cevap Yok

**Z.07. Okuyacağım ifadelerden hangisi hanenizin şu anki mali durumunu daha iyi tanımlar?z07. [ ..... ]**

1. Sık sık yemek ve kira gibi temel ihtiyaçlarımız için bile yeterli paramız olmaz.
2. Maaştan maaşa ancak idare edebilecek kadar paramız var.
3. Eğer pahalı ve zorunlu olmayan şeyler satın almazsak geçinebiliyoruz.
4. Rahatça yaşamak için yeterli gelirimiz var.

99. **[-!- OKUMAYIN]** Bilmiyor / Cevap yok

**Z.08. Okuyacaklarımdan hangisi medeni durumunuzu en iyi açıklamaktadır? z08. [ ..... ]**

1. Evli
2. Bekâr/Hiç evlenmemiş
3. Boşanmış/Ayrı
4. Dul
5. Dini nikâhli veya beraber yaşayan (Resmi nikâh olmadan beraber yaşama)

99. **[-!- OKUMAYIN]** Bilmiyor / Cevap yok

**Z.09. Çocuğunuz var mı? z09. [ ..... ]**

1. Evet, var.
2. Hayır, yok.

99. **[-!- OKUMAYIN]** Bilmiyor / Cevap yok

**Z.10. Okuyacağım yerel dil ve lehçelerden hangilerini biliyorsunuz?**

**[1. YEREL DİL]**

**z1001. [ ..... ]**

**[2. YEREL DİL]**

**z1002. [ ..... ]**

**[3. YEREL DİL]**

**z1003. [ ..... ]**

1. Kürtçe
2. Arapça
3. Lazca
4. Ermenice
5. Rumca

90. Diğer: **[-!- İLGİLİ ALANA YAZIN]**

96. **[-!- OKUMAYIN]** Hiçbiri

99. **[-!- OKUMAYIN]** Bilmiyor / Cevap Yok

**Z.11. Okuyacağım yabancı dillerden hangilerini konuşabiliyorsunuz?**

**[1. YABANCI DİL]**

**z1101. [ ..... ]**

**[2. YABANCI DİL]**

**z1102. [ ..... ]**

**[3. YABANCI DİL]**

**z1103. [ ..... ]**

1. İngilizce
2. Fransızca
3. Almanca
4. İtalyanca
5. İspanyolca
6. Arapça
7. Yunanca
8. Rusça

90. Diğer: **[-!- İLGİLİ ALANA YAZIN]**

96. **[-!- OKUMAYIN]** Hiçbiri

99. **[-!- OKUMAYIN]** Bilmiyor / Cevap Yok

**ETİK KURUL DEĞERLENDİRME SONUCU/RESULT OF EVALUATION BY  
THE ETHICS COMMITTEE**

(Bu bölüm İstanbul Bilgi Üniversitesi İnsan Araştırmaları Etik Kurul tarafından doldurulacaktır /This section to be completed by the Committee on Ethics in research on Humans)


**Başvuru Sahibi / Applicant:** Hakan Bucak

**Proje Başlığı / Project Title:** The Factors that Determine the Attitude Towards Refugees in Turkey: Şanlıurfa Example

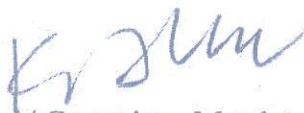
**Proje No. / Project Number:** 2018-20622-66

1.	Herhangi bir değişikliğe gerek yoktur / There is no need for revision	XX
2.	Ret/ Application Rejected Reddin gerekçesi / Reason for Rejection	


Değerlendirme Tarihi / Date of Evaluation: 5 Haziran 2018

  
Kurul Başkanı / Committee Chair  
Doç. Dr. İtir Erhart

  
Üye / Committee Member  
Prof. Dr. Hale Bolak

  
Üye / Committee Member  
Prof. Dr. Koray Akay

  
Üye / Committee Member  
Prof. Dr. Ayhan Özgür Toy

  
Üye / Committee Member  
Prof. Dr. Aslı Tunç

  
Üye / Committee Member  
Prof. Dr. Turgut Tarhanlı

  
Üye / Committee Member  
Prof. Dr. Ali Demirci