THE REPUBLIC OF TURKEY
ANKARA YILDIRIM BEYAZIT UNIVERSITY
THE GRADUATE SCHOOL OF SOCIAL SCIENCES

DETERMINING THE EFFECTS OF FORGIVENESS AND PERSPECTIVE TAKING ON NEGATIVE STEREOTYPING TOWARDS SYRIAN REFUGEES

MASTER OF ARTS

ÖZGE KARABULUT

DEPARTMENT OF PSYCHOLOGY

Assist. Prof. Dr. GÜLTEN ÜNAL

ANKARA, 2020

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Approval of the Graduate School of Social Sciences

_____

Assoc. Prof. Dr. Seyfullah Yıldırım

Manager of Institute

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science.

_____

Prof. Dr. Cem Şafak Çukur

Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

_____

Asst. Prof. Dr. Gülten Ünal

Examining Committee Members

Asst. Prof. Dr. Gülten Ünal (AYBU, Psychology) _____

Asst. Prof. Dr. Emine İnan (AYBU, Psychology) _____

Asst. Prof. Dr. Elvan Kiremitçi Canıöz (BAUN, Psychology) _____

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

Name, Last Name: Özge Karabulut

Signature:

For who choose science in all conditions

....

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ABSTRACT

DETERMINING THE EFFECTS OF FORGIVENESS AND PERSPECTIVE TAKING ON NEGATIVE STEREOTYPING TOWARDS SYRIAN REFUGEES

Karabulut, Özge

M. A., Department of Psychology

Supervisor: Assist. Prof. Dr. Gülten Ünal

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The aim of the present thesis was to experimentally examine the effects of forgiveness and perspective taking on negative stereotyping towards Syrian refugees. Also, it was aimed to be revealed the roles of apology, dispositional forgiveness, religiousness, and quality of contact with Syrian refugees in the relation between independent variables and negative stereotyping. Sample of this thesis consisted of a total of 123 undergraduate students aged 18-25 years. The participants were randomly assigned to 2 (forgiveness, no-forgiveness) X 2 (perspective taking of self, perspective taking of other) between-subjects design. GSR (Galvanic Skin Response) levels were recorded in order to test the effectiveness of the manipulations. Then, the participants respectively completed the following scales: Negative stereotyping index, manipulation control and related questions, PANAS, HFS, perspective taking subscale of interpersonal reactivity index, contact quantity scale, contact quality scale, and demographic information form. First of all, the manipulations was found to be successful. So, results of this thesis demonstrated that forgiveness is an effective to reduce negative stereotyping towards Syrian refugees for individuals who adhere more strongly to their religions and have had more positive contact with Syrian refugees. But, perspective taking was found as non-effective way to determine negative stereotyping towards Syrian refugees. Regression model of the thesis revealed that usage of less negative stereotypes towards Syrian refugees was predicted with higher-levels of dispositional forgiveness, religiousness, and the quality of contact. Also, the relationship between dispositional forgiveness and negative stereotyping towards Syrian refugees was found to be mediated by quality of contact, and also, moderated by apology behavior. These findings were discussed in the context of the growing literature on negative

stereotyping, and related variables. Limitations of the present thesis and suggestions for the future studies were offered.

Keywords: Prejudice, Stereotypes, Syrians, Forgiveness, Perspective Taking

ÖZET

AFFETME VE PERSPEKTİF ALMANIN SURİYELİ SIĞINMACILARA YÖNELİK NEGATİF STEREOTİP OLUŞUMU ÜZERİNDEKİ ETKİSİNİN BELİRLENMESİ

Karabulut, Özge
Yüksek Lisans, Psikoloji Bölümü
Danışman: Dr. Öğr. Üyesi Gülten Ünal
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Bu tez çalışmasının amacı, affetme ve perspektif almanın Suriyeli sığınmacılara yönelik negatif stereotip oluşumu üzerindeki etkisini deneysel olarak incelemektir. Ayrıca, özür dileme, affetme eğilimi, dindarlık düzeyi ve Suriyeli sığınmacılarla kurulan temasın kalitesinin negatif stereotipleme ile bağımsız değişkenler arasındaki ilişkideki rolünün ortaya konması amaçlanmaktadır. Bu tez çalışmasının örneklemini, 18-25 yaş arası 123 üniversite öğrencisi oluşturmaktadır. Katılımcılar 2 (Affetme: var, yok) X2 (Perspektif alma: kendini, diğerini) Gruplar Arası Desene seçkisiz atama yoluyla atanmıştır. Galvanik deri tepkisi düzeyleri manipulasyonların etkililiğini test etmek amacıyla kaydedilmiştir. Sonrasında, katılımcılar sırasıyla şu ölçekleri tamamlamıştır: Negatif stereotip indeksi, manipulasyon kontrol ve ilişkili sorular, PANAS, HFS, kişilerarası tepkisellik indeksi perspektif alma alt ölçeği, temas miktarı ölçeği, temas kalitesi ölçeği ve demografik bilgi formu. Öncelikle, manipulasyonların başarılı olduğu bulgulanmıştır. Böylece bu tezin sonuçları, dinine daha güçlü bir şekilde bağlanan ve Suriyeli sığınmacılarla daha pozitif ilişki kurmuş olan bireylerin Suriyeli sığınmacılara yönelik negatif stereotiplemesini azaltmak için affetmenin etkili olduğunu göstermektedir. Fakat; Perspektif alma, suriyeli sığınmacılara yönelik negatif stereotipleme düzeyini belirlemede geçersiz bir yol olarak bulgulanmıştır. Tezin regresyon modeli, Suriyeli sığınmacılara yönelik daha az negatif stereotip kullanımının, yüksek düzeylerde eğilimsel affetme, dindarlık ve temas kalitesiyle yordandığını bulgulamıştır. Ayrıca, eğilimsel affetme ve Suriyeli sığınmacılara yönelik negatif stereotipleme arasındaki ilişkiye temas kalitesinin aracılık ettiği ve bu ilişkinin özür dileme davranışı tarafından düzenlendiği bulgulanmıştır. Bu bulgular, negatif

stereotipleme ve ilişkili değişkenler konusunda gelişmekte olan literatür bağlamında tartışıldı. Tezin sınırlılıkları ve gelecekteki çalışmalar için öneriler sunuldu.

Anahtar Kelimeler: Önyargı, Stereotipler, Suriyeliler, Affetme, Perspektif Alma

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LIST OF SYMBOLS/ABBREVIATIONS

ANCOVA:	Analysis of Covariance
ANOVA:	Analysis of Variance
AMOS:	Analysis of Moment Structures
CFI:	Comparative Fit Index
GSR:	Galvanic Skin Response
HFS:	Heartland Forgiveness Scale
HFS-Other:	Forgiveness of Other Subscale of HFS
HFS-Self:	Forgiveness of Self Subscale of HFS
HFS-Situation:	Forgiveness of Situation Subscale of HFS
IFI:	Incremental Fit Index
IRI:	Interpersonal Reactivity Index
LGBTI:	Lesbian, Gay, Bisexual, Transsexual, and Intersex
NA:	Negative Affect
NFI:	Normed Fit Index
PA:	Positive Affect
PANAS:	Positive and Negative Affect Scale
RMSA:	Root Mean Square Error of Approximation

ORSAM:	Center for Middle Eastern Strategic Studies
SPSS:	Statistical Package for Social Sciences
UNHCR:	The UN Refugee Agency

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1. INTRODUCTION

Turkey, between Europe and Asia, has been a center for migration past to present, because of its geographical location and unique visa policies (Dryden-Peterson, 2016). Due to the civil war and violence in Syria, Turkey has allowed a wide range of immigrants of neighboring countries Syria since 2011 (the Report of Support to Life Organization, 2016). As the report of the UN Refugee Agency (UNHCR, 2020), Turkey has over 3.6 million Syrian immigrants living in almost each province of the country, especially the provinces of İstanbul, Gaziantep and Hatay. That migration has revealed lots of problems between Syrian immigrants and Turkish society (Karaoğlu, 2015). The most important problems have been perceived as a threat for Turkish people towards Syrians and integration between Turkish people and Syrian immigrants (Erişen, 2018). Such problems have arisen from Turkish people' feelings of anger and anxiety towards Syrians (Bulut, 2019). Because Syrian immigrants were perceived mostly as untrustable persons (Özdemir & Öner-Özkan, 2016; Üsten, 2018).

It was thought that Syrian immigrants are more likely to be criminal (Bulut, 2017). Also, Turkish people perceived Syrians as a threat for their existing economic conditions and cultural values (Genç & Özdemirkıran, 2015; Üsten, 2018). According to the study of Genç and Özdemirkıran (2015), Turkish people stated that they had competed with Syrian immigrants in order to achieve more qualified conditions mostly (Genç & Özdemirkıran, 2015). Thus, Turkish people have hold high levels of negative stereotyping and anxiety towards Syrian immigrants (Kardeş, Banko, & Akman, 2017; Topal, Özer, & Dokuzlu, 2017; Yazıcı, 2016), and also they have behaved discrimination against them (Özdemir & Öner-Özkan, 2016). Due to such negative attitudes, Syrians seem to have no willingness to integrate with Turkish people (Banks, 2017). Indeed, Turkish population provided solidarity to Syrian immigrants at the beginning of the migration, but positive attitudes towards them decreased in time as a result of problems from the massive migration and permanently increasing immigrant population (Karaoğlu, 2015; International Crisis Group, 2018). With this context, Turkish people' negative attitudes towards Syrian immigrants might depend on some reasons. So, it can be stated that some reasons and factors predict dynamic relationships between Syrian immigrants and Turkish people. Revealing these factors is an essential to provide positive intergroup relationships and the integration

between Turkish people and immigrants. So, social peace could be provided for different social groups in society. Based on these, the present thesis was conducted to examine the process of negative stereotyping of Turkish people towards Syrian immigrants.

Lots of study have conducted to investigate the attitudes of Turkish people towards Syrians (Taşdemir-Yiğitoğlu & Kıray-Vural, 2019; İşçi & Uludağ, 2019; Kardeş, et al., 2017; Topal et al., 2017; Polat & Kaya, 2017; Yazıcı, 2016). Such studies have only focused on outcomes including the descriptions of attitudes, thoughts, or features rather than the process of negative stereotyping. That is, much study in the literature has suffered from a lack of experimental research on negative stereotyping towards Syrian refugees. Thus, the present study was conducted by using an experimental design. The design of the present study is a 2X2 between-subjects factorial. The levels of forgiveness manipulation were forgiveness or no-forgiveness. The levels of perspective taking were perspective taking of other or perspective taking of self. The dependent variable was negative stereotyping towards Syrian refugees.

Based on the aim of present thesis was to investigate the relations between the variables of forgiveness, and perspective taking and negative stereotyping towards Syrian refugees, as well as the roles of apology, dispositional forgiveness, and dispositional perspective taking on these relations. Also, the levels of quality and quantity of contact with Syrians were taken as covariate variables in the present study. In the present study, it was also investigated that negative stereotyping level is predicted by which variables, by examining some categorical variables and dispositional features particularly. So, the present thesis tried to contribute to a growing body of literature in regards to being the first experimental study about negative stereotyping towards Syrians in Turkey. Also, manipulating the variables of perspective taking and forgiveness may provide us to understand the process of negative stereotyping towards Syrian refugees. Revealing some psychological and categorical factors for predicting negative stereotyping towards Syrian refugees may contribute to demonstrating an underlying psychological mechanism of negative stereotyping.

2. SYRIAN REFUGEES IN TURKEY

2.1. History of Syrian Migration to Turkey

In the Ottoman Empire, it was started to allow immigrants with Karlowitz Treaty in 1699, and also it took lots of immigrants from Balkans to almost all country in 1783, because of the occupation of Russia for Crimea. The massive migration increasingly continued throughout the 19th century (Bulut, 2019). After establishment of the Republic of Turkey, the country persistently allowed lots of immigrants from African and Asian countries, because of political oppressions, wars and violence in these countries (Bulut, 2019). The first massive migration movement started with the exchange of Turkish-Greek population in the early years of the Republic (Taşbaş & Çetin, 2018), whereas the last massive migration has been emigrated from Syria to Turkey since 2011 (İşçi & Uludağ, 2019). Besides, Turkey was home to a wide range of immigrants emigrated from various countries, such as 169 thousand Afghans, 143 thousand Iraqis, 35 thousand Iranians, 4,800 thousand. Somalis, and 10 thousand of other nationals (UNHCR, 2019). Especially in recent years, Turkey have received most of immigrants from Syria, because of great conflict in Syria (the Report of Support to Life Organization, 2016). The conflict was rooted in Arab Spring characterized with suppressions of the government to the community, high unemployment rates, and abuse of rights for the religious and ethnic minorities especially (Roberts, 2016). The conflict caused death of more than 310.000 Syrians including women, children, and civilians (Syrian Observatory Human Rights, 2015). Therefore, 4 million Syrians were obliged to emigrate from their country to Turkey, Iraq, Jordan and so on (UNHCR, 2019).

Turkey was the most Syrian immigrant-receiving country in terms of its open-door policy and the non-refoulement principle (Koca, 2016). On the other hand, the open-door policy was suspended since the end of 2014 (The New Humanitarian, 2015). In spite of 1951 Geneva Convention and 1967 Protocol, Status of a Syrian immigrant has been labeled as temporary protection, instead of refugee or asylum seeker (Abu- Ajamieh, 2016). The status of temporary protection has been used for massive increasing refugee numbers in a specific country (UNHCR, 2020). That status includes limitled stay, protection for returns by force and aids for basic needs in receiving country (Karaoğlu,

2015). But still, Syrian immigrants have been described as temporary guests who were only given humanitarian and urgent assistance while ignoring their rights from that status (Rygiel, 2017). Even so, the assistance has been encompassing some facilitations about education, health, psychological support, social assistance, and accessing to employment market (Official Gazette, 2014). In the present thesis, Syrian immigrants were labeled as refugee for making ease to pronunciation of the term, instead of temporary protection status.

The first Syrian refugees were settled in Dikmen district of Ankara, and also some of Syrian refugees settled in camps in the border areas when they came to Turkey for the first time (Bulut, 2019). Border areas settled by the refugees were Hatay, Kilis, Gaziantep, Şanlıurfa and so on (Karaoğlu, 2015). The reason why Syrian refugees settled in these places was that either their relatives or another refugee who had come to the country earlier were settled in these places (Bulut, 2019). Another reason was their socio-economic classes and financial situations (Lordoğlu & Aslan, 2016). The refugees with the lowest income lived in camps in border areas, whereas the refugees with the second lowest income lived in countryside or outskirts of cities (Lordoğlu & Aslan, 2016). When looked in general, it was seen that most of Syrian refugees had lived in places of uptown for the first time (Lordoğlu & Aslan, 2016). In the later times, they began to live with Turkish people in the same places, because of spreading urban settlement of these people in many regions of Turkey and increasing in number of refugees (Huddleston & Tanczos, 2017). So, it could be stated that sharing common places has provided more contact between local people and the refugees. That might contribute to enhancing Syrian refugees' integration with Turkish population.

2.2. Problems between Syrian Refugees and Turkish Citizens

Living together has revealed some problems for both local people in the receiving country and the migrating population (Karaoğlu, 2015). The problems have been about the provision of social services, benefiting from labour leader market, such as livelihood, education, health services (Arar, Örücü, & Küçükçayır, 2019; Bulut, 2019). Syrian refugees have lived with 6-7 people in two-roomed house due to having difficulty in paying higher house rent (Bulut, 2019). They have worked with low daily wages, because they had difficulty in finding a job (Bulut, 2019). According to the report of Center for

Middle Eastern Strategic Studies (ORSAM, 2015), the problems have become more observable and visible in locations where are close to Syrian border. Besides, they have been stigmatized with a criminal, by the effect of media addressing crime events committed by Syrian immigrants, as well (Bulut, 2017; İşçi & Uludağ, 2019). Also, the victimization of Syrian refugees has been ignored in the Turkish news about crime events which happened between Turkish citizens and Syrian refugees (Bulut, 2017). So, safety concern for local people has been appeared and consolidated (Bulut, 2017). That concern has caused lack of communication between Turkish people and Syrian refugees, because of alienation of local people towards the refugees (Bulut, 2019).

One of triggered factors of the lack of communication has been language challenge (Dereli, 2018). Language has been an important challenge for Syrian refugees in daily life, especially in education system for Syrian students (Dereli, 2018). Turkish education system has adopted a humanistic pedagogy in order to form a suitable interaction among children from different social groups in society (Arar, Beycioğlu, & Oplatka, 2017). Also, the education system has supported developing empathy between Syrian and Turkish children (Arar et al., 2017), thanks to its content adopting compassion and moral values (Banks, 2017). Aside from universal values, Turkish education system has supported common values in Islam and Middle Eastern culture, which could facilitate social integration between local students and immigrant students from Middle Eastern countries (Kymlicka, 2017). Even so, the language challenge between local people and the refugees has elicited interaction problems, prejudice, negative stereotyping, and discrimination (Dereli, 2018). Prejudice, which is one of the significant challenges for Syrian students, has increased feelings of insecurity and disorientation, and so caused loss of daily routine for both populations (Mosselson, 2007). Furthermore, prejudice and discrimination have led to psychological disorders related construction of identity for Syrians (Sarup, 1997).

The problem of finding job has triggered both the refugees' psychological disorders and lots of problems in their daily life (Bulut, 2019; Erişen, 2018). Syrian refugees found a job thanks to the assistance of other refugees and their relatives who had come to the country earlier (Bulut, 2019). According to Bourdieu (1982), these occupations were not appropriate for Syrian refugees' economic, cultural and social conditions (as cited in Nohl, 2011). They commonly worked for low wages in the sectors of agricultural area, paper collecting, and service (Bulut, 2019). Due to being cheap labor force, Syrian refugees have

believed that they have limited opportunities to find a job (Bulut, 2019). Contrary to this belief, local people have believed that Syrian refugees have the precedence for accessing the public service and aids (Report of International Crisis Group, 2018). Also, local people have believed that Syrian refugees might have competed with them, for accessing common rights (Baban, Ilcan, & Rygiel, 2017; Şimşek & Çorabatır, 2016). That belief might have elicited local people' anger due to increase in their perception of unfairness against the refugees (Telhami, 2016). Besides, according to Report of International Crisis Group (2018), local people have hold potential of violence against Syrian refugees due to possible economic competition, especially in metropolitan regions of the countries, such as İstanbul, Ankara, and İzmir. As a conclusion of these problems, there was an increased tension between local people and the refugees (Strang & Anger, 2010). Also, labeling someone as other person may even lead to obstruct the process of social cohesion, regardless of his or her social group membership. (Strang & Anger, 2010).

2.3. Social Cohesion between Syrian Refugees and Turkish Citizens

Social cohesion has been so essential to overcome these problems between Turkish population and Syrian refugees, by enhancing mutual communication in which the refugees and local population actively participate in (Sorgen, 2015). Social cohesion includes curiosity, suspicion and concern of local people to Syrian refugees in regards to their existing lives of policy and society (Erişen, 2018). But, social cohesion between Syrian refugees and Turkish people has not been provided yet (Koç & Anderson, 2018). Because Turkish people have perceived the refugees as security threat and a reason of economic burden, they have hold hostile attitudes towards them (Koç & Anderson, 2018). They have perceived the refugees as an ethnic minority, hold prejudice against them, and exposed to discrimination to them (Amiot & Bourhis, 2005). Bulut (2019) revealed that Turkish people have higher level of negative stereotypes towards Syrian refugees. According to Fiske (2000), such negative attitudes which could be challenge for providing social cohesion among the different social groups should be examined, by considering harmonies or conflicts between groups. To sum up, favorable and unfavorable variables within dynamic of relationships could be examined. Especially, negative stereotyping and prejudice should be taken consideration into the related studies, by overcoming these negative attitudes in order to provide social cohesion.

3. NEGATIVE STEREOTYPING AND PREJUDICE

3.1. Stereotyping

The term stereotype was defined to simplify complicated and hard things through mind mapping, as used in a book of Walter Lippmann which was named as "Public Opinion" in 1992 (as cited in Harlak, 2001). As Lippmann suggested, mind mapping involves representative pictures, in other words, categories involving generalized informations about environment and providing quick and practical assessment (as cited in Harlak, 2001). Fiske and Taylor (1991) asserted that stereotypes are cognitive categories in mind mapping, and also these are schemas described as the following: "represent knowledge about a concept or type of stimulus, including its attributes and the relations among attributes" (p. 317).

The categorization process, respectively, consisted of the following stages: Acquisition of knowledge, assigning any knowledge to one or more social category tags, relating among some knowledges on different tags, and relating among several tags (Estrada & Campailla, 2008). By the help of these tags, many categories which would excite quite similar feelings and thoughts are formed unconsciously (Allport, Clark, & Pettigrew, 1954). New information coming from environment is quickly categorized into the existing categories, so the knowledge acquisition process becomes faster (Bodenhausen, Kramer, & Susser, 1994). Thus, individuals are principally disposed to use their stereotypical informations consciously or unconsciously, when they encounter to a target possessing some stereotypical features (Devine, 1989). After the stereotypes have been used only one time, these stereotypes is continued to be used for all evaluations whether these are appropriate with any situation or not (Allport et al., 1954). That is, stereotypes may not reflect the reality (Allport et al., 1954).

Categories may exist in each stage of social life, such as social roles (Eagly, 1995), conflicts among different social groups (Robinson, Keltner, Ward, & Ross, 1995), distinctiveness in power (Fiske, 1993), and social group identity (Hogg & Abrams, 1988). Categorization brings about social or personal identity formation in society (Yzerbyt & Demoulin, 2010). According to social identity theory, each individual has one or more social identity (Tajfel &Turner, 1979). Each individual classifies themselves under one or

more social categories (Turner, Oakes, Haslam, & McGarthy, 1994). Social identity is formed through memberships of social group, whereas personal identity is formed through personal or idiosyncratic characteristics (Turner et al., 1994). Because society contains a great number of different social groups and different characteristics depending on social group memberships, social identity consists of more categories than personal identity (Turner, Hogg, Oakes, Reicher, & Wetherell, 1987).

Besides, each individual compares their in-group' characteristics with outgroup' characteristics (Tajfel, 1978). Individuals have a disposition to obtain positive features due to their superiority perception towards themselves (Tajfel, 1981). Also, they perceive the positive characteristics as a part of their personalities (Tajfel, 1981). So, they have a tendency to perceive their in-group positively, but outgroups negatively (Brewer, 1999; Tajfel, 1981). Positive emotions like pride and perceived superiority are mostly used for another member from their in-group, whereas negative emotions like hatred and humiliation are mostly used for outgroup members (Sumner, 1906). To enhance their identities, the consistencies and similarities within group were addressed, while the differences between groups were exhibited (Stephan, 1989; Wilder, 1986). Besides, according to Tajfel (1972), individuals often manipulate distinctiveness between groups so as to perceive themselves more positively, and outgroups more negatively. They have a tendency to activate categories which are more likely to facilitate their positive in-group identity (Hogg & Abrams, 1988). Therefore, the categorization process underlies stereotyping (Stephan 1989; Wilder, 1986).

Stereotype can be stated as a cognitive structure including decision mechanism on how an individual form an opinion, feel, or behave against any situation (Beeghly, 2015). The term stereotype can be also explained as the tendency of recognition about who belongs to which social group, in other words, the tendency of categorization. The tendency leads to more dogmatic and negative evaluations (Bilgin, 1994). Because stereotypes consist of individuals' point of views, and also they take perspective of their in-group while ignoring the perspective of outgroups (Göregenli, 2012). Individuals assess outgroup members based on their in-group perspective without questioning (Campbell, 1967). A member of in-group gets the impression, by minimizing differences within group and increasing similarities between groups (Campbell, 1967). So, a member of in-group is

disposed to exaggerate negative features belonging to the outgroups while underestimating their positive features (Campbell, 1967).

Individuals believe that between group differences based on inborn characteristics, instead of situational and environmental characteristics (Campbell, 1967). Besides, stereotypes are shaped with local norms involving universally valid features, but disregarding individual differences at the same time (Brown, 1965). It could be predicted that stereotypes do not always represent the truth. Additionally, stereotypes do not always arise from direct experience (Brown, 1965). Stereotypes could be formed from indirect experiences, and also these experiences could only be used to contribute to rationalizing selfish behavior, maintaining cultural heritage, and ascribing racial heritage (Brown, 1965). Furthermore, even if there is no evidence to maintain existing stereotypes, these stereotypes can continue to be active (La Pierre, 1936). For these reasons, stereotypes might sometimes represent reality (Judd & Park, 1993; Jussim 1991), but these stereotypes cannot always refer to the reality (Duguid & Thomas-Hunt, 2015).

3.1.1. Stereotype Activation Process

When we examined stereotype activation process, the first stage, gathering information, refers that individuals associate distinctive information coming from environment with stored informations (Smith & DeCoster, 2000). Sometimes, individuals may associate distinctive and unrelated informations unconsciously, in order that these informations have been become related (Smith & DeCoster, 2000). A stereotype which was used for a specific target in the past could be integrated to other targets in the following times, even if the targets are irrelevant to each other (Eisenberg, Roth, Bryniarski, & Murray, 1984; Villimez, Eisenberg, & Carroll, 1986). A stereotype used for any concept in the past could be used for another concept in the following times (Devine, 1989), because categories could be involved in automatic process through consistently repeated pairings between a stimulus and its triggered feeling (Bargh, 1990).

The automatic process is repeated and consolidated when individuals encounter each time with the stimulus (Bargh, 1990). So, stereotype activation gets stronger towards the stimulus (Bargh & Gollwitzer, 1994). Additionally, expectations direct initial encountering with the stimulus (Beeghly, 2015). Based on these expectations,

characteristics of individual are likely to be disregarded during the initial encountering, and continued in the following assessments (Beeghly, 2015). Because individuals bother about changing their existing stereotypical attitudes, even so they encounter with counter stereotypical information in following times (Boldry, Wood & Kashy, 2001; Eagly & Karau, 2002; Heilman, Block, Martell, & Simon, 1989; Rudman & Glick, 2001). The reason why individuals are disposed to maintain their own stereotypes is that their own stereotypes provide cognitive consistency, conformity, and so lower anxiety (Duguid & Thomas-Hunt, 2015).

When the dynamics of the stereotype activation process is examined, it is revealed that some individual motivations can effect frequency of the activation (Spencer, Fein, Wolfe, Fong, & Duinn, 1998). While cultural values might shape the content of stereotypes (Devine, 1989), higher levels of explicit racial prejudice predict maintaining existing negative stereotypes (Castelli, Macrae, Zogmaister, & Arcuri, 2004; Lepore & Brown, 1997; Kawakami, Dion, & Dovidio, 1998; Wittenbrink, Judd, & Park, 1997). Also, individual and environmental conditions could have effects on the activation process (Gilbert & Hixon, 1991). For instance, being busy is likely to increase stereotype activation by accelerating decision stage, because individuals have no time to think about anything in detail (Gilbert & Hixon, 1991). The stereotyping process needs the use of cognitive sources for its activation, so transferring of cognitive sources to compelling works increased the likelihood of stereotypes activation (Bodenhausen, Todd, & Richeson, 2009). Stereotyping requires a little bit of time, and so it eases for making a decision through integrating new information with the stored information quickly (Bodenhausen et al., 1994).

Stereotypes are more likely to be activated when individuals do not care about social meaning of a target adequately (Macrae, Bodenhausen, Milne, Thorne, & Castelli, 1997). That would be explained as inadequacy of available cognitive sources. To give an example, individuals with higher racial prejudice have more stereotypes towards outgroups than those with lower racial prejudice (Castelli et al., 2004; Lepore & Brown, 1997; Kawakami et al., 1998; Wittenbrink et al., 1997). Because they perceive outgroup members as more homogeneous than their own in groups, individuals with higher racial prejudice do not need to think about outgroup members and their characteristics (Kawakami et al., 1998). Also, conflicts between outgroup and in-group contribute to

stereotyping through increase in social distance between these groups (Robinson et al., 1995). In addition to these, individuals having different social roles from their social group memberships are more disposed to stereotyping towards outgroup members (Eagly, 1995). As mentioned before, stereotyping is more likely to be negative for outgroup members, or positive for in-group members (Sumner, 1906).

3.1.2. Negative and Positive Stereotypes

Stereotypes could be separated into two as positive stereotypes and negative stereotypes based on its arousal level (positive or negative feelings) (Allport et al., 1954). Positive feelings are mostly for in-group members, whereas negative feelings are for outgroup members (Esses, Haddock & Zanna, 1993; Stephan & Stephan 1993). In Parallel to these, stereotypes for outgroups are more negative than stereotypes for an in-group (Triandis et al., 1982). Besides, stereotypes for in-group are likely to consist of more standardized and consistent features (Marin & Salazar, 1985), whereas stereotypes for outgroups are more unpredictable (Triandis et al., 1982). Based on these, negative stereotypes are mostly used to predict intergroup relationships (Strangor & Duan, 1991), because negative stereotypes refer to perceived threat and negative attitudes for between groups (Pettigrew & Meertens, 1995). Perceived threat against outgroup members may trigger fear and sense of withdrawal for intergroup communication (Esses et al., 1993; Mackie, Sherman, & Worth, 1993). As Stephan and Stephan (1985) stated, negative feelings like anxiety and sense of awkwardness awaken during communication between group members. Such negative feelings may lead to higher social distance between outgroup members (Dijker, Koomen, van den Heuvel, & Frijda, 1996). Therefore, negative stereotypes contribute to enhancing prejudicial attitudes among group members (Pettigrew & Meertens, 1995). At the same time, individuals may defend their in-group values against outgroups' values (Pettigrew & Meertens, 1995). So, stereotypes support self-esteem of in-group members (Spencer et al., 1998). In sum, it could be inferred that negative stereotypes should be initially examined to investigate dynamics of intergroup relationships. So, negative stereotyping was taken into consideration in the present thesis.

According to Franzoi (2005), the term stereotype could be expressed as an attitude towards outgroup members that may include information about sexual orientation, age, political opinion, physical appearance, psychiatric disorders, and so on. Stereotypes may

be also defined as common features, opinions, or expectations of individuals located under the same category (Nelson, Acker, & Manis, 1996). Stereotypes offer how members of a specific category consider, feel, or behave, by the help of similar features existing in one stereotype (Fiske &Taylor, 1991). Also, variability is offered within group (Ford & Strangor, 1992). On the other hand, stereotypes offer distinctive characteristics between groups (Nelson & Miller, 1995; Ford & Strangor, 1992). According to Hogg and Abrams (1988), distinctive characteristics between groups have a role on specifying group identity, so individuals belonging to several social groups would acquire more than one social identity which could contribute to perceiving themselves more positively. Stereotypes facilitate that individuals perceive their characteristics coming from their in-group as more positively, so these could be quite functional (Hilton & von Hippel, 1996; McCauley, Stitt, & Segal, 1980; Nelson & Miller, 1995). On the other hand, stereotypes may lead individuals to ignore individual differences (von Hippel, Jonides, Hilton, & Narayan, 1993), and so the possibility of revealing erroneous decisions increases (Hilton & von Hippel, 1996). With the help of stereotypes, an assumption that members of a social group share the same features or thoughts unconsciously emerges (Devine, 1989; Tajfel, 1981). Although the common features could be changed based on different contexts (Oakes et al., 1994), these features are resistant to change and rigid features principally (Hilton &Von Hippel, 1996). In addition to these, individuals rationalize their prejudicial attitudes through laying the blame on outgroup members (Billig, 1988). Therefore, the term stereotype is mostly referred as prejudice (Judd, Ryan, & Park, 1991).

3.2. Prejudice

According to Allport et al. (1954), prejudice is defined as “feeling, favorable or unfavorable, toward a person or a thing, prior to, or not based on, actual experience”. Based on the definition, Allport (1967) also described prejudice as a tendency of categorization, which can reveal some feelings, beliefs, and thoughts towards anyone or anything. A tendency of categorization brings about a belief which all members under one category share the same characteristics (Allport, 1967). So, prejudice reveals generalizations which can help individuals to give the meaning for the world (Allport & Ross, 1967). That is, individuals form their opinions about groups, events and situations through their perspectives and the existing stereotypes, meanwhile ignoring other

perspectives (Göregenli, 2012). Based on these generalizations and stereotypes, individuals with higher prejudice are unwilling to interact with a member of outgroup, and also they feel higher level of social distance towards outgroup members (Williams, 1947). Therefore, prejudice could be stated as a form of social distance (Allport & Ross, 1967) which refers unwillingness and avoidance about communication with outgroup members (Ron, Solomon, Halperin, & Saguy, 2017). Also, social distance refers keeping one's distance from outgroup members, bothering about sharing common areas with outgroup members, and making friends with them (Karaoğlu, 2015). Predictors of social distance could be sex, birth place, nation, and so on (Parrillo & Donoghue, 2013). As the study of Çarkoğlu and Toprak (2006) conducted in Turkey suggests, Turkish people have higher levels of social distance and prejudice towards religious, ethnic, racial minorities, and lesbian, gay, bisexual, transsexual, and intersex (LGBTI) individuals. But, these prejudicial attitudes towards the minorities are not usually expressed explicitly (Dovidio & Gaertner, 2004).

Prejudice can be investigated in two ways: conscious or unconscious (Greenwald, McGhee, & Schwartz, 1998). Unconscious prejudice, in other words implicit prejudice, originates from individuals' perceptions based on their experiences (Karpinski & Hilton, 2001). Unconscious prejudice cannot be directed by willpower of individual (Greenwald et al., 1998). But, explicit prejudice can be controlled by willpower of individual (Greenwald et al., 1998). Individuals are often unwilling to express their prejudicial attitudes by the effect of their tendency of hiding such negative attitudes, as well (Dovidio & Gaertner, 2004; Dunton & Fazio, 1997; Fazio, Jackson, Dunton, & Williams, 1995; Plant & Butz, 2006; Plant & Devine, 1998; Shelton, 2003; Vorauer, Hunter, Main, & Roy, 2000; Vorauer & Kumhyr, 2001; Vorauer, Main, & O'Connell, 1998). Also, they struggle to suppress the expressions of prejudicial attitudes (Richeson & Shelton, 2003). As Plant and Devine (1998) claim, the tendency of hiding prejudicial attitudes originated from social norms involving a belief which prejudice should not be expressed explicitly. Based on these social norms, the tendency of hiding prejudicial attitudes towards anyone or anything is an extrinsic motivation (Plant & Devine, 1998). Based on that motivation, individuals are disposed to avoid expressing their prejudicial attitudes in social environments (Plant & Devine, 1998). They mainly prefer not to express their prejudicial attitudes (Castelli, Zecchini, Deamicis, & Sherman, 2005). But, implicit prejudice may exist even when individuals believe that they have no explicit prejudicial attitudes, or they have little

prejudice (Castelli et al., 2005; Galinsky & Moskowitz, 2000; Green et al., 2007). In sum, it could be stated that prejudice should be examined both explicitly and implicitly.

3.2.1. Relation between Prejudice and Several Psychological Variables

The investigations about prejudice revealed the relations between prejudice and another psychological variables (Berry, Kalin, & Taylor, 1977). Social identity, one of the related variables, reveals more positive attitudes towards outgroup members when individuals perceive them as trusted people (Berry, Kalin, & Taylor, 1977). The sense of insecurity appearing with urbanization reveals prejudice and negative feelings, because it motivates individuals to categorize unrelated things under one category for providing more predictable environment (Allport et al. 1954). Moreover, sense of cultural security supports positive intergroup relationships and thus low levels of prejudice between outgroups (Lambert, Mermigis, & Taylor, 1986). Besides, ethnic identity which can be described as a type of social identity has an effect on prejudice level (Phinney, 1996; Phinney, Ferguson, & Tate, 1997). Affirmation of ethnic identity supports positive intergroup relationships (Phinney et al., 1997). Affirmation of individuals' ethnic identities can be consolidated through appreciation by others (Phinney, 1996).

Religious identity also predicts prejudicial attitudes (Anderson, 2018; Ekehammar & Akrami, 2003; Perry, Paradies, & Pedersen, 2015). Individuals, who have a strong religious identity and overdependence of religious doctrine, are more likely to externalize outgroup members (Hall, Matz, & Wood, 2010; Lazarev & Sharma, 2017; Johnson, Rowatt, & LaBouff, 2012). Strong religious identity is associated with higher levels of prejudice towards outgroup members (Lazarev & Sharma, 2017). As a related notion, religious orientation, is stated as a form of the effects of religious faith on the individual's life (Krauss & Hood, 2013). Religious orientation predicts more prejudice towards outgroups (Aghababaei, 2013; Allport & Ross, 1967; Carlson et al., 2019; Duck & Hunsberger, 1999; Hunsberger & Jackson, 2005; Leak & Finken, 2011; Mak & Tsang, 2008; Tsang & Rowatt, 2007; Van Tongeren, Hook, Davis, Aten, & Davis, 2016). Also, individuals who have actively participate in the activities of their belonging religious community have low level of prejudice towards outgroup members (Shaver, Troughton, Sibley, & Bulbulia, 2016). In sum, it could be stated that various identifications about the self may effect prejudice level.

On the other hand, when the categorical variables are examined, being older and man are related to higher levels of prejudicial attitudes (Anderson, 2018; Hill & Willoughby, 2005; Nagoshi et al., 2008; Tebbe & Moradi, 2012). Prejudice decreases with age along with reduced awareness about the racial differences between groups and the belonging of in-group (Phinney, 1989). According to psychodynamic approach addressing the importance of early experiences on current experiences, prejudice is stated as a part of human nature (Allport et al., 1954). Individuals may transfer what they learned from their past experiences to their current lives by the help of their learning processes, and also they could transfer their frustrations of the past to their current lives, as well, according to the frustration hypothesis (Allport et al., 1954). The current experiences of individuals are the reflections of their childhood experiences which might contain intense feelings arousing from the frustrations, such as tension, aggression, regret, and anger (Bilgin, 1994). In childhood, children began to unwittingly exhibit doubt and hatred towards outgroup members due to the learnings from perspective of their family (Tajfel, 1981). The learnings about perspective of family and thus prejudicial attitudes about outgroup members were consolidated within subsequent times by one's family members (Tajfel, 1981). That is to say, prejudice is the conclusion of learning process (Billig, 1988). It could be stated that prejudicial attitudes learned in early periods of one's life might be included in personality in time.

Personality traits (i.e., extroversion, neuroticism, conscientiousness, openness to experience, and agreeableness) have a significant effect on prejudicial attitudes (Ekehammar & Akrami, 2003; Ekehammar, Akrami, Gylje, & Zakrisson, 2004; McCrae & Costa, 1987; McCrae & John, 1992; Saucier & Goldberg, 1998). The trait extroversion which includes activity, warmth, recklessness, and sensation seeking is positively related to prejudice (Ekehammar & Akrami, 2007). According to Carlson et al. (2019) study, the trait extroversion leads individuals to focus on their needs while ignoring others, so the trait may bring about higher prejudice towards outgroups. On the other hand, it might be predicted that the trait extroversion may reveal lower levels of prejudice due to providing prioritization of others (Carlson et al., 2019). As for neuroticism, being positively related with extroversion, it is not associated with prejudice level (Francis, Robbins, & Murray, 2010; Hills, Francis, Argyle, & Jackson, 2004). Also, higher levels of the trait openness to experience is related to lower levels of prejudice (Ekehammar & Akrami, 2003; Ekehammar et al., 2004; Hodson, Hogg, & MacInnis, 2009; Jost, Glaser, Kruglanski, &

Sulloway, 2003; Saucier & Goldberg, 1998; Sibley & Duckitt, 2008). Because openness to experience enhances flexibility in cognitive structures (McCrae, 1996). So, individuals who have higher levels of openness to experience are more disposed to abandon their prejudicial attitudes when these attitudes are falsified (Jost et al., 2003).

Besides, these individuals are disposed to interact with outgroup members by the help of their sense of curiosity, so social polarization decreases (Carlson et al., 2019). On the other hand, for conscientiousness, there was a negative relation between prejudice and this trait which includes responsibility, trustworthiness, and orderliness (Carlson et al., 2019), because individuals with higher levels of conscientiousness would perceive outgroup members as a big threat (Carlson et al., 2019). These individuals are more disposed to control over their life due to their needs of feeling secure (Carlson et al., 2019). Lastly, agreeableness is negatively associated with higher levels of prejudice (Ekehammar & Akrami, 2003; Ekehammar et al., 2004; Hodson et al., 2009; Saucier & Goldberg, 1998; Sibley & Duckitt, 2008; Van Hiel, Cornelis, & Roets, 2007), Because agreeableness involves lower levels of toughness, aggression, openness to new thoughts and ideas (Flynn, 2005), being tender minded, and less competitive (Sibley & Duckitt, 2008). In addition to these traits, lower levels of agreeableness and conscientiousness, in other words psychoticism, are associated with higher prejudicial attitudes towards outgroup (Van Hiel et al., 2007), by the mediation of right-wing authoritarianism on this association (Sibley & Duckitt, 2008).

Individuals with right-wing authoritarianism have dependency of traditional values and higher levels of social dominance orientation, and also they are likely to hold negative stereotypes towards outgroups (Ekehammar & Akrami, 2003). Social Dominance Orientation (SDO), defined as the assessments about social hierarchy among different groups in society, contributes to justifying prejudicial attitudes (Üsten, 2018). So, higher levels of SDO lead to higher levels of prejudice towards outgroup members (Akrami, Ekehammar & Araya, 2000; Pratto & Shih, 2000; Schmitt, Branscombe & Kappen, 2003). Individuals with lower SDO have higher level aggression, but lower levels of agreeableness and openness (Pratto, Sidanius, Stallworth and Malle, 1994). Also, individuals with higher SDO adopts unquestioned embracement to authority, force, superiority rather than equality and universality (Duckitt, 2001). Individuals with higher SDO also support racism and nationalism (Pratto et al., 1994).

Nationalism is positively correlated with prejudice (Mummendy, Klink, & Brown, 2001; Perry et al., 2015; Pettigrew & Meertens, 1995), because nationalism predicts higher levels of threat perception against outgroups and dehumanizing thoughts towards them (Louis, Esses, & Lalonde, 2013; Spencer-Rodgers & McGovern, 2002; Yitmen & Verkuyten, 2018). Also, higher levels of identification with a social group brings about higher prejudice towards outgroups (Brewer, 1999; Tzeng & Jackson, 1994), because fear, perceived threat and moral superiority may lead to hatred towards outgroup members (Brewer, 1999). Individuals, who have higher identification with their nation, exhibit higher SDO to protect prosperities of in-group under a realistic threat (Morrison & Ybarra, 2008). Perceived threat which may be realistic or symbolic is more likely to reveal higher levels of negative stereotyping (Stephan, Ybarra, Martnez, Schwarzwald, & Tur-Kaspa, 1998).

Being politically conservatist could be another reason to show higher levels of prejudicial attitudes (Perry et al., 2015). Conservatives endorse stereotypes of outgroups than liberals do (Herek & Glunt, 1993; Heaven & Oxman, 1999; Lambert & Chasteen, 1997; Sparkman & Eidelman, 2016; Sears, Fu, Henry, & Bui, 2003), by defending their racial attitudes (Reyna, Henry, Korfmacher, & Tucker, 2006). Thus, conservatives hold more negative stereotypes towards outgroups than liberals do even when they look from the perspectives of ethnic or racial outgroups (Sparkman & Eidelman, 2016). On the other hand, liberals are more disposed to possess empathy, social tolerance, and positive attitudes towards outgroup members (Chambers, Schlenker, & Collisson, 2013). The differentiation of attitudes between liberals and conservatives may be explained with their cognitive abilities (Hodson & Busseri, 2012) and cognitive styles (Jost et al. 2003; Tetlock, 1983). As Hodson and Busseri (2012) stated, individuals with lower cognitive ability have a tendency to endorse conservative right-wing ideologies which provide resistance to change and a sense of other. So, conservatives are disposed to legitimize their own negative attitudes towards minorities (Hodson & Busseri, 2012; Jost et al., 2003). In addition to these, individuals possessing egalitarian goals exhibit more stereotyping towards the targets related to equality, and also they struggle to control their stereotypes unconsciously (Moskowitz, Salomon, & Taylor, 2000). But, this stereotyping is not necessarily to be negative (Moskowitz et al., 2000).

Another psychological variable which could have an effect on prejudice level is self-esteem originating from group membership (Fein & Spencer, 1997). Crocker and Schwartz (1985) demonstrated that individuals with lower self-esteem do not only assess outgroup members negatively, but they are also disposed to perceive almost everything negatively. Moreover, perceived threat against their self-esteem leads to more prejudicial attitudes and devaluation towards outgroup members (Fein & Spencer, 1997), because each individual has a need to protect their self-esteem for living healthy (Fein & Spencer, 1997). According to Grieve and Hogg (1999) study, individuals with higher self-esteem exhibit more prejudice when they engage in activities which are not allow them to present their own self-esteem evidently. These activities especially have a reducing effect in the prejudice levels of individuals who possess explicitly higher levels but imlicitly lower levels of self-esteem (Grieve & Hogg, 1999). Lastly, empathy, characterized as perspective taking, flexible thinking, cooperation, good communication, low aggression and support (Davis, 2006), reveals attitudes without prejudice and hospitality towards outgroup members (McHugh-Dillon, 2015). This is because of the fact that empathy increases intercultural contact due to easing individuals to accept cultural diversity (Butrus & Witenberg, 2013; Esses, Medianu, & Lawson, 2013; Velasco Gonzālez, Verkuyten, Weesie, & Poppe, 2008).

3.2.2. Negative Stereotypes and Prejudice towards Syrian Refugees

As the report of global views on immigration and the refugee crisis by Ipsos Mori (2016) states, Turkey has the most negative attitudes towards Syrian immigrants among 26 countries which are United States, Australia, Spain, Japan, Saudi Arabia, India, etc. Although most of Turkish people have accepted Syrian refugees as a guest population, and provided financial assistance to them (Erdoğan, 2014), they advocated that the borders of their own country should have been closed for causal migrations due to the problems with surplus population in their country (Ipsos Mori, 2017). Some Turkish people did not want to the return of Syrians to their country (Erdoğan, 2014). But, most of them believed that Syrian refugees should have been returned their countries right after the end of civil war in Syria (Birdal, 2017). They believed that Syrians should only be placed to the camp areas in border areas in Turkey until the end of civil war in Syria (Birdal, 2017). Because Syrians were perceived as a great threat against the security of Turkish people, so the social

distance between Syrians and Turkish people was strengthened (Özkeçeci, 2017). Also, Turkish people believed that Syrian refugees were privileged for accessing social services (Birdal, 2017; Erdoğan, 2014). Turkish people mostly complained about increments in house rent, unemployment, and limited access to health and social services because of competition arising from the migration movement (Birdal, 2017). Although few number of Turkish people had compassion for Syrians, almost 80% of them have experienced sense of discomfort, absence of sympathy and negative attitudes towards Syrian refugees in Turkey (Birdal, 2017).

Turkish people hold higher levels of prejudice and negative stereotyping towards Syrian refugees (Kardeş et al., 2017; Topal et al., 2017; Yazıcı, 2016). As Özkeçeci (2017) suggested, negative stereotypes indicate higher levels of negative feelings and social distance between Syrian refugees and local people. According to Erdoğan (2019) study, most of Turkish people hold higher levels of social distance with Syrian refugees, and also the descriptions of this distance were stated as "much distant" or "distant". Higher levels of social distance caused that the refugees had experienced sense of alienation, hostility, and marginality (Stewart, 2012).

The refugees were more often exposed to rejection of Turkish people (Stewart, 2012). That rejection might have increased Syrian refugees' unwillingness about the integration with local people (Banks, 2017). On the other hand, negative attitudes towards Syrian immigrants and minorities are mainly explained with social categorization theory (Amiot & Bourhis, 2005; Hewstone, Rubin, & Willis, 2002). Thecircumstances in which social category membership is apparent, individuals are disposed to behave in considerations of intragroup similarities and intergroup differences (Turner et al., 1994). That is to say, individuals define themselves through common attributes shared by in-group members (Oakes et al., 1994). As conclusion of social categorization theory, individuals are disposed to perceive their in-group members with more positive attributions, but outgroup members with more negative attributions (Tajfel & Turner, 1986). That is named as "in-group favoritism" which states the tendency of overstatement about superiority of in-group (Hewstone et al., 2002). Furthermore, in-group favoritism accompanies with discriminating against outgroup members (Hewstone et al., 2002). Above all, otherhood perception about anyone can even lead to problems between groups (Strang & Ager, 2010).

Within this context, attitudes towards Syrian refugees have been globally negative and prevalently hostile (Yitmen & Verkuyten, 2018). Because migration leads to anxiety (Kardeş et al., 2017; Topal et al., 2017; Yazıcı, 2016), within the processes of alienation or integration for both receiving and migrating societies (Strang & Ager, 2010). There is a view that immigrants may be described as a cultural threat to the individuals from the receiving country (Fitzgerald, Curtis, &, Corliss, 2012). Local people have a feeling of insecurity and sense of being under threat, and also they are unwilling to endeavor for providing a secure environment with the refugees (Mosselson, 2007). Individuals with higher perception of threat against the refugees have demonstrated low level contact with them due to holding higher prejudice towards them, as well (Ulaş, 2018). Also, those with higher identification of their in-group have a tendency to behave discriminatory against outgroup members during the communication with these outgroup members (Ulaş, 2018). Yitmen and Verkuyten (2018) proposed that negative attitudes and intentions are not one sided. Also, Syrians have negative attitudes towards the local people. According to Louis et al. (2013), the negative attitudes orginate from threat perception and dehumanization towards a group member.

As Hewstone et al. (2002) stated, the negative attitudes are strengthened with higher depressed mood and threat perception against self-esteem. Forming a common superordinate group identity for in-group and outgroup contributes to reducing prejudice between groups through maintaining high level self-esteem of in-group members (Gaertner, Dovidio, Anastasio, Bachman, & Rust, 1993). Also, shared past experiences make it easy to take perspective of others through triggering recategorization (Dinas & Fouka, 2018). Recategorization reveals higher perception of similar experiences with outgroup members, so prejudice between groups weakens (Dinas & Fouka, 2018). Also, contact contributes to reducing negative attitudes between groups, and to promoting positive emotions among group members (Wright, Aron, McLaughlin-Volpe, & Ropp, 1997). Contact should happen under specific conditions which includes subtle stereotypes and egalitarian communications between group members (Pettigrew, 1998). Also, contact supports maintaining positive intergroup relationships if it includes cooperation between outgroup members (Pettigrew, 1998). These conditions are for reducing negative attitudes between groups (Pettigrew, 1998). It could be stated that contact is a significant mechanism to provide maintaining relationships between groups. On the other hand, Bulut (2019) demonstrated that Turkish people have no adequate communication with Syrian

refugees, in spite of becoming neighbour with them. That could explain high levels of negative stereotyping of Turkish people towards Syrian refugees.

To establish peace among groups in a society, prejudice between these groups should be reduced within an integration process supported extending of cultural consciousness and interactions between the groups (Ager & Strang, 2004). According to Pettigrew (1998), integration between groups is essential to reduce negative stereotypes towards outgroup members (Pettigrew, 1998). In the integration process, school has an important role to provide an environment for contact which may contribute to coping with the complicated and conflictual context (Arar et al., 2017; Banks, 2017; Bogotch, 2002). School provides promoting integration process in terms of strengthening social cohesion between Syrian youth and local youth (Abaya & Nomrore, 2014). Also, school could train students on the topics of equity and moral values, which might help to minimize prejudicial attitudes (McGee Banks & Banks, 1995). So, positive emotions like compassion, which may encourage positive intergroup relationships, have been enhanced with education programs in schools (Theoharis, 2009). However, the discrepancy of languages between Turkish students and Syrian students has been a great challenge to Turkish education system (Dereli, 2018). Because interaction problems reveal by the effect of language challenge, prejudice, negative stereotypes, and discrimination elicit on the relationships between them (Dereli, 2018). In addition to these, as Mosselson (2007) stated, Syrian students have perceived themselves as “stranger” or “other” in their schools, so negative stereotyping between Turkish and Syrian students enhances (Mosselson, 2007). Thus, it could be stated that the education system should be prepared in the manner of developing moral values, positive emotions, and especially empathy. Also, psychological features which may contribute to promoting positive relationships and to reducing negative stereotyping should be revealed. Therefore, the variables of forgiveness and perspective taking were taken into consideration in the present thesis.

4. FORGIVENESS

Forgiveness is defined as a personal process that a resentful person reduces negative and hostile attitudes towards an offender while enhancing positive feelings like tolerance, compassion, empathy, and understanding (Enright & Fitzgibbons, 2015). The term forgiveness was conceptualized as releasing of negative feelings by Fitzgibbons (1986), as well. Also, forgiveness includes promoting empathy towards an offender (Enright & Human Development Study Group, 1996; Fitzgibbons, 1986). According to Allemand, Amberg, Zimprich, and Fincham (2007), forgiveness is a decision which includes leaving senses of resentment and hostility against an offender while tolerating him/her (Cameron & Caza, 2002). Furthermore, according to Enright (1996), forgiveness is stated as a struggle which a person struggles to enhance positive thoughts towards an offender deliberatively while leaving negative thoughts. Forgiveness can be also explained as a transition process involving change from negative attitudes to positive attitudes (McCullough, Worthington, & Rachal, 1997). That change may lead to positive communication between an offender and a forgiver, therefore, forgiveness can be expressed as a prosocial motivation (McChullough, Pargament, & Thoresen, 2000). The prosocial motivation contributes to maintaining, restoring, and strengthening relationships in terms of enhancing empathy and patience (Hargrave & Sells, 1997). So, a forgiver becomes less motivated to harm the offender, and to help him, as well (McCullough, 2001).

4.1. Dimensions of Forgiveness

Forgiveness is divided into two dimensions: decisional forgiveness versus emotional forgiveness (Wortington & Scherer, 2004). Decisional forgiveness, the initial step for the forgiveness process (Enright, 1996), is a behavioral intention that individuals decide to control their negative attitudes against the offender (Worthington, 2004). Decisional forgiveness may bring along emotional forgiveness conceptualized as reducing negative feelings against an offender, such as hatred, anger, anxious, and resentment (Worthington & Scherer, 2004; Worthington, Witvliet, Pietrini, & Miller, 2007). If decisional forgiveness exists without emotional forgiveness, that may affect personal health and interpersonal relationships adversely (Worthington et al., 2007). On the contrary, according to Chi (2011), this could even lead to promote positive relationship

between forgiver and offender in terms of reestablishing trust, making an apology, and reconciliation. But still, both decisional and emotional dimensions should be examined, because both of these dimensions are mutually complementary (Chi, 2011).

Forgiveness could be also divided into the following three dimensions: forgiveness of self, forgiveness of other, and forgiveness of situation (Enright, 1996; Thompson et al. 2005, Zendegany, 2019). It could be stated that each conflict may involve all dimensions. Intrapersonal and interpersonal contexts could include these dimensions (Bugay, 2010; Enright, 1996). Forgiveness of self is expressed that individuals have forgiven themselves in any situation (Enright, 1996). As Bauer et al. (1992) suggested, it is related to higher self- acceptance. Individuals maintain positive thoughts to themselves even if they face with their serious mistakes (Enright, 1996). They learn lessons from their mistakes (Ingersoll-Dayton, Torges, & Krause, 2010), by taking responsibility for their faults in their past (Hall & Fincham, 2005). Forgiveness of self involves motivation about self-compassion, self-love, self-tolerance, and self-enhancement, whereas there is no self-hatred and self-contempt (Hall & Fincham, 2005). Moreover, as Yamhure-Thompson (1998), forgiveness of self encompasses low levels of guilt, worthlessness and self-recrimination (as cited in Hall & Fincham, 2005). As stated before, it could be stated that self-perception is important to forgive of self. But, according to Yamhure-Thompson, Robinson, Michael, and Synder (1998), social support contributes to enhancing forgiveness of self in terms of increasing positively self-perception, as well (as cited in Hall & Fincham, 2005). Besides, as Yamhure-Thompson (1998) stated, empathy, expressed as an understanding point of view of other, has a role on increasing the tendency of forgiving the self (as cited in Hall & Fincham, 2005). This tendency may increase in time (Hall & Fincham, 2008). As a conclusion, forgiveness of self provides that individuals perceive themselves as more positively in terms of decreasing negative thoughts towards themselves (Zümbül, 2019). So, positive thoughts to the others may increase, as well (Zümbül, 2019).

Forgiveness of other is explained that individuals forgive a person who has one or more faults in a discussion or a conflict (Thompson et al., 2005). Also, individuals begin to feel a pity, love, or compassion towards offender rather than anger, hatred and sense of revenge (Enright, 1996), by ignoring the faults of offender (Thompson et al., 2005). That is to say, individuals reassess the roles of offender and them on the discussion or the conflict (Enright, 1996). Worthington and Scherer (2004) suggested that forgiveness towards self

and other is a coping mechanism providing to get away from past unpleasant experiences. So, it was provided that individuals had forgotten several memories of the conflict (Toussaint, Webb, & Hirsch, 2017). Also, forgiveness towards self and other contributes to improving mental, neurological, immunity, and physiologic healthies, by bringing less pain from the past (Toussaint, Worthington, & Williams, 2015). In addition to these, forgiveness of situation is explained that individuals forgive a situation which they do not know who is more responsible for the faults (Thompson et al., 2005). Forgiveness of situation is hardly distinguished from forgiveness of self or other, because of its strong relation with them (Topbaşoğlu, 2016).

Forgiveness of situation is also related to dispositional forgiveness (Thompson et al., 2005), which indicates individuals' consistent features and persistent characteristics about their forgiving experiences in general (Berry & Worthington, 2001; Hebl & Enright, 1993; Mullet, Houdbine, Laumonier, & Girard, 1998). In other words, dispositional forgiveness could be stated as a part of personality (Berry et al., 2005). According to dispositional forgiveness, some people have more tendency for forgiving the offender than others do (Tripp, Bies, & Aquino, 2002). For instance, forgiveness of family members can be mostly categorized into dispositional forgiveness (Berry & Worthington, 2001; Hebl & Enright, 1993). On the other hand, nondispositional forgiveness includes forgiving for specific situations, but no-forgiving for some situations (Hargrave & Sells, 1997; Pollard, Anderson, Anderson, & Jennings, 1998). Accordingly, individuals who forgive offender in a certain condition may not forgive offender when they again encounter with the same offender in the same conditions (Pollard et al., 1998). In the literature, nondispositional forgiveness is mostly used for forgiveness of others (Berry & Worthington, 2001; Hebl & Enright, 1993). In the present study, dimensions of forgiveness of self and other were examined in the manipulations. Dispositional forgiveness for self, other, and situations was also investigated with a self-report scale (see Methods section).

4.2. Process of Forgiving

Forgiveness appears in the consequence of offensive event in which an individual is perceived himself as victim against an offender (Crossley, 2009). At the end of the offense, as Braithwhite, Fincham and Lambert (2009) stated that, possible faults are revealed through examining who is more responsible for the faults. Individuals assess the offense by

considering why the offense happened and how much the offender was responsible for their victimization (Eaton & Struthers, 2006; Stillwell, Baumeister, & Del Priore, 2008). According to Enright and Coyle's Process Model of Forgiveness (1998), individuals initially try to understand what the offense means, so they decide to forgive or not to forgive the offender. Individuals imagine possible returns of their decision about forgiveness and no-forgiveness (Enright & Coyle, 1998). Meanwhile, they focus on their own thoughts, feelings or behaviors about the experienced offense (Enright, 1991). The valence or the strength of the experienced feelings or attitudes could get strengthen or weaken in time (Thompson et al., 2005). That is to say, an individual who did not forgive the offender in the past may currently decide to forgive the offender by revising his decision (McCullough et al., 1997). So, a new point of view towards the offense is developed with its new content including positive feelings rather than negative feelings (Enright & Coyle, 1998). Even if negative feelings are not transformed into positive feelings, these thoughts require to be transformed as neutral thoughts (Thompson et al., 2005).

Reconciliation is one of the possible conclusions of the decision of forgiveness, though it is not always the case (Enright, 1991; Hargrave & Sells, 1997). Reconciliation does not require forgiveness, because individuals might be obligated to forgive the offender involuntarily due to environmental variables which cannot be controlled (Tripp, Bies, & Aquino, 2002). That is, "pseudo forgiveness" which is defined as "an outward expression of forgiveness, but an inward harboring of re-sentment and revenge" (Enright & Zell, 1989, p.58). Pseudo forgiveness should be distinguished from forgiveness, because it does not originally include the term forgiveness. In addition to these, forgiveness is an intrapersonal process holding with unobservable features, whereas reconciliation is obviously interpersonal process (Enright, 1994; Freedman, 1998; McCullough & Worthington, 1994; Tripp et al., 2002; Worthington & Drinkard, 2000). Forgiveness with reconciliation is expressed as dyadic forgiveness in which both offender and victim forgives each other (Hargrave & Sells, 1997). For dyadic forgiveness, both offender and victim accepts that they have some roles on the offense, and also they abandon looking for someone to blame for the offense (Hargrave & Sells, 1997).

On the other hand, the offense could be taken place with revenge which can be defined as a reaction including the intention of receiving kind of feedback and perception

of injustice (Bradfield & Aquino, 1999). Revenge as a sign of reciprocity comprises with voluntarily aggressive actions towards the offender within the context of interpersonal offense (McCullough, 2001). Individuals with the intention of revenge have a belief that the offender should experience painful return of the offense in acknowledgment of their victimization, so they struggle for actualizing this belief (Gollwitzer & Denzler, 2009). Revenge comprises of voluntary counterproductive behaviors, such as degrading treatment, espionage, humiliation, undermining, disparaging, and so on (Tripp et al., 2002). After individuals act these behaviors, revenge could be finished with individuals' awareness about the completion of revenge towards the offender (Gollwitzer & Denzler, 2009). According to McCullough (2001), individuals with the intention of revenge are less disposed to forgive others and to be motivated for the counterproductive behaviors while ruminating about the offense. Higher vengefulness is associated with low level forgiveness through its relation with lower levels of aggression, life satisfaction, and agreeableness (McCullough, 2001). Besides, high level vengefulness is related to higher levels of neuroticism and negative affection (McCullough, 2001). Thus, forgivers are not disposed to seek revenge from the offender while avoiding obsessive thoughts about the offense (Horwitz, 2005). Also, forgivers may show goodwill to the offender (McCullough et al., 2001) through their having no expectation (Horwitz, 2005). But still, they may not have unwillingness about the contact with the offender (McCullough et al., 2001).

As a reverse of revenge, the offense could take place with apology, one of the reconciliation behaviors (Chi, 2011). Apology, which includes expressing regret, recovering loss, and taking responsibility for faults of the offense (Allan & McKillop, 2010), has a role on enhancing forgiveness (Darby & Schlenker, 1982; Hall & Fincham, 2008; McCullough, Worthington, & Rachal, 1997; Struthers et al., 2008; Weiner, Graham, Peter, & Zmuidinas, 1991). Strong apology with restitution for the offense reduces injustice perception of victim and increases tendency of forgiveness (Carlisle et al., 2012). However, an inappropriate apology may make the relationship worse between offender and victim (Carlisle at al., 2012). Therefore, it could be stated that apology and its features are important for the effectiveness of apology on forgiveness. If apology takes place with voluntary participation (McLennan, Walker, & Rich, 2014) and in appropriate time (Wirtz & Mattila, 2004; Roschk & Kaiser, 2013), then it could play a role on promoting positive intergroup relationships. Also, empathetic approach should be included in effective and appropriate apology (Roschk & Kaiser, 2013). In addition to these, an individual who

made an apology should attach importance needs of other individual, by explaining regret, struggling for repairing the relationship, and ignoring minor mistakes (Allan, McKillop, Dooley, Allan, & Preece, 2015). But, apology does not mean the acceptation of offender' faulty, it means that forgiver even perceives the offender as a valuable person (Enright & Kittle, 1999). Besides, individuals who made an apology towards offender believe that each fault originates from certain and sometimes valid reasons (Çolak, Koç, Eker, & Düşünceli, 2017). So, apology contributes to increasing forgiveness (Fehr, Gelfand, & Nag, 2010; Fincham, 2000; Fincham & Beach, 2007; Finkel, Rusbult, Kumashiro, & Hannon, 2002; Gordon, Baucom, & Synder, 2004; Jose & Alfons, 2007), by decreasing perception of injustice for any situation (Worthington, Berry, & Parrott III, 2001). In the present thesis, the role of apology on the relationship between forgiveness and negative stereotyping was investigated.

4.3. Relation between Forgiveness and Several Psychological Variables

Forgiveness, an adaptive characteristic (Freedman & Enright, 1996; Malcolm & Greenberg, 2000; McCullough, 2000), contributes to increasing positive communication between victim and offender (Karemans & Van Lange, 2004). Forgiveness eases to established new relationships, by strengthening trust and respect among outgroup members (Fincham, Beach, & Davila, 2004). For instance, individuals who have higher level of dispositional forgiveness have more quality of marriage with their partners (Paleari, Regalia, & Fincham, 2005), and high levels of family functions (Hoyt, Fincham, McCullough, Maio, & Davila, 2005; Maio, Thomas, Fincham, & Carnelley, 2008). Thus, it could be stated that forgiveness should be examined within the context of interpersonal relationships.

When looked the relationship between forgiveness and other psychological features, lots of study was revealed that individuals which have improved sleep for a long time are more disposed to forgive others (Lawler-Row, 2010; Lawler et al., 2005; Shirazi, Fardin, Arab, Sanagoue, & Alisofi, 2016; Stoia- Caraballo et al., 2008). Also, healthy individuals with higher well-being are more disposed to forgiving others (Toussaint et al., 2015). Forgiveness supports less psychological distress, and thus more life satisfaction (Kaleta & Mroz, 2018). Besides, forgiveness leads to lower rates of mortality and lower levels of cardiovascular diseases (Friedberg, Suchday, & Shelov, 2007; Lawler et al., 2003;

Lawler et al., 2005; Toussaint, Owen, & Cheadle, 2012; Waltman et al., 2009). According to Tangney, Fee, Reinsmith, Boone, and Lee (1999), such positive contributions might be based on positive feelings, sense of benevolence, or at least neutral senses towards offender (as cited in Balkin, Freeman, & Lyman, 2009). This could be described as social motivational change (McCullough et al., 2000). It could be stated that forgiveness might be used for intrapersonal and interpersonal treatment. Forgiveness may help to repair the effects of trauma or negative experiences from the past by transforming negative affects into positive affects or neutral mood (McCullough et al., 2000). Also, it reduces stress and stress related disorders (Lawler et al., 2005; Toussaint et al., 2012). Especially for psychological consultations, forgiveness is so important to promote therapeutic relationship with individuals with disabilities through increasing their well-being and life skills (Stuntzner, Dalton, & MacDonald, 2019). Because forgiveness eases individiuals to get over bad tracks of their past experiences, it gives individuals new points of views (Stuntzner et al., 2019). So, forgiveness may bring about reconciliation required to being got over psychological traces of the conflict and negative experiences in the past (Cairns, Tam, Hewstone, & Niens, 2005).

Rasmussen and Lopez (2000) defined forgiveness as a coping method easing to resolve conflicts among groups (as cited in LIAO & Wei, 2015). Also, forgiveness reduces likelihood of revictimization (Katz & Gottman, 1997). As stated before, most conflicts are caused by prejudicial attitudes between outgroup members (Brown, 2010). In parallel with this, individuals are less disposed to forgive outgroup members while forgiving their in-group members more (Brown, 2010). Because they have a tendency to believe that the conflict caused by outgroup members by looking it more seriously (Smith & Kirby, 2009). Perception of the conflict as more serious leads to reduce tendency of forgiveness, so their possible positive responses towards outgroup members reduce, as well (Smith & Kirby, 2009). By the effect of their perceived threat against outgroup members, retaliation is likely to happen with lower forgiveness (Gawronski, Hofmann, & Wilbur, 2006; Halevy, Weisel, & Bornstein, 2012).

Rattanapisit and Chaiwutikornwanich (2019) demonstrated that individuals have more tendency to forgive in-group members but less tendency to forgive outgroup members when there is a threat for in-group. According to Jiao (2009), individuals are more disposed to forgive in-group members implicitly, because there has been continuous

and often interactions among in-group members for a long time. This interaction is more likely to reveal negative results and so great threat between in-group members if there is a real threat (Jiao, 2009). On the other side, individuals usually have high level of forgiveness in parallel with low level prejudice towards in-group members (Rattanapisit & Chaiwutikornwanich, 2019). In other words, individuals who have lower negative stereotyping are more tendency to forgive others implicitly (Goldring, 2011). In addition to these, emotions like anger and anxiety, related to prejudice level (Tam et al., 2007), have an effect on reconciliation between forgiver and offender (Nadler, 2001). After conflict, such emotions contribute to healing intrapersonal health and to improving interpersonal relationship between forgiver and offender (Nadler, 2001). To illustrate, it was found that the feelings of nervous and confused might be challenge for dispositional forgiveness towards offender after the conflict (Fein & Spencer, 1997; Struthers, Eaton, Santelli, Uchiyama, & Shirvani, 2008). Also, individuals with higher levels of anger do not forgive offense and offender easily, because of their experience of sense of being under threat (McCullough et al., 2000). Based on these, it could be inferred that the experienced emotions should be investigated within the studies about forgiveness and negative stereotyping. Therefore, in the present thesisnegative and positive affects were examined, as well.

Empathy and perspective taking are other variables which are positively related to forgiveness level (Konstam, Chernoff, & Deveney, 2001; Mc Cullough et al., 1997). Individuals with higher empathy are more disposed to forgive themselves, others, or a situation (Mc Cullough et al., 1997). Forgiveness does not require to taking other's perspective (Janetius, 2019), but empathy usually requires to take forgiveness of other (Enright, 1996; McCullough, Worthington, & Rachal, 1997). Empathy also exist in forgiving responses by the way of emotional change that negative emotions like anger and sense of revenge might be replaced by empathy and compassion (McCullough, Pargament, & Thoresen, 2000). Empathy contributes to reducing intense of negative emotions like grudge and hurt towards offender while increasing positive emotions (McCullough et al., 1997). That is, empathy, which includes the imagination of self as others' places (McCullough, Worthington, & Rachal, 1997), could be stated as one of the forgiving responses (Witvliet, Ludwig, & Laan, 2001). This imagination eases individuals to forgive someone through changing their existing decisions, emotions, or thoughts about him or her (McCullough, Worthington, & Rachal, 1997). In similar, according to Macaskill, Maltby,

and Day (2002), high level of emotional perspective taking is closely associated with high level forgiveness of other, but it is not related to forgiveness of the self, because empathy mainly includes concern about other people than the self, and also the assessments towards other person could be more flexible than self-assessment (Macaskill et al., 2002). In sum, individuals with high level of empathy are more disposed to forgive others than those with low level empathy (Enright, 1996; McCullough & Worthington, 1995; McCullough, Worthington, & Rachal, 1997). Empathy contributes to increasing sense of suffering for a specific situation (McCullough et al., 1998), human nature or characteristics within conflict can be understood based on the considerations about possible reasons for offensive behaviors (Enright & Coyle, 1998). In this respect, perspective taking as a part of empathy was also investigated in this study.

5. PERSPECTIVE TAKING

Eisenberg (2001) defined empathy as competency to experience others' emotional states. Empathy, which could be activated in conscious level or unconscious level (Bargh, 1997), is characterized as an emotion including sympathy, toleration, and compassion (McCullough, 2001). Empathy is also characterized as higher tolerance, lower aggression, or lower egocentrism, so it could predict positive interpersonal relationships (Davis, 2006). Empathy brings about mutual understanding for interpersonal relationships by enhancing some personality traits (e.g. compassion, open-mindedness, supportiveness) (Davis, 2006). Empathy is a required as a feature to promote healthy relationships in social world, otherwise, absence of empathy was conceptualized as psychopathy which was described as a tendency of harming others without compassion towards them (Blair, 2003).

Empathy consists of two components: emotional component which includes understanding feelings of others versus cognitive component which contains competency to only consider feelings of others without experiencing them (Guttman & Laporte, 2000). These components may indicate emotional and cognitive competencies to understand others' thoughts, feelings and perceptions (Davis, 1983). Emotional empathy refers to emotional responses in terms of sympathizing to other individual, whereas cognitive empathy taps into taking perspective of the other, in other words, adopting other individual's point of view (Einolf, 2012). This may imply that, consistent with the expression of Guttman and Laporte (2000), the term perspective taking could be mostly used to refer cognitive empathy.

Einolf (2012) supported this implication. On the other hand, emotional and decisional components may be overlapped, because perspective taking may reveal emotional empathy (Isen, 1984). Emotional empathy leads to sympathize with the sense of helplessness of others through having emotional distress towards them, whereas cognitive empathy exhibits altruistic behavior to anyone who is in the need of helping (Einolf, 2012). According to Stephan and Finlay (1999), cognitive empathy has a significant role on diminishing negative stereotypes through easing to adopt beliefs, norms, or perspectives of outgroup members rather than emotional empathy. Moreover, individuals who have cognitive empathy for other person are less disposed to perceive threat for their in-group, because of underestimating differences between the groups (Stephan & Finlay, 1999). In

this respect, cognitive empathy was more ascribed to the studies about intergroup relationships and prejudice (Karaoğlu, 2015). In parallel with this, perspective taking was investigated as one component of empathy was investigated in this thesis.

5.1. Types of Perspective Taking

Perspective taking, a cognitively oriented component of empathy, is defined as adopting other individual's point of view (Davis, 2004). Perspective taking is also defined as cognitive process which includes putting oneself into someone's shoes (Galinsky, Ku, & Wang, 2005; Parker & Axtell, 2001). Other's perspective is taken on the basis that each individual has idiosyncratic point of view towards anyone or anything (Todd & Galinsky, 2014), because of their different characteristics arising from distinctive living conditions (Higgins, 1981). So, perspective taking is an individual process with personal judgements towards the world (Boland & Tenkasi, 1995). That is, individuals cannot wholly adopt the same perspective with the others even if they struggle for taking perspective of the others (Higgins, 1981). However, each individual should adopt perspective of other individual by force of social world in their daily lives (Moll & Meltzoff, 2011; Sullivan, Bennett, Carpenter, & Lewis, 2008).

To take perspective of other, individuals initially imagine themselves as the position of the other person (Castillo, Equizábal, Cámara, & González, 2014). This imagination facilitates reducing social distance between groups, by providing individuals to enhance their empathy skills (Castillo et al., 2014). So, individuals who take the perspective of others are more likely to have a strong desire to contact with members from minority groups in society (Mann & Himelein, 2008; Tompkins, Shields, Hillman, & White, 2015). Perspective taking contributes to easing the integration between different social groups, by triggering lower stigmatization towards minority groups (Mann & Himelein, 2008). In addition to its role addressing similar or common features for integration between groups, perspective taking elicits the distinction between the self and other (Reinke et al., 2004). So, the term perspective taking is examined through some categories (Davis, 2004).

Perspective taking is categorized into the following two categories: "other perspective" in which individuals strive for adopting point of view of other and "self-

perspective" in which individuals prioritize their own thoughts and feelings in any situation (Batson et al., 1997; Davis, 2004). There is a judgmental anchor used for distinguishing self and other perspectives (Epley, Keysar, Van Boven, & Gilovich, 2004; Nickerson, 1999). The judgmental anchor determines which perspective has been taken according to being focused on the self or other in the imagination of target's position (Davis et al., 2004). Giddens (1976) asserted that self is an essential component to be constructed and be validated in the first stage of perspective taking (as cited in Boland & Tenkasi, 1995). That is, self is activated for both self and other perspectives in the first stage (Davis, Conklin, Smith, & Luce, 1996). Also, perspective taking of other or self has some similar descriptive traits and representations (Galinsky & Moskowitz, 2000). Taking perspective of others does not mean leaving perspective of the self as a whole (Davis et al., 1986; Epley et al., 2004; Nickerson, 1999). Moreover, individuals prioritize their own feelings, thoughts, and behaviors while taking perspective of the self, whereas they are in struggle for the imagination of the self into other's shoes while taking perspective of other (Vorauer & Sasaki, 2014). In other words, individuals prioritize other person's feelings, thoughts, and behaviors while taking perspective of other (Vorauer & Sasaki, 2014). Perspective taking of other, also named as the third-person perspective, begins with awareness about probable intentions belonging to a certain behavior (Ruby & Decety, 2001). Furthermore, the distinctive structures of the self and other are overlapped for perspective taking of other, so individuals interiorize other individuals's experiences (Davis et al., 1996). To conclude, perspective taking is usually used for taking perspective of other, in spite of that the term perspective taking was mentioned with various categorizations in the literature (Batson et al., 1997; Davis, 2004; Vorauer & Sasaki, 2014). Therefore, as stated before, perspective taking was used for taking perspective of other.

5.2. Effect of Perspective Taking on Negative Stereotyping and Prejudice

As noted, perspective taking process has common features for both self and other perspectives (Galinsky & Ku, 2004). Because the process brings greater overlap between cognitive representations of self and cognitive representations of target person (Davis et al., 1996). The greater overlap may reduce stereotyping among group members through similar representations about in-group and outgroup (Galinsky & Moskowitz, 2000; Yee & Bailenson, 2006). Thus, Galinsky et al. (2005) suggested that perspective taking is an

effective strategy to reduce prejudice against outgroup members. According to Galinsky and Mussweiler (2001), perspective taking weakens prejudicial attitudes through developing negotiation skills for correct communication among members from different groups. By the help of weakening social thought including lots of stigmatizations for members from different social group, perspective taking also contributes to diminishing severe conflicts between groups (Batson et al., 1997; Galinsky & Moskowitz, 2000).

Moreover, perspective taking, closely associated with higher levels of empathy and altruism (Cialdini, Brown, Lewis, Luce, & Neuberg, 1997), increases the tendency of prosocial behavior to outgroup members (Batson, Klein, Highberger, & Shaw, 1995). Contrary to these, there is a view that individuals are more likely to benefit from stereotypes in situations which they should decide how they will behave immediately, by human nature (Nisbett & Ross, 1980). In these situations, individuals may also benefit from their intuitions about how others may feel, think, or perceive (Nisbett & Ross 1980). Besides, first impression for anyone or anything is necessarily formed with stereotypes, expectations, and idiosyncratic associations about the target (Gilbert & Malone, 1995). That is, each individual is obligated to look from their own perspectives without any point of view to the target, because of the lack of information about the target (Epley et al., 2004). So, each individual has prejudiced judgments without awareness, because their own perspective contains limited information rather than various informations arising from different perspectives in any case (Epley et al., 2004). Such reasons reveal perceptual mistakes in especially for quick and practical estimations (Nisbett & Ross 1980). Furthermore, individuals are disposed to believe that others are more likely to feel, think, or behave in analogy to their own attitudes, and also they overestimate that belief (Johnson-Laird, 1980). A reason why the individuals hold the belief that they initially focus on their own perceptions, thoughts, and feelings in any circumstance (Epley et al., 2004). That is named as “false consensus effect” including an assumption which others have similar features with them at least (Ross, Amabile, & Steinmetz, 1977). On the other hand, individuals believe that outgroup members have an opposing view compared to their own views in any case, but not common thoughts with them (Robinson et al., 1995). Therefore, individuals are likely to hold more prejudice against outgroup members and to think about these members erroneously (Dougherty 1992; Krauss & Fussell, 1991).

Perspective taking is significant to reduce prejudice between groups (Galinsky, 2002; Rommetveit, 1980). Ethnocentrism as a component of egocentrism explains how perspective taking leads to reduce prejudice between groups (Cadinu & Rothbart, 1996; Otten & Bar-Tal, 2002). Ethnocentrism, tapped in-group favoritism, exhibits that individuals perceive their in-group members as more positive, in contrary to perceiving outgroup members as more negative (Cadinu & Rothbart, 1996; Otten & Bar-Tal, 2002; Smith & Henry, 1996). That is understood as prejudicial attitudes against others formed with excessive optimism towards the self (Otten & Bar-Tal, 2002). Both the self and other perspectives includes self-activation in the first stage of the process, and therefore self-assessments are so essential for taking perspective of the self or others (Galinsky & Ku, 2004). In the process of perspective taking, self-assessment including more positive characteristics like more understanding could be transferred into the assessments about various targets (Kramer, 1994; Miller & Ross, 1975). Because the positive attributions about self reflect positive thoughts, impression, or attitudes towards anyone, egocentrism contributes to reducing prejudice between groups (Galinsky, 2002).

As positively related to egocentrism, high level self-esteem has a significant role on the relation between prejudice and perspective taking, in terms of reducing prejudice between outgroup members (Galinsky & Ku, 2004). Higher self-esteem might predict higher levels of social competence and perspective taking skill (Davis, 1983). So, perspective taking with high level egocentrism has a significant role on improving intergroup relations (Galinsky, 2002). Contrary to these, according to Galinsky (2002) study, the fact that egocentrism may lead to unrealistic perceptions encompassing overestimations about individuals' positive characteristics may reduce the disposition of perspective taking of other. Also, Epley, Caruso, and Bazerman (2006) demonstrated that individuals who take the perspective of other are less disposed to have egocentric assessments. But, they have a tendency to behave for their own benefits, in order to access available resources (Epley et al., 2006). Also, they are disposed to behave unethically (Pierce, Kostova, & Dirks, 2003). This may imply that positive self-perception can dominate taking perspectives of both the self and other. In other words, self-activation has an effect on both the processes of perspective taking self and other. On the other hand, an individual who has advanced perspective taking skill may perceive any situation as referring to other person's perspective, so feelings, intentions, and thoughts of other individual become well predictable (Epley, Morewedge, & Keysar, 2004). So, perspective

taking is an essential component to maintain positive interpersonal relationships (Rommetveit, 1980).

5.3. Contributions of Perspective Taking

To maintain social functions (Galinsky & Moskowitz, 2000) and moral reasoning (Kohlberg, 1976), perspective taking is a significant process. According to Piaget (1932), perspective taking also contributes to enhancing cognitive functions (as cited in Galinsky & Moskowitz, 2000). When the aspect of social functions were examined, perspective taking is essential to maintain an effective communication between outgroup members (Dixon & Moore, 1990), and to establish positive relationships (Hughes & Dunn, 1998). Because perspective taking gives insight for other's thoughts and feelings, so they could better understand the probable needs of others (Krauss & Fussell, 1991). Perspective taking contributes to being developed the better estimation skill about how other thinks, feels, or behaves (Dixon & Moore, 1990). Furthermore, according to Cutting and Dunn (1999), perspective taking enables to comprehend the possible relations between feelings and situations belonging to other individual.

In parallel with these contributions, according to Schulz and Taylor (2018), perspective taking has a significant effect to reduce the negative attitudes towards Syrian refugees, by enhancing the quality of contact between the groups. Perspective taking also contributes to increasing quantity of contact between the groups, by enhancing trust, dependence, and so positive interaction between members from different social groups (Sherif, 1966). Thereby, perspective taking decreases the minorities' likelihood of withdrawal and alienation from the society due to weakening existing stereotypes belonging to the different groups (Galinsky & Moskowitz, 2000). Also, perspective taking contributes to resolving intergroup conflicts (Batson et al., 1997, Galinsky et al., 2005). As a conclusion, it could be stated that dynamics of intergroup relationships could be taken into consideration in the studies.

Anxiety between group members is one of the intergroup dynamics to be a challenge for taking perspective of others (Aberson & Haag, 2007). Because anxiety requires the use of cognitive resources which would meet the need for assessments towards a person (Easterbrook, 1959). The fact that cognitive resources become more limited leads

to more confined assessments towards an individual (Easterbrook, 1959). According to Richeson and Shelton (2003) study, individuals who have high level of anxiety against outgroups have more restricted cognitive ability, and also their negative emotions like anxiety have a negative effect on their perspective taking skills. In addition to these, anxiety is predicted with high level prejudice against outgroups which is generally stated as high level of likelihood of impairments in cognitive sources (Fiske, 2004).

Anxiety accompanies with high level threat perception against outgroup members, so cognitive sources are used as a whole for reducing the threat perception rather than taking the perspective of other (Fiske, 2004). According to Fiske (2004), individuals have less tendency to taking perspective of other in outgroup threat condition. Also, perspective taking decreases the level of perceived threat against outgroups by presenting more information about thoughts and feelings of outgroup members and so triggering emotional closeness towards them (Karaoğlu, 2015). The more individuals obtain knowledge about outgroups, the more their perspective taking skills develop (Gehlbach et al., 2015). According to Batson et al. (1997), interventions containing the requirement of perspective taking of other and detailed information of individual bring to more positive intergroup relationships in daily life. By offering more information about the others, perspective taking raises awareness about differences between the self and other, but it emphasizes ambiguous features rather than salient and great differences between groups (Stephan & Finley, 1999). So, it could pave the way for exploring similar features between groups.

Another way to explore similarities of between groups is to form a common identity which could be created in the laboratory settings by researchers (Gaertner, Mann, Dovidio, Murrell, & Pomare, 1990). This identity make it easy to reduce prejudice through enhancing empathy, understanding, and sense of being a part of common humanity (Gaertner et al., 1990). Relying on the adaptation with the laboratory setting, the effect of the identity on perspective taking will depend on the extent to which individuals may perceive themselves as a part of group (Tarrant, Calitri, & Weston, 2012). In addition to these, perspective taking process is effected by the following interaction contexts of between groups: competitive context and cooperative context (Pierce, Kilduff, Galinsky, & Sivanathan, 2013). Competitive contexts encourage individuals to conflict with outgroup members, to damage them, and to behave unethically through arousing their competitive impulses, whereas cooperative context prevents conflicts between groups (Pierce, Kilduff,

Galinsky, & Sivanathan, 2013). Pierce et al. (2013) asserted that cooperative contexts facilitate taking perspective of others. Besides, perspective taking encourages individuals to develop their own skills about cooperative negotiation with outgroups, in order to resolve the conflict (Marsh, Serafica, & Barenboim, 1980). As Todd (2001), higher emotional intelligence has a facilitator role on the perspective taking of other process through its contribution to develop the skill of cooperative negotiation with outgroup members. So, the disposition of taking perspective of other contributes to increasing quantity of contact with stigmatized outgroup members (Hodson, Costello, & MacInnis, 2013).

According to Kurdek (1978), perspective taking has a multidimensional structure which requires to possess social and cognitive skills. The contents of perspectives consists of perceptions, affects, social cognition, and so on (Kurdek, 1978). In parallel with the contents, perspective taking may include perceptional, affective, or visual descriptions related to imaginations, inferences, or assumptions about others and their characteristics (Underwood & Moore, 1982). Based on these, Fireman and Kose (2010) suggested that perspective taking consists of the following components: cognitional, visual, and affective components. In spite of that perceptional perspective taking has role on the capacity for affective and social-cognitive perspectives, these components are generally different from each other (Flavell, 1963). Cognitional perspective taking refers to adopting opinions, intentions, or motivations of other individuals (Baron-Cohen, 2001; Eisenberg, Zhou, & Koller, 2001), whereas visual perspective taking includes the imagination about general appearance of a person with surrounding objects from any location (Moll & Meltzoff, 2011; Moll & Tomasello, 2006; Vogeley & Fink, 2003). Also, affective perspective taking includes striving for understanding of others' feelings, in other words, it might be identified as capacity for empathy (Fireman & Kose, 2010; Harwood & Farrar, 2006; Hinnant & O'Brien, 2007). Content of response reflects which type of perspective was taken. For instance, the responses of individuals who took affective perspective include their own affects (Esses & Dovidio, 2002). Likewise, individuals who have cognitive perspective exhibits cognitive indicators or contents on their responses (Esses & Dovidio, 2002). According to Vescio, Sechrist, and Paolucci (2003), affective perspective taking has no effect on stereotyping, because stereotype is one of cognitive structures. Instead, affective perspective taking has a significant role on reducing prejudice towards anyone, because of it has an affective component (Vescio et al., 2003). To reduce stereotyping

effectively, cognitive perspective should be taken (Galinsky & Moskowitz, 2000). In the present study, perspective taking was examined in consideration of the emotional, cognitive and behavioral components.

5.4. Development of Perspective Taking Ability

Perspective taking skill begins to develop in childhood period in which children have accurate descriptions about their experiences and unbounded cognitive constructions (Epley et al., 2004). While unbounded cognitive constructions provide that children learn about the world less rigorously than adults, adults perceive the world as more structured and unflexible due to having bounded cognitive constructions (Epley et al., 2004). Therefore, each adult is likely to have different thoughts from other adults within the frame of their own perspective arising from the past experiences. However, children are more likely to adopt the same perspective due to their few past experiences and unbounded cognitive structures (Epley et al., 2004). The difference between children and adults is derived from the difference of learning process on the perspective taking skill (Weil, Hayes, & Capurro, 2011). Vilardaga, Estévez, Levin, and Hayes (2012) demonstrated that rehearsal of taking perspective might yield in high level of performance on perspective taking. Perspective taking skill increases with age and promotes depending on the content of learning experiences (Flavell, 2000; Selman, 1975). Thus, the stages of development of perspective taking skill can be differentiated for each individual (Flavell, 2000; Selman, 1975).

On the other hand, Hooper, Erdogan, Keen, Lawton, and McHugh (2015) asserted some stages which are common for both children and adults. In the first stage, children begin to learn the world through distinguishing the following frames: I versus you, here versus there, and now versus then (Hooper et al., 2015). Then, children adopt a point of view related to the frames of i, here and now step by step (Hooper et al., 2015). So, their first perspectives are formed through prioritizing self, in other words, taking the perspective of the self (Hooper et al., 2015). As long as children develop, perspective taking of other as a sign of social acceptation is expected from them, so they learn to take perspective of others (Fitzgerald & White, 2003). Besides, children who can take the perspective of others are assessed as more socially competent by their teachers (Lalonde & Chandler, 1995). Afterward, it could be predicted that children who can take perspective of

others are rewarded through being appreciated by others. Also, perspective taking skills of other is acquired by children, by the help of symbolic play, interactive play, competitions, and social interaction (Astington & Jenkins, 1995; Tan-Niam, Wood & O'Malley, 1998). These bring about acquisition of the skill to distinguish between self and other, so children learn to make attributions for themselves or others (Astington & Jenkins, 1995; Tan-Niam, Wood & O'Malley, 1998). Notwithstanding, the frames asserted are arbitrary and unobservable (McHugh, Barnes-Holmes, & Barnes-Holmes, 2004), it was revealed that perspective taking of others happens with transferring from the notions of i, here, and now to the notions of you, there, and then (McHugh et al., 2004). So, perspective taking skill is developed as a social competence (Downs & Smith, 2004). Children learn to help a person who is in need of help by putting themselves in his position (Underwood & Moore, 1982).

Batson (2014) revealed that perspective taking increases the quantity of the tendency of prosocial behavior, defined as voluntarily helping a person without external reward and any expectation (Olivar, 2002). Prosocial behavior enables to have more positive relationships beacuse of the fact that it could provide solidarity and reciprocity between groups (Olivar, 2002). Also, perspective taking is a significant process to provide positive relationships between groups, by reducing negative stereotypes towards outgroup members (Richeson et al., 2003; Richeson & Shelton, 2003). Perspective taking contributes to preventing conflicts among groups through imposing a thought, which cultural differences indicate the normality on outgroup members (Butrus & Witenberg, 2013). Otherwise, absence of perspective taking may lead to severe conflicts between groups, by the effect of high level aggression of them, as well (Richardson, Hammock, Smith, Gardner, & Signo, 1994). Thereby, it was emphasized that the process would increase positive contributions of perspective taking to interpersonal relationships as long as perspective is taken properly (Vescio et al., 2003). Galinsky (1999) asserted that perspective taking process should include quite vivid descriptions and perspective oriented contents in order to taking perspective properly. According to Vescio et al. (2003), perspective taking is one of the strongest predictors of intergroup attitudes if it is activated properly. Based on these, perspective taking was included in the thesis.

6. THE PRESENT STUDY

Literature has encompassed lots of study about the relation between negative stereotyping and other psychological variables such as self esteem, ethnocentrism, authoritarianism, in-group identification, and controllability beliefs (Anesbury & Tiggemann, 2000; Pickett, Bonner, & Coleman, 2002; Stephan, Ageyev, Coates-Shrider, Stephan, & Abalakina, 1994; Tiggemann & Wilson-Barrett, 1998). When these variables are examined, perspective taking as being one of the components of empathy reduces negative attitudes among members from different social groups (Vescio et al., 2003), by enabling to experience another person's mood in a closer way (Batson, 1991; Moll & Meltzoff, 2011; Sullivan et al., 2008). Many studies demonstrated that taking the perspective of other individual is an effective strategy to reduce negative stereotyping towards outgroup members (Todd, Galinsky, & Bodenhausen, 2012; Vescio et al., 2003; Wang, Kenneth, Ku, & Galinsky, 2014). Also, a large body of literature has indicated causal relationship between negative stereotyping and taking the other's perspective (Galinsky & Moskowitz, 2000; Richeson et al., 2003; Richeson & Shelton, 2003; Shih, Wang, Trahan Bucher, & Stotzer, 2009; Todd et al., 2012; Wang et al., 2014; Weyant, 2007; Vescio et al., 2003; Yee & Bailenson, 2006). In constrast to these studies, a mounting number of studies revealed that perspective taking is a negative strategy to maintain positive intergroup relationships due to its triggering effect for activating negative meta-stereotypes which emerge from criticisms about other individual's opinion about themselves (Vorauer & Sasaki, 2009), because individuals may focus on how others form an opinion about themselves rather than inferring other person's point of view or emotions during taking perspective of other (Vorauer & Sasaki, 2009). So, individuals are likely to transfer the other individuals' stereotypical features to their thoughts, emotions, and behaviors during this process (Dijksterhuis, Aarts, Bargh, & van Knippenberg, 2000; Sinclair, Lowery, Hardin, & Colangelo, 2005). To experimentally reveal the effect of perspective taking on negative stereotyping, the present study would be the first in Turkey.

When other variables are examined, forgiveness requires to release negative feelings towards a person or a situation (Goldring, 2011; McCullough, Pargament, & Thoresen, 2000; Rattanapisit & Chaiwutikornwanich, 2019; Tam et al., 2007). A study by McCullough, Bellah, Kilpatrick, and Johnson (2001) demonstrated that forgiveness of other leds to boost positive emotions towards an individual or an event. Several

correlational studies have demonstrated that negative stereotyping is negatively associated with forgiveness (Goldring, 2011; Rattanapisit & Chaiwutikornwanich, 2019; Tam et al., 2007). But, there was no experimental study about the effect of forgiveness on negative stereotyping. The present study was the first study to explore the causal relationship between negative stereotyping and forgiveness. In addition, there is a gap in literature in terms of experimental studies that explore the effect of both forgiveness and perspective taking on negative stereotyping. The present thesis has provided to fill the gap by investigating the effect of perspective taking and forgiveness on negative stereotyping.

Negative stereotyping was commonly investigated through focusing a stereotyped group in a society in the literature, such as religious minorities, lesbian, gay, bisexual, and transgender (LGBT) people, etc. (Bagci, Turnuklu, & Tercan, 2020; Dong & Murrillo, 2007; Velasco González, Verkuyten, Weesie, & Poppe, 2008; Verkuyten, Drabbles, & Van Den Nieuwenhuijzen, 1999). In Turkey, Syrian refugees can be presented as a stereotyped group, based on several correlational studies conducted by Kardeş et al. (2017), Topal et al. (2017), and Yazıcı (2016). These studies revealed that Turkish people hold higher levels of negative stereotyping towards Syrian refugees (Kardeş et al., 2017; Topal et al., 2017; Yazıcı, 2016). In spite of that previous correlational studies have provided the evidence about Turkish people's own negative stereotypes towards Syrian refugees (Kardeş et al., 2017; Topal et al., 2017; Yazıcı, 2016), no experimental study was conducted about negative stereotyping towards that group. Thus, the contribution of the present study was that it will be the first experimental study about negative stereotyping towards Syrian refugees in Turkey.

Another substantial contribution of the present study was to investigate comprehensively the related psychological and categorical variables in order to understand deeply the mechanism underlying negative stereotyping process. As one of these categorical variables, past experiences about the quality and the quantity of contact with Syrian refugees was included in the present study, in terms of the possibility of its significant influence on the relations among negative stereotyping, forgiveness, and perspective taking. Depending on the possibility, a large number of studies have elicited positive relationship between perspective taking and higher levels of quality and quantity of contact (Cialdini et al., 1997; Pawlicka, Kazmierczak, & Jagiello- Rusilowski, 2019; Sherif, 1966), as well as positive relationship between forgiveness and positive and

increased intergroup contact (McCullough et al., 1998; McCullough, Bellah, Kilpatrick, & Johnson, 2001; McCullough, Worthington, & Rachal, 1997). Tam, Hewstone, Cairns, Tausch, Maio, and Kenworthy (2007) have asserted that higher levels of the quality and the quantity of contact among group members leads not only weakening negative emotions like anger towards past offenses or an offender but also increasing positive attitudes towards them. Based on these positive attitudes, individuals who had forgiven outgroup members are more willing to communicate with a member of that outgroup (McCullough, Bellah, Kilpatrick, & Johnson, 2001; Tam et al., 2007; Wohl & Branscombe, 2005). Contrarily, according to Janetius (2019), individuals who hold none or lower contact with an offender are more disposed to forgive that individual. On the other hand, because individuals who took perspective of other were likely to feel more comfortable during communication with Syrian refugees (Pawlicka, Kazmierczak, & Jagiello- Rusilowski, 2019), they had more willingness to contact with the refugees (Sherif, 1966).

According to the study of Hodson, Costello, and Maclnnis (2013), perspective taking has provided increased contact between stigmatized outgroup members who hold higher levels of prejudice. So, contact facilitates decreasing prejudice towards a member from stigmatized social group according to its quality and quantity levels (Batson, Early, & Salvarani, 1997; Batson, Lishner, Cook, & Sawyer, 2005; Karaoğlu, 2015; Pettigrew & Tropp, 2006; Tompkins, Shields, Hillman, & White, 2015). In constrast to the positive effects of perspective taking on contact and so prejudice, as the study by Vorauer and Sasaki (2009) suggested, perspective taking may prevent the possible benefits of contact by triggering individuals to think others' evaluations about themselves rather than other individuals' points of views. Therefore, the investigation of effects of the quality and the quantity of contact on negative stereotyping process, in addition to these effects on forgiveness and perspective taking, were considered as being necessary.

As a categorical variable, apology within forgiveness process is also essential to explore dynamics underlying negative stereotyping process, because of its facilitation to increasing the possibility of forgiveness of other (Fehr, Gelfand, & Nag, 2010; Fincham, 2000; Fincham & Beach, 2007; Finkel, Rusbult, Kumashiro, & Hannon, 2002; Gordon et al., 2004; Jose & Alfons, 2007; McCullough et al., 1998). Apology contributes to attenuating perception of injustice between two people who conflict with each other (Exline, Worthington, Hill, & McCullough, 2003). According to Wortinghon (2001),

apology was also described as one of many ways to reduce unforgiveness. In this respect, apology and its related features within the past conflict experience was included in the present study.

Lastly, the contribution of the present study was to include GSR (Galvanic Skin Response) measurement as an indication of psychological or physiological arousal (Nourbakhsh, Wang, Chen, & Calvo, 2012). Physiological measurements with self- report measurement were benefical to reveal more reliable data, because behavioral responses can be consciously controlled, in constrast to physiological processes (Hauser, Ellsworth, & Gonzalez, 2018; Pennebaker, Francis, & Booth, 2001). As stated before, a study by Moskowitz et al. (2000) demonstrated that individuals are disposed to hide their own negative stereotypes towards anyone or anything. In other words, a psychological variable might not be reliably measured through self-reporting measurements. On the other hand, GSR, one of the pshysiological mesurements, was also utilized to validate manipulations in the experimental studies, because participants may direct their responses in such a way that what was expected from them (Hauser et al., 2018). Thus, especially in recent years, many researchers have been prevalently included physiological measurements in their studies to obtain more reliable data (Korpal & Jasielska, 2019; Lee, Masai, Kunze, Sugimoto, & Billinghurst, 2016; Yu & Ngan, 2019; Oliver, 2016; Watson, Rapee, & Todorov, 2016). Therefore, GSR measurement method facilitated to being validated the manipulations in the present study.

6.1. Galvanic Skin Response (GSR) Measurement Method

Galvanic skin response measurement method is a preferable method to determine several psychological symptoms ascribed to physiological changes, by detecting signals on the skin of the participants (Nourbakhsh et al., 2012). The method has been mostly preferred by researchers, because it has been inexpensive and sensitive (Nourbakhsh et al., 2012). GSR is used to collect data from skin tension of sweat glands activated with autonomic nervous system (Tarvainen, Koistinen, Valkonen-Korhonen, Partanen, & Karjalainen, 2001). A constant voltage is applied through electrodes recording the changes of flow on skin (Busing, 2014). So, data from sensors with electrodes is recruited for every second in electronic environment (Xiong, 2010). Finger sensors with electrodes are located to the first and the second fingers and wrist in the right arm of left-handed participant or

wrist in the left arm of right-handed participants (Xiong, 2010). After GSR data are analyzed, some inferences can be drawed. To illustrate, Setyohadi, Kusrohmaniah, Gunawan, and Prabuwono (2018) demonstrated that GSR data could be used for detecting emotions through collecting data from spontaneous skin tension. Also, GSR measurement method is used as a stress measurement device, by detecting changes in temperature level which rises if GSR level is rising (Bakker, Pechenizkiy, & Sidorova, 2011).

In addition to these, GSR recordings may be effected with several contextual factors and internal state of an individual, such as temperature, moving during the measurement of GSR, contact between GSR device and skin, and stress (Bakker et al., 2011). Due to its' sensitive structure, GSR measurement requires to be carried out in the controlled environment in order to collect reliable GSR signals (Bakker et al., 2011). Therefore, a participant is asked to relax and sit quietly in a chair for a reliable GSR measurement.

6.2. Hypotheses

The present study suggested seven hypotheses in total. The first four hypotheses were about probable relations among variables of the study which are forgiveness, perspective taking, and negative stereotyping. The rest three hypotheses were about GSR measurement within the present study. All the hypotheses were as follows:

1) Compared with participants in perspective taking of self-condition, participants in perspective taking of other-condition will be more likely to present less negative stereotyping towards Syrian refugees.

2) Compared with participants in forgiveness of self-condition, participants in forgiveness of other condition will be less likely to present less negative stereotyping towards Syrian refugees.

3) Negative stereotyping level towards Syrian refugees will be predicted dispositional forgiveness of other and tendency of perspective taking, with regard to the effect of high level tendencies on lower negative stereotyping.

4) The relationship between dispositional forgiveness and tendency of perspective taking on negative stereotyping towards Syrian refugees will be effected by existence or absence of apology or contact quality and quantity.

4-a) The relationship between dispositional forgiveness and tendency of perspective taking will be mediated by higher levels of contact quality with Syrian refugees, which could lead to less negative stereotyping towards Syrian refugees.

4-b) The relationship between dispositional forgiveness and tendency of perspective taking manipulations will be moderated by existence or absence of apology, which leads to higher or lower negative stereotyping towards Syrian refugees.

Other hypotheses of the present research related to Galvanic Skin Response level were as follows:

5) GSR means of both phase 2 and phase 3 will be higher than GSR means of phase 1.

6) GSR means of perspective taking of other and forgiveness condition will be lower than GSR means of perspective taking of self and no-forgiveness condition.

7. MATERIALS and METHOD

7.1. Participants

Sample of the study consisted of a total of 123 students (98 females, 24 males, 1 other; *M*(age) = 20.82, *SD*(age) = 2.17) recruited from Ankara Yıldırım Beyazıt University. All participants were selected among undergraduate students. Randomized control trails were employed. All the participants had confirmed the informed consent form before the study begun. Also, they received extra course credit for their participation. One participant who did not follow instructions was excluded from the study. Detailed information about the demographics of the participants were given in Table 1.

Table 1. Demographic Information about the Participants

Variables	*N*	%
Gender		
Female	98	79.7
Male	24	19.5
Other	1	.8
Income Status		
0-1000	82	66.7
1000-2000	24	19.5
2000-3000	8	6.5
3000 or more	9	7.3
Marital Status		
Single	121	98.4
Married	2	1.6
Religious Orientation		
Islam	117	95.1
Other	6	4.9
Total	123	100

7.2. Materials

7.2.1. Informed Consent Form

The form includes brief descriptions about content, purpose, time interval of the present study. It was apprehensibly offered to participants at the very beginning of the study. By confirming the form, participants decided whether or not they accepted to voluntarily participate in the study. As stated in the form, participants had a right to withdraw from the study as they wished (see Appendix A).

7.2.2. Demographic Form

Demographic characteristics of the participants were asked through the form (see Appendix L), including age, gender, education, the place where they live. Besides, information about marital status, religious orientation, and income status were also obtained from the participants. Also, participants responded to a single item ranging from 1 (not at all) to 7 (very much so), the extent to which the participants have perceived themselves as religionist.

7.2.3. Debriefing Form

The form was given to the participants in order to explain the real purpose of the study after the study ended (see Appendix B). With the form, the reason for why participants were deficiently informed about actual purpose of the study was explained. Besides, contact address of the researcher was offered in the form. Finally, researcher thanked the participants for their time and effort through the form. After this form was given to the participants, the data from participants who did not approve their participation to the study was not employed.

7.2.4. Negative Stereotyping Index

The index, created by Özkeçeci (2017), is used for the evaluation of negative stereotyping towards Syrians in Turkey (see Appendix E). The index consists of 28 items which are adjectives emerging from personal assessments of participants about Syrian refugees. The index was formed through obtaining 9 items from studies of Fiske, Cuddy, Glick, and Xu (2002) and Leach, Ellemers, and Barreto (2007) (e.g. friendly, intelligent), 5 items from study of Yapıcı (2004) (e.g. helpful, cheater), and 8 items from public interviews of Ozden (2013) and Erdoğan (2014) (e.g. quarrelsome, dangerous). Also, 6 items were included in the pilot study (e.g. victim, shameless, traitor) (Özkeçeci, 2017). So, the participants indicated the degree to which each of 28 adjectives described their current assessments about Syrian refugees. The index gives an instruction for each items: "Rate how much you would use the adjectives while describing Syrian refugees in Turkey?" (1 = not at all, 7= definitely). Eleven items (1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 19) were reverse coded. Higher scores indicate higher levels of negative stereotyping. Cronbach's alpha coefficient was found to be .93 by Özkeçeci (2017). Additionally, the internal reliability of the index was excellent (Cronbach's $\alpha = .95$).

7.2.5. Contact Quantity Scale

The 2-item scale, developed by Barlow et al. (2012), was used in order to reveal the participants' frequency of contact with Syrians (see Appendix J). Participants indicated how many Syrians they know personally on first item ranging from 1 (none) to 9 (more than 30) (Barlow et al., 2012). Besides, participants responded to the question "How often do you have contact with them?" on second item ranging from 1 (never) to 7 (Every day) (Barlow et al., 2012). Ratings for both first and second items were averaged, by being transformed scores of first item into a 7-point scale by multiplying by 7/9 (Barlow et al., 2012). Higher scores indicate higher frequency of contact with Syrians. Adaptation of the scale was conducted by Özkeçeci (2017). The internal reliability of the contact quantity scale was good (Cronbach's $\alpha = .76$) (Özkeçeci, 2017).

7.2.6. Contact Quality Scale

Quality of contact with Syrians was evaluated with the 6-item scale adapted from the studies of Islam and Hewstone (1993) and Voci and Hewstone (2003), by Özkeçeci (2017) (see Appendix K). Participants respond the question "How would you characterize the contact you have with Syrians?" on the dimensions of intimacy, positiveness, willingness, cooperation, satisfaction, and depth on a 1 to 7 bipolar scale (Islam & Hewstone, 1993; Voci & Hewstone, 2003). Higher scores indicate greater quality of contact with Syrians, whereas lower scores indicate less quality of contact with them (Islam & Hewstone, 1993; Voci & Hewstone, 2003). Two items (2, 6) were reverse coded (Islam & Hewstone, 1993; Voci & Hewstone, 2003). Cronbach's alpha coefficient was found to be .77 (Özkeçeci, 2017).

7.2.7. Heartland Forgiveness Scale (HFS)

An 18-item scale, developed by Yamhure Thompson, Snyder, and Hoffman (2005), was used in order to measure dispositional forgiveness on a 7- point Likert scale ranging from 1 (almost always false than true) to 7 (almost always true of me) (see Appendix H). The scale consists of 3 subscales which are forgiveness of self, forgiveness of others and forgiveness of situation (Yamhure Thompson et al., 2005). Higher scores for each subscale indicates higher level of dispositional forgiveness of self, other, situation or the overall scale (Yamhure Thompson et al., 2005). Nine items (2, 4, 6, 7, 9, 11, 13, 15, 17) were reverse coded (Yamhure Thompson et al., 2005). Cronbach's alphas for forgiveness of self, forgiveness of other, forgiveness of situation, and the overall scale were .75, .78, .79, and .86, respectively (Yamhure Thompson et al., 2005). The reliability and validity studies of the Turkish version of Heartland forgiveness scale were carried out by Bugay and Demir (2010). Bugay and Demir (2010) demonstrated adequate internal consistency in Turkish population, because Cronbach's alphas for forgiveness of self, forgiveness of other, forgiveness of situation, and the overall scale were found to be .64, .79, .76, and .81, respectively. In addition to these, in this thesis, Cronbach's alphas for forgiveness of self, forgiveness of others, forgiveness of situation and the total scale were .70, .71, .72, and .79, respectively.

7.2.8. Positive and Negative Affect Scale (PANAS)

The scale, developed for assessing mood by Watson, Clark and Tellegen (1998), consists of positive and negative affect subscales (see Appendix G). Participants indicated the degree to which each of 20 emotions on the PANAS described their current mood (Watson et al., 1998). Participants rated all items on a 5-point Likert scale of 1 (very slightly or not at all) to 5 (very much) (Watson et al., 1998). Ten item positive affect subscale involves the emotions of excited, enthusiastic, inspired (having creative thinking), strong, proud, interested, alert, attentive, determined, and active (Watson et al., 1998). Also, 10-item negative affect subscale involves the emotions of distressed, upset, guilty, hostile, ashamed, jittery, afraid, scared, irritable, and nervous (Watson et al., 1998). Cronbach's alpha coefficient for positive affect subscale was found to be .89, whereas Cronbach's alpha coefficient for negative affect subscale was found to be .85 (Watson et al., 1998). The scale was adapted to Turkish population by Gençöz (2000). According to the study of Gençöz (2000), Cronbach's alphas for positive affect subscale and negative affect subscale were .83 and .86, respectively. In the present thesis, Cronbach's alphas for positive affect subscale and negative affect subscale were .62 and .78, respectively.

7.2.9. Perspective Taking Subscale of Interpersonal Reactivity Index (IRI)

The interpersonal reactivity index (IRI) was developed in order to measure affective and cognitive dimensions of empathy by Davis (1980) (see Appendix I). IRI consists of the following four 7-item subscales: perspective taking, empathetic concern, personal distress, and fantasy (Davis, 1980). The perspective taking and fantasy subscales indicate cognitive dimension, whereas the subscales of empathetic concern and personal distress indicate affective dimension (Davis, 1980). The subscale empathetic concern refers other-oriented feelings through feeling sympathy with others, whereas the subscale personal distress taps self-oriented feelings within interpersonal relationships, especially in the situation with higher tension (Davis, 1980). On the other hand, the fantasy subscale measures participants' tendencies of imagination of themselves as fictitious characters (Davis, 1980). The perspective taking subscale measures the tendency of adopting point of view of others spontaneously (Davis, 1980). For all subscales, participants were asked to report their tendencies to the given situations on a 5-point Likert scale ranging from 0 (does not describe me well) to 4 (describes me very well). In this study, the cognitive

subscale perspective taking was only used. In the subscale perspective taking, two items (1, 4) were reverse coded, in other words, the third and the fifth items in the overall index (Davis, 1980). Cronbach's alpha coefficient for IRI ranges from .68 to .79 (Davis, 1980). Cronbach's alpha coefficient for the perspective taking subscale ranges from .75 to .78 (Davis, 1980). According to Engeler and Yargıç (2007), who conducted the Turkish adaptation of this index, Cronbach's alpha coefficient for IRI ranges from .60 to .76. Cronbach's alpha for the subscale perspective taking was .73. In addition to these, Cronbach's alpha was .80 in this study.

7.2.10. Manipulation Check and Related Questions

Manipulation check and related questions comprised of a total of 19 items. In order to ensure that participants followed the manipulations of forgiveness and perspective taking (see Appendix F), a 7-point likert scale consisting of 9 items was used. After the manipulations was applied, the participants rated their level of agreement with each of the statements included on a 9 item-scale ranging from 1 (strongly disagree) to 7 (strongly agree). Four items were used to measure the extent to which participants remembered the past discussion experiences during the forgiveness manipulation. Five items measure the levels of their concentration for taking perspective of other or themselves during the perspective taking manipulation. Moreover, 3 items with 7-point likert scale options ranging from 1 (strongly disagree) to 7 (strongly agree), were added to the measure. In the first two items, participants were asked to respond on a 7-point scale the extent to which they forgave themselves or other individual who they had conflicted with. Also, the perceived importance of conflict was assessed on a single-item ranging from 1 (not at all) to 7 (very much so).

The rest seven items were about questions about the related features of their conflict experiences, such as absence or existence of voluntarily apology within the conflict, characteristics of apology, degree of intimacy with the other. Participants indicated whether or not they, the other or an outsider had apologized for what happened within the remembered conflict experience.

7.3. Procedure

At the very beginning of the study, the participants came into the Social Cognition laboratory at Ankara Yıldırım Beyazıt University. The participants were randomly assigned to 2 (forgiveness, no-forgiveness) X 2 (perspective taking of self, perspective taking of other) between-subjects design, with GSR measurement as a within subjects' variable. After participants were met by a researcher, they were allowed to the research room within the laboratory. Subsequently, participants were given a brief introduction to the study, stating that the study involves GSR measurement method which has no side effect for health and the study was about some psychological variables. Participants were told that they would be completing instruments on a computer-based questionnaire, and researcher would be staying in the lab during all study. Next, participants were seated in front of a computer, which provided document of informed consent and all the instruments. Initially, the informed consent form was provided, then, the GSR electrodes of Captive T-Sens module were positioned at the middle fingers of non-dominant hand of the participant. In order to have reliable and valid measurement of GSR, the participants were instructed to stay on the seat without moving and not to communicate with the researcher during the recording of GSR. Furthermore, the participants were instructed that they were required to follow the instructions of researcher during the study.

The study consists of the following four phases: phase 1, phase 2, phase 3, phase 4 (see Figure 1). These phases were as follows:

Phase 1

Phase 1 encompasses the task 1 and the task 2, respectively. The task 1 involves the GSR baseline measurement while the participants were resting. The task 2 involves the GSR measurement while the participants were writing objects surrounding to them. In this respect, participants were asked to look at a blank page on the computer and to write objects around them. To complete each of these tasks, 1 minute was allotted for the participants.

Phase 2

Phase 2 involves GSR recording within the forgiveness manipulation. Each participant was allotted a 10-minute slot to complete a task given in forgiveness manipulation. In the forgiveness manipulation, the participants were randomized to either forgiveness or no-forgiveness conditions, in which they were asked to recall and to write about their past experience about a severe conflict with someone whom the participant has a close relationship. The participants were instructed that someone who they had conflicted could be a friend, a close friend, an acquaintance, a coworker, but no family member or romantic partner. Also, the participants were instructed that a severe conflict which they would be recalling should be almost 1 to 3 years ago. In the forgiveness condition, participants were asked to recall a severe conflict which they had forgiven. In the no-forgiveness condition, participants were asked to recall a severe conflict which they had not yet forgiven. In addition, all participants were instructed that a paragraph written about the conflict can be maximum 7-line. Instructions of the manipulation can be seen in Appendix C.

Phase 3

Phase 3 involves GSR recording within perspective taking manipulation. Each participant was allotted a 5-minute slot to complete a task given in perspective taking manipulation. Perspective taking manipulation includes the instructions about a severe conflict the participants had mentioned during the forgiveness manipulation. The participants were randomly assigned to one of the two experimental conditions: perspective taking of self versus perspective taking of other. In the "perspective taking of self-condition", the participants were asked to imagine how they would think, feel and behave right after the conflict if they encountered with a person whom the participants had conflicted. In the "perspective taking of other condition", the participants were asked to imagine how an individual whom the participant had conflicted would think, feel and behave if this individual encountered with the participant right after the conflict. In both conditions, the participants were asked to write at least 3-line paragraph about their perspectives of self or other depending on the condition of the participant (see Appendix D for the instructions).

Phase 4

Phase 4 includes the scales to be completed by the participants. Initially, the participants were asked to fulfill the negative stereotyping index towards Syrian refugees. Then, the participants continued to respond manipulation control questions and the related questions to which extent they could follow the instructions of forgiveness and perspective taking manipulations. Following these, the participants respectively completed the following scales: PANAS, Heartland forgiveness scale, perspective taking subscale of interpersonal reactivity index, contact quantity scale, and contact quality scale. Next, participants provided demographic information form.

After all these phases were completed by the participants, they were given a positive mood boost through being asked to write down an experience which made them smile earlier in their lives (see Appendix M for the instructions). At the end of the study, participants were debriefed and thanked for their participation. Overall, the study took approximately thirty-five minutes.

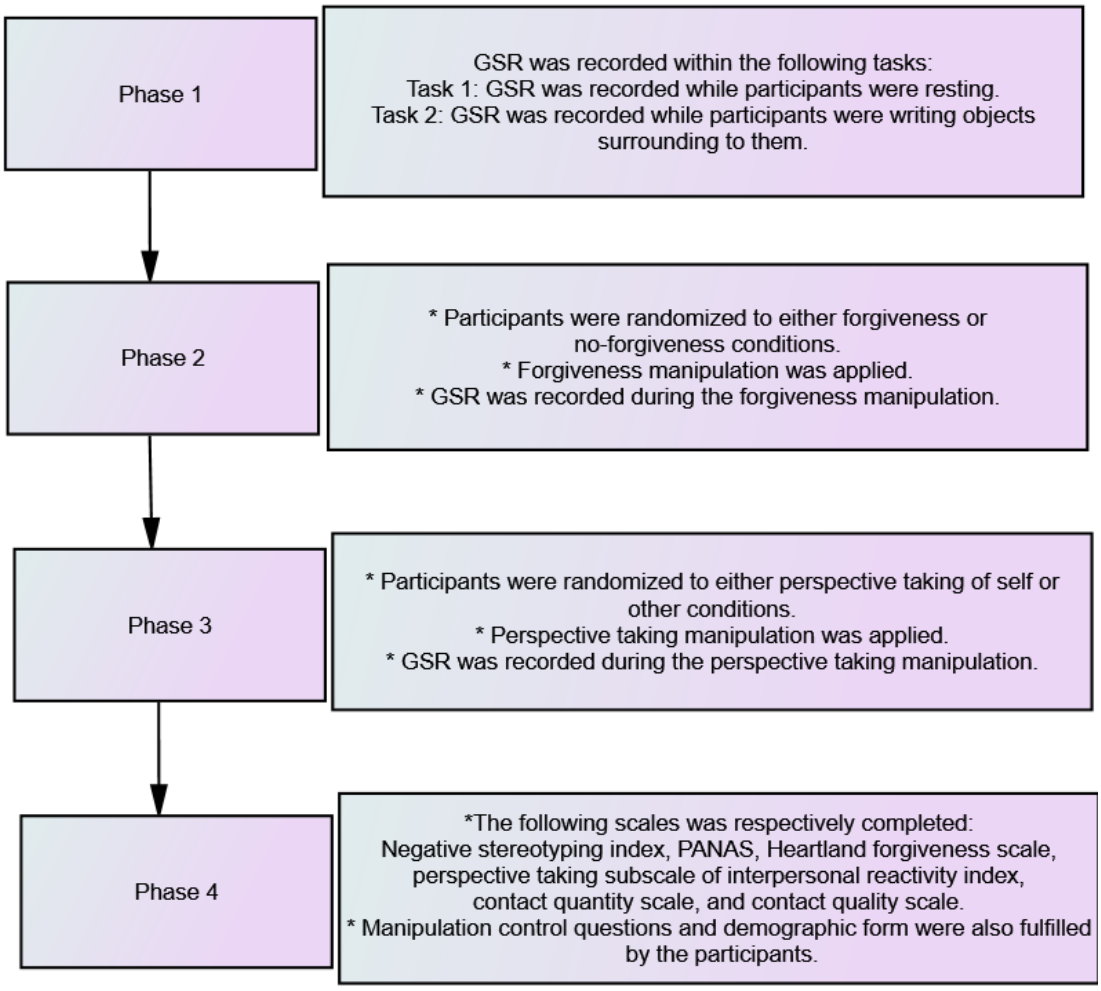


Figure 1. All the phases of the study

7.4. Data Analysis

A 2 (forgiveness condition: forgiveness, no-forgiveness) x 2 (perspective taking condition: other, self) between-subjects factorial design was used to randomly assign the participants to one of the following four groups: group 1 (forgiveness, perspective taking of other), group 2 (forgiveness, perspective taking of self), group 3 (no-forgiveness, perspective taking of other), and group 4 (no-forgiveness, perspective taking of self). The descriptive analyses were separately performed for each experimental group of the study. Initially, demographic characteristic for the sample of this study was investigated through descriptive statistics. Descriptive analyses were also performed to determine the features of conflict experiences of the participants and the features of apology behavior within their conflict experiences.

Manipulation check was provided through analyses of data obtained from GSR, manipulation control items, and PANAS. In order to reveal GSR means differences in various recording times, repeated measures Analysis of Variance (ANOVA) was performed. In order to ensure that participants followed the forgiveness and perspective taking instructions, a two-way Analysis of Variance (ANOVA) was separately performed for each manipulation control items. To check emotional arousal after forgiveness and perspective taking manipulations, a two-way analysis of variance (ANOVA) was separately performed on the scores of positive affect and negative affect.

To investigate whether negative stereotyping level of the participants in any group differed from those in other experimental groups, a two-way Analysis of Variance (ANOVA) was conducted. So, the effect of forgiveness and perspective taking manipulation on negative stereotyping level was revealed. Furthermore, a two-way Analysis of Covariance (ANCOVA) was conducted to determine group differences on negative stereotyping, while controlling contact quality and religiousness levels. Also, correlation analysis was performed to explore relations among all the variables of the study. Based on these correlations among the variables, multiple regression analysis was completed for predicting negative stereotyping. The moderator role of apology behavior on the regression model was investigated through moderation analysis carried out with the process Macro for SPSS developed by Hayes (2013). Also, the mediator role of contact quality on the relation between dispositional forgiveness and negative stereotyping was revealed through AMOS (Analysis of Moment Structures) software package program. In addition, the Statistical Package for Social Sciences (SPSS) was used for all the analyses, expect for moderation and mediation analyses.

8. RESULTS

8.1. Descriptive Analyses

Descriptive analyses were performed to demonstrate frequencies and percentage distributions for demographic information of the participants and features of conflict experienced by participants. Additionally, descriptive analysis was performed to reveal features of apology behavior within the conflict experienced by the participants. Results were presented according to the following experimental conditions: forgiveness (forgiveness versus no-forgiveness) and perspective taking (perspective taking of other versus perspective taking of self).

8.1.1. Descriptive Statistics for Demographic Characteristic of the Participants

A total of 123 students participated in the study, including 30 in forgiveness and perspective taking of other condition (24.4%), 32 in forgiveness and perspective taking of self condition (26%), 31 in no-forgiveness and perspective taking of other condition (25.2%), and 30 in no-forgiveness and perspective taking of self condition (24.4%). The results of descriptive analyses were separately explained for each condition as below. Also, descriptive statistics for demographic characteristic of the participants were showed in detail in Table 2.

Forgiveness Condition: 48 participants were female (77.4%), while 14 participants were male (22.6%). 60 participants reported that their range of ages was between 18 and 24 (96.8%). All the participants reported their marital status as “single” (100%). 58 participants identified their religious orientation as “Islam” (93.5%). 4 participants identified their religious orientation as “other” (6.5%). Income status was reported as “0-1000” (67.7%) by 42 participants, as “1000-2000” (22.6%) by 14 participants, as “2000-3000” (3.2%) by 2 participants and as “3000 or more” (6.5%) by 4 participants.

No-forgiveness Condition: 50 participants were female (82%), while 10 participants were male (16.4%). 55 participants reported their range of ages as “18-24” (90.2%), but also, six participants reported their range of ages as “25-45” (9.8%). 59 participants reported their marital status as “single” (96.7%). The rest 2 participants reported their

marital status as “married” (3.3%). 59 participants identified their religious orientation as “islam” (96.7%). 2 participants identified their religious orientation as “other” (3.3%). Income status was reported as “0-1000” (65.6%) by 40 participants, as “1000-2000” (16.4%) by 10 participants, as “2000-3000” (9.8%) by 6 participants and as “3000 or more” (8.2%) by 5 participants.

Perspective Taking of Other Condition: Sex was reported as “female” (82%) by 50 participants, and also, as “male” (18%) by 11 participants. The range of ages was reported as “18-24” (91.8%) by 56 participants and as “25-45” (8.2%) by 5 participants. 60 participants reported their marital status as “single” (98.4%), except for 1 participant was married (1.6%). Income status was reported as “0-1000” (64.5%) by 40 participants, as “1000-2000” (24.2%) by 15 participants, as “2000-3000” (6.6%) by 4 participants, and as “3000 or more” (4.8%) by 3 participants. 60 participants reported their religious orientation as “Islam” (98.4%), except for 1 participant adopting other religious orientation (1.6%).

Perspective Taking of Self Condition: 48 participants were female (77.4%), while 13 participants were male (21%). 59 participants reported that their range of ages was between 18 and 24 (95.2%). 3 participants reported that their range of ages was between 25 and 45 (4.8%). 61 participants reported their marital status as “single” (98.4%), except for 1 participant was married (1.6%). Income status was reported as “0-1000” (68.9%) by 42 participants, as “1000-2000” (14.8%) by 9 participants, as “2000-3000” (6.6%)by 4 participants, and as “3000 or more” (9.8%) by 6 participants. 57 participants identified their religious orientation as “Islam” (91.9 %), while 5 participants reported their religious orientation as “other” (8.1%).

Table 2. Demographic Characteristic of the Participants by the Conditions

	Forgiveness				No- Forgiveness			
Demographic Characteristic	Perspective Taking of Other		Perspective Taking of Self		Perspective Taking of Other		Perspective Taking of Self	
	N	%	*N*	%	*N*	%	*N*	%
Sex								
Female	21	70	27	84.4	29	93.5	21	70
Male	9	30	5	15.6	2	6.5	8	26.7
Age								
18-24	28	93.3	32	100	28	90.3	27	90
25-45	2	6.7	0	0	3	9.7	3	10
Income Status								
0- 1000	19	63.3	23	71.9	23	74.2	17	56.7
1000- 2000	6	20	8	25	3	9.7	7	23.3
2000- 3000	1	3.3	1	3.1	3	9.7	3	10
3000 or more	4	13.3	0	0	2	6.5	3	10
Marital Status								
Single	30	100	32	100	30	96.8	29	96.7
Married	0	0	0	0	1	3.2	1	3.3
Religious Orientation								
Islam	30	100	28	87.5	30	96.8	29	96.7
Other	0	0	4	12.5	1	3.2	1	3.3

8.1.2. Descriptive Statistics for Features of Conflict Experienced by the Participants

Descriptive analysis was performed to demonstrate frequencies and percentage distributions for features of conflict experienced by the participants. The results of descriptive analysis were separately presented for each condition as below. Also, features of the conflict experience by the experimental groups were showed in Table 3.

Forgiveness Condition: 32 participants remembered their own conflict experience which had occurred a few years ago (51.6%). 23 participants remembered their own conflict experiences which have occurred in the recent year (37.1%). 7 participants

remembered their own conflict experiences which have occurred in the recent month (37.1%). The relationship with transgressor was described as “friend relationship” (71%) by 44 participants, as “family relationship” (22.6%) by 14 participants, and also, as “kinship” (6.5%) by 4 participants. The importance of the conflict experience was reported as “very important” (45.2%) by 28 participants and as “moderately important” (43.5%) by 27 participants, and as “not important” (11.3%) by 7 participants.

No-forgiveness Condition: 33 participants reported that they have experienced a severe conflict in the recent year (54.1%). 24 participants reported that they experienced a severe conflict a few years ago (39.3%). Also, 4 participants reported that they have experienced a severe conflict in the recent month (6.6%). 43 participants reported their relationship with transgressor as “friend relationship” (70.5%). 12 participants reported their relationship with transgressor as “family relationship” (19.7%). 6 participants reported their relationship with transgressor as “kinship” (9.8%). The importance of the conflict experience was reported as “very important” (45.9%) by 28 participants, as “moderately important” (39.3%) by 24 participants, and as “not important” (14.8%) by 9 participants.

Perspective Taking of Other Condition: 29 participants remembered their own conflict experiences which have occurred in the recent year (47.5%). 23 participants reported that their conflict experiences had occurred a few years ago (37.7%). 9 participants remembered their conflict experiences which have occurred in the recent month (14.8%). The relationship with transgressor was described as “friend relationship” (77%) by 47 participants, as “family relationship” (16.4%) by 10 participants, and “kinship” (6.5%) by 4 participants. The importance of the conflict experience was reported as “very important” (39.3%) by 23 participants and as “moderately important” (40.2%) by 30 participants, and as “not important” (11.5%) by 7 participants.

Perspective Taking of Self Condition: 33 participants reported that their conflict experiences had occurred a few years ago (53.2%). 27 participants remembered their conflict experiences which have occurred in the recent year (43.5%). 2 participants remembered their conflict experiences which have occurred in the recent month (3.2%). The relationship with transgressor was described as “friend relationship” (64.5%) by 40 participants, as “family relationship” (25.8%) by 16 participants, and “kinship” (9.7%) by 6 participants. The importance of the conflict experience was reported as “very important”

(51.6%) by 32 participants and as “moderately important” (33.9%) by 21 participants, and as “not important” (14.5%) by 9 participants.

Table 3. Features of the Conflict Experiences by the Conditions

	Forgiveness				No- Forgiveness			
	Perspective Taking of Other		Perspective Taking of Self		Perspective Taking of Other		Perspective Taking of Self	
	N	%	*N*	%	*N*	%	*N*	%
When did conflict happen?								
In the recent month	7	23.3	0	0	2	6.5	2	6.7
In the recent year	12	40	11	34.4	17	54.8	16	53.3
A few years ago	11	36.7	21	65.6	12	38.7	12	40
What kind of relationship between the participant and transgressor?								
Friend relationship	22	73.3	22	68.8	25	80.6	18	60
Family relationship	6	20	8	25	4	12.9	8	26.7
Kinship	2	6.7	2	6.3	2	6.5	4	13.3
What the extent to which the participant attach importance to the remembered conflict experience?								
Very important	12	40	16	50	12	38.7	16	53.3
Moderately important	17	56.7	10	31.3	13	41.9	11	36.7
Not important	1	3.3	6	18.8	6	19.4	3	10

8.1.2.1 Descriptive Statistics for Apology Behavior within Conflict Experienced by the Participants

To reveal frequency and percentage distributions of features of apology behavior within conflict experienced by the participants, descriptive analysis was performed (see Table 4). Results of the analysis were separately explained for each condition as below.

Forgiveness Condition: 40 participants reported that their conflict experiences included apology by any person (64.5%), while 22 participants reported that their conflict experiences did not include apology behavior (35.5%). 31 participants reported that they received apology from the transgressor (50%). 13 participants reported that they apologized to the transgressor (21%). 2 participants reported that an outsider apologized to them (3.2%). 18 participants reported that apology was made after a long time from their conflict experiences (29%), while 19 participants reported that apology was made soon after their conflict experiences (30.6%). 7 participants reported that apology was made in the end of their conflict experiences (11.3%). In addition, 3 participants reported that apology was made during the conflict (4.8%).

No-forgiveness Condition: 34 participants reported that no apology occurred within their conflict experiences (55.7%), but also, 27 participants reported that their conflict experiences included apology behavior (44.3%). 17 participants reported that they received apology from the transgressor (27.9%). 13 participants reported that they apologized to the transgressor (21.3%). 3 participants reported that an outsider apologized to them (4.9%). 19 participants reported that apology was made soon after their conflict experiences (31.1%), while 8 participants reported that apology was made after a long time from the conflict (13.1%). Apology was made during conflict (8.2%) experienced by 5 participants, and in the end of conflict (1.6%) experienced by 1 participant.

Perspective Taking of Other Condition: The conflict experiences of 36 participants included apology behavior by any person (59%), while the conflict experiences of 25 participants did not include apology behavior (41%). Apology was made by the transgressor (44.3%) according to the self-reports of 27 participants. Also, 12 participants apologized to the transgressor (19.7%), or 2 outsiders apologized to them (3.3%). Apology was made soon after conflict (38.2%) experienced by 20 participants or after a long time from conflict (21.3%) experienced by 13 participants. In addition, apology was made in the end of conflict (4.9%) by 3 participants and during conflict (4.9%) experienced by 3 participants.

Perspective Taking of Self Condition: The conflict experiences of 31 participants included apology behavior by any person (50%), while the conflict experiences of 31 participants did not include apology behavior (50%). 21 participants received apology from the transgressor (33.9%). 14 participants apologized to the transgressor (22.6%). Also, 3

participants reported that an outsider apologized to them (4.8%). 18 participants reported that apology was made soon after the conflict (29%), while 13 participants reported that apology was made after a long time from the conflict (21%). Also, apology was made in the end of conflict (8.1%) experienced by 5 participants and during conflict (3.2%) experienced by 2 participants.

Table 4. Features of Apology Behavior within the Conflict by Conditions

	Forgiveness				No- Forgiveness			
	Perspective Taking of Other		Perspective Taking of Self		Perspective Taking of Other		Perspective Taking of Self	
	N	%	*N*	%	*N*	%	*N*	%
Apology								
Yes	18	60	22	68.8	18	58.1	9	30
No	12	40	10	31.3	13	41.9	21	70
Who apologized?								
Participant	4	13.3	9	28.1	8	25.8	5	16.7
Transgressor	16	53.3	15	46.9	11	35.5	6	20
Outsider	1	3.3	1	6.3	1	3.2	2	6.7
When was made an apology?								
During the conflict	1	3.3	2	6.3	5	16.1	0	0
In the end of conflict	2	6.7	5	15.6	1	3.2	0	0
Soon after conflict	8	26.7	11	34.4	12	38.7	7	23.3
After a long time from conflict	11	36.7	7	21.9	2	6.5	6	20

8.2. Correlation Analysis for the Associations among Variables of the Study

Pearson correlation analysis was performed to explore the associations among variables of this study which are negative stereotyping, contact quality, contact quantity, religiousness, positive affect, negative affect, disposition of perspective taking, general dispositional forgiveness, dispositional forgiveness of self, other, and situation. Intercorrelations among the variables in this study were calculated with the technique of exclude cases pairwise.

Results of the analysis indicated that negative stereotyping was negatively correlated with general dispositional forgiveness (r = -.23, p < .01), dispositional forgiveness of other (r = -.30, p < .01), contact quality (r = -.25, p < .05), contact quantity (r = -.23, p < .05), and religiousness (r = -.35, p < .01). But, there was no significant correlation between negative stereotyping and dispositional forgiveness of self or situation (p > .05). Moreover,

there were statistically non-significant correlation of negative stereotyping with disposition of perspective taking, positive affect, and negative affect ($p > .05$).

As expected, general dispositional forgiveness was positively correlated with its subscales forgiveness of self ($r = .72$, $p < .01$), other ($r = .66$, $p < .01$), and situation ($r = .84$, $p < .01$). General dispositional forgiveness was also positively correlated with contact quality ($r = .20$, $p < .05$), religiousness ($r = .22$, $p < .05$), and disposition of perspective taking ($r = .35$, $p < .01$). Results of the analysis indicated a positive correlation between dispositional forgiveness of situation and religiousness ($r = .21$, $p < .05$). On the other hand, disposition of perspective taking was also significantly correlated with forgiveness of other ($r = .25$, $p < .01$), self ($r = .23$, $p < .01$), and situation ($r = .30$, $p < .01$). In addition, there was a significant correlation between contact quantity and contact quality ($r = .22$, $p < .05$). None of the remaining variables was significantly correlated with each other ($p > .05$). These correlational calculations were showed in detail in Table 5.

Table 5. Intercorrelations among the Variables in the Study

	1	2	3	4	5	6	7	8	9	10	11
1.Negative Stereotyping	1										
2. HFS	-.23*	1									
3. HFS-Other	-.30**	.66**	1								
4. HFS-Self	-.05	.72**	.09	1							
5.HFS-Situation	-.15	.84**	.31**	.57**	1						
6. IRI- PT	-.14	.35**	.25**	.23*	.30**	1					
7.Contact Quality	-.25*	.20*	.15	.17	.11	.12	1				
8.Contact Quantity	-.23*	.12	.07	.05	.14	.14	.22*	1			
9.Religiousness	-.35**	.22*	.13	.15	.21*	.08	.00	.14	1		
10. PA	-.00	.10	.07	.09	.06	-.02	-.08	-.06	-.12	1	
11. NA	.08	-.12	-.11	-.15	-.00	-.04	-.03	.06	-.13	.11	1

Note. HFS = Heartland Forgiveness Scale, HFS-Other = Forgiveness of Other Subscale of HFS, HFS-Self = Forgiveness of Self Subscale of HFS, HFS-Situation = Forgiveness of Situation Subscale of HFS, IRI-PT = Perspective Taking Subscale of Interpersonal Reactivity Index, PA = Positive Affect, NA = Negative Affect. $^{*}p < .05$. $^{**}p < .01$.

8.3. Manipulation Check Analyses

8.3.1. Repeated Measures Analysis of Variance (ANOVA) for GSR Measurement

Repeated measures Analysis of Variance (ANOVA) was conducted to analyze GSR mean differences in different recording times. As mentioned before, galvanic skin responses were respectively recorded the following times: Resting (Time 1), writing objects (Time 2), forgiveness manipulation (Time 3), and perspective taking manipulation (Time 4). Time 1 and time 2 as baseline GSR measurements included in phase 1. Also, time 3 corresponded GSR measurement during the forgiveness manipulation in phase 3. Time 4 corresponded GSR measurement during the perspective taking manipulation in phase 4.

Before the analysis was performed, Mauchly's test was used to test whether the assumption of sphericity had been violated or not. Mauchly's test indicated that the assumption of sphericity had been violated, $\chi^2(5) = 487.25$, $p < .05$. Thus, Greenhouse-Geisser correction was run to determine where the specific differences were. The results of repeated measures ANOVA indicated a significant difference between GSR means at the recording times, F (1.28, 155.55) = 71.60, $p < .05$. GSR means at both baseline measurements of time 1 (M = 1.41, SD = 1.07) and time 2 (M = 1.81, SD = 1.50) significantly differed from GSR means at time 3 (M = 2.48, SD = 2.17) and time 4 (M = 3.06, SD = 1.07). Details of the analysis can be seen in Table 6.

The results demonstrated that the participants had significantly higher emotional arousal in the forgiveness and perspective manipulations than those in resting and writing objects ($p < .05$). So, it was concluded that forgiveness and perspective taking manipulation had provided emotional arousal, compared to the baseline GSR measurements. By means of these results, fifth hypothesis was supported.

Table 6. GSR Mean Differences by the Recording Times

Comparison Conditions				
Recording Times ($M \pm SD$)	Recording Times ($M \pm SD$)	Mean Difference	SE	*p*
Time 1 (1.41 ± 1.07)	Time 3 (2.48 ± 2.17)	-1.07*	.11	.000
	Time 4 (3.06 ± 2.77)	-1.65*	.18	.000
Time 2 (1.81 ± 1.50)	Time 3 (2.48 ± 2.17)	-.66*	.70	.000
	Time 4 (3.06 ± 2.77)	-1.24*	.15	.000

Note. Time 1 = GSR measurement while participants were resting for 1 minute, Time 2 = GSR measurement while participants were writing objects for 1 minute, Time 3 = GSR measurement during forgiveness manipulation, Time 4 = GSR measurement during perspective taking manipulation.
*$p < .05$.

8.3.2. A Two-way Repeated Measures Analysis of Variance (ANOVA) for GSR Measurement

A two-way repeated measures Analysis of Variance (ANOVA) was performed in order to determine whether there was a statistical difference between GSR means at the experimental groups for each recording time. The independent variable included a between-subject variable, the experimental conditions, and within-subject variable, repeated measures of the GSR recording times. Also, dependent variable was GSR means.

The Mauchly's test was used to verify the assumption of sphericity. Results of the Mauchly's test showed that the assumption of sphericity had been violeted, $\chi^2(5) = .02$, $p < .05$. Based on the violation of the assumption, the Greenhouse-Geisser correction was employed. So, results of the two-way repeated measures ANOVA indicated that there was a statistically significant interaction between GSR means at the recording times according to the experimental conditions, F (3.83, 151.95) = 2.23, p <.05. For both time 3 and 4, participants in forgiveness and perspective taking of self condition (M = 2.98, SD =2.59) had significantly higher GSR means than those in forgiveness and perspective taking of other condition (M = 2.09, SD = .97) [$p < .05$]. For both time 3 and 4, participants in no-forgiveness and perspective taking of self condition (M = 3.96, SD = 3.64) had significantly higher GSR means than those in forgiveness and perspective taking of other (M = 2.09, SD = .97) [$p < .05$]. But, there was no significant difference between the experimental conditions for baseline GSR measurements of time 1 and time 2 ($p < .05$).

Participants in no-forgiveness and perspective taking of self present higher emotional arousal than those in forgiveness and perspective taking of other condition, for GSR

measurements in time 3 and 4 ($p < .05$). Thanks to that result, sixth hypothesis was supported. Additionaly, finding that no difference of GSR means was among the experimental conditions for time 1 and 2 was provided to reliable measurement ($p > .05$). Because baseline GSR measurements was expected not to be significantly differed according to the experimental conditions. Details of the analysis were showed in Table 7.

Table 7. GSR Mean Differences by the Conditions

Recording Times	Forgiveness Conditions	Perspective Taking Conditions ($M \pm SD$)	Mean Difference	SE	Min-Max
Time 1	Forgiveness	Perspective Taking of Other (1.13 ± .47)	1.13	.19	.75- 1.51
		Perspective Taking of Self (1.61 ± 1.24)	1.61	.19	1.24- 1.98
	No- Forgiveness	Perspective Taking of Other (1.23 ± 1.03)	1.23	.19	.85- 1.60
		Perspective Taking of Self (1.67 ± 1.25)	1.67	.19	1.29- 2.05
Time 2	Forgiveness	Perspective Taking of Other (1.34 ± .53)	1.34	.27	.81-1.87
		Perspective Taking of Self (2.12 ± 1.75)	2.12	.26	1.60-2.63
	No- Forgiveness	Perspective Taking of Other (1.56 ± 1.43)	1.56	.26	1.04-2.10
		Perspective Taking of Self (2.23 ± 1.79)	2.23	.27	1.70-2.76
Time 3	Forgiveness	Perspective Taking of Other (1.66 ± .72)	1.66	.39	.89-2.42
		Perspective Taking of Self (2.98 ± 2.59)	2.98	.37	2.24-3.72
	No- Forgiveness	Perspective Taking of Other (2.15 ± 1.95)	2.15	.38	1.40-2.90
		Perspective Taking of Self (3.10 ± 2.60)	3.10	.39	2.33-3.86
Time 4	Forgiveness	Perspective Taking of Other (2.09 ± .97)	2.10	.50	1.11-3.07
		Perspective Taking of Self (3.43 ± 2.91)	3.43	.48	2.48-4.38
	No- Forgiveness	Perspective Taking of Other (2.73 ± 2.59)	2.73	.49	1.77-3.70
		Perspective Taking of Self (3.96 ± 3.64)	3.96	.50	2.98-4.94

Note. Time 1 = GSR measurement while participants were resting for 1 minute, Time 2 = GSR measurement while participants were writing objects for 1 minute, Time 3 = GSR measurement during forgiveness manipulation, Time 4 = GSR measurement during perspective taking manipulation.

8.3.3. Analysis of Variance (ANOVA) for Manipulation Control Questions

To check whether participants followed the manipulations of perspective taking and forgiveness, data obtained from nine items on a 7-point-likert scale was analysed. Four item were about recalling of conflict experiences within forgiveness manipulation, while five items were about concentration of the participants within perspective taking manipulation. To analyse data, nine seperate ANOVAs were conducted with forgiveness (forgiveness vs. no-forgiveness) and perspective taking (other vs. self) as independent variables, using each of the manipulation control items as dependent variable. To ensure that the manipulations were successful for all the experimental groups, it was intended that all the ANOVA results were non-significant.

8.3.3.1. Analysis of Variance (ANOVA) for Forgiveness Manipulation Control Items

To check forgiveness manipulation, four seperate ANOVAs were performed on data obtained from the four items which were formed within the context of forgiveness manipulation. Regarding first item “I could recall the past conflict in detail.”, results of a two-way ANOVA revealed that there was no significant difference among the experimental groups, F (3, 119) = 1.25, $p > .05$. Results of a second two-way ANOVA demonstrated non-significant difference among all the groups for second item “I could visualize the moment of the conflict.”, F (3, 119) = .46, $p > .05$. Regarding third item “I could recall how the moment of the conflict had made me feel.”, non-significant difference among all the groups were found, F (3, 119) = 1.81, $p > .05$. Lastly, regarding fourth item “I could recall what the moment of the conflict had made me think.”, there was no significant difference among the groups, F (3, 119) = 1.08, $p > .05$.

To sum up, there was no significant difference among all the experimental groups, in regards to the manipulation control items for forgiveness manipulation ($p > .05$). By the helpf of means and standard deviations, it was concluded that the participants followed the instructions of forgiveness manipulation. That is, the participants were successful in remembering their conflict experience including forgiveness or no-forgiveness. The results of the ANOVAs can be seen in detail in Table 8.

Table 8. The Results of the ANOVAs for Checking Forgiveness Manipulation

Items	Experimental Groups	*N*	*M*	*SD*	*F*	*p*
First Item "I could recall the past conflict in detail."	Group 1	30	5.73	1.34	1.25	.30
	Group 2	32	5.22	1.79		
	Group 3	31	5.13	1.31		
	Group 4	30	5.57	1.10		
Second Item "I could visualize the moment of the conflict."	Group 1	30	5.77	1.30	.46	.71
	Group 2	32	5.66	1.43		
	Group 3	31	5.45	1.21		
	Group 4	30	5.80	1.16		
Third Item "I could recall how the moment of the conflict had made me feel."	Group 1	30	6.20	1.10	1.81	1.15
	Group 2	32	6.09	1.17		
	Group 3	31	5.55	1.29		
	Group 4	30	5.83	1.23		
Fourth Item "I could recall what the moment of the conflict had made me think."	Group 1	30	6.20	.89	1.08	.36
	Group 2	32	5.75	1.27		
	Group 3	31	5.74	1.06		
	Group 4	30	5.87	1.28		

Note. Group 1 = forgiveness, perspective taking of other, Group 2 = forgiveness, perspective taking of self, Group 3 = no-forgiveness, perspective taking of other, Group 4 = no-forgiveness, perspective taking of self.

8.3.3.2. Analysis of Variance (ANOVA) for Perspective Taking Manipulation Control Items

To check perspective taking manipulation, five seperate ANOVAs were performed on data obtained from five items which were formed within the context of perspective taking manipulation. Regarding first item "I strived for concentrating perspective and thoughts of other individual.", the results showed there was no significant difference among the experimental groups, F (3, 119) = 2.50, $p > .05$. Regarding second item "I strived for imagining what other individual was thinking.", no significant difference among the experimental groups was found, F (3, 119) = 2.03, $p > .05$. Regarding third item "I strived for imagining how other individual was feeling.", there was found no significant difference among the groups, F (3, 119) = 2.60, $p > .05$. Regarding fourth item "I strived for imagining how other individual would have behaved.", results of a fourth two-way ANOVA demonstrated non-significant difference among all the groups, F (3, 119) = 2.22, $p > .05$. Regarding fifth item "I could envisage the first encountering time with other individual soon after the conflict.", results of a fifth two-way ANOVA revealed that there was no significant difference among all the experimental groups, F (3 ,119) = .12, $p > .05$.

To sum up, there was no significant difference among all the experimental groups, in regards to the manipulation control items for perspective taking manipulation ($p > .05$). Also, it was concluded that the participants followed the instructions of perspective taking manipulation, by the help of means and standard deviations showed in Table 9.

Table 9. The Results of the ANOVAs for Checking Perspective Taking Manipulation

Items	Experimental Groups	*N*	*M*	*SD*	*F*	*p*
First Item "I strived for concentrating perspective and thoughts of other individual."	Group 1	30	4.83	1.23	2.50	.06
	Group 2	32	4.16	1.71		
	Group 3	31	4.87	1.48		
	Group 4	30	5.17	1.58		
Second Item "I strived for imagining what other individual was thinking."	Group 1	30	5.10	1.52	2.03	.11
	Group 2	32	5.53	1.61		
	Group 3	31	5.19	1.25		
	Group 4	30	5.40	1.45		
Third Item "I strived for imagining how other individual was feeling."	Group 1	30	5.20	1.54	2.60	.06
	Group 2	32	4.41	1.90		
	Group 3	31	5.29	1.37		
	Group 4	30	5.40	1.43		
Fourth Item "I strived for imagining how other individual would have behaved."	Group 1	30	4.80	1.54	2.22	.09
	Group 2	32	4.88	1.52		
	Group 3	31	5.10	1.33		
	Group 4	30	5.67	1.40		
Fifth Item "I could envisage the first encountering time with other individual soon after the conflict."	Group 1	30	5.27	1.39	1.12	.95
	Group 2	32	5.41	1.62		
	Group 3	31	5.29	1.74		
	Group 4	30	5.47	1.38		

Note. Group 1 = Forgiveness, perspective taking of other, Group 2 = Forgiveness, perspective taking of self, Group 3 = No-forgiveness, perspective taking of other, Group 4 = No-forgiveness, perspective taking of self.

8.3.4. Analysis of Variance (ANOVA) for PANAS

Two 2 (forgiveness or no-forgiveness) x 2 (perspective taking of other or self) ANOVAs were calculated on positive and negative affect through self-ratings of the participants. So, the current mood of the participants was investigated with comparing the means of their affects at the experimental groups.

To examine positive affect differences in the experimental groups, a two-way ANOVA was performed. Homogenity of variance was tested with Levene's test before the ANOVA was performed. Results of the Levene's test revealed the assumption of equal

variances was not violated, F (3, 119) = .68, p > .05. The ANOVA results showed that positive affect did not significantly differed according to the experimental groups, F (3, 119) = 1.36, p > .05. The mean positive affect score of the participants was found to be "a little" in total (M = 2.64, SD = .59).

To examine negative affect differences in the experimental groups, a second two-way ANOVA was performed. Initially, Levene's test was applied to test whether homogenity of variance assumption was violeted or not. Results of Levene's test were found to be non-significant, F (3, 119) = .57, p > .05. That is, the homogenity of variance assumption was not violated. The results revealed that negative affect did not significantly differed according to the experimental groups, F (3, 119) = .57, p > .05. The mean negative affect score of the participants was found to be "a little" in total (M = 2.86, SD = .73).

Based on the results of the two seperate ANOVAs, positive or negative affect of the participants was not significantly differed according to the experimental groups (p > .05). Also, participants did not have higher levels of negative or positive affect for all the experimental groups. These results demonstrated that forgiveness and perspective taking manipulations arouse low level of positive or negative feeling for the participants. Results of the ANOVAs were presented in Table 10.

Table 10. The Results of the ANOVAs for Positive and Negative Affect

Factors	Experimental Groups	*N*	*M*	*SD*	*F*	*p*
Positive Affect	Group 1	30	2.66	.67	1.36	.26
	Group 2	32	2.71	.54		
	Group 3	31	2.46	.56		
	Group 4	30	2.73	.56		
Negative Affect	Group 1	30	2.99	.64	.57	.64
	Group 2	32	2.87	.74		
	Group 3	31	2.75	.70		
	Group 4	30	2.83	.83		

Note. Group 1 = forgiveness, perspective taking of other, Group 2 = forgiveness, perspective taking of self, Group 3 = no-forgiveness, perspective taking of other, Group 4 = no-forgiveness, perspective taking of self.

8.4. Group Differences for the Level of Negative Stereotyping

A two-way analysis of variance (ANOVA) was conducted to analyse differences in negative stereotyping level according to the following experimental groups: group 1

(forgiveness, perspective taking of other), group 2 (forgiveness, perspective taking of self), group 3 (no-forgiveness, perspective taking of other), and group 4 (no-forgiveness, perspective taking of self).

A Levene's test was computed to demonstrate homogenity of variance, prior to the analysis. Results of the Levene's test was demonstrated that the homogenity of variance assumption was not violated, F (3, 119) = .75, p >.05. The analysis revealed that there was no main effect of forgiveness manipulation on the negative stereotyping level, F (1, 119) = .00, p >.05, n^2 = .00, as participants in the forgiveness condition (M = 4.30, SD = 1.04) did not differ from those in the no-forgiveness condition (M = 4.31, SD = .84). Also, there was no main effect of perspective taking manipulation on the negative stereotyping level, F(1, 119) = .16, p > .05, n^2 = .00, as participants who were applied perspective taking of self manipulation (M = 4.27, SD = .96) did not differ from those who were applied perspective taking of other manipulation (M = 4.34, SD = .93). In addition, there was no significant interaction between forgiveness and perspective taking on the negative stereotyping level, F(1, 119) = .01, p >.05, n^2 = .00. As a result, there was no statistically significant interaction among all the groups in negative stereotyping level (p > .05). The result of the ANOVA was presented in Table 11. Also, means and standard deviations by conditions are presented in Table 12.

Based on the findings, it was concluded that forgiveness and perspective taking had no significant effect on negative stereotyping levels. Negative stereotyping level did not differ according to the experimental groups (p > .05). So, the findings did not provide evidence for hypothesis 1 stated that participants in perspective taking of other-condition will be more likely to present less negative stereotyping towards Syrian refugees, compared with participants in perspective taking of self-condition. Moreover, it was rejected hypothesis 2 stated that participants in forgiveness of other condition will be less likely to present less negative stereotyping, compared with participants in forgiveness of self-condition.

Table 11. The Results of the ANOVA for Negative Stereotyping

	Sum of Squares	*df*	Mean Square	*F*	*p*
Between Gr.	.15	3	.05	.06	.93
Within Gr.	107.71	119	.91		
Total	107.86	122			

Table 12. Descriptive Statistics for Negative Stereotyping

Forgiveness Condition	Perspective Taking Condition	*N*	*M*	*SD*
Forgiveness	Perspective Taking of other	30	4.33	1.08
	Perspective taking of self	32	4.28	1.02
	Total	62	4.30	1.04
No-forgiveness	Perspective Taking of other	31	4.35	.77
	Perspective taking of self	30	4.27	.91
	Total	61	4.31	.84
Total	Perspective Taking of other	61	4.34	.93
	Perspective taking of self	62	4.27	.96
	Total	123	4.31	.94

8.5. Analysis of Covariance (ANCOVA) for Negative Stereotyping

A two-way Analysis of Covariance (ANCOVA) was run in order to determine whether there was a significant difference between forgiveness and perspective taking conditions in negative stereotyping level, while controlling the following covariates: Contact quality and religiousness. The assumptions of normality, linearity, and homogeneity of variances were examined, prior to the ANCOVA. A Levene's test of the homogenity of variances was conducted to investigate whether variance was normally distributed, and homogenity of variance violated or not. Results of the Levene's test were statistically non-significant, F (3, 99) = .17, p = .92. This finding demonstrated the assumptions of normality and homogenity of variances were met. To test linearity between the covariates and negative stereotyping, pearson correlation analysis was performed. The correlation analysis revealed a moderate correlation between religiousness and negative stereotyping in negative way (r = -.35). The analysis also revealed a significant correlation between contact quality and negative stereotyping in negative way (r = -.25). These correlation analyses indicated that linearity assumption was met.

Afterward, the ANCOVA test was conducted. The analysis yielded a main effect of contact quality in the relationship between forgiveness and perspective taking on negative

stereotyping, F (1, 97) = 7.08, $p < .05$, $n^2 = .07$. There was also a main effect of religiousness in the relationship betweeen forgiveness and perspective taking on negative stereotyping, F (1, 97) = 15.26, $p < .05$, $n^2 = .14$. After controlling the covariates, the overall model was significant, F (5, 97) = 5.20, $p < .05$, $n^2 = .21$. The analysis yielded a main effect of forgiveness on negative stereotyping level, F (1, 97) = 4.48, $p < .05$, $n^2 = .04$. Participants in no-forgiveness condition (M = 4.35, SD = .84) present more negative stereotyping towards Syrian refugees than those in forgiveness condition (M = 4.06, SD = .90) [$p > .05$].

Notwithstanding that covariates of contact quality and religiousness were added, the analysis again yielded no main effect of perspective taking on the level of negative stereotyping, F (1, 97) = .01, $p > .05$, $n^2 = .00$. Negative stereotyping level of participants in perspective taking of self condition (M = 4.22, SD = .92) did not differ from those in perspective taking of other condition (M = 4.22, SD = .83). Additionaly, results of the ANCOVA revealed that there was no significant interaction between forgiveness and perspective taking on the level of negative stereotyping, F (1, 97) = .02, $p > .05$, $n^2 = .00$. Results of the ANCOVA was offered on Table 13. Also, Table 14 provides descriptive statistics for negative stereotyping.

Results of the ANCOVA revealed a significant effect of forgiveness on negative stereotyping when the covarites of contact quality and religiousness were controlled. Participants who took forgiveness induction present less negative stereotyping towards Syrian refugees, compared to participants who took no-forgiveness induction ($p > .05$). So, the results provided a support for hypothesis 2. But, even if the covarites of contact quality and religiousness were controlled, there was no significant effect of perspective taking on negative stereotyping towards Syrian refugees, ($p > .05$). Therefore, hypothesis 1 has been rejected.

Table 13. The Results of the ANCOVA Analysis

Source	Sum of Squares	*df*	Mean Squares	*F*	*p*	n^2
Corrected Model	16.58	5	3.37	5.20	.00	.21
Quality of Contact	4.52	1	4.52	7.08	.00	.07
Level of Religiousness	9.72	1	9.72	15.26	.00	.14
Forgiveness Condition	2.85	1	2.85	4.48	.03	.04
Perspective Taking Condition	.01	1	.01	.01	.93	.00
Forgiveness* Perspective Taking Conditions	.01	1	.01	.02	.90	.00
Error	61.83	97	.64			
Total	1912.83	103				

Table 14. Descriptive Statistics for Negative Stereotyping While Controlling the Covariates

Forgiveness Condition	Perspective Taking Condition	*N*	*M*	*SD*
Forgiveness	Perspective Taking of other	20	3.96	.89
	Perspective Taking of self	27	4.14	.92
	Total	47	4.06	.90
No-forgiveness	Perspective Taking of other	30	4.39	.76
	Perspective Taking of self	26	4.31	.94
	Total	56	4.35	.84
Total	Perspective Taking of other	50	4.22	.83
	Perspective Taking of self	53	4.22	.92
	Total	103	4.22	.88

8.6. Multiple Regression Analyses for Negative Stereotyping

Based on the intercorrelations among the variables in this study, there was recommedded that the variables of dispositional forgiveness of others, religiousness, and contact quality would predict negative stereotyping. So, multiple regression analyses were performed to predict negative stereotyping level, with the variables of dispositional forgiveness of others, religiousness, and contact quality. The analyses were run with the following steps: Step 1, step 2, and step 3. The first step encompassed the investigation of attribution of dispositional forgiveness of other on negative stereotyping. In the second step, religiousness was entered into the regression model. In the third step, contact quality was entered into the regression model.

Results of the regression analysis for step 1 showed that dispositional forgiveness of other was significant predictor of negative stereotyping, F (1, 121) = 11.64, $p < .05$. Also, the model was found to be significant for step 2 and step 3, F (2, 120) = 13.57, $p < .05$; F (3, 119) = 10.73, $p < .05$, respectively. Details for each step were reported in Table 15.

Table 15. Multiple Regression Analyses for Negative Stereotyping

	B	*SE*	*β*	*t*	*p*
Step 1					
Constant	5.35	.32		16.94	.00
Dispositional Forgiveness of Other	-.25	.07	-.30	-3.41	.00
Step 2					
Constant	6.04	.35		17.17	.00
Dispositional Forgiveness of Other	-.21	.07	-.25	-3.06	.00
Religiousness	-.19	.05	-.31	-3.77	.00
Step 3					
Constant	6.30	.37		17.08	.00
Dispositional Forgiveness of Other	-.21	.07	-.25	-2.98	.00
Religiousness	-.19	.05	-.29	-3.53	.00
Contact Quality	-.10	.05	-.17	-2.07	.04

Note. R^2 = .09 for step 1, R^2 = .18 for step 2, R^2 = .21 for step 3.

8.7. Mediator Role of Contact Quality in the Relationship between Dispositional Forgiveness and Negative Stereotyping

In order to examine the mediator role of contact quality in the relationship between dispositional forgiveness and negative stereotyping, a path analysis was conducted in AMOS 23. Also, maximum likelihood parameter estimation was employed with listwise deletion of missing cases. The goodness of the fit of mediation path was evaluated with the calculation of the following fit indices: the chisquare ($\chi 2$) statistic, the comparative fit index (CFI), the root mean square error of approximation (RMSEA), and the incremental fit index (IFI). The results indicated that the model has a good fit, $\chi 2 / df$ = 15.060/6 = 2.510, $p > .0001$ (see Table 16). That result was based of the fact that χ^2/df should be lower than 3 to being provided well-fitting model (Doll et al., 1995; Schreiber et al., 2006). Also, the scores of CFI, NFI, and IFI should be above .90 to being provided well-fitting model (Byrne & Campbell, 1999) or .95 (Schreiber et al., 2006). Also, the score of RMSA should be lower than .08 as indication of well-fitting model (Schreiber et al., 2006). According to these indicators, the scores of CFI, NFI, IFI and RMSA were accepted to the fitting model (CFI = .965, NFI = .949, IFI = .966). Based on these indicators, the results demonstrated that contact quality had a significant mediator role in the relationship between dispositional forgiveness and negative stereotyping. Standardized regression weights between the variables of dispositional forgiveness, contact quality, and negative stereotyping were presented in Figure 2.

By the help of results of the mediation analysis, the 4-a hypothesis, which assumed that contact quality levels would mediate the role of dispositional forgiveness and tendency of perspective taking on negative stereotyping, was partially supported. Because tendency of perspective taking was not included in the regression model, based on its' non-significant correlation with negative stereotyping. Therefore, it was only proved that the mediator role of contact quality on the relationship between dispositional forgiveness and negative stereotyping.

Table 16. The Goodness-of-Fit-Indices for the Mediation Analysis

Goodness-of-fit-indices

	Model Fit					
	χ^2 *(df)*	χ^2*/df*	CFI	NFI	IFI	RMSA
Default Model	15.060 (6)	2.510	1.000	1.000	1.000	.111

Note. X^2: Chi-Square, df = Degrees of Freedom, CFI: Comparative Fit Index, NFI: Normed Fit Index, IFI: Incremental Fit Index, RMSA: Root Mean Square Error of Approximation.

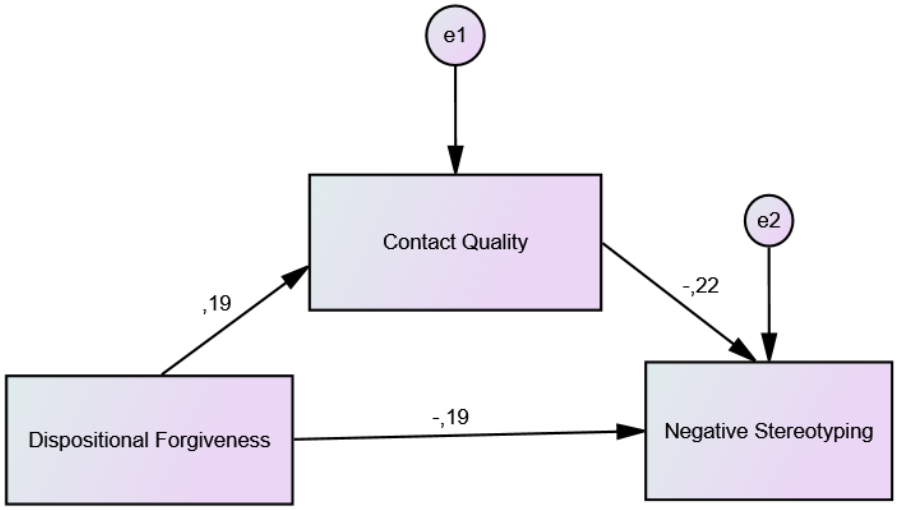


Figure 2. Mediation by contact quality

8.8. Moderator Role of Apology in the Relationship between Dispositional Forgiveness and Negative Stereotyping

Based on 4-b hypothesis that existance or absence of apology behavior would moderate the relationship between dispositional forgiveness and tendency of perspective taking on negative stereotyping, moderation analysis was performed. Because the

relationship between tendency of perspective taking and negative stereotyping was found to be non-significant ($p > .05$), the variable of tendency of perspective taking was excluded from the analysis. So, the analysis was performed to assess the role of apology as a moderator of the relationship between dispositional forgiveness and negative stereotyping. The moderation analysis was performed utilizing the PROCESS macro 3.5 developed by Hayes (2017). Apology was employed as a categorical variable inluding the two categories of existance or absence of apology behavior.

Results of the analysis demonstrated that the model was found be significant, F (3, 119) = 7.03, $p < .05$, $R^2 = .15$. First, the results demonstrated that forgiveness predicted negative stereotyping level in a negative direction, $b = -1.06$, t (119) = -3.39, $p < .05$. Also, the existance or absence of apology within the remembered conflict experience was found to be a significant predictor of negative stereotyping level, $b = .41$, t (119) = 2.77, $p < .05$. Moreover, interaction effect of apology and dispositional forgiveness on negative stereotyping was found to be significant, $b = -.58$, t (119) = 2.77, $p < .05$. Dispositional forgiveness predicted negative stereptyping for existance of apology behavior within the conflict in a negative way, $b = -.48$, $p < .05$. On the other hand, dispositional forgiveness was positively but non-significantly related to negative stereotyping level for absence of apology within the conflict, $b = .10$, t (119) = .65, $p > .05$.

The results demonstrated that existance or absence of apology behavior was found to be significant to be moderator in the relationship between dispositional forgiveness and negative stereotyping ($p < .05$) (see Figure 3). So, fourth thypothesis was partly supported.

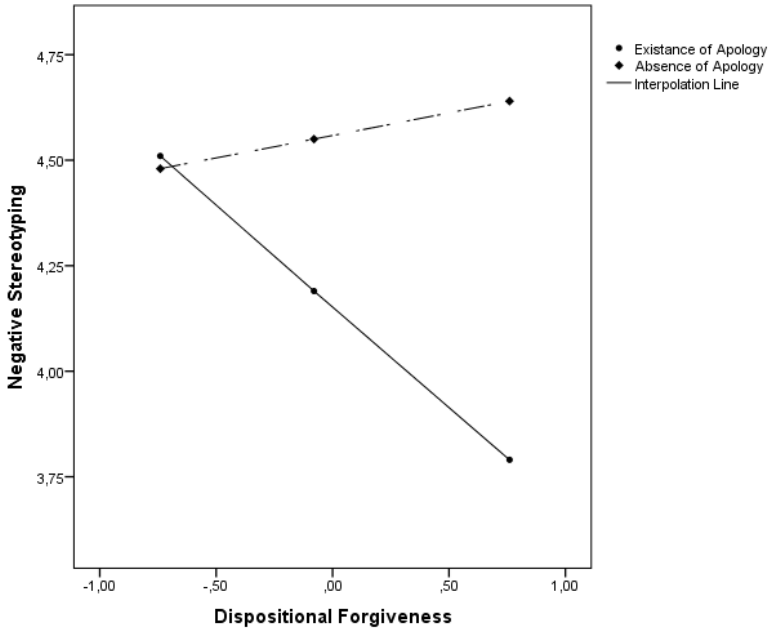


Figure 3. Moderator role of apology

8.9. Summary of Hypotheses and Results

Drawing on the above results, fifth and sixth hypotheses, which are about GSR measurement in this current study, have been supported. First hypothesis has been rejected, because of non-significant impact of perspective taking of other or self on negative stereotyping ($p > .05$). Due to this non-significant impact, perspective taking was exluded from analysis required for hypothesis 4-a, hypothesis 4-b, and hypothesis 3. Therefore, the results have provided partly support for hypothesis 4-a, hypothesis 4-b, and hypothesis 3. Also, second hypothesis has been partly supported, because the participants in forgiveness condition presented less negative stereotyping towards Syrian refugees than those in no-forgiveness condition when the levels of religiousness and quality of contact were controlled. Lastly, there have not been provided support for the first hypothesis. Table 16 summarized whether the hypotheses of the study were confirmed by data.

Table 17. Summary of Hypotheses and Results

Hypotheses	**Results**
1) Compared with participants in perspective taking of self-condition, participants in perspective taking of other-condition will be more likely to present less negative stereotyping towards Syrian refugees.	Not supported
2) Compared with participants in no-forgiveness condition, participants in forgiveness condition will be less likely to present less negative stereotyping towards Syrian refugees.	Partly supported
3) Negative stereotyping level towards Syrian refugees will be predicted dispositional forgiveness of other and tendency of perspective taking, with regard to the effect of high level tendencies on lower negative stereotyping.	Partly Supported
4-a) The relationship between dispositional forgiveness and tendency of perspective taking will be mediated by higher levels of contact quality with Syrian refugees, which could lead to less negative stereotyping towards Syrian refugees.	Partly Supported
4-b) The relationship between dispositional forgiveness and tendency of perspective taking manipulations will be moderated by existence or absence of apology, which leads to higher or lower negative stereotyping towards Syrian refugees.	Partly supported
5) GSR means of both phase 2 and phase 3 will be higher than GSR means of phase 1.	Supported
6) GSR means of perspective taking of other and forgiveness condition will be lower than GSR means of perspective taking of self and no-forgiveness condition.	Supported

9. DISCUSSION

The main purpose of this thesis was to explore the differences among negative stereotyping levels of participants in forgiveness and perspective taking conditions. To this end, this present study compared negative stereotyping levels on the following four groups: group 1 (forgiveness, perspective taking of other), group 2 (forgiveness, perspective taking of self), group 3 (no-forgiveness, perspective taking of other), and group 4 (no-forgiveness, perspective taking of self). Initially, the manipulation check analyses revealed that all the participants followed the given instructions within the manipulations, that GSR means at the experimental manipulations (phase 2, 3) were found to be higher than GSR means at the baseline measurements (phase 1), that no difference was found between the experimental groups, with respect to positive and negative affect. That is, the fact that the experimental manipulations were successfully provided emotional and physical arousal was retained. Main result was that there was no difference among the experimental groups, with regards to negative stereotyping towards Syrian refugees. But, when the levels of religiousness and quality of contact were controlled, participants who had taken forgiveness induction utilized fewer negative stereotypes in describing Syrian refugees than those who took no-forgiveness induction. But still, perspective taking induction was not enough to differentiate the level of negative stereotyping between the participants in perspective taking of other and self. These findings have been worth clarifying the role of forgiveness and perspective taking on the process of negative stereotyping towards Syrian refugees.

This present study has also contributed to understanding the predictors of negative stereotyping towards Syrian refugees, owing to the three-regression model. These models have embarked on explaining the roles of dispositional forgiveness, religiousness, and quality of contact with Syrian refugees in negative stereotyping towards Syrian refugees. According to these models, lower levels of negative stereotyping towards Syrian refugees were predicted by higher levels of dispositional forgiveness, religiousness, and quality of contact with Syrian refugees. The mediator role of quality of contact with Syrian refugees between dispositional forgiveness and negative stereotyping was retained. Additionally, the role of apology within conflict experiences of the participants as a moderator of dispositional forgiveness and negative stereotyping was verified. Dispositional forgiveness

predicts negative stereotyping towards Syrian refugees if apology by any individual has occurred within the conflict, but not predict negative stereotyping towards Syrian refugees if apology by any individual has not occurred within the conflict.

These findings could have important implications for negative stereotyping towards Syrian refugees' link with forgiveness and perspective taking. In order to reveal these implications, these findings were comprehensively discussed below.

9.1. Manipulation Check Analyses

As stated before, manipulation check analyses were performed in order to determine whether the manipulations of forgiveness and perspective taking was successful. Emotional experiences are based on physiological arousal and a set of causal cognition, which can clarify the effect of environmental factors or experimental manipulations on the appearance of these emotions (Schachter & Singer, 1962). Based on this, manipulation check analyses involved GSR measurement within the manipulations, including the examination of positive and negative affect of the participants, and manipulation control items. Results of the GSR measurement supported the idea that there was high level of arousal through forgiveness and perspective taking manipulations. Further, the GSR measurement revealed that no-forgiveness and perspective taking of self-inductions led to higher arousal on the participants. Also, both levels of positive and negative affect were found to be moderators for participants in all the experimental groups. In addition to these, by means of the manipulation control items, it was revealed that all the participants properly followed instructions which were given within forgiveness and perspective taking manipulations.

9.1.1. GSR

In the present study the results of GSR measurement indicated that through forgiveness and perspective taking manipulations participants showed high level of arousal. Put differently, a higher GSR mean score for forgiveness and perspective taking manipulations compared to the baseline measurements indicated that the experimental manipulations were successful to provide the high arousal on the participants. So, the

present study provided support for hypothesis 5 stating that GSR means of both the phase 2 and the phase 3 will be higher than GSR means of the phase 1. In this present study, the forgiveness manipulation contained an instruction asking participants to recall their severe conflict experiences which included forgiveness or no-forgiveness towards a transgressor. As the study of Thayer (1989), individuals who recalled their unpleasant and tense experiences had extremely high-level of physiological arousal. Also, since forgiveness is a difficult period in that it may encompass retaliation, betrayal, or avoidance (Mullet, Riviere, & Sastre, 2007), the high level of physiological arousal may reveal. That is, this high-level physiological arousal is based on episodic memory and retrieval regarding past significant events including emotional intensity (vanOyen Witviiet, 1997). Furthermore, because individuals are generally obligated to face the transgressor for the decision to forgive or not to forgive, they become more tense (Watson, Rapee, & Todorov, 2016). Even the attempt of forgiveness resulted in high level arousal on the individuals without their confrontation with the transgressor (Watson, Rapee, & Todorov, 2016). On the other hand, perspective taking manipulation, which includes an active endeavor of individuals to focus their own feelings and thoughts or put themselves in position of others, revealed high level physiological arousal (Regan & Totten, 1975).

For all the phases, the GSR mean differences on the experimental groups were also investigated. It was found that the GSR means differed on the experimental groups for phases of 2 and 3, which respectively corresponded to the forgiveness and the perspective taking manipulations. For phases of 2 and 3, a higher GSR mean score for group 4 (no-forgiveness, perspective taking of self) compared to group 1 (forgiveness, perspective taking of other) indicated that the arousal was higher for participants who took no-forgiveness and perspective taking of self-inductions. So, the present study provided support for the 6th hypothesis stating that GSR means of perspective taking of other and forgiveness condition will be lower than GSR means of perspective taking of self and no-forgiveness condition. Also, a higher GSR mean score for group 2 (forgiveness, perspective taking of self) compared to group 1 (forgiveness, perspective taking of other) indicated that perspective taking of self-induction provided higher arousal level on the participants than perspective taking of other induction. Finding that no-forgiveness induction revealed higher arousal on the participants than forgiveness induction may be explained with the possible implications of unforgiveness, such as strong negative emotions, anger, and willingness of revenge towards a transgression or a transgressor

(Watson, Rapee, & Todorov, 2016). vanOyen Witvliet (1997) suggested that recalling hurtful memories usually reveal high level of arousal, although rare the memories can sometimes bring about adverse physiological effect. If individuals cannot forgive the transgressor, they may keep their severe anger towards the transgression or the transgressor over time (Perren, Ettekal, & Ladd, 2013). That is, unforgiveness may lead individuals to remain as open to being aroused with their severe conflict experiences through retaining their grudge against the transgressor or the transgression. On the other hand, if individuals forgive the transgressor, their emotional hurts related to their negative experiences weaken over time (Egan & Todorov, 2009), so their stress responses diminish over time, as well (Witvliet, Ludwig, & Laan, 2001). That is, lower-level of arousal on participants who took forgiveness induction might originate from amelioration of traumatic experiences of the participants. Sometimes, it can be seen that intensity of negative emotion might reduce over time. The reduction in the negative emotions may derived from the decision of forgiveness towards past frustrations, even so forgiveness may be transient (Worthington et al., 2007). The summary explanation of higher-level of arousal on participants who took no-forgiveness induction is that no-forgiveness induction is more likely to arouse more hurtful memories rather than forgiveness induction.

A possible reason for the increasing role of perspective taking of self-induction in the arousal level of the participants is that self-perspective motivates individuals to sympathize with inductions which were given to arouse them (Oliver II, 2016). This motivation is fostered with the tendency of the individuals to overestimate their own feelings, thoughts or behaviors (Gilovich, Medvec, & Savitsky, 2000). So, the self-perspective induction may lead the arousal level to become higher, with the help of instructions asking participants to focus their own feelings, thoughts, or behaviors. Also, Gilovich, Medvec, and Savitsky (2000) suggested that higher physiological reactivity revealing conclusion of self-perspective had its source in more personal distress against a transgression. In the study of Batson, Early, and Salvarani, (1997), it was also put forwarded that perspective taking of self-induction elicited high-level negative emotional arousal in company with high level distress. This high-level distress may be triggered with high-level threat perception against a transgression or a transgressor. Because taking perspective of self enhances threat perception of individuals against others, the negative emotional arousal become higher (Buffone, 2015). Buffone (2015) asserted that the high-level threat perception against the others originated from that the individuals with self-perspective had a disposition to

overestimate differences between themselves and the other. Based on all these findings, it can be also concluded that taking perspective of other induction elicits the low level of arousal on the participants through diminishing threat perception against the other individual.

Another possible explanation for lower levels of arousal on the perspective taking of self-induction is that individuals who take perspective of other have a little interpersonal personal distress (Foushee, Helmreich, & Spence, 1979). Perspective taking of other, as one component of empathy, provides individuals to reduce their aggression related to their negative experiences through reducing their social distance with others (Mehrabian & Epstein, 1972). Moreover, as a study of Archer, Foushee, Davis, and Aderman (1979), individuals with other's perspective are more disposed to attribute the transgression to situational factors rather than the transgressor, so they assess the transgressor as less guilty. Moreover, the negative emotions of the individuals towards the transgressor or the transgression diminish (Buffone et al., 2017). So, perspective taking of other elicits anxiolytic effect and low-level distress on the individuals (Barraza & Zak, 2009; Buffone et al., 2017). According to Buffone et al. (2017), the fact that taking perspective of other enhances the propensity to help others is effective on decreasing the distress level. Other than these explanations, Batson, Early, and Salvarani (1997) recommended that other-perspective induction was insufficient to arouse higher levels of negative or positive emotions, because of uniqueness of self-perspective in terms of its' basing on actual experience. This may imply that nobody can sincerely experience as the feelings or thoughts of the other individual as their own feelings and thoughts. Briefly stated, it is clear that taking perspective of self elicits higher arousal level than it is in the case of taking perspective of other.

9.1.2. Manipulation Control Items

Manipulation control items are utilized for controlling attention level of participants during being applied a manipulation, effectiveness of an induction included in a manipulation, and processes of mediation (Hauser, Ellsworth, & Gonzalez, 2018). In the present study, it has been demonstrated that all the participants properly follow the given instructions, by looking at means and standard deviations on the responses to each manipulation control item. Also, there was revealed no difference between the participants

in the experimental groups, in terms of the responses for following the given instructions. Based on these results, it can be inferred that all the participants hold adequate concentration with regard to following the instructions in the manipulations. Also, mediation processes did not contain any variable which can be confounding for following the instructions in the manipulations, and so, providing the intended psychological state. To conclude, it can be inferred that both the manipulations of forgiveness and perspective taking were successful to provide the arousal level and the intended psychological state.

9.1.3. Positive and Negative Affect

This study revealed that the participants had low levels of both positive and negative affect after the manipulations were applied. In fact, the forgiveness manipulation contained an instruction asking the participants to recall their severe conflict experiences which are more likely to arise negative emotions. McCullough et al. (1998) suggested that reminding of a conflict experience alone was adequate to arouse negative feelings. Also, forgiveness contributed to enhancing positive feelings (Al-Mabuk, Enright & Cardis, 1995; Karremans, Van Lange, Ouwerkerk, & Kluwer, 2003), which, in turn, diminishing grief, distress, anger, and other negative feelings (Coyle & Enright, 1997; Freedman & Enright, 1996). That is, higher level positive and negative affect were expected in the conclusion of forgiveness and no-forgiveness inductions, respectively. On the other hand, perspective taking of other elicits distress, compassion, grief, and concern for others, by the help of emotional congruity rooted in the overlap between the self and the others (Batson et al., 1989; Betancourt, 1990). Furthermore, perspective taking of self elicits higher levels of negative emotional arousal on the individuals than it is the case for taking perspective taking of other (Batson, Early, & Salvarani, 1997). Therefore, low level negative affect was not particularly expected for perspective taking of self. However, low levels of both positive and negative affect were unexpectedly revealed for all the experimental groups.

According to Oxendine (1970), arousal level is required to be high in order to be an indicator of the effectiveness of a manipulation. Yerkes and Dodson (1908) also stated that arousal level should be at least moderate in order to being proved the success of a manipulation on behavioral responses. Based on these, it can be interpreted that the experimental manipulations might not be successful for evoking positive or negative emotion in this study. In contrast, many researchers asserted that there was no an optimal

arousal level to determine whether a manipulation was successful (Kerr, 1985; Neiss, 1988). Furthermore, vanOyen Witvliet (1997) asserted that adverse emotions might arise in the conclusion of hurtful memories. By also looking at the results of another manipulation check analyses, there might not be decided about the ineffectiveness of the manipulations of forgiveness and perspective taking.

This result can be explained with cognitive dissonance which was described as one of emotional arousal types by Cooper, Zanna, and Taves (1978). Cognitive dissonance originates from that hurtful past experiences which could lead individuals to possess dissonant affects about their own experiences (vanOyen Witvliet, 1997). For instance, individuals have dissonant cognitions and emotions if they confront unpleasant behaviors of a transgressor who they had previously positive impression about (Takaku, 2001). The dissonant cognitions lead the individuals to feel tense, and so, trigger them to reduce inconsistencies through rationalizing them (Elliot & Devine, 1994; Festinger, 1957). According to Harber and Wenberg (2005), the dissonant cognitions about the past offenses trigger individuals to alter their own thoughts about the transgressor and their closeness with the transgressor, or their expectations about the transgressor. So, the individuals become more motivated to construct their relationships with the transgressor, if their relationship expectations are not met (McCullough et al., 1998). Individuals who rationalized dissonant affects might change their negative affect to positive one. So, they can express a certain affect to describe their experiences. However, if the individuals cannot rationalize their dissonant affects, they do not desire to express the dissonance (Simon, Greenberg, & Brehm, 1995). The unwillingness to express the dissonant affects lead individuals to trivialize the transgression, and so, quickly temper their affects (Simon, Greenberg, & Brehm, 1995). Therefore, it can be interpreted that the participants might have dissonant affects about their conflict experiences, and so, they might renew their emotions about the transgression in a positive or a negative way. That both positive and negative affect were reported as “a little” in this present study corroborated this explanation. That is, the participants might avoid expressing their real affects, because the participants might possess dissonant affects about their severe conflict experience.

This result can be also explained with self-regulation skill which is likely to be higher on empathic individuals (Eisenberg & Fabes, 1992). According to Wallace, Exline, and Baumaister (2008), coping or hiding negative emotions for the past frustrations

provides individuals to being perceived as a little dangerous target by a transgressor. In order to prevent future conflicts, the participants might prefer not to clearly express their own negative affect about their conflict experiences. On the other side, individuals expressing that they begin to express their positive affect towards the transgressor due to forgiving him are more likely to being perceived as open targets which can easily absorb further offenses (Deutsch, Epstein, Canavan, & Gumpert, 1967; Leng & Wheeler, 1979; Shure, Meeker, & Hansford, 1965). In other words, easily letting go of the resentment motivates the transgressor to engage in further offenses against the same person (Shure, Meeker, & Hansford, 1965). Individuals having such thoughts might prefer not to express clearly their own positive affect in order to avoid future offenses. In this present study, the participants might have such thoughts, and so, hide their own positive affect arising from their decision of forgiving the transgressor.

According to Wegner and Wenzlaff (1966), deny or suppression of the real emotions is likely to reinforce rather than alleviate these affects. Current positive mood, which reinforces the possibility to hide the real affects, is more likely to direct the individuals for regulating their own emotions towards the transgression (Fredrickson, 2001). Therefore, current mood of the participants might be confounder for the expression of positive and negative affect.

9.2. The Effect of Forgiveness and Perspective Taking on Negative Stereotyping towards Syrian Refugees

This study revealed that forgiveness and perspective taking manipulations alone were not enough to make significant difference on negative stereotyping towards Syrian refugees. The participants in each experimental group presented close levels of negative stereotyping towards Syrian refugees. So, this finding provided support for the rejection of both hypothesis 1 and 2, stating possible among the experimental groups with regard to negative stereotyping towards Syrian refugees.

9.2.1. The Effect of Perspective Taking on Levels of Negative Stereotyping

Hypothesis 1 is that participants in "perspective taking of other" condition will be more likely to present less negative stereotyping towards Syrian refugees, compared with participants in "perspective taking of self" condition. This study revealed that there was no significant difference in negative stereotyping levels between participants in the conditions of perspective taking of other and self. So, hypothesis 1 was not supported. However, this finding has not been consistent in several studies as well, which has found decreasing role of perspective taking of other in the negative stereotyping level (Batson, Early, & Salvarani, 1997; Castillo, Equizábal, Cámara, & González, 2014; Galinsky & Moskowitz, 2000; Mann & Himelein, 2008; Tompkins, Shields, Hillman, & White, 2015; Yee & Bailenson, 2006). According to Finlay and Stephan (2000), perspective taking of other contributes to decreasing negative attitudes towards a stereotyped out-group member through enhancing sense of injustice. Contrarily, literature has also encompassed much research which has demonstrated the increasing role of other-perspective in the negative stereotyping level (Galinsky, Wang, & Ku, 2008; Skorinko & Sinclair, 2013). This is derived from that taking perspective of other brings about the salience of group membership through disambiguating the difference between self and other (Galinsky, Wang, & Ku, 2008; Skorinko & Sinclair, 2013). So, it can be interpreted that an outgroup member is more likely to being marginalized if perspective of other is taken. In this present study, the salience of group membership was not taken into consideration. This might be possible reason for the non-significant effect of perspective taking on the levels of negative stereotyping.

Another possible reason might be that the inductions of self or other perspective did not include features of transgressors of which were taken as perspectives. Yet, perspective taking is peculiar to a given target (Galinsky, Ku, & Wang, 2005). According to Galinsky, Ku, & Wang (2005), degree of influence of perspective taking depends on typical features of the target. As the study of Skorinko and Sinclair (2013) indicates perspective taking increases negative stereotyping if perspective of a stereotype-consistent person is taken, which, in turn, it decreases negative stereotyping if perspective of an ambiguously stereotypic person is taken. That is, perspective taking would be effective on decreasing or increasing the levels of negative stereotyping towards Syrian refugees if stereotyped information of a transgressor was included in this present study. In addition to these,

individuals with higher need for closure have a tendency to utilize stereotyped information in describing any person than those with lower need for closure (Sun, Zuo, Wu, & Wen, 2016). Therefore, the level need for closure may be confounding for the relationship between perspective taking and negative stereotyping.

9.2.2. The Effect of Forgiveness on Levels of Negative Stereotyping

Hypothesis 2 is that participants in forgiveness condition will be likely to present less negative stereotyping towards Syrian refugees, compared with participants in no-forgiveness condition. This study provides a rejection of Hypothesis 2, by the help of demonstrating that there was no significant difference between negative stereotyping levels of the participants in forgiveness and no-forgiveness conditions. However, this finding contradicts with much research which has found the decreasing role of forgiveness in the levels of negative stereotyping (Goldring, 2011; Rattanapisit & Chaiwutikornwanich, 2019). According to Thoresen, Luskin, and Harris (1998), forgiveness of negative experiences provides individuals to diminish their own negative emotions and transform them to neutral or positive ones. If the individuals decide to forgive the transgressor, they tend to present less negative stereotyping towards him while letting go of their ruminating negative feelings (Walker & Gorsuch, 2004). Otherwise, the individuals tend to evaluate the transgressor in a negative way (Gawronski, Hofmann, & Wilbur, 2006; Halevy, Weisel, & Bornstein, 2012). Attenuated anger towards the transgression accompanies with the decision of forgiveness after the severe conflict (Cairns, Tam, Hewstone, & Niens, 2005). Moreover, as the study of Cairns, Tam, Hewstone, and Niens (2005) indicates attenuated anger was found to be crucial to pave the way for reconciliation after a severe conflict. Based on these, the non-significant role of the forgiveness manipulation in the levels of negative stereotyping may be seen as incomprehensible.

One possible reason for this finding was that the forgiveness manipulation did not involve the salience of social group membership. As the study of Hogg and Abrams (1988) indicates the existing attitudes towards outgroups become more negative in situations which an outgroup identity is salient, which, in turn, become more positive in situations which an in-group identity is salient. In this respect, the existing stereotypes are activated according to their congruence with some fields (Oakes, Haslam, & Turner, 1994). For instance, individuals are more likely to present more prejudice towards a member of

outgroup who they previously conflicted with (Gawronski, Hofmann, & Wilbur, 2006; Halevy, Weisel, & Bornstein, 2012; Rattanapisit & Chaiwutikornwanich, 2019). A large body of literature demonstrated that individuals endeavor not to express their negative assessments towards an outgroup member even if they have considerably high level prejudice towards the outgroup member (Dunton & Fazio, 1997; Fazio, Jackson, Dunton, & Williams, 1995; Plant & Butz, 2006; Plant & Devine, 1998, 2003; Shelton, 2003; Vorauer, Hunter, Main, & Roy, 2000; Vorauer & Kumhyr, 2001; Vorauer, Main, & O'Connell, 1998). Because the individuals have higher threat perception towards outgroup members, which, in turn, have lower threat perception towards in-group members (Brown, 2010). So, they have more tendency to forgive the in-group members rather than the outgroup members, because of their sense of insecurity (Gawronski, Hofmann, & Wilbur, 2006; Halevy, Weisel, & Bornstein, 2012; Noor & Halabi, 2018). That is, there would be significant difference of negative stereotyping between the participants in forgiveness and no-forgiveness conditions if the forgiveness manipulation contained the salience of social group memberships of the participants.

Another possible reason might be possible discrepancies between implicit and explicit forgiveness (Rattanapisit & Chaiwutikornwanich, 2019). The possible discrepancies between implicit and explicit forgiveness emanate from that individuals with higher prejudice are subconsciously tend not to forgive a transgressor, and also, hide their unforgiveness (Rattanapisit & Chaiwutikornwanich, 2019). This might imply that the participants might behave timidly in expressing the degree of no-forgiveness towards the transgression. Moreover, the strong tendency to suppress or hide negative assessments towards outgroup members have been prevalently supported by society (Eagly & Karau, 2002). Turkish culture has been framed with collectivistic cultural norms in which common identities and kinship have been crucially important (Karaoğlu, 2015). So, Turkish citizens who have adopted Turkish culture are likely to be motivated not to express clearly their negative assessments for in-group members through focusing the common identity (Karaoğlu, 2015). This might imply that the participants could prefer not to reflect their real assessments towards Syrian refugees on their rating of the stereotyping scale, by focusing the shared religious identity. Based on this, common religious identity may be examined. The participants might also have a tendency to hide their negative stereotypes towards Syrian refugees in order to offer themselves as helpful individuals, by force of Islam. In this respect, the effect of forgiveness on levels of negative stereotyping towards

Syrian refugees was again investigated while controlling for religiousness level of the participants.

In addition, a growing body of literature has revealed that mutual forgiveness is the key for reconciliation between groups owing to enhancing sense of responsibility for an existing relationship, motivating to promote an existing relationship, and reducing blame (Epstein, 1982; Mazor, Batiste-Hare1, & Gampel, 1998; Worthington & DiBlasio, 1990). According to Worthington and DiBlasio (1990), mutual forgiveness is characterized with regret, sacrifice, atonement and granting forgiveness. So, it may be inferred that mutual forgiveness gives a clue for quality of contact with members from a target group. Also, interpersonal conflicts usually eventuate unforgiveness for a transgressor or a transgression in the first step, afterwards, forgiveness can carry out over time (McCullough et al., 1998). Contact quality and quantity might shed light on the eventuation process of interpersonal conflict. Therefore, the investigation about effect of forgiveness on levels of negative stereotyping towards Syrian refugees was repeated while controlling quality of contact with Syrian refugees. According to Noh (2010), mutual forgiveness is an essential to being obtained correct expression about forgiving of the transgressor, as well. That is, examining mutual forgiveness would be so important to reveal correct expressions about forgiveness or no-forgiveness. In this present study, this might partly account for the non-significant difference between negative stereotyping levels of participants in forgiveness and no-forgiveness conditions.

9.3. The Effect of Forgiveness and Perspective Taking on Negative Stereotyping towards Syrian Refugees While Controlling Religiousness and Contact Quality

The present study has revealed that religiousness is negatively associated with negative stereotyping towards Syrian refugees. In parallel with this present study, a large body of literature has demonstrated that individuals with higher religiousness have a tendency to use less negative stereotypes in describing an outgroup member (Allport & Ross, 1967; Carlson et al., 2019; Captari et al., 2019; Duck & Hunsberger, 1999; Hunsberger & Jackson, 2005; Mak & Tsang, 2008; Shaver, Troughton, Sibley, & Bulbulia, 2016). By means of this present study, it was found negative correlation between quality of contact with Syrian refugees and negative stereotyping towards Syrian refugees. This finding was consistent with several studies which indicated that individuals, who have

higher quality of contact with an outgroup, are less disposed to use negative stereotypes in describing members from that group (Allport, 1954; Dovidio, Gaertner, & Kawakami, 2003; Pettigrew, 1998; Pettigrew & Tropp, 2006; Turoy-Smith, Kane, & Pedersen, 2013).

Also, quantity of contact with Syrian refugees was found to be negatively associated with negative stereotyping towards Syrian refugees in the present study. This finding was also consistent with the literature (Brown, Eller, Leeds, & Stace, 2007; Dovidio, Love, Schellhaas, & Hewstone, 2017; Hutchison & Rosenthal, 2011; Islam & Hewstone, 1993; Pettigrew & Tropp, 2006; Techakesari et al., 2015; Turoy-Smith, Kane, & Pedersen, 2013). So, it is clear that negative stereotyping is negatively associated with contact quality and contact quantity. In addition, it was found positive correlation between contact quality and contact quantity in the present study, in parallel with many studies (Hodson, Harry, & Mitchell, 2009). Contrarily, several studies found no significant relationship between contact quality and contact quantity (Healy, Thomas, & Pedersen, 2017; Hutchison & Rosenthal, 2011). According to Turoy-Smith, Kane, and Pedersen (2013), the investigation for determining the role of quality of contact trivializes the investigation for determining the role of quantity of contact in negative stereotyping towards refugees. Because quality of contact is a well predictor for revealing explicit and implicit attitudes, positive or negative, rather than quantity of contact (Keith, Bennetto, & Rogge, 2015; Miller, Blalock, & Ginsburg, 1984). Also, as the study of Keith, Bennetto, & Rogge (2015) indicates quantity of contact is unrelated to the measures of prejudice towards the target, and also, is negatively related to prejudice. Based on these findings, religiousness and quality of contact with Syrian refugees were employed as covariates in the investigation of the relations of forgiveness and perspective taking on the levels of negative stereotyping.

Results of the analysis while controlling for religiousness and contact quality was that levels of negative stereotyping differed between the participants in forgiveness and no-forgiveness conditions, but, did not differ between the participants in perspective taking of other and self-conditions. Simply put, when religiousness and contact quality were controlled, hypothesis 2 which states the decreasing role of forgiveness in the levels of negative stereotyping towards Syrian refugees, was supported. The individuals in forgiveness condition presented less negative stereotyping towards Syrian refugees rather than those in no-forgiveness condition. However, even when religiousness and contact quality were controlled, hypothesis 1, which states the decreasing role of perspective

taking of other in the levels of negative stereotyping towards Syrian refugees, was not supported.

9.3.1. Relation of Forgiveness with Religiousness and Contact Quality

In literature, several studies have revealed a positive relation between forgiveness and religiousness (Fehr, Gelfand, & Nag, 2010; Fincham, 2000; Fincham & Beach, 2007; Finkel, Rusbult, Kumashiro, & Hannon, 2002; Fitness & Peterson, 2008; Gordon et al., 2004; Jose & Alfons, 2007; McCullough et al., 1998; Shepperd, Miller, & Smith, 2015; Uysal, 2015; Zadeh, Bagheri, & Moredpoour, 2019). The positive relation could originate from that individuals with higher religiousness are filled with compassion towards others and adopt love of whole humanity (Shepperd, Miller, & Smith, 2015). So, individuals, who had high levels of practice and knowledge about their religious beliefs, have a tendency to forgive themselves or others (Uysal, 2015). As a result, religiousness level of the participants could have a substantial role in the relationship between forgiveness and negative stereotyping towards Syrian refugees.

Quality of contact with Syrian refugees was found as another substantial variable to have an effect on the relationship between forgiveness and negative stereotyping towards Syrian refugees. The more individuals have contacted with outgroup members, the more they have a tendency to forgive them (Fehr, Gelfand, & Nag, 2010; Fincham, 2000; Fincham & Beach, 2007; Finkel, Rusbult, Kumashiro, & Hannon, 2002). Moreover, individuals, who contact very often with outgroup members, have more opportunity to promote positive relationships with them rather than those who hold none or less contact (Rosenwasser, McBride, Brantley, & Ginsburg, 1986; Voci & Hewstone, 2003). So, the more quantity of the contact increases, the more the quality of contact enhances (Hodson, Harry, & Mitchell, 2009).

On the other hand, positive contact motivates individuals to forgive an outgroup member for their past offenses (Hewstone, Cairns, Voci, Hamberger, & Niens, 2006), by the help of diminishing intensively negative emotions of the individuals (Tam, Hewstone, Cairns, Tausch, Maio, & Kenworthy, 2007). Also, because forgiveness includes behaving without expectation (Horwitz, 2005) and showing goodwill towards the transgressor (McCullough, Bellah, Kilpatrick, & Johnson, 2001), it is essential to reduce prejudice and

negative stereotypes (Walker & Gorsuch, 2004). On the other hand, as the study of Janetius (2019) indicates none or less contact with a transgressor leads individuals to have more tendency to forgive the transgressor. This may imply that none or less contact remove or decimate threat perception due to none or lower level probability of the confrontation with the transgression. So, ruminative thoughts and anger would not be functional for the individuals. But, because the relationship between participant and transgressor was mostly described as "friend relationship" in this present study, there was no the decreasing role of none or less contact in forgiveness, and negative stereotyping accordingly.

9.3.2. Relation of Perspective Taking with Religiousness and Contact Quality

In the present study, perspective taking of other and self-inductions did not make difference on negative stereotyping level of the participants, even when their religiousness and contact quality levels were controlled. Though, individuals with higher religiousness have more tendency to take perspective of others on the nature of their higher levels of sensitivities for others (Shepperd, Miller, & Smith, 2015). Also, Islam, which is mostly reported as a religious identity by most of the participants in this present study, prompts individuals to display empathic sensitivity for the needs of others (Armstrong, 2002). In spite of these, negative stereotyping did not differ in groups of perspective taking of other and self-conditions. The non-significant impact of perspective taking may be resulted from various types of religious orientation. Extrinsic and quest religious orientation lead to decrease negative stereotypes towards outgroups in terms of increasing perspective taking of members from the outgroup (Watson, Hood, & Morris, 1985). Because religious orientation types were not taken into consideration within this study, the impact of perspective taking on negative stereotyping could not be completely revealed.

Also, the non-significant impact of perspective taking on negative stereotyping while controlling for the quality of contact may be a conclusion from a wide range of the past contact experiences. Although the past contact experiences of the participants were restricted with types of relationship, time of conflict, and intensity of the conflict, the past contact experiences cannot be controllable adequately. Drawing on the contact hypothesis, contact among members from different social groups requires to be provided certain conditions in order to decrease negative attitudes among the members (Pettigrew, 1998).

Negative attitudes will decrease, if the members from different social groups come together in situations which they could properly recognize each other (Pettigrew, 1998). Additionally, negative attitudes will decrease, if they come together in situations which equal status and equality as a norm are adopted, and also, in conditions motivating them to cooperate with each other (Pettigrew, 1998). So, it can be concluded that quality of contact and positive attitudes increase if these conditions are provided. Based on these, it is inferred that these conditions might not be provided for some experiences reported by the participants.

Also, the participants were asked to focus on the transgressor within perspective taking manipulation, but they were asked to focus on Syrian refugees while fulfilling negative stereotyping index. Discrepancy between the focus groups might explain the non-significant effect of perspective taking on negative stereotyping. Most of the participants described their relationships as "friend relationship" within the perspective taking manipulation. However, the present study ignored the status of intimacy between the participants and their Syrian acquaintances. In fact, personalized contact enhances positive relationship among group members through motivating them to take the perspective of others (Miller, 2002). So, personalized contact facilitates to reduce anxiety and negative stereotypes among group members (Miller, 2002). Based on these, it can be concluded that status of intimacy with Syrian refugees seems to be confounding in the relationship between perspective taking and negative stereotyping.

9.4. Possible Explanations for Negative Stereotyping towards Syrian Refugees

The three regression models were proposed to reveal possible explanations for negative stereotyping towards Syrian refugees, on the basis of the intercorrelations among the variables and third hypothesis stating the traits of dispositional forgiveness and tendency of perspective taking as predictors of negative stereotyping towards Syrian refugees. First, the tendency of perspective taking was excluded from the models, because it was found to be unrelated to negative stereotyping in the present study. Because dispositional forgiveness was found to be associate with negative stereotyping, it was only added to the models. Thus, the third hypothesis has been partly supported. On the other hand, considering the relations between negative stereotyping and the related variables, religiousness and the quality of contact with Syrian refugees were included in the models.

Results demonstrated that the levels of dispositional forgiveness, religiousness, and quality of contact with Syrian refugees were good predictors of negative stereotyping towards Syrian refugees.

9.4.1. Dispositional Forgiveness

Dispositional forgiveness was found to be well predictive for negative stereotyping towards Syrian refugees in the present study. This finding is consistent with past studies in the literature (Goldring, 2011; Rattanapisit & Chaiwutikornwanich, 2019). Forgiveness enables individuals to overcome their negative experiences in terms of transforming their negative emotions towards these experiences to neutral or positive ones (Thompson et al., 2005). Dispositional forgiveness, related to situational forgiveness, may be an inclusive to predict negative stereotyping rather than situational forgiveness, because it reflects consistency of forgiving experiences (Hebl & Enright, 1993; Mullet, Houdbine, Laumonier, & Girard, 1998). Moreover, dispositional forgiveness is stable over time compared to situational forgiveness (McCullough et al., 2001; Orcutt, 2006). In the present study, most participants reported that their conflict experiences occurred at least one year ago. Thus, the investigation of dispositional forgiveness has been so essential to reveal negative stereotyping.

As a trait, forgiveness is more ascribed to emotional stability and agreeableness, as individuals with higher levels of emotional stability and agreeableness are more disposed to forgive an individual or a situation (Ashton, Paunonen, Helmes, & Jackson, 1998; McCullough et al., 2001). Also, individuals with higher dispositional forgiveness are likely to be cognitively flexible to cope with the problems related to their interpersonal relationships and to adapt with their social environment (Thompson et al., 2005). Dispositional forgiveness contributes individuals to adopt moral values, and so, usually to present moral emotions towards an event or an individual (Berry, Worthington, O'Connor, Parrott, & Wade, 2005). Thus, it can be interpreted that individuals with higher dispositional forgiveness may not transfer their own conflict with an outgroup member to the out-group as a whole. Because their own moral values may not allow them to generalize their negative feelings for an outgroup member to the outgroup as a whole or to compensate for their past frustrations with further offensive behaviors. Also, this may

imply that the importance of the conflict has no effect on forgiving process. In other words, that most participants reported the importance of their conflict experience as “moderately important” or “very important” was not important to determine the role of dispositional forgiveness as a predictor in the level of negative stereotyping.

Individuals with higher dispositional forgiveness are more likely to take perspective of others, make benign attributions towards a transgressor, and promote cohesion in their interpersonal relationships (McCullough, 2001). According to Chi, Tang, Worthington, Chan, Lam, & Lin (2019), forgiveness is an essential to provide solidarity between groups through motivating individuals to graciously behave and be understanding for group differences. So, high-level of dispositional forgiveness contributes to attenuating negative stereotyping towards Syrian refugees.

9.4.2. Religiousness

Religiousness, described as the extent to which individuals adhere their religious beliefs, gives meaning to individuals’ lives by determining behaviors of them (Carlson et al., 2019). The more individuals internalize their religious beliefs, the more they adopt humanitarian values, such as love, compassion, tolerance, and acceptance (Carlson, 2019). These humanitarian values contribute to decreasing negative attitudes towards an individual from outgroup (Carlson, 2019). So, religiousness is crucial for reducing negative stereotyping or prejudice towards a group (Erişen, 2018; Koç & Anderson, 2018; Lazarev & Sharma, 2017). A large body of studies has found that religiousness is negatively associated with negative stereotyping (Allport & Ross, 1967; Carlson et al., 2019; Captari et al., 2019; Duck & Hunsberger, 1999; Hunsberger & Jackson, 2005; Mak & Tsang, 2008; Shaver, Troughton, Sibley, & Bulbulia, 2016). In parallel with these, this present study has demonstrated that high levels of religiousness predict low levels of negative stereotyping towards Syrian refugees. In other words, individuals, who have higher level of internalization for their own religious beliefs use less negative stereotypes in describing Syrian refugees.

This result may stem in part from Islam as the shared religious identity between Syrians and Turkish citizens. According to Lazarev and Sharma (2017), the shared religious identity between groups facilitates reducing social distance. While the shared

religious identity motivates individuals to reduce their negative attitudes towards in-group members (Hall et al., 2010), it triggers them to derogate individuals from different religious groups and present more prejudice towards members from that outgroup (Hall et al., 2010). Based on these findings, because the majority of Turkish people have the same religious identity with Syrians, they present less prejudice towards Syrian refugees and feel close to them (Erişen, 2018; Koç & Anderson, 2018; Lazarev & Sharma, 2017). It can be interpreted that negative stereotyping would increase if Syrian refugees had another religious identity, instead of Islam.

In contrast, some studies have revealed the increasing role of religiousness in negative stereotyping or prejudice towards an outgroup member (Duck & Hunsberger, 1999; Leak & Finken, 2011; Mak & Tsang, 2008). In other words, higher levels of religiousness predict higher levels of negative stereotyping towards an outgroup member. Threat perception against the outgroup have an essential role in this prediction, as threat perception against the outgroup mediates the relationship between religiousness and negative stereotyping (Allport & Ross, 1967; Duck & Hunsberger, 1999).

9.4.3. Contact Quality

Contact quality was offered as an important indicator for explaining decrease or increase of social distance between Turkish citizens and Syrian refugees (Paolini, Hewstone, Cairns, & Voci, 2004). Several studies revealed that individuals, who have higher quality of contact with an outgroup, are less disposed to use negative stereotypes towards members from that group while describing them (Dovidio, Gaertner, & Kawakami, 2003; Pettigrew, 1998; Pettigrew & Tropp, 2006). In furtherance of these studies, the present study has revealed that higher quality of contact with Syrian refugees predicts lower negative stereotyping towards Syrian refugees.

The reducing role of contact quality in negative stereotyping level can be arisen from that contact leads individuals to perceive others as less homogenous, and accept variations of outgroups (Hewstone, 2003). Because contact between group members offers an opportunity to get more information about characteristics of the outgroups (Paolini, Hewstone, Cairns, & Voci, 2004). Also, contact between group members also motivates individuals to feel an empathy with an outgroup member (Aberson & Haag, 2007). So,

contact contributes to reducing anxiety between group members, which, in turn, enhancing positive attitudes between them (Paolini, Hewstone, Cairns, & Voci, 2004).

9.5. The Role of Quality of Contact as Mediator in the Relationship between Dispositional Forgiveness and Negative Stereotyping

Hypothesis 4-a is that the relationship between dispositional forgiveness and tendency of perspective taking will be mediated by higher levels of contact quality with Syrian refugees, which could lead to less negative stereotyping towards Syrian refugees. As stated before, tendency of perspective taking was excluded from the analysis due to its' non-significant relation to negative stereotyping. The relationship between dispositional forgiveness and negative stereotyping towards Syrian refugees was found to be mediated by the contact quality in the present study. In other words, individuals with higher dispositional forgiveness have more propensity to promote positive contact with Syrian refugees rather than those with lower dispositional forgiveness. So, individuals, who have higher levels of quality of contact, are less disposed to use negative stereotypes in describing Syrian refugees. Based on these, this finding provides partial support for the hypothesis 4-a.

One possible explanation for this finding is that forgiveness encourages individuals to positively contact with a transgressor through motivating them to restore their damaged relationships (McCullough, Bellah, Kilpatrick, & Johnson, 2001). According to McCullough, Worthington, and Rachal (1997), individuals with higher dispositional forgiveness are motivated to maintain a positive contact with a transgressor, although they feel disappointed and have a sense of injustice for the transgression. So, high levels of contact quality contribute to reducing negative stereotyping of an individual towards a transgressor through attenuating anxiety between them (Paolini, Hewstone, Cairns, & Voci, 2004). Furthermore, contact among group members enhances emphatic understanding which can pave the way for decreasing negative stereotyping towards outgroup members (Hewstone et al., 2002), which, in turn, decreases fear of crime against them (Schofield & Eurich-Fulcer, 2001).

9.6. The Moderator Role of Apology in the Relation between Dispositional Forgiveness and Negative Stereotyping towards Syrian Refugees

Hypothesis 4-b states the moderator role of apology behavior in the prediction of forgiveness and perspective taking on negative stereotping. In this present study, apology, defined as one of the ways to reduce unforgiveness by Wortinghon (2001), was found to be moderator in the relationship between dispositional forgiveness and negative stereotyping towards Syrian refugees in the present study. As stated before, tendency of perspective taking was excluded from the analysis, because of its' non-significant relation to negative stereotyping. So, the hypothesis 4-b has been partly supported. The results of the present study demonstrated that individuals with higher dispositional forgiveness were less likely to use negative stereotypes in describing Syrian refugees when apology occurred within their conflict experiences. On the other hand, when apology did not occur within conflict experiences of the participants, negative stereotyping did not significantly differ according to the levels dispositional forgiveness. In the present study, most participants reported that a transgressor apologized to them within the conflict.

One explanation for this finding is that receiving an apology from a transgressor attenuates injustice perception of an individual towards a transgression (Witvliet, Luna, Worthington, & Tsang, 2002), since the apology from the transgressor implies that the transgressor assumes full responsibility for the transgression through feeling regret (Allan & Mckillop, 2010). It also implies that the transgressor reassures the individuals that their further relationship will not include their past faults (Allan & Mckillop, 2010). Based on these implications, the apology from the transgressor corresponds to a satisfying atonement for the past conflict through arousing a feeling of pleasure on the individuals (Brown & Levinson, 1987; Holtgraves, 1989). So, the apology facilitates enhancing forgiveness, positive feelings, and benign attributions towards a transgressor, which, in turn, decreasing negative emotions (such as anger and resentment) towards the transgressor (Takaku, 2001).

Another explanation for this finding could be that receiving an apology from a transgressor may trigger individuals, then they may feel an empathy with a transgressor, which paves the way for enhancing a tendency to forgive the transgressor (Witvliet, Ludwig, & Laan, 2001). So, apology is an essential to trigger individuals to get a positive impression from a transgressor, so it increases their tendency to forgive that transgressor (Goffman, 1955; Ohbuchi, Kameda, & Agarie, 1989; Schmitt, Gollwitzer, Förster, &

Montada, 2004). Also, this finding provides support for the effectiveness of apology within conflict experiences of the participants, based on its' role as a moderator in the relationship between forgiveness and negative stereotyping. Proper timing for an effective apology was stated as "after conflict" which can pave the way for preparing individuals to alleviate their negative cognitions from a conflict by Frantz and Bennigson (2005). Apology which occurred after a conflict provides greater satisfaction because it sets time aside for individuals to feel being understood (Frantz & Bennigson, 2005). Conversely, if apology occurs too early during conflict, individuals can feel tense and express granting for a transgressor with the intent of meeting social expectation of apology (Bennet & Dewberry, 1994). In the present study, most participants reported that apology occurred soon after conflict or after a long time from conflict. Also, this study has included very few participants reporting that apology occurred during their conflict experiences. That is, proper timing for an apology was provided with this present study.

To sum up, the present study has revealed the effectiveness of apologies within conflict experiences of the participants and the moderator role of apology in the relationship between dispositional forgiveness and negative stereotyping. Apology from a transgressor contributes to reducing negative stereotyping towards Syrian refugees, for individuals with higher dispositional forgiveness. So, an apology has an essential role to resolve interpersonal conflicts, provide reconciliation between groups, and infuse intergroup forgiveness (Darby & Schlenker, 1982; Eaton & Struthers, 2006; Gonzales, Manning, & Haugen, 1992; Holtgraves, 1989; Itoi, Ohbuchi, & Fukuno, 1996; Ohbuchi & Sato, 1994; Weiner, Graham, Peter, & Zmuidinas, 1991).

10. CONCLUSION, LIMITATIONS, AND SUGGESTIONS

The present thesis offers forgiveness as one way to reduce negative stereotyping towards Syrian refugees for individuals who adhere more strongly to their religions and have had more positive contact with Syrian refugees. So, it was revealed that individuals used less negative stereotypes in describing Syrian refugees when they recalled their forgiving experiences. On the other hand, the present study has revealed the non-significant effect of perspective taking on negative stereotyping towards Syrian refugees. Also, the regression model has demonstrated that higher-levels of dispositional forgiveness, religiousness, and the quality of contact predict usage of less negative stereotypes in describing Syrian refugees. Moreover, the present study has exhibited the mediator role of the quality of contact with Syrian refugees in the relationship between dispositional forgiveness and negative stereotyping towards Syrian refugees. That is, the more the individuals have dispositional forgiveness for the self, other, or situation, the more these individuals contact with outgroup members in a positive way. That is, their quality of contact with Syrian refugees would be higher. So, negative stereotyping towards Syrian refugees decreases. In addition, the present study has revealed the moderation effect of existence or absence of apology behavior in the prediction of dispositional forgiveness on negative stereotyping towards Syrian refugees. Higher-level of dispositional forgiveness predicts lower-level negative stereotyping towards Syrian refugees, for individuals who reported their conflict experiences including apology by any individual.

Based on these conclusions, there are several suggestions for future research. First, the non-significant effect of perspective taking on negative stereotyping may be explained by the limitations in the investigation of indicators of prejudicial reactions. Integrated threat theory defined prejudicial reactions as follows: Negative stereotyping, intergroup anxiety, realistic threat, and symbolic threat (Pettigrew & Meertens, 1995). But, the present study only focused negative stereotyping. According to Wike, Stones, and Simmons (2016), the more individuals perceive Syrian refugees as a threat for their securities and economic resources, the more negative attitudes towards the refugees enhance. In other words, individuals with higher-level of threat perception against Syrian refugees are more likely to have higher-levels of anxiety and prejudice (Fiske, 2004). Thus, future research could investigate other indicators of prejudicial reactions, as well.

As one of the indicators of prejudicial reactions, higher-level of threat perception is triggered with higher-level of social identification (Louis et al., 2013). Social identification, described as the degree to which individuals identify themselves with their social groups (Tajfel, 1982), contributes to increasing prejudice towards an outgroup member (Louis et al., 2013). Furthermore, individuals with higher-level social identification are more likely to have more social dominance orientation to protect themselves against a realistic threat from an outgroup (Morrison & Ybarra, 2008). As stated before, although social dominance orientation offers equality as a norm (Ho et al., 2012), it leads individuals to justify their own negative attitudes towards an outgroup (Üsten, 2018). So, higher-level of social dominance orientation triggers individuals to have more prejudicial attitudes towards the refugees (Esses, Veenvliet, Hodson, & Mihic, 2008; Scott & Safdar, 2017). Based on these, levels of social dominance orientation and social identification could be taken into consideration within future research.

In addition to these, threat perception towards Syrian refugees is higher for individuals living in less-populous cities regarding Syrians, whereas threat perception towards Syrian refugees is lower for individuals living in more-populous cities regarding Syrians (Karaoğlu, 2015). The present study was limited to only one city of Turkey, Ankara. According to the report of UNCHR TURKEY (2019), Ankara is one of the more-populous cities in terms of Syrian refugees. Therefore, more research is needed in order to reveal negative stereotyping towards Syrian refugees in less-populous cities in terms of Syrian refugees. Also, future research could investigate negative stereotyping towards Syrian refugees in other cities which contain more Syrian population than Ankara. These cities were identified as İstanbul, Gaziantep, Hatay, and Şanlıurfa according to the report of UNCHR TURKEY (2019).

Another limitation is that this study did not investigate whether the participants have experienced other un-forgiving conflicts after they had experienced a severe conflict which was asked them to recall within forgiveness manipulation. According to Worthington (2001), several life events or actions, such as revenge and un-forgiving conflicts, could have an effect on the process of forgiveness towards a transgressor. Recurrent un-forgiving conflicts might reveal residual unforgiveness or complete forgiveness (Worthington, 2001). In this respect, individuals might have experienced other un-forgiving conflicts or taken revenge from a transgressor after a severe conflict which was asked the participants

to recall. Thus, further research could investigate whether individuals experienced other un-forgiving conflicts or took revenge from a transgressor they had experienced a severe conflict.

Apology is one of actions which might occur after a severe conflict (Worthington, 2001). This present study examined absence or existence of apology behavior within conflict experience of the participants, who apologized, and when an apology was made. Besides, other features of apology behavior could be crucial to reveal negative stereotyping. According to Struthers, Eaton, Santelli, Uchiyama, and Shirvani (2008), sincere and clear apologies from a transgressor might lead to increase the probability of forgiving others. Because proper apologies root in the willingness of individuals for reconciliation with a transgressor (McLennan et al., 2014), and also, give an opportunity for them to express their thoughts and feelings about a transgression (Min, Jung, & Ryu, 2012). Moreover, the increasing role of apology in forgiveness of other depends on whether or not a transgression is intentionally committed by a transgressor (Struthers, Eaton, Santelli, Uchiyama, & Shirvani, 2008). According to Struthers, Eaton, Santelli, Uchiyama, and Shirvani (2008), apology is more likely not to reveal forgiving of a transgressor if a transgression is intentionally committed. In addition to these, as the study of Robbenolt (2006) suggests, different expressions of apology, "I am sorry that I hurt you" or "I am sorry you are hurt", could bring about different conclusions for forgiveness and reconciliation accordingly, since these expressions differentiate in terms of the degree of acceptance of responsibility for a transgression (Robbenolt, 2006). Based on these, examining apology and its' features would be beneficial for future studies.

It was also suggested that implicit negative attitudes towards Syrian refugees should be examined in future research. Because religious doctrines usually create greater pressure for individuals to forgive their co-religionists (Huang & Enright, 2000). Supportedly, as the study of Karaoğlu (2015) indicates, shared religious identity with Syrian refugees causes pressure for Turkish people to express their positive attitudes rather than negative attitudes towards Syrian refugees. That is, negative stereotyping towards Syrian refugees might reflect involuntary expression of the participants in the present study. One possible way to obtain honest expression of forgiving is to examine mutual forgiveness (Noh, 2010), which guarantees regret, sacrifice, atonement, and granting for both an individual and a transgressor (Worthington & DiBlasio, 1990). Another possible way to obtain honest

expression of forgiving is the investigation of forgiveness towards a transgressor through focusing on behaviors rather than behavioral intentions. As stated before, decisional forgiveness represents behavioral intention rather than forgiving behaviors, whereas emotional forgiveness represents forgiving behaviors in company with altering negative feelings to positive ones (Worthington & Scherer, 2004). According to McCullough et al. (1998), forgiveness is not always going to correspond to behaviors, because it may only tap a motivation or an intention. Therefore, focusing only on behaviors would provide more reliable results. For instance, helping behavior is one of indicators of taking perspective of other (Buffone et al., 2017). In addition to these, the investigation of actual experience would be also more beneficial for future research.

Last but not least, future research could examine other related psychological variables with negative stereotyping towards Syrian refugees. Intrinsically oriented individuals, who can understand needs of others and adopt helpfulness, compassion, and peace, may have less prejudicial attitudes towards outgroup members (Carlson et al., 2019). Also, being politically liberal was found to be one of related psychological variables with regard to the effect of high-level of liberality on having lower levels of negative stereotyping (Captari et al., 2019). Because politically liberal individuals are more open to opposite views (Captari et al., 2019), they might have more positive attitudes towards outgroup members (Küey, 2017). As another predictor of openness to differences, polyculturalism motivates individuals to overrate similarities between groups (Rosenthal & Levy, 2012). In this respect, such dispositions of individuals are crucial to reveal negative stereotyping level towards Syrian refugees. In addition, lower-level of self-esteem is associated with higher-level of negative stereotyping in general (Crocker & Schwartz, 1985). As the study of Crocker and Luhtanen (1990) indicates, individuals are disposed to use more negative stereotypes in describing a group and to derogate members from the outgroup when their self-image is under threat. Therefore, examining self-image of the participants would be worthy for future research.

To conclude, the present study is the initial experimental study in an attempt to contribute to the existing body of literature by mainly determining the effects of forgiveness and perspective taking on negative stereotyping towards Syrian refugees. Determining these roles is so important as it offers guidelines for academicians to conduct further studies about negative stereotyping towards Syrian refugees, for social

psychologists to develop programs which contribute to attenuating negative stereotyping and prejudice towards Syrian refugees, and for politician to enact a law to reduce social distance between Syrian refugees and Turkish people.

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12. APPENDICES

APPENDIX – A. INFORMED CONSENT FORM

Bilgilendirilmiş Onam Formu

Sizi Özge Karabulut ve Dr. Öğr. Üyesi Gülten Ünal tarafından yürütülen kişiler arası ilişkileri konu alan bilimsel bir **araştırmaya** davet ediyoruz. Bu araştırmaya katılıp katılmama kararını vermeden önce, araştırmanın neden ve nasıl yapılacağını bilmeniz gerekmektedir. Bu nedenle bu formun okunup anlaşılması büyük önem taşımaktadır. Eğer anlayamadığınız ve sizin için açık olmayan şeyler varsa, ya da daha fazla bilgi isterseniz bize sorunuz.Bu çalışmaya katılmak tamamen **gönüllülük** esasına dayanmaktadır. Çalışmaya **katılmama** veya katıldıktan sonra herhangi bir anda çalışmadan **çıkma** hakkında sahipsiniz. **Çalışmayı yanıtlamanız, araştırmaya katılım için onam verdiğiniz** biçiminde yorumlanacaktır. Size verilen **formlardaki** soruları yanıtlarken kimsenin baskısı veya telkini altında olmayın. Bu formlardan elde edilecek bilgiler tamamen araştırma amacı ile kullanılacaktır.

1. **Araştırmayla İlgili Bilgiler:**
   a. Araştırmanın Amacı: Bu çalışmanın amacı, bir takım psikolojik değişkenlerin kişiler arası ilişkilerdeki rolünün tespit etmektir. Çalışma sonunda amaç hakkında daha detaylı bilgilendirme yapılacaktır.
   b. Araştırmanın İçeriği: Çalışmaya katılımınız süresince belli bir süre boyunca GSR ölçümü yapılacaktır. Ayrıca bazı kişisel hatıralarınız doğrultusunda paylaşımlarınız beklenecek ve anket formlarını doldurmanız istenecektir. Herhangi bir kişisel bilginizin paylaşılması durumu söz konusu değildir.
   c. Araştırmanın Nedeni: ☐ Bilimsel araştırma ☒ Tez çalışması
   d. Araştırmanın Öngörülen Süresi: 4 ay 2 hafta
   e. Araştırmaya Katılması Beklenen Katılımcı/Gönüllü Sayısı: 120 Kişi

f. Araştırmanın Yapılacağı Yer(ler): Ankara Yıldırım Beyazıt Üniversitesi Psikoloji Bölümü Laboratuvarı

2. Çalışmaya Katılım Onayı:

Yukarıda yer alan ve araştırmadan önce katılımcıya/gönüllüye verilmesi gereken bilgileri okudum ve katılmam istenen çalışmanın kapsamını ve amacını, gönüllü olarak üzerime düşen sorumlulukları tamamen anladım. **Çalışma hakkında yazılı ve sözlü açıklama aşağıda adı belirtilen araştırmacı tarafından yapıldı, soru sorma ve tartışma imkanı buldum ve tatmin edici yanıtlar aldım. Bana, çalışmanın muhtemel riskleri ve faydaları sözlü olarak da anlatıldı.** Bu çalışmayı istediğim zaman ve herhangi bir neden belirtmek zorunda kalmadan bırakabileceğimi ve bıraktığım takdirde herhangi bir olumsuzluk ile karşılaşmayacağımı anladım.Bu koşullarda söz konusu araştırmaya kendi isteğimle, hiçbir baskı ve zorlama olmaksızın katılmayı kabul ediyorum.

Katılımcının (Kendi el yazısı ile)

Adı-

Soyadı:.....

İmzası:

Araştırmacının

Adı-Soyadı:

……..

İmzası:

APPENDIX- B. DEBRIEFING FORM

Katılım Sonrası Bilgilendirme Formu

Bu araştırma daha önce de belirtildiği gibi Özge Karabulut ve Dr. Öğr. Üyesi Gülten Ünal tarafından Yüksek Lisans Tezi kapsamında yürütülen bir araştırmadır.

Çalışmanın asıl amacı, affetme ve perspektif alma davranışlarının bireylerin Suriyeli sığınmacılara yönelik negatif stereotip oluşumları üzerindeki etkisini ortaya koymaktır. Literatürde yer aldığı üzere; affetme davranışı ve perspektif alma davranışlarının kişiler arası ilişkilerin oluşumu ve sürdürülmesinde etkisi vardır. Bu bağlamda; Türkiye'de sığınmacı olarak var olan Suriyeli sığınmacılara yönelik negatif stereotip oluşumuna etki edebilecek affetme ve perspektif alma davranışlarının etkisi ortaya konacaktır. Affetme davranışını gerçekleştiren ve perspektif alma davranışını diğerlerinin perspektifine dayanarak gerçekleştiren bireylerin Suriyeli sığınmacılara yönelik daha düşük düzeyde negatif stereotip oluşumlarının gerçekleşmesi beklenmektedir.

Çalışmanın ilk kısmında; katılımcıların yarısından geçmişte şiddetli bir tartışma yaşayıp affettikleri kişiyle yaşadıkları tartışmayı hatırlamaları istenirken, diğer yarısından ise geçmişte şiddetli bir tartışma yaşayıp affedemedikleri bir kişiyle yaşadıkları tartışmayı anımsamaları istenmiştir. Daha sonra her iki katılımcı grubu da zihinlerinde canlandırdıkları olayı anlatan 7 satırlık paragraf yazmıştır. Ardından katılımcıların yarısından geçmişte yaşadıkları tartışma olayını kendi perspektiflerinden ele almaları istenirken; diğer yarısından tartışma yaşadıkları kişinin perspektifinden ele almaları istenmiştir. Katılımcıların araştırmanın hipotezlerini fark etmesi verecekleri tepkileri etkileyebileceğinden, araştırma başlangıcında yer alan Bilgilendirilmiş Onam Formunda amaç hakkında oldukça genel bir bilgi verilmiştir.

Bu çalışmadan alınacak ilk verilerin mayıs ayı sonunda elde edilmesi amaçlanmaktadır. Elde edilen bilgiler sadece bilimsel araştırma ve yazılarda kullanılacaktır. Bu araştırmaya katıldığınız için tekrar teşekkür ederiz.

Araştırmanın sonuçlarını öğrenmek ya da daha fazla bilgi almak için araştırmacıya ozgeekrblt@yandex.com adresinden mail yoluyla ulaşabilirsiniz.

APPENDIX- C. FORGIVENESS MANIPULATION

Affetme Koşulu: 1-3 yıl öncesine kadar geçmişte yakın çevrenizdeki bireylerden biriyle (romantik partneriniz hariç bir kişi) yaşadığınız, haklı olduğunuzu düşündüğünüz ve sonucunda **tartışma yaşadığınız kişiyi affettiğiniz şiddetli bir tartışma**yı hatırlayın. Tartışma anını zihninizde canlandırarak olayı anlatan 7 satırlık bir paragraf yazın.

“_____
_____
_____
_____
_____
_____
_____
_____”

Affetmenin Olmaması Koşulu: 1-3 yıl öncesine kadar geçmişte yakın çevrenizdeki bireylerden biriyle (romantik partneriniz hariç bir kişi) yaşadığınız, haklı olduğunuzu düşündüğünüz ve sonucunda **tartışma yaşadığınız kişiyi affedemediğiniz şiddetli bir tartışma**yı hatırlayın. Tartışma anını zihninizde canlandırarak olayı anlatan 7 satırlık bir paragraf yazın.

“_____
_____
_____
_____
_____
_____
__”

APPENDIX- D. PERSPECTIVE TAKING MANIPULATION

Diğerini Perspektif Alma Koşulu: Tartışma yaşadığınız ve sonrasında **affettiğiniz kişiyle olayın hemen ardından karşılaştığınızı varsayın,** o kişi sizinle karşılaştığında ne düşünür, nasıl hisseder ve nasıl davranırdı, kendinizi o kişinin yerine koyarak, hayal etmeye çalışın ve hayalinizde canlandırdıklarınızı tek cümle ile ifade edin.

“_____
_____
_____
_____”

Kendini Perspektif Alma Koşulu: Tartışma yaşadığınız ve sonrasında **affettiğiniz kişiyle olayın hemen ardından karşılaştığınızı varsayın,** karşılaşma anında ne düşünür, nasıl hisseder ve nasıl davranırdınız, o an kendi durumunuzu hayal etmeye çalışın ve hayalinizde canlandırdıklarınızı tek cümle ile ifade edin.

“_____
_____
_____
_____”

APPENDIX- E. NEGATIVE STEREOTYPING INDEX

Suriyeli sığınmacıların dahil olduğu kesimi tanımlarken aşağıdaki sıfatların her birini ne dereceye kadar kullanacağınızı belirtin.

		Hiç						Çok
		1	2	3	4	5	6	7
1.	Zeki							
2.	Becerikli							
3.	Çalışkan							
4.	Sıcakkanlı							
5.	İyi Huylu							
6.	İçten							
7.	Dürüst							
8.	Arkadaş Canlısı							
9.	Terbiyesiz							
10.	Tehlikeli							
11.	Güvenilir							
12.	İyi Niyetli							
13.	Hilebaz							
14.	Cahil							
15.	Pis							
16.	Kaba							
17.	Ahlaki Açıdan Zayıf							
18.	Hain							
19.	Yardımsever							
20.	Uyumsuz							
21.	Asi/Başına Buyruk							
22.	Mağdur							

23. Fakir
24. Gamsız
25. Saygısız
26. Eğitimsiz
27. Kavgacı
28. Suça Meyilli

APPENDIX- F. MANIPULATION CONTROL and RELATED QUESTIONS

1) Tartışma olayının **yaklaşık olarak ne kadar süre önce** gerçekleştiğini yazınız.

_____

2) Tartışma yaşadığınız kişinin size **yakınlığını** belirtiniz.

___Arkadaşlar ____Aile ___Akrabalar

3) Tartışmanın kaynağını oluşturan **konu sizin için ne kadar önemlidir?** (İlgili rakamı yuvarlak içine alarak işaretleyiniz).

Hiç						Çok
1	2	3	4	5	6	7

4) Paylaşmış olduğunuz tartışma deneyiminizin herhangi bir bölümünde **özür dileme eylemi var mıydı?**

A) Evet
B) Hayır

5) Özür dileme eylemi söz konusuysa **kim tarafından** gerçekleşti?

A) Ben özür diledim
B) Tartışma yaşadığım kişi özür diledi
C) Diğer şahıslar özür diledi

6) Özür dileme eylemi **ne zaman** gerçekleşti?

A) Tartışma sürerken
B) Tartışma sonuna doğru
C) Tartışma sonlandıktan hemen sonra
D) Tartışma sonlandıktan uzun bir süre sonra (Zaman belirtiniz (1.5 ay, 2 yıl gibi)._____).

7) Aşağıdaki sorular şiddetli tartışma yaşantısı paylaşımınıza yöneliktir. Lütfen her soruyu dikkatli bir şekilde okuyun ve mümkün olduğunca açık ve dürüstçe cevaplandırın. Her bir cümle hakkındaki fikirlerinizi 1=kesinlikle katılmıyorum ile 7=kesinlikle katılıyorum arasında derecelendirin.

Yaşamış olduğum şiddetli tartışmayı zihnimde canlandırırken;

1	2	3	4	5	6	7
Kesinlikle Katılmıyorum	**Katılmıyorum**	**Biraz Katılmıyorum**	**Kararsızım**	**Biraz Katılıyorum**	**Katılıyorum**	**Kesinlikle Katılıyorum**

	1	2	3	4	5	6	7
Tartışma olayını detaylarıyla hatırlayabildim							
Tartışma anını gözümde canlandırabildim							
Tartışmanın bana nasıl hissettirdiğini hatırlayabildim							
Tartışmanın bana neler düşündürdüğünü hatırlayabildim							

8) Aşağıdaki sorular tartışma yaşadığınız kişiyle olan hatıranızı, o kişinin perspektifinden ele alırkenki zihin durumunuz hakkındadır. Lütfen her soruyu dikkatli bir şekilde okuyun ve mümkün olduğunca açık ve dürüstçe cevaplandırın. Her bir cümle hakkındaki fikirlerinizi 1=kesinlikle katılmıyorum ile 7=kesinlikle katılıyorum arasında derecelendirin.

Tartışma yaşadığım kişiyle yaşadığım varsayılan karşılaşma anını o kişinin perspektifinden değerlendirirken;

1	2	3	4	5	6	7
Kesinlikle Katılmıyorum	**Katılmıyorum**	**Biraz Katılmıyorum**	**Kararsızım**	**Biraz Katılıyorum**	**Katılıyorum**	**Kesinlikle Katılıyorum**

	1	2	3	4	5	6	7
Tartışma yaşadığım kişinin perspektifine ve fikirlerine odaklanmaya çalıştım							

Tartışma yaşadığım kişinin ne düşünüyor olabileceğini hayal etmeye çalıştım

Tartışma yaşadığım kişinin nasıl hissediyor olabileceğini hayal etmeye çalıştım

Tartışma yaşadığım kişinin nasıl davranabileceğini hayal etmeye çalıştım

Varsayılan tartışma sonrası karşılaşma anını zihnimde canlandırabildim

APPENDIX- G. POSITIVE and NEGATIVE AFFECT SCALE (PANAS)

Aşağıda farklı duyguları tanımlayan bir takım sözcükler yer almaktadır. **Yaşadığınız şiddetli tartışma anını zihninizde canlandırdığınızda hissettiğiniz duyguları** tanımlayan sözcükleri 1=Çok az veya hiç ile 5=Çok Fazla arasında derecelendiriniz.

1	2	3	4	5
Çok az veya hiç	Biraz	Ortalama	Oldukça	Çok Fazla

		1	**2**	**3**	**4**	**5**
1.	İlgili					
2.	Sıkıntılı					
3.	Heyecanlı					
4.	Mutsuz					
5.	Güçlü					
6.	Suçlu					
7.	Ürkmüş					
8.	Düşmanca					
9.	Hevesli					
10.	Gururlu					
11.	Asabi					
12.	Uyanık					
13.	Utanmış					
14.	İlhamlı (Yaratıcı Düşüncelerle Dolu)					
15.	Sinirli					
16.	Kararlı					
17.	Dikkatli					
18.	Tedirgin					
19.	Aktif					
20.	Korkmuş					

APPENDIX- H. HEARTLAND FORGIVENESS SCALE

Hayatımız boyunca, kendi davranışlarımız, başkalarının davranışları veya kontrolümüz dışındaki durumlar nedeniyle olumsuz olaylar yaşayabiliriz. Bu olumsuz yaşantıların ardından belli bir zaman geçtikten sonra, kendimiz, diğer insanlar veya yaşanan durumlar hakkında olumsuz duygu veya düşüncelerimiz olabilir. Bu tür **olumsuz olaylara genel olarak nasıl tepki verdiğinizi düşününüz** ve aşağıda verilen her ifadenin yanına, tarif edilen olumsuz duruma genellikle nasıl tepki verdiğinizi ifade eden sayıyı (aşağıdaki 7"li değerlendirme ölçeğine göre) yazınız. Vereceğiniz yanıtlarda doğru veya yanlış cevap yoktur. Lütfen yanıtlarınızda olabildiğince dürüst ve samimi olunuz.

1	2	3	4	5	6	7
Beni hiç yansıtmıyor		Beni pek yansıtmıyor	Beni biraz yansıtıyor		Beni tamamen yansıtıyor	

		1	2	3	4	5	6	7
1.	İşleri berbat ettiğimde önce kötü hissetmeme rağmen zamanla kendimi rahatlatabilirim.							
2.	Yaptığım olumsuz şeyler için kendime kin tutarım.							
3.	Yaptığım kötü şeylerden öğrendiklerim onlarla baş etmemde bana yardımcı olur.							
4.	İşleri berbat ettiğimde, kendimi kabul etmek benim için gerçekten çok zordur							
5.	Yaptığım hatalara, zamanla daha anlayışlı olurum							
6.	Hissettiğim, düşündüğüm, söylediğim ya da yaptığım olumsuz şeyler için kendimi eleştirmeyi durduramam.							
7.	Yaptığının yanlış olduğunu düşündüğüm kişiyi cezalandırmayı sürdürürüm							
8.	Beni incitenlere karşı zamanla							

daha anlayışlı olurum

9. Beni incitenlere karşı katı olmaya devam ederim
10. Başkaları bana geçmişte zarar vermiş de olsa, eninde sonunda onları iyi insanlar olarak görebilirim.
11. Başkaları bana kötü davranırsa, onların hakkında kötü düşünmeye devam ederim
12. Biri beni hayal kırıklığına uğrattığında, bu olayı eninde sonunda geçmişte bırakabilirim
13. Kontrol edilemeyen nedenlerden dolayı işler ters gittiğinde, onlar hakkında olumsuz düşüncelere takılıp kalırım
14. Hayatımdaki kötü durumlara zamanla daha anlayışlı olabilirim
15. Hayatımdaki kontrol edilemeyen durumlar yüzünden hayal kırıklığına uğrarsam, onlar hakkında olumsuz düşünmeyi sürdürürüm
16. Hayatımdaki kötü durumlarla eninde sonunda barışırım.
17. Kimsenin hatası olmayan olumsuz durumları kabullenmek benim için gerçekten çok zordur
18. Kimsenin kontrolünde olmayan kötü durumlarla ilgili olumsuz düşüncelerimden, eninde sonunda kurtulurum

APPENDIX- I. The SUBSCALE PERSPECTIVE TAKING SUBSCALE of INTERPERSONAL REACTIVITY INDEX

Aşağıdaki ifadelerin **sizi tanımlama düzeyini** karşısındaki rakamlardan uygun olanını seçerek işaretleyiniz.

0	1	2	3	4
Beni Hiç Tanımlamıyor	Beni Çok Az Tanımlıyor	Beni Kısmen Tanımlıyor	Beni Oldukça Tanımlıyor	Beni Tam olarak Tanımlıyor

		0	**1**	**2**	**3**	**4**
1.	Bazen olaylara başkalarının gözüyle bakmakta güçlük çekiyorum					
2.	Bir anlaşmazlık hakkında karar vermeden önce olayı başkalarının bakış açısıyla da değerlendirmeye çalışırım.					
3.	Arkadaşlarımın açısından olayların nasıl gözüktüğünü düşünerek onları daha iyi anlamaya çalışırım					
4.	Bir konu hakkında haklı olduğumdan emin olursam, başkalarının tartışmalarını dinleyerek zamanımı boşa harcamam.					
5.	Her sorunun iki boyutu olduğuna inanırım ve her iki açıdan da bakmaya çalışırım.					
6.	Birine kızdığımda, bir süre kendimi onun yerine koymaya çalışırım.					
7.	Birini eleştirmeden önce, onun yerinde ben olsaydım nasıl hissederdim diye düşünmeye çalışırım.					

APPENDIX- J. CONTACT QUANTITY SCALE

1) Suriyeli kaç kişi tanıyorsunuz? Lütfen size uygun cevabın yanına (x) işareti koyunuz.

___Hiç ___1 kişi ___2-3 Kişi

___4-6 Kişi ___7-10 Kişi ___11-15 Kişi

___ 16-20 Kişi ___21-30 Kişi ___ 30 Kişiden daha fazla

2) Suriyeli tanıdıklarınızla ne kadar sık görüşüyorsunuz? Lütfen size uygun cevabın yanına (x) işareti koyunuz.

___Hiç ___Yılda birkaç kez ___Ayda bir kez

___Ayda birkaç kez ___Haftada bir kez ___Haftada birkaç kez

___Her gün

APPENDIX- K. CONTACT QUALITY SCALE

Suriyelilerle olan iletişiminiz sizce nasıldır? Mesela olumlu mu olumsuz mu? Yakın mı uzak mı? Doğal mı zoraki mi? Aşağıdakilerden hangisine daha yakın olduğunuzu belirtiniz. Size en uygun cevabı yuvarlak içine alınız.

1.	Yüzeysel	1	2	3	4	5	6	7	Derin
2.	Doğal	1	2	3	4	5	6	7	Zoraki
3.	Huzursuz	1	2	3	4	5	6	7	Huzurlu
4.	Rekabetçi	1	2	3	4	5	6	7	Uzlaşmacı
5.	Yakın	1	2	3	4	5	6	7	Uzak
6.	Olumsuz	1	2	3	4	5	6	7	Olumlu

APPENDIX- L. DEMOGRAPHIC INFORMATION FORM

1.Cinsiyet= Kadın (__), Erkek (__), Diğer (__)

2.Yaş= _____

3.Yaşadığınız şehir= _____

4.Medeni Durum=

Evli (__)

Bekar (__)

Boşanmış (__)

Nişanlı/Sözlü (__)

Birlikte Yaşıyor (__)

5.Öğrenim Durumu=

İlkokul/Ortaokul (__)

Lise (__)

Üniversite (Lisans Bölüm) öğrencisi (__)

Üniversite (Lisans) mezunu (__)

Yüksek Lisans ve üzeri (__)

6.Meslek=

Öğrenci (__)

Diğer (__) ise yazınız _____.

7.Gelir Durumu=

Düşük (__)

Orta (__)

Yüksek (__)

8.Dini Mensubiyetiniz: _____

9.Kendinizi **ne kadar dindar** olarak tanımlarsınız?

Hiç						Çok
1	2	3	4	5	6	7

APPENDIX- M. POSITIVE MOOD BOOST FORM

Lütfen aşağıya sizi gülümseten bir olayı yazınız.

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APPENDIX- N. ETHICAL APPROVAL FORM

ANKARA YILDIRIM BEYAZIT ÜNİVERSİTESİ (AYBÜ)
ETİK KURULU
PROJE ONAY BELGESİ

Ankara Yıldırım Beyazıt Üniversitesi Sosyal Bilimler Enstitüsü Psikoloji (İngilizce) Ana Bilim Dalı öğrencilerinden Özge Karabulut'un, "Affetme ve Perspektif Alma Davranışlarının Suriyeli Sığınmacılara Yönelik Negatif Stereotip Oluşumu Üzerindeki Etkisinin Belirlenmesi: Deneysel Bir Çalışma" adlı araştırması değerlendirilmiştir.*(Bu kısım başvuru sahibi tarafından doldurulmalıdır)*

Proje etik açısından uygun bulunmuştur.	☒
Proje etik açısından geliştirilmesi gerekmektedir.	☐
Proje etik açısından uygun bulunmamıştır.	☐

AYBÜ ETİK KURULU KARARI (Etik Kurul tarafından doldurulacaktır)	
Araştırma kodu (Yıl – Araştırma sıra no)	2019 – 31
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Katılımcılar	Formda imzası bulunan üyelerimiz toplantıya katılmıştır.

KURUL BAŞKANI, BAŞKAN YARDIMCISI VE ÜYELER:

		İMZA
Prof. Dr. Cem Şafak ÇUKUR	**Başkan**	
Prof. Dr. Tekin AKDEMİR	**Bşk. Yrd.**	
Prof. Dr. Seldağ GÜNEŞ PESCHKE	**Üye**	
Doç. Dr. Özge GÖKBULUT ÖZDEMİR	**Üye**	
Dr. Ögr. Üyesi Fatma DOĞAN GÜZEL	**Üye**	
Dr. Ögr. Üyesi Behlül TOKUR	**Üye**	
Dr. Ögr. Üyesi Şule KAYA	**Üye**	
Dr. Ögr. Üyesi Birgül ÖZKAN	**Üye**	

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