

STUDY REPORT

PUBLIC OPINION ON REFUGEE INTEGRATION: EXPLORING THE ROLE OF POTENTIAL INTERVENTIONS

BY

Gülay Uğur Göksel
Sedef Turper



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Public Opinion on Refugee Integration: Exploring the Role of Potential Interventions

Coordinators: Gülay Uğur Göksel and Sedef Turper

Administrative Assistant: Buket Özdemir

Researchers: Gülay Uğur Göksel, Sedef Turper, Didem Danış, Buket Özdemir, Sernaz Arslan

Authors: Gülay Uğur Göksel and Sedef Turper

Graphic Design: Buse Akkaya

Association for Migration Research (GAR)

📍 Abbasağa Mahallesi, Üzengi Sok. No: 13 34022, Beşiktaş / İstanbul

🌐 <https://www.gocarastirmalaridernegi.org/tr/>

✉ gar@gocarastirmalaridernegi.org

🐦 https://twitter.com/GAR_Dernek

📘 <https://www.facebook.com/gar.dernek>

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Background

From October 2011 to January 2016, Turkey adopted an open-door policy, significantly impacting its socio-political landscape by welcoming a surge of Syrian refugees, increasing from approximately 224,000 in 2013 to a staggering 3.2 million in 2023 [1]. Until 2022, President Erdogan had meticulously framed refugees as “guests” by intertwining humanitarian, religious, and economic narratives. Yet, within the last three years, amplified tensions and instances of violence have unfolded between national and refugee communities, driven by various factors: negative societal perceptions, misinformation about refugee services, security concerns, job competition, and a growing anti-immigrant political discourse (Göksel, 2023). The Covid-19 pandemic increased economic concerns, and an influx of Afghani refugees post-2021 due to U.S. military withdrawal from Afghanistan compound this scenario. Further complexity is introduced pre-2023 general elections, as the emergence of influential far-right nationalist parties has shifted political and social discourse, positioning voluntary repatriation of Syrian refugees as a prominent theme.

In the Turkish context, migrants and refugees, particularly those from Syria, find themselves in a precarious position that is at the heart of numerous socio-political issues. The project at hand seeks to delve into and address these multifaceted concerns, which are deeply intertwined with the broader dynamics of human rights, societal integration, and policy formulation. Despite Turkey's historical narrative and the self-perception of its people as hospitable, the reality for many refugees is starkly different, marred by barriers and challenges that are yet to be effectively overcome.

The specific issues that this project aims to tackle relate to the entrenched negative perceptions and attitudes towards Syrian refugees in Turkey. These stem from various causes, including economic competition, cultural differences, security concerns, and political rhetoric, which have contributed to the perception of refugees as 'the other'. The resilience of these negative perceptions, despite the widespread espousal of values of hospitality, suggests a dissonance between public discourse and social reality. The causes of these issues can be traced back to both individual and systemic levels. On the individual level, there is a natural tendency for in-group favoritism and out-group bias, which is exacerbated in times of economic strain or when there is competition for resources. Systemically, policies and media narratives can reinforce these biases, particularly if refugees are framed as a burden or a security threat rather than as vulnerable individuals in need of protection.

These issues have not been resolved for various reasons. Firstly, the sheer scale of the refugee influx into Turkey has presented significant logistical and resource-based challenges. Secondly, there is a complex interplay of national interests, international relations, and domestic politics that often complicates policy formulation and implementation. Furthermore, prejudice and discrimination are deeply rooted social ills that require sustained, multifaceted efforts to address effectively.

By engaging in this work, the project aims to pave the way for more nuanced public discourse that reflects the complexities of migration and refugee issues. It will seek to dismantle stereotypes and build empathy, creating a foundation for policies that are grounded in

[1] <https://en.goc.gov.tr/temporary-protection27> retrieved 10.10.2023

reality and oriented towards social justice. The ultimate goal is to foster a society where refugees are not seen as outsiders but as integral members of the community, with the rights and opportunities to contribute to the social, cultural, and economic fabric of Turkey.

The research question of this project is **How can evidence-based interventions and communication strategies be effectively structured within a handbook to reduce public prejudice and improve perceptions towards refugees?** The research question central to this project is focused on identifying and structuring evidence-based interventions and communication strategies within a handbook designed to effectively reduce public prejudice and improve perceptions towards refugees and empower refugees to tell their own stories. The primary audience for this project includes a diverse group of stakeholders such as refugees, educators, university students, community leaders, media professionals, and policymakers. By engaging these groups, the project aims to foster a multi-pronged approach to combatting discrimination and facilitating workshops that will, in turn, create sustainable revenue streams for GAR.

Introduction

The successful integration of refugees heavily relies on the attitudes of native populations toward forced migrants. Existing literature highlights that natives often harbor negative sentiments towards immigrants when they perceive them as threats to their individual and collective well-being. However, recent studies suggest that interventions such as perspective-taking exercises and correcting misinformation about forced migrants can positively influence public attitudes towards refugees. Building upon this insight, our current study seeks to explore how engaging in perspective-taking, correcting misinformation, and fostering resilience to misinformation impact natives' opinions on and attitudes towards refugees in Turkey.

Structured as a pilot for a larger experimental investigation, this study aims to evaluate the efficacy of four distinct interventions in not only reducing misinformation about refugees but also in shaping attitudes towards them. These interventions include: i) a perspective-taking game, ii) video-based perspective taking, iii) text-based misinformation correction, and iv) the Bad News Game, designed to cultivate resilience against fake news.

Theoretical Framework & Previous Research on Misinformation Correction

Fake news and unsupported claims about Syrian refugees are frequently circulated in Turkish social media (Erdoğan et al., 2022). They often entail misinformation on the social rights that Syrians under temporary protection are entitled to or criminal misdeeds that are attributed to offenders of Syrian origin. The rumors that Syrian refugees receive a monthly payment of 1200 Turkish Liras, that they are directly admitted to Turkish universities and that they have sexually assaulted Turkish women constitute well-known examples of misinformation going viral in social media (Çavuş et al., 2019). These social media representations of refugees are also reflected in the public opinion of them (Turper-Alişık & Aslam, 2022). For instance, a recent study illustrated that 86 percent of the Turkish public believes that Syrians in Turkey live on social aids regularly provided by the state, while a concurrent survey among Syrian refugees revealed that only 30 percent of them have benefited from aids provided on an irregular basis (Erdoğan, 2018).

We also witness the efforts to correct the misinformation disseminated in social media. While several civil society organizations (Mülteciler Derneği n.d.) created documents discrediting commonly held misbeliefs about refugees, an independent fact checking organization based in Turkey prepared and

regularly updated their dossier on suspicious social media posts about refugees by tracing the digital history of visual images accompanying the texts and scrutinizing textual information by consulting to state authorities and legal documents (Çavuş et al., 2019). Yet, research suggests that false claims may continue to affect beliefs and attitudes even after they are discredited (Nyhan and Reifler, 2019), a phenomenon referred as belief perseverance or continued influence effect in the psychology literature.

Research on continued influence effect dates back to the canonical work of Wilkes and Leatherbarrow (1988) and since then a large body of scholarship on misperceptions has identified several factors such as source credibility (Nyhan and Reifler, 2013), level of media literacy (Hameleers, 2020) and presence of causal corrections (Nyhan and Reifler, 2019) that may play a role in determining the effectiveness of misinformation displacement. Scholars of political science has recently started to apply the findings from the psychology literature on the continued influence effect to explore the influence of corrective information on environmental attitudes and evaluations of political candidates. However, applications of this line of research in the context of intergroup relations has remained rather limited.

Intergroup relations are often explained by adopting a threat framework, and natives' opposition to immigration is postulated to be a response to competition for scarce resources between natives and immigrants. Based on the premises of Group Conflict Theory (Blumer, 1958), natives are expected to develop anti-immigrant sentiments when they perceive immigrants as presenting a threat to their individual or collective well-being. A recent line of research further illustrated that feelings of group relative deprivation moderates the relationship between threat perceptions and attitudes towards immigrants, meaning that threat perceptions are more likely to be

translated into negative attitudes towards immigrants for those individuals who think that natives are deprived off the resources that the immigrants are entitled to (Meuleman et al., 2019).

The current study builds on the premise that advancements in the misinformation literature can contribute to our understanding of intergroup relations and offers an expanded theoretical model linking the group conflict, relative deprivation and misinformation correction literatures. As illustrated in Figure 1, misinformation about refugees, especially those regarding the social rights that they are entitled to, is expected to breed threat perceptions of the natives since they would signal an increased level of competition over scarce economic, social and political resources between the two communities. The proposed model further suggests that exposure to misinformation about refugees will also result in a greater propensity of natives to develop feelings of group relative deprivation since those unsupported claims would depict refugees as being relatively better off than some or most of the Turkish citizens.

Theoretical Framework and Previous Research on Perspective Taking

Perspective-taking (PT), defined as "the active consideration of others' mental states and subjective experiences", has well-documented effects on changing stereotypes and behavioral intention of the respondents. In the literature, it has been argued that PT activities (vignette experimentations, video, audio, activity and reflection treatments) have proved to be successful in changing negative behavioral evaluations. Studies of prejudice-reduction have shown that taking someone else's perspective can reduce bias and induce empathy toward outgroups (Todd and Galinsky, 2014, 374).

Perspective-taking can be used as a Prejudice-Reduction Strategy. The first mechanism, inducing empathy, refers to the capacity to

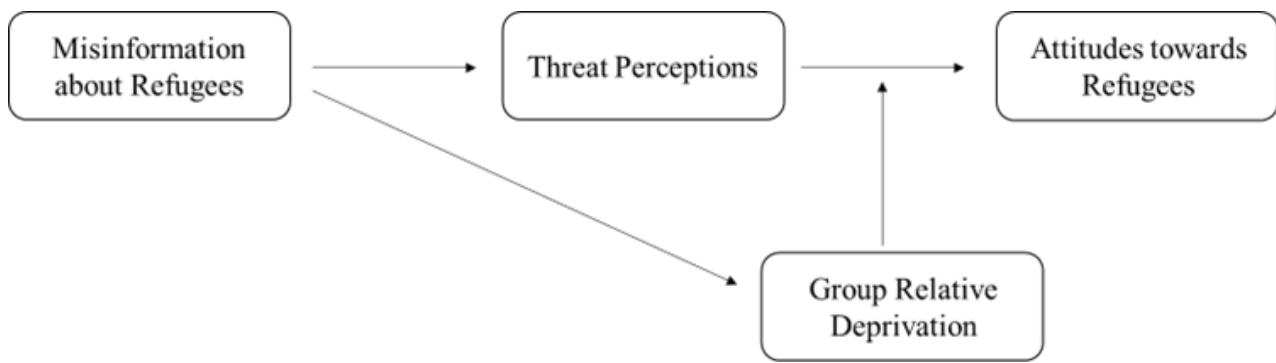


Figure 1. Theoretical Model

understand and feel the emotions of another, which Bateson et al. (1997) and Stephan & Finlay (1999) suggest can be heightened through perspective-taking. By stepping into the shoes of others, individuals can develop a deeper emotional connection, which in turn can lessen biases and foster more compassionate responses to the plights of those who are different from themselves. The second mechanism, suppressing one's egocentric vantage point, as highlighted by Hodges (2020), involves reducing the natural tendency to view situations solely from one's own perspective. This cognitive shift allows for a more objective understanding of others' experiences. The third mechanism, prompting self-other overlap, is where perspective-taking encourages individuals to recognize commonalities with others, which can decrease social distances. Davis et al. (1996) and Galinsky et al. (2005) have both found that perceiving overlaps between oneself and others can lead to more egalitarian attitudes and behaviors. Altogether, these mechanisms contribute to the broader field of prejudice-reduction strategies by providing actionable psychological processes that can be targeted through interventions and educational programs.

The existing literature on attitudes toward refugees highlights the significant role of perspective-taking exercises in promoting inclusionary behaviors. Adida et al. (2018) conducted a study using a nationally representative survey of American citizens, which demonstrated that a brief, minimally invasive perspective-taking exercise could

increase the likelihood of participants engaging in supportive actions toward Syrian refugees, such as writing a letter to the President advocating for their inclusion.

While perspective-taking is a valuable tool in prejudice reduction, it has its limitations and potential adverse effects. Non-compliance is a notable obstacle; individuals may find it challenging to empathize with an outgroup perceived as **a threat**, as suggested by Berndsen et al. (2018) and Bilali and Godfrey (2021). This resistance can stem from deep-seated fears or prejudices, rendering attempts to adopt the 'other' perspective ineffective. Additionally, Todd et al. (2015) highlights that **heightened anxiety** can impair the ability to engage in perspective-taking, as stress responses can narrow cognitive focus and reinforce existing biases. Moreover, there's a risk that perspective-taking exercises could backfire, as indicated by Groom et al. (2009) and Pierce et al. (2013); instead of fostering empathy, they might reinforce negative stereotypes or exacerbate intergroup tensions if not carefully managed. These factors underscore the complexity of implementing perspective-taking strategies and the need for careful design and facilitation of such interventions.

In this project, we employ this promising strain of social science research to university students in Turkey that experimentally tests different interventions such as exposure to information campaigns or participating in perspective-taking exercises for reducing or eliminating prejudice among members of the in-group, as well as the

marginalization of out-group members (Adida, Lo, and Platas 2018; Getmansky, Sinmazdemir, and Zeitzoff 2018; Facchini, Margalit, and Nakata 2016; Grigorieff, Roth, and Ubfal 2018). Aktas et al. (2021) investigates the attitudes of Turkish university students toward Syrian refugees, revealing a complex interplay between national identity, cultural proximity, and economic concerns. The study finds that students who perceive Syrian refugees as a cultural threat are more likely to oppose their presence in Turkey, whereas those who view them through a humanitarian lens are more supportive of their integration. These findings suggest that interventions aimed at fostering perspective-taking and reducing perceived threats could be crucial in shifting public opinion among native university students in favor of refugees, a conclusion that is consistent with the broader literature on prejudice reduction and social inclusion.

Research Design

We adopted a mixed method strategy to explore how perspective taking, misinformation correction and resilience against misinformation treatments affect Turkish university students' attitudes towards Syrian refugees, their level of knowledge about the rights and services those refugees are entitled to and their level of support for various migration policy alternatives. To this end, we have recruited 60 participants from undergraduate students at Istanbul Bilgi University and Çınarcık Vocational School [2]. Participants were invited to take part in the study through the advertisements that were disseminated by faculty members. These advertisements briefly described the purpose of the study, informed students about the duration and procedures of the study as well as the incentives offered to the participants in the form of a gift card worth 10 euros and a certificate of participation. Undergraduate students of Istanbul Bilgi University and Çınarcık Vocational School students who were enrolled in at least one of the undergraduate programs of those two institutions at the time of the study were deemed eligible to participate in the study provided that they were also above 18 years of age. Other university affiliated individuals such as administrative personnel, graduate students, teaching assistants and faculty members, as well as individuals under 18 years of age were excluded from the study. The study was reviewed and approved by the Ethics Board of Koç University (2024.153.IRB3.060) and Istanbul Bilgi University (2024-40605-115).

The study was fielded on 9 and 10 May 2024. The final sample of the study consisted of 32 undergraduate students of Çınarcık Vocational School and 28 undergraduate students of Istanbul Bilgi University. Within each university, students were randomly assigned to one of the four experimental groups. All participants were initially invited to complete a brief survey to gather demographic information, assess their

knowledge of rights and services available to refugees in Turkey, and gauge their attitudes and policy preferences regarding refugees. Subsequently, each group underwent a different treatment before completing a second survey and participating in a focus group discussion. The aim of the survey was to capture respondents' demographic profiles as well as the change in their levels of knowledge about refugee policies, and attitudes towards refugees from the onset to completion of the study. Focus group discussions, on the other hand, aimed at elucidating the mechanisms through which the treatments influence participants' retention of misinformation and their attitudes toward refugees, with a specific focus on subgroups characterized by different types of threat perceptions.

Focus Group Method

In analyzing focus group text, we employ several key methods—Discourse Analysis, Constant Comparison Analysis, and Micro-Interlocutor Analysis—to gain a comprehensive understanding of participants' perspectives and the impact of interventions. Each of these methods serves a distinct purpose in dissecting the data, allowing us to capture both the depth and breadth of the discussions that take place during focus groups (Onwuegbuzie et al., 2009)

Discourse Analysis is used to examine the language and dialogue of participants, focusing on how they express their thoughts and attitudes before, during, and after an intervention. This method helps us understand the shifts in language that reflect changes in threat perception (Onwuegbuzie et al., 2009). For instance, the way participants discussed security concerns versus economic impacts provided insights into their prioritization of different types of threats and their sources of anxiety.

Constant Comparison Analysis is employed to track the evolution of participants' views across different stages of the focus group. By

comparing responses before, during, and after the intervention, this method allows us to identify shifts in opinion and to understand the factors that contributed to these changes (Onwuegbuzie et al., 2009). It allowed us to assess whether the intervention successfully mitigated fears related to cultural, moral, and economic threats as outlined in the framework by Alakoc, Zarychta, and Göksel (2022).

Finally, Micro-Interlocutor Analysis focuses on the interactions between participants, observing how dialogue unfolds and how participants influence each other's perspectives during the focus group. This method looks at the flow of conversation, who leads discussions, and how participants respond to each other's ideas. It is especially useful for understanding group dynamics and for identifying key moments where opinions shift due to peer influence or collective reflection (Onwuegbuzie et al., 2009). For example, a participant who was initially concerned about cultural threats may have softened their stance after hearing a peer's empathetic viewpoint, highlighting the social aspects of attitude change.

Experimental Manipulations

• Text-based Misinformation Correction Intervention:

As mentioned in earlier sections, deceptive content about Syrian refugees regarding the social rights that Syrians under temporary protection are entitled to and criminal misconducts that are attributed to Syrian offenders are frequently circulated in Turkish social media (Erdoğan et al., 2022). To design our text-based misinformation correction treatment, we relied on fact-checking reports prepared by Teyit.org, a well-known fact-checking organization in Turkey. The misinformation correction text we utilized in the study briefly described the recent global and the national forced migration patterns as well as the consequences of the spread of dis- and misinformation about refugees before

presenting the fact-checking reports of the widely disseminated deceptive content about Syrian refugees in Turkey as prepared by Teyit.org. The fact-checking reports focused on a wide-array of deceptive content that marked the political and public debates including the number of forced migrants in Turkey, financial aids provided to Syrian refugees, refugees' access to healthcare services and admission to Turkish universities, violent offenses purportedly committed by refugees and forced migrants impact on Turkish economy (Please see *Appendix 1* for the full text).

• Game-based Misinformation Resilience Building Intervention:

We use *Bad News*, a publicly accessible media literacy tool developed by the Cambridge Social Decision-Making Lab to inoculate against misinformation, as a misinformation resilience building intervention in our study. *Bad News* is a single-player online game where participants are requested to play the role of fake news-monger and tasked with getting as many followers as they can while slowly building up fake credibility as a news site. Aiming to expose the tactics and manipulation techniques that are used to mislead people, playing *Bad News* game is expected to build cognitive resistance against common forms of manipulation that individuals encounter online (The online game can be accessed at <https://www.getbadnews.com/en>).

• Game-based Perspective Taking Intervention:

The intersection of games and perspective transformation, particularly concerning anti-refugee attitudes, remains an underexplored area within both game studies and migration literature. Despite limited research, the potential of serious games to alter perceptions and foster empathy toward refugees has been highlighted in recent studies. Games designed with the intention to immerse players in the lived experiences of refugees, such as *Escape from*

Woomera and Frontiers, demonstrate how these digital environments can evoke empathy by placing players in the roles of marginalized individuals facing systemic challenge (Gabriel, 2015) [3]. According to Gabriel (2015), games that successfully create empathy often do so by providing first-person perspectives and limiting players' choices, thereby mirroring the restricted agency of real-life refugee. However, despite these promising developments, the use of games as tools for perspective transformation in anti-refugee contexts remains largely theoretical. The existing literature predominantly discusses the potential rather than the proven efficacy of such interventions.

While the literature on games as a medium for changing anti-refugee perspectives is still developing, our study on the power of "Görünmeyen Hayatlar" intervention provides a unique contribution to this field. "Görünmeyen Hayatlar" is a role-playing game designed as a Perspective-Taking (PT) activity, developed by Sinan Kadife for the Association for Solidarity with Refugees and Migrants (ASAM). It is intended to initiate changes in behavioral intentions and attitude assessments among the general public regarding refugee issues.

The game utilizes a dice-rolling mechanism where players progress along a path, attempting to meet their needs and complete the game by achieving a safe and peaceful life. Participants use cards that depict specific social scenarios and problems that require a response. Each card presents two different roles, such as a Syrian refugee versus a Turkish citizen, a homeowner, or an employer. Players are invited to take on the perspective of the person they are assigned to portray. The role-playing element involves simulating bureaucratic processes, housing searches, job interviews, healthcare access, and language learning, all from the perspective of both refugees and local citizens (For the card board, cards and instructions of the game and the focus group design of the game intervention, see Appendix 2).

Game Cards and Sections:

1. Identity Registration Card: Players simulate bureaucratic processes using cards related to identity registration.
2. Finding a Home Card (Landlord-Tenant Role Play): Players take on the roles of landlords and tenants, dealing with the difficulties and discrimination encountered in the housing market.
3. Finding a Job Card (Employer-Employee Role Play): In this section, players simulate job interviews by assuming the roles of employers and potential employees.
4. Health Cards: These cards present scenarios related to accessing healthcare, with players discussing health issues and treatment processes in the roles of doctor and patient.
5. New Alphabet and Education Planning Game: Focuses on language learning and education planning, allowing players to experience the challenges of integrating into the education system and learning a new language.
6. Security Card: Players encounter scenarios related to security and protection needs.

• Audio-Visual Perspective Taking Intervention:

In this focus group, we sought to explore how visual media can influence public perceptions of refugees, particularly in relation to perceived cultural and economic threats. To achieve this, we carefully curated a selection of videos that presented various narratives about refugees, ranging from their contributions to society to the challenges they face. These videos were chosen based on their ability to either reinforce or challenge existing stereotypes, with a focus on how they might alter the viewer's perception of refugees as a threat or as individuals deserving of empathy and support.

The focus group session was structured into four stages, beginning with an initial survey to gauge participants' pre-existing attitudes towards refugees. Following this, participants watched the selected videos, each followed by

targeted questions designed to stimulate reflection and discussion on the themes presented. These questions addressed the cultural and economic implications of refugee integration and aimed to provoke thought on how personal stories of refugees could foster empathy and reduce prejudices. The session concluded with a general discussion and a final survey to assess any changes in attitudes and perceptions. (See *Appendix 3* for the explanation of the videos and focus group discussion probes).

The importance of this focus group activity, which utilizes visual media to influence public perceptions of refugees, is highlighted by research showing that media interventions can humanize migrants and increase empathy for their plight. However, such empathy is significantly more effective when accompanied by the correction of misinformation about migrants. According to Moore-Berg et al. (2021) [4], separate interventions targeting empathy or correcting erroneous beliefs were ineffective on their own but showed a powerful combined effect when used together.

Study Findings

Dis- and Misinformation About Refugees: Is It Possible to Correct Them?

We start our discussion by reporting our findings from the standardized questions assessing our participants' level of belief in widely spread dis- and misinformation about Syrian refugees and their knowledge about rights and services that Syrians under temporary protection in Turkey are entitled to. Our findings from the pre-treatment survey -the self-completed short survey prior to exposure to any experimental treatment- suggested that one third of our participants initially believed that Syrians can benefit from services like electricity and natural gas free of charge, are admitted to Turkish universities unconditionally, receive extensive free

healthcare services that includes treatments like prosthetic limbs and are provided with free housing units from TOKİ (Turkey's Housing Development Administration). A larger proportion of our participants, to be more specific almost half of our respondents, expressed a strong belief in statements suggesting that Syrians under temporary protection receive salaries from the Turkish government and can obtain Turkish citizenship upon request. The most held belief, however, was that Syrians get involved in sexual assaults. More than two thirds of our participants indicated that they strongly believe Syrians living in Turkey frequently engage in sexual assault behavior.

Findings from our post-treatment survey revealed that all four of the treatments utilized in the study, namely text-based misinformation correction, game-based misinformation resilience development, game-based perspective taking and audio-visual perspective taking interventions, brought about positive change in the level of belief in widely circulated deceptive content about Syrian refugees in Turkey, though to different extents. The text-based misinformation correction observed to be the most efficient way of decreasing the level of commonly held misperceptions about the Syrian refugees. Among those 16 students who were exposed to text-based misinformation correction treatment, we observed a decrease in misperceptions regarding Syrians involvement in sexual assault and unconditional placement in Turkish universities for more than half of the students. Furthermore, one third of students also found to be better informed about the extent of free healthcare services and financial aid provided to Syrians under temporary protection in addition to naturalization requirements that are in place after being exposed to text-based misinformation correction treatment.

While providing students with fact-checking reports of commonly circulated deceptive

[4] Moore-Berg, S. L., Hameiri, B., & Bruneau, E. G. (2021). Empathy, dehumanization, and misperceptions: A media intervention humanizes migrants and increases empathy for their plight but only if misinformation about migrants is also corrected. *Social Psychological and Personality Science*.XX(X) <https://doi.org/10.1177/19485506211012793>

content about refugees was observed to be the most effective way of correcting misinformation, the game-based perspective taking exercise that not only asks students to play the role of a forced migrant but also informs them about the extent of the rights and services forced migrants are entitled to, was almost as effective in bringing about correcting misinformation about refugees. Similar to our findings from the text-based misinformation correction treatment, approximately half of the students in the game-based perspective taking intervention were more likely to correctly report the extent of the rights and services that Syrian refugees in Turkey can benefit when compared to their initial responses from the pre-treatment survey.

Our findings further demonstrated that resilience building against misinformation through familiarizing respondents with the commonly used strategies and manipulation techniques for creating misleading news and social media content also decreases the reporting of belief in deceptive information about refugees, though to a much lesser extent. With the video-based perspective taking exercise, on the other hand, our findings suggested that exposure to video-content focusing on various aspects of forced migrants' experiences reinforces as much as it leads to a decrease in pre-existing misperceptions. Therefore, our findings from video-based perspective taking treatment suggest that the effect of the treatment is not uniform across participants and the direction of the change depends on respondent characteristics that is yet to be explored.

Does Misinformation Correction Result in More Positive Attitudes?

To explore whether being better informed about the extent of the rights and services that refugees are entitled to and expressing lower levels belief in widely spread dis- and misinformation about Syrian refugees also brings about an attitudinal change, we pool our

data from the four treatment conditions. By comparing student responses from the pre- and post-treatment surveys we explore how changing information beliefs are related to respondents' feelings of group relative deprivation and their attitudes towards immigrants.

To this end, we utilize measures that capture mean level of change in level of information, feeling of group relative deprivation and attitudes towards immigrants. To this end, we calculated the response change from the first to second survey for each item for each participant and took the mean level of change in each construct. We then regressed the mean level of change in misinformation on change in attitudes towards immigrants and feelings of group relative deprivation.

Starting with the link between misinformation and attitudes towards immigrants, our analysis demonstrated that misinformation correction leads to a positive change in attitudes towards immigrants. As shown in *Table 3*, there is a significant association between the level of change in misinformation and level of change in negative attitudes towards immigrants ($\beta = 0.45$, $p\text{-value} = 0.040$). Accordingly, misinformation correction can account approximately for six percent of the variation in attitudes between pre- and post-treatment measures. In a similar vein, misinformation correction is also found to be associated with decreasing levels of group relative deprivation. Our analysis presented in *Table 4*, revealed that misinformation correction leads to a positive change in attitudes towards immigrants. There is a highly significant relationship between misinformation correction and feelings of group relative deprivation ($\beta = 0.38$, $p\text{-value} = 0.003$) and 15 percent of the variation in changing group relative deprivation assessments are accounted by the level of change in misinformation.

Table 3. Change in Attitudes towards Immigrants by Change in Level of Misinformation

| | β | s.e |
|-----------------------------------|---------|------|
| Change in Level of Misinformation | 0.45* | 0.21 |
| Constant | -0.77 | 0.24 |
| Adjusted R ² | 0.06 | |
| N | 59 | |

*p < .05, **p < .01, ***p < .001.

Table 4. Change in Feelings of Group Relative Deprivation by Change in Level of Misinformation

| | β | s.e |
|-----------------------------------|---------|------|
| Change in Level of Misinformation | 0.38** | 0.12 |
| Constant | -0.06 | 0.12 |
| Adjusted R ² | 0.15 | |
| N | 59 | |

*p < .05, **p < .01, ***p < .001.

Unpacking the Mechanisms: How Treatments Influence (or Fail to Influence) Attitudinal Change?

To explore the extent and the mechanisms through which misinformation and perspective taking related treatments lead participants to express lower levels of belief in misleading content about Syrian refugees, we delve into focus group discussions. The discussions with the student groups participating in our study suggests that, if provided by trusted sources of information, corrective information about the rights and services that forced migrants are entitled to can debunk misinformation in a way that also translates into less negative attitudes towards refugees. Many students expressed doubts about the reliability of statistics provided by state agencies and the content presented in both traditional and social media. They were reluctant to trust information from any of these sources. Several students mentioned efforts to cross-verify information by checking outlets from opposing ideological perspectives. However, frustration often led them to abandon the search for truth, as none of the sources were deemed fully credible. One participant, for example, explained that after reviewing various sources, she was left with conflicting

perspectives, none of which seemed entirely accurate, and she thus formed an opinion by assuming the truth lay somewhere between these extremes.

Despite widespread skepticism, most students expressed that they would trust independent third parties and non-governmental actors more than media and state agencies when it comes to providing migration related information. In this light they evaluated the content barrowed from Teyit.org and the information provided in the 'Görünmeyen Hayatlar' game –by the game itself or by the facilitators- as trustworthy sources of information. When presented with a fact checking analysis or involved in a perspective taking game that required them to put them in the shoes of a refugee, most students expressed lower levels of belief in misleading content suggesting that refugees are entitled to extensive rights and social benefits such as monthly salary, unconditional access to university education and health services. The corrected information often led them to update their attitudes formed based on misleading information and they often expressed lower levels of negative attitudes towards refugees. The feelings of group relative deprivation were also found to be decreased as a result of

updated beliefs about the entitlements of refugees as social reference group.

Despite the correction of misleading content about the risks refugees pose to social order, however, concerns over safety did not significantly decrease. Our focus group study revealed that, while belief in commonly circulated fake news about refugee offenders diminished, students living in immigrant-dense urban areas continued to form their attitudes based on personal experiences. Female students in these neighborhoods, where they frequently encounter refugees, expressed heightened concerns about the cultural compatibility of refugees and the preservation of social order. Although they recognized poverty as the primary factor contributing to lifestyle differences between host and immigrant communities, they still reported high levels of anxiety about the presence of refugees. When asked about the sources of their beliefs regarding cultural incompatibility or refugee involvement in crime, most students from these areas cited real-life incidents, often involving themselves, friends, or relatives who felt threatened by refugees.

Insights from Focus Group Discussions

Security Threat Perceptions:

Participants in the focus groups frequently express anxieties over security threats posed by refugees. Participants often perceive refugees as a security risk, particularly regarding crime and social unrest. Several participants stated that they did not know the refugees in their community and that they "could be dangerous." The analysis suggests that anxieties about security are grounded in the idea that refugees are outsiders who could disrupt the social order through criminal behavior or by increasing the population. These anxieties appear to align with realistic threat theory, which suggests that people perceive threats from groups they believe could negatively affect their well-being.

Participants' concerns about security were often influenced by their peers' responses. For instance, in one focus group, when one participant brought up concerns about crime, others agreed or added personal anecdotes, which served to intensify the group's anxieties about security. The analysis also suggests that media portrayals, rumors, and misinformation contribute to the perception that refugees pose a security threat.

While initially participants primarily focused on perceived increases in local crime they attributed to the refugee population, as discussions progressed, the focus often shifted to broader societal impacts and anxieties about state control over the refugee population. The discussions frequently transitioned to anxieties over the long-term security implications of a growing refugee population. One participant reflected, "Denying safe housing only pushes people into more precarious situations," indicating a shift toward understanding the importance of addressing refugees' needs to reduce security risks.

Concerns About State Control:

One of the commonly raised concerns by focus group participants was that the government cannot adequately control the refugee population. A large portion of participants expressed that they believe government's inability to control refugee numbers poses a significant security risk for the society. One participant said that refugee integration "needs to be controlled, but this is up to the state." Another participant said that the state doesn't even know how many citizens there are.

Participants often perceive a lack of state control as contributing to social unrest and a sense of chaos in their communities. They expressed that the government should be responsible for setting boundaries and enforcing integration, but that they also evaluated Turkish government as failing to serve this function effectively. Many participants also express

resentment toward the Turkish government's open-door policy for refugees. One participant commented, "No country would offer us the same opportunities we offer them. No country would tolerate this," suggesting a perception that the Turkish government's policy is overly generous and unfair to Turkish citizens.

Cultural Threat Perceptions:

Most participants believed that refugees, especially Syrians, were not making an effort to adapt to Turkish cultural norms. To exemplify, while one participant stated, "They don't even try to learn Turkish; they're ruining our culture." another participant expressed discomfort with the behavior of foreign neighbors, saying that in Turkish culture, certain actions would lead to social exclusion, but that refugees did not seem to conform to these unwritten rules. Participants in several focus groups mentioned being uncomfortable with refugees' behavior in public spaces, specifically referencing behaviors like loud gatherings and different social customs. Participants often perceived these behaviors as disruptive to public order and a sign that refugees were not respecting Turkish social norms. They further expressed anxieties that refugees' presence in public spaces was changing the character of Turkish communities and undermining social cohesion.

In several cases, participants identified language as a significant barrier to integration and a key component of the cultural threat posed by refugees. For many participants, learning Turkish was seen as a necessary step for refugees to integrate into Turkish society. However, participants frequently expressed frustration that many refugees were not learning Turkish, which they interpreted as a sign of unwillingness to adapt to Turkish culture. In one focus group, a participant criticized the government for not doing more to provide refugees with language education.

Economic Threat Perceptions:

A large number of participants consistently expressed concerns over impact of refugees on the Turkish economy. They noted that refugees are taking jobs away from Turkish citizens or are driving down wages by being willing to work for less. Participants expressed that they think refugees receive a preferential treatment from employers seeking to reduce labor costs as they are willing to accept lower wages and have lower expectations for working conditions compared to natives. While they identified the employers as the root cause of the problem, they still accused refugees of being available as a cheap labor source that natives cannot compete.

Participants also express frustration and resentment over the perception that refugees are receiving preferential treatment regarding housing. Several participants note that refugees are receiving rent subsidies or are being placed in government-provided housing, while Turkish citizens struggle to afford rent or find affordable housing. These anxieties are likely exacerbated by Turkey's ongoing housing crisis, which has led to rising rents and a shortage of affordable housing options in many cities.

The focus group analysis revealed that the interventions faced several challenges in effectively addressing economic anxieties. Some participants felt that the videos and games did not reflect the economic realities they were experiencing. Others reverted to their original perspectives after the intervention, suggesting that empathy and understanding were fleeting. Moreover, participants' personal experiences with economic hardship, particularly regarding job competition and housing affordability, seemed to override the messages of empathy and understanding promoted in the interventions.

Understanding of Refugee Rights and Services:

Participants frequently cited rumors and anecdotes about the benefits refugees received,

often exaggerating the extent of support provided by the government. For example, some participants claimed that refugees received monthly salaries, free housing, and unconditional access to university education, which is not accurate. This reliance on inaccurate information contributed to a sense of unfairness and fueled resentment toward refugees.

The focus group analysis further demonstrated that participants often misunderstood the legal framework surrounding refugee status in Turkey. For instance, there was confusion about the process for refugees to obtain Turkish citizenship, with some participants believing it was granted easily. This lack of understanding contributed to the perception that the government was not effectively managing the refugee population and was prioritizing refugees over Turkish citizens.

Group Relative Deprivation:

A central theme in the focus group analysis is the perception that the Turkish government is prioritizing the needs of refugees over the needs of its own citizens. Participants express frustration that the government is spending significant resources on providing housing, healthcare, and financial assistance to refugees while neglecting the economic and social struggles faced by many Turkish citizens. This feeling of abandonment by the government fuels a sense of relative deprivation and resentment towards both refugees and the government's policies. Participants in the focus groups frequently expressed frustration and resentment as a result of their perception that refugees are receiving more extensive social benefits than a Turkish citizen, while at the same time refugees exploit employment opportunities which leading to higher unemployment rates and depressed wages for the natives. They often raised their resentment through comments such as “the state has forgotten about us; they only help the Syrians” and “You [the government] should feed

your own people [Turkish citizens] first, then the Syrians.”

An important point illuminated by the focus group discussion was that cited sources of resentment are closely linked to participants' beliefs in misleading information about the rights and social services that refugees can enjoy in Turkey. Starting with the access to social benefits quite a number of participants expressed their resentment stemming from misbeliefs that refugees receive housing support while Turkish citizens struggle to afford rent or find decent housing. This resentment is captured in statements like, “Their rent is paid, while we can't afford rent”, “we can't make ends meet, but they live off aid” and “we are struggling to pay our bills, while they are getting free apartments.” Participants also express frustration that public services, such as healthcare and education, are being congested to accommodate refugees, leading to longer wait times, reduced quality of service, or limited access for Turkish citizens. They perceive refugees as receiving preferential treatment in accessing these services, further fueling their sense of relative deprivation. To exemplify, participants often stated that “Syrians can get free check-ups whereas Turkish citizens can't even go to an hospital” and “natives have to wait months to see a doctor, but refugees seem to get appointments right away.”

Reflecting the highly circulated misleading social media contents, participants expressed feelings of violated entitlements and group relative deprivation not only in the fields of housing and healthcare but also in accessing education services. Most participants stated that they resent that refugees, to their view, have easier access to educational opportunities, particularly in terms of university admissions or scholarships. They believe that Turkish students face more competition and have to work harder to achieve the same level of educational success, while refugees are given an unfair advantage. This perception is reflected in

comments like “while we work hard for the universit entrance exam to be placed at a university, they’re admitted to the best universities without taking any form of exams.”

Participants also consistently voiced concerns that refugees are taking jobs away from Turkish citizens or are driving down wages by being willing to work for less. The resentment stemming from this perceived job competition is evident in comments such as “unemployment is already high, and now they’re giving jobs to Syrians. What are we supposed to do?” and “they are willing to work for less, so employers prefer them over us.”

Preferred Policy Alternatives Regarding Refugees in Turkey:

When inquired about durable solutions for displaced populatons currently residing in Turkey, voluntary repatriation of refugees to their home countries constituted the most frequently expressed preference. Majority of the participants saw this as a way to restore the perceived balance, reduce economic and cultural pressures, and address anxieties about demographic shifts. This sentiment is often linked to the belief that refugees are guests who should eventually return home when circumstances allow, rather than becoming permanent residents of Turkey. Participants express concerns about the long-term consequences of a large refugee population on Turkish society, particularly regarding cultural identity, economic resources, and social cohesion. For example, in the Yalova University focus group, a participant states, “They need to go back eventually... because their presence here is making things difficult for us.” Similarly, in the Santral Istanbul group, a participant argues, “They should at least try to return to their own country.”

Participants across the focus groups also advocate for **stricter border controls and more effective management of the refugee population within Turkey**. This reflected a desire

for greater government control over the influx and integration of refugees, aiming to mitigate perceived security threats, economic competition, and social disruption. Participants often express a sense of unease about the perceived lack of government control over the number of refugees entering and residing in Turkey. They view stricter border control as a way to ensure security and manage the demographic impact of the refugee presence. The call for better population management also reflects a desire for more effective integration policies, with some participants suggesting that the government should play a more active role in ensuring that refugees learn Turkish, adapt to Turkish culture, and contribute economically to society. A participant in the Santral Istanbul focus group criticizes the state's lack of oversight, saying, “They don't even know how many citizens there are.” This highlights the desire for more robust data collection and population management strategies.

While some participants were open to the idea of integrating refugees into Turkish society, they emphasized that this integration should be conditional. They advocated for policies that require refugees to learn Turkish, adopt Turkish cultural values, and demonstrate economic self-sufficiency. The preference for conditional integration reflects the tension between acknowledging the humanitarian needs of refugees and the desire to protect Turkish culture and economic interests. Participants are more likely to accept refugees if they perceive them as making an effort to integrate and contribute positively to society.

Discussions about Adnan, a young Syrian wrestler who was successful in Turkish competitions that appeared in one of the videos utilized in the audio-visual perspective taking treatment, revealed insights into how participants define what it means to be Turkish. Participants praised Adnan for his efforts to integrate, learn Turkish, and represent Turkey on an international level. However, the focus group

analysis also suggests that the acceptance of individuals like Adnan is conditional on conforming to specific expectations of behavior and cultural alignment. Participants often contrasted the perceived positive attributes of Adnan with the perceived negative attributes of other Syrian refugees who do not conform to these expectations, highlighting the complex and often conditional nature of acceptance. The analysis imply that participants tend to define a "good immigrant" as someone who embraces Turkish language and culture, contributes economically, and demonstrates gratitude for the opportunities provided in Turkey. An important note here, however, is that even those individuals who fulfill the successful integration criteria can also be perceived as unrightfully depriving natives of privileges that should be exclusively reserved for Turkish-born citizens.

(In)Effectiveness of Video Interventions in Shaping Attitudes Towards Refugees

While videos were expected to foster empathy and promote understanding, their success was found to be limited in addressing the specific concerns and anxieties of the target audience. The focus group discussion revealed that videos utilized in the experiment failed to align with the audience's lived experiences or are perceived as promoting agendas that conflict with their values, they are likely to be met with resistance and skepticism.

The focus group analysis demonstrated that participants often evaluated the videos as presenting an overly positive and sanitized view of the refugee experience, which they perceived as disconnected from their lived realities. The videos often focused on showcasing successful integration stories or highlighting the contributions of refugees to society, failing to address the challenges and negative impacts perceived by Turkish citizens. However, the participants' definition of reality, especially the ones' who are residing in neighborhoods that are

densely populated by refugees, was shaped by their immediate experiences and the tangible impacts they perceive in their daily lives. Their reality revolved around issues like job competition, housing shortages, and the strain on public services. The participants were concerned about the preservation of Turkish cultural identity and the maintenance of social order.

Participants expressed that they think these portrayals ignore the daily struggles, resource competition, and cultural tensions they experienced in areas with high refugee populations. Several participants criticized the videos for not adequately addressing the economic and social difficulties they associated with the refugee presence. Issues like job competition, housing shortages, strain on public services, and cultural clashes were often absent from the videos' narratives, reinforcing the perception that they were "pinkwashing" the reality of the situation.

In focus group discussions the ineffectiveness of some video interventions was attributed to their perceived failure to address cultural differences and the challenges of integration. Participants expressed that they often felt that the videos promoted an unrealistic vision of cultural harmony, glossing over the difficulties of assimilating refugees into Turkish society. The lack of focus on language barriers, differences in social norms, and the potential for cultural clashes reinforced participants' anxieties about the erosion of Turkish identity and the disruption of social cohesion. This failure to acknowledge the tangible negative impacts felt by Turkish citizens contributed to the videos being dismissed as unrealistic and out of touch. The disconnect between the idealized representations in the videos and the participants' lived experiences led to skepticism and a rejection of the intervention's message. The abstract concepts of multiculturalism or global humanitarianism often presented in the videos were seen as detached from the concrete

challenges they faced.

Some videos were perceived as propaganda tools due to the participants' distrust of the sources and organizations featured in the content. International organizations like the UN, known for their advocacy of refugee rights, were seen as biased and lacking credibility. The perception that these organizations were promoting a pro-refugee agenda without acknowledging the burdens faced by Turkey fueled skepticism and undermined the videos' intended message.

While the analysis highlights various challenges and criticisms associated with video interventions, one particular film, "Remedy: A Short Film," stands out as an exception. This film, which tells the story of refugees who dream of returning home, is noted as being the most effective video used in the interventions. However, the focus group discussions also revealed that the success of the video can largely be attributed not to its focus on the universal human desire for belonging and home, but to the characters' expressed desire for going back to Syria and leaving Turkey.

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APPENDIX 1- Misinformation Correction Treatment Text

Geride bıraktığımız 10 yılda, tüm dünyada mülteci nüfusu iki kattan fazla arttı. UNHCR 2021 verilerine göre dünyada 84 milyondan fazla insan ülkesini terk etmek zorunda kaldı. Türkiye de yaklaşık 3.6 milyonluk zorunlu göçmen nüfusuyla en çok sayıda mülteciye ev sahipliği yapan ülkelerin başında gelmektedir.

Yıllar içinde mülteci nüfusunun artmasıyla birlikte bu nüfusa ilişkin yanlış bilgilerin de özellikle sosyal medyada kanallarıyla sıklıkla yayıldığına şahit olmaktayız. Ancak mülteciler hakkında yayılan dezenformasyon yani yanlış bilgi nefret söylemi, kutuplaşma ve ötekileştirmeyi beslediğinden normalden daha hassas bir tehdit teşkil ediyor.

Teyit.org, kurulduğu günden beri mültecilerle ilgili sayısız iddiayı yanlışladı. Mültecileri suçla ilişkilendiren, onların sosyal hak ve ayrıcalıklara sahip olduğunu öne süren, onlara öncelik tanındığı gibi iddiaların kaynağını ve geçerliliğini araştırarak hazırlanan dosyadan bazı örnekleri aşağıda sizlerle paylaşıyoruz. Siden bu iddialar ve bu iddialara ilişkin analizleri dikkatlice okumanız olacak.



Türkiye'deki sığınmacı sayısı: Veriler ne söylüyor?

Muhalefetin açıkladığı "10-13 milyon sığınmacı" sayısı ne kadar gerçekçi? Türkiye'deki sığınmacı ve düzensiz göçmen sayılarına ilişkin bilinenleri derledik.

Öyküm Hüma Keskin

27 Mayıs 2023 15:15 • 13 dk okuma

Kemal Kılıçdaroğlu'nun [iddiasına](#) göre Türkiye'de 10 milyon düzensiz göçmen var ve seçim kaybedilirse 10 milyon sığınmacı daha ülkeye gelebilir. Özdağ ise ülkede 13 milyon sığınmacının olduğunu iddia ediyor ve "Türkiye'nin 'göçmenistan' olmaması için Kılıçdaroğlu'na oy verin" çağrısı yapıyor. İki liderin iddia ettiği sayılar arasında bile üç milyon fark olması dikkat çekici.

Peki Özdağ'ın ve Kılıçdaroğlu'nun açıklamalarında sık sık yer verdiği sığınmacı sayıları ne kadar gerçekçi? Düzensiz göçmenler de dahil edildiğinde Türkiye'deki sığınmacıların sayısı 10 ila 13 milyonu bulabilir mi?

Açık kaynaklar üzerinden Türkiye'deki düzenli ve düzensiz göç verilerinin izini sürdük.

AK Parti sığınmacılara yönelik açık kapı politikası izliyor

Öncelikle mevcut iktidarın eleştirilen sığınmacı politikasına bakalım. Suriye'den gelen sığınmacılara karşı hükümet "açık kapı politikası" izliyor. Yani hiçbir etnik, dini ya da kültürel ayrıma tabi tutmadan zor durumdaki insanların kabul edildiğini beyan ediyor.

Cumhurbaşkanı Erdoğan'ın bu konudaki tavrı çok net. Erdoğan, "Asla bu topraklardan kovmayız, kovmayacağız da... Kapımız açık onlara, ev sahipliğine devam edeceğiz. Onları katillerin eline ve kucağına atmayacağız" [demisti](#). Erdoğan aynı zamanda ülkelerine gönüllü geri dönüşü teşvik etmek de istiyor.

Resmi verilere göre kayıtlı Suriyeli sayısı toplam 3 milyon 381 bin 429 kişi

Suriyeli sayılarına dair resmi verilere baktığımızda farklı bir tabloyla karşılaşyoruz.

Göç İdaresi Başkanlığı 24 Mayıs 2023'te geçici koruma kapsamında Türkiye'de bulunan Suriyeli sayısının 3 milyon 381 bin 429 oldu, [söyledi](#). Uluslararası koruma kapsamındaki yabancıların 300 bin 720 kişi olduğu ifade edildi.

En çok uluslararası korumaya başvuran üç uyruk arasında Afganistan, Ukrayna ve İran yer [alıyor](#). İkamet izniyle kalan yabancıların sayısı ise 1 milyon 308 bin 514. Başkanlık, gönüllü geri dönüş yapan Suriyelilerin de 554 bin 114 olduğunu [belirtti](#).

Böylece Göç İdaresi Başkanlığı verilerine göre **Türkiye'deki yabancı sayısı toplam 4 milyon 990 bin 663**. Elimizdeki en güncel veri bu.

Birleşmiş Milletler verileri Göç İdaresi ile tutarlı

Birleşmiş Milletler Mülteci Örgütü (UNHCR) ise 3,6 milyon kayıtlı Suriyelilerin yanı sıra Türkiye'nin 320 bin kadar diğer uyruklara mensup kişi ağırladığını [belirtiyor](#). UNHCR'nin kayıtlı Suriyeli sığınmacı verisi de, Göç İdaresi'nin açıkladığı verilerle tutarlı.

Tüm bunların yanında, dünyadaki bütün sığınmacılar arasında Türkiye'nin yeri de önemli.

Türkiye, en çok sığınmacıya ev sahipliği yapan ülke. Birleşmiş Milletler Mülteci Örgütü'nün [istatistiklerine](#) göre, Türkiye'nin ardından gelen Kolombiya geliyor. Ülkede sığınmacı sayısı Türkiye'den 1,2 milyon daha az. Kolombiya'yı, 2,2 milyon ile Almanya takip ediyor.



SGK'nın sığınmacılara 4 bin 600 lira ödeme yaptığı iddiası

Öyküm Hüma Keskin
27 Ekim 2023 18:30 • 3 dk okuma

Zafer Partisi Genel Başkanı Ümit Özdağ, sosyal medya platformlarında paylaştığı bir gönderide SGK'nın Suriyeli sığınmacılara enflasyondan etkilenmemeleri için 4 bin 600 lira ödeme yaptığını iddia etti.



Ümit Özdağ
@umitozdag

SGK Suriyeli sığınmacılara enflasyondan ezilmesinler diye 4600 TL ek ödeme yapıyor mu. Doğru mu bu SGK? @sgk



ÖS 12:33 - 27 Eki 2023 - 748,5 B Görüntülenme

904 28 118 113

Sosyal Güvenlik Kurumu'nun internet sitesine girdiğimizde Suriyeli sığınmacılara güncel bir yardım ödemesi bulunmadığını [görüyoruz](#). Benzer şekilde [Göç İdaresi](#) ve [Sağlık Bakanlığı'nın](#) internet sitesinde de böyle bir yardıma dair duyuru yok.

Ayrıca Türkiye'de sosyal yardımlar, Sosyal Güvenlik Kurumu değil Aile ve Sosyal Hizmetler Bakanlığı tarafından yapılıyor.

Teyit'in bilgi almak için ulaştığı SGK yetkilileri, SGK'nın böyle bir ödeme yapmadığını söyledi. Yetkililer, duyuruların şahsi mesaj yoluyla değil, internet sitesinden yapıldığını bildirdi.

Türkiye'deki sığınmacılara hangi yardımlar yapılıyor?

Türkiye'de bulunan tüm uluslararası koruma veya geçici koruma altındaki sığınmacılar valiliklerin idaresinde bulunan Sosyal Yardımlaşma ve Dayanışma Vakıfları, Aile ve Sosyal Politikalar İl Müdürlüklerine bağlı Sosyal Hizmet Merkezleri ve belediyelerden çeşitli sosyal ve mali yardımlardan [faydalanabiliyor](#).

Nakdi yardım için Türkiye'deki sığınmacılar, Sosyal Uyum Yardımı (SUY) aracılığı ile sosyal yardıma başvurabiliyorlar. Başvuru kriterlerini sağlayan sığınmacılara aylık 300 TL yardım [yapılıyor](#).

Yardımdan yararlanabilme şartları arasında 99 ile başlayan yabancı kimlik numarası dışında yüzde 40 engel durumu ve ailede dörtten fazla çocuk olması gibi koşullar bulunuyor. Programın ağır engellilere özel 600 TL'lik bir ek ödemesi [bulunuyor](#).

Kasım 2016'dan beri başvurulara açık olan [Sosyal Uyum Yardımı \(SUY\)](#), Türk Kızılay, Aile ve Sosyal Hizmetler Bakanlığı ve Uluslararası Kızılaç ve Kızılay Dernekleri Federasyonu ile ortaklaşa yürütülüyor. Bu kurumlar uygulayıcı ortak olsa da programın maddi finansörü Türkiye değil, Avrupa Birliği Sivil Koruma ve İnsani Yardım Genel Müdürlüğü.

ANALİZ SONUCU

YANLIŞ

Uyduurma



Suriyeli mültecilerin hastanelerde 'yasal öncelikli hasta' sayıldığı iddiası

Bu içerik 5 yıl önce hazırlandı.

Alican Acanerler
17 Aralık 2018 14:45 • 6 dk okuma

Facebook'ta 10 Aralık 2018'de paylaşılan bir fotoğrafta "Muhammed Nihat El Halil El" isimli bir Suriyelinin hastanede yasal öncelikli hasta statüsünde muayene olduğu iddia edildi. Bu fotoğrafın ardından sosyal medyada paylaşılan ve Teyit'e ihbar olarak gönderilen birçok paylaşımda kullanıcılar Suriyelilerin hastanelerde öncelikli olarak tedavi gördüklerini iddia etti.

Kış Güneşi isimli Facebook hesabının 10 Aralık 2018'de aynı iddiayla paylaştığı fotoğraf şimdiye kadar yaklaşık 2 bin paylaşım aldı ve 400 defa beğenildi.

Suriyeli mülteciler öncelikli mi?

Suriyeli mültecilerin sağlık hizmetlerinden yasal öncelikli olarak yararlanmalarını amaçlayan Resmi Gazete'de yayımlanan herhangi bir hukuki düzenlemeye rastlanmıyor. Bu konu özelinde yapılan bir düzenleme olarak 6458 sayılı Yabancılar ve Uluslararası Koruma Kanunu'nun "Yardım ve Hizmetlere Erişim" başlığını taşıyan 89. maddesi sayılabilir. Bu maddede "başvuru sahibi veya uluslararası koruma statüsü sahibi kişilerden herhangi bir sağlık güvencesi olmayan ve ödeme gücü bulunmayanlar, 31/5/2006 tarihli ve 5510 sayılı Sosyal Sigortalar ve Genel Sağlık Sigortası Kanunu hükümlerine tabidir." ifadesi yer alıyor.

Fotoğrafta görülen kişi acilden ilgili polikliniğe sevk edilmiş

İddia fotoğrafta söz konusu hastayı muayene edecek doktorun ismi görülebiliyor. Kulak Burun Boğaz Hastalıkları Uzmanı Doktor Cemil Yurtseven Kocaeli Gebze Fatih Devlet Hastanesi'nde görev yapıyor.

Cemil Yurtseven'e ulaşmaya çalışan Teyit şimdiye kadar herhangi bir yanıt alamadı. Ardından Gebze Fatih Devlet Hastanesi ile iletişime geçen Teyit adı geçen hastanın sistemde "acilden ilgili polikliniğe sevk edildiği" için yasal öncelikli hasta olduğu bilgisini öğrendi.

Fatih Devlet Hastanesi Bilgi-İşlem Müdür Yardımcısı Yusuf İlhan, Muhammed Nihat El Halil El'in acil servisten kulak burun boğaz polikliniğine sistemden otomatik olarak sevk edildiğini bu nedenle öncelikli hasta statüsünde kontrol edildiğini ifade etti.

ANALİZ SONUCU



YANLIŞ

YANILTIÇI YÖNÜ





Suriyeliler istedikleri üniversiteye hiçbir koşul olmadan girebiliyor iddiası

Bu içerik 7 yıl önce hazırlandı.

Çınar Livane Özer

6 Mart 2017 12:49 • 7 dk okuma

Suriyeli göçmenler ile ilgili sosyal medyada gündeme gelen pek çok iddiadan biri Suriyeli göçmenlerin istedikleri üniversiteye herhangi [bir sınava girmeden yerleşebildikleri](#).

İddia, paylaşılan rakamlarla da gündeme [getiriliyor](#). Son günlerde 33 bin Suriyelinin üniversiteye yerleştirildiği ve karşılıksız burs alacağı da iddia [edildi](#).



unutulmaz adam

@unutulmaz_adam

Takip et

Yıllarca okuyup, zahmetler çekerek, paralar ödeyerek falan kazandığın üniversite de beleştin başıboş gezen Suriyeliler görebilirsin. Mümkün.

Ancak Suriyeli göçmenler de diğer yabancı uyruklu öğrenciler gibi belirlenen şartlar kapsamında yatay geçiş yaparak ya da yabancı uyruklu öğrencilere uygulanan sınavlara girerek Türkiye'de eğitim [alabiliyor](#). Yani Suriyeliler ülkedeki diğer yabancı uyruklu öğrencilerle aynı şartlarla üniversiteye [alınıyorlar](#). Bu şartlar Türkiye vatandaşları öğrenciler için belirlenenlerden farklı.

Öte yandan 33 bin Suriyeli öğrenci iddiası 2021 yılında da [paylaşılmış](#). Ancak Haziran 2021'de üniversite eğitime devam eden 48 bin 192 Suriyeli öğrenci olduğu [açıktır](#). Yani totalde Suriyeli üniversite öğrenci sayısı zaten 33 binin üzerinde. 33 bin Suriyeli öğrencinin Nisan 2022'de ayrıca üniversiteye yerleştirildiğine kanıt yok.

Bunların yanı sıra Suriyeli öğrencilerin tamamı koşulsuz olarak devlet bursundan yararlanmıyor. Devlet bursu alan Suriyeli öğrenci sayısı binin üzerinde. Yani sıra Suriyeli öğrencilere AB fonu ve BM işbirliğiyle sunulan burs imkanları da [var](#).

Üniversiteye yerleştirilme şartları

Yabancı uyruklu öğrencilerin, yatay geçiş yapmak istedikleri üniversitelerin şartlarına uygun olmaları gerekli. **Türkiye'de denkliği olan bir yüksek öğretim kurumuna geçiş sınavına daha önce kendi ülkelerinde girmiş olmaları ya da not ortalamasının girmek istediği üniversitenin belirlediği ortalamayı tutması bu şartlardan bazıları.** Örneğin bazı üniversiteler, yabancı öğrencileri kendi yaptıkları sınavlara tabi tutarken bazı üniversiteler ise öğrencilerin not ortalamasına göre değerlendirme yapabiliyor. Her üniversitenin kabul edebilecekleri yabancı öğrenci için ise farklı kontenjanları [bulunuyor](#).

Bazı üniversitelerdeki bazı bölümlerin 2016 yılı kontenjanları şöyle:

| | |
|-----------------------------------------------------------------------------|----|
| ANADOLU ÜNİVERSİTESİ (ESKİŞEHİR) | |
| Spor Bilimleri Fakültesi | |
| Beden Eğitimi ve Spor Öğretmenliği | 4 |
| ANKARA ÜNİVERSİTESİ | |
| Spor Bilimleri Fakültesi | |
| Spor Yöneticiliği | 10 |
| ATILIM ÜNİVERSİTESİ (ANKARA) | |
| Güzel Sanatlar Tasarım ve Mimarlık Fakültesi | |
| Endüstri Ürünleri Tasarımı (Ücretli) | 15 |
| Grafik Tasarımı (Ücretli) | 20 |
| Moda ve Tekstil Tasarımı (Ücretli) | 15 |
| İSTANBUL TEKNİK ÜNİVERSİTESİ | |
| Tekstil Teknolojileri ve Tasarımı Fakültesi | |
| Moda Tasarımı (UOLP-SUNY Fashion Institute of Technology) | 5 |
| Tekstil Geliştirme ve Pazarlama (UOLP-SUNY Fashion Institute of Technology) | 10 |

ANALİZ SONUCU

YANLIŞ

YANLIŞ YÖNÜ

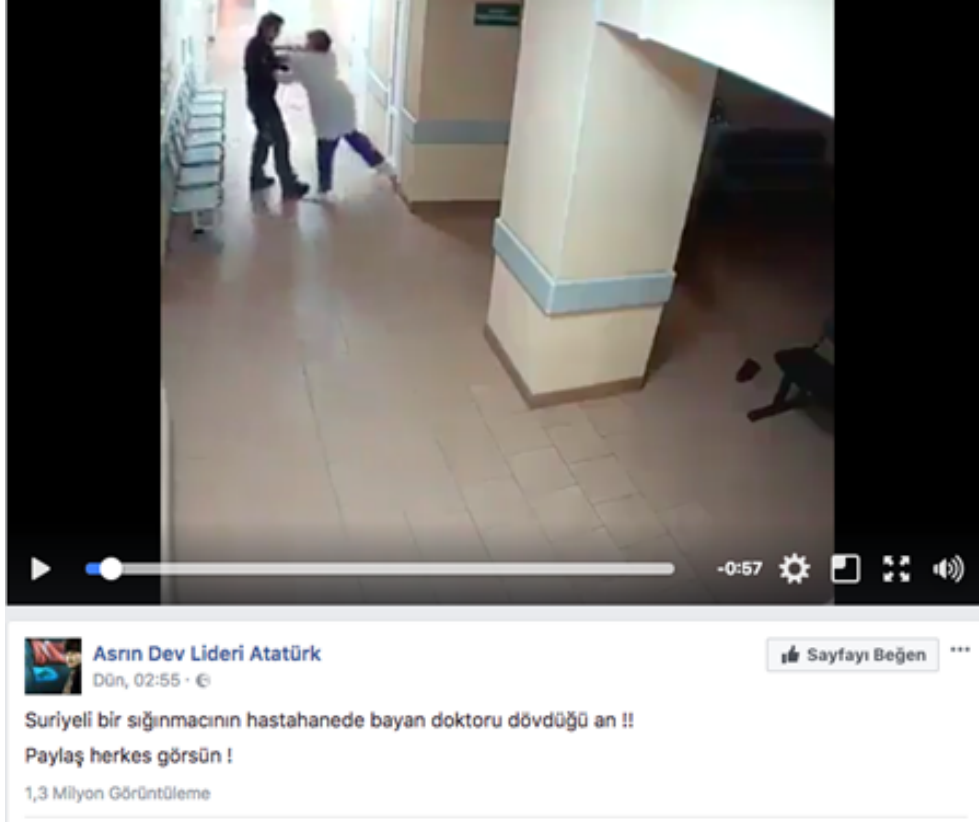


Suriyeli bir sığınmacının doktor dövdüğü iddiasıyla paylaşılan video Rusya'dan

Bu içerik 6 yıl önce hazırlandı.

Gülün Çavuş
12 Eylül 2017 09:39 • 1 dk okuma

Sosyal medyada paylaşılan bir videoda, Suriyeli bir sığınmacının hastanede kadın doktorları dövdüğü [iddia edildi](#).



Asrın Dev Lideri Atatürk

Dün, 02:55 •

Sayfayı Beğen

Suriyeli bir sığınmacının hastahane bayan doktoru dövdüğü an !!

Paylaş herkes görsün !

1,3 Milyon Görüntüleme

Ancak iddia doğru değil. Video, Rusya'nın Veliky Novgorod şehrinde 23 Şubat 2017 tarihinde [yaşanan bir olaya ait](#). Bekleme salonunda hastane çalışanlarına saldırı ve sarhoş olduğu belirtilen saldırgan tutuklanmıştı.

Video, Rusya'dan

Olayın ardından, Rusya'daki bir televizyon kanalında doktorlara saldırı kişisinin tanıklarının görüşlerine yer verilen bir program da [yayınlanmıştı](#).

[Video](#) daha önce farklı ülkelerde de yanlış iddialarla yayılmıştı. Fransa'da gerçekleşen başkanlık seçimleri öncesinde, bir yabancının hastane çalışanlarını darpettiği iddiasıyla yayılan videonun üzerine, doğrulama platformu CrossCheck bir analiz yayınlarak videonun Rusya'dan olduğunu [belirtmişti](#).

ANALİZ SONUCU



YANLIŞ

YANILTIÇI YÖNÜ





Videonun sokakta gerçek kılıçla dolaşan mültecileri gösterdiği iddiası

Bu içerik 1 yıl önce hazırlandı.

Öyküm Hüma Keskin
25 Ağustos 2022 09:27 • 2 dk okuma

Sosyal medyada paylaşılan gönderilerde, videonun elinde gerçek kılıçla dolaşan yabancı uyruklu üç kişiyi gösterdiği öne sürüldü.

Videodaki kılıçlar dizi setinde kullanılıyor

Videodan alınan ekran görüntüleriyle tersine görsel arama yapıldığında, görüntünün eski tarihli ya da farklı bir lokasyondan olduğuna dair herhangi bir sonuçla karşılaşılıyor.

Paylaşımaya gelen [yorumlarda](#), videonun Eskişehir'de çekimi devam eden Mahsus Trablus isimli dizinin setinde kaydedildiğinden bahsediliyor. Bunun üzerine yönümüzü dizi setine çeviriyoruz.

Konu hakkında daha fazla bilgiye sahip olmak için Teyit, dizinin yapım şirketi A23 Medya'ya ulaştı. Yapım şirketi, videodaki kişilerin dizinin yan oyuncularını olduğunu söyledi:

"Dizinin yan oyuncularını, hem konakladıkları hem de çekim ön çalışmalarını yaptıkları otelden, çekimlerin yapıldığı Alpu ilçesine gitmek için otelin arkasında bulunan otoparktaki dizi çekim araçlarına giderlerken görüntülenmişlerdir. Kılıçlar ise tahta ve plastik içerikli malzemelerden oluşmaktadır. Görüntüdeki üç kişi de Türk vatandaşlarıdır."

A23 Medya, olayla ilgili tutulan polis tutanağını da iletti. Teyit, videodaki kişilerin isim bilgilerini, konakladıkları oteli ve kimlik numaralarını gizledi. Kişiler Türkiye Cumhuriyeti vatandaşı.

TUTANAK

Bahse konu paylaşımlar ile ilgili yapılan araştırmalarda paylaşılan videoda yürüyen 3 şahsın ilimiz Yenibağlar mahallesi Martı sokak (açık öğretim fakültesi arkası Şok market önü) üzerinden çevre yola istikametine yaya olarak gittikleri tespit edilmiş civarda yapmış olduğumuz araştırmalarda videoda görünen 3 şahsın ilimiz Alpu ilçesi Boran köyünde çekimleri devam eden "MAHSUSA TRABLUS" isimli dizi filminin oyuncularından olduğu ve bu videoda görünen 3 şahsın dizi filmde oynayan dublörler olduğunu, bu şahısların ellerinde görülen kılıç benzeri materyallerin dizi filmde kullanılan plastik içerikli malzemeler olduğunu bu şahısların videoda görüldüğü esnada oteledeki eğitimden çıkarak ellerinde bulunan kılıç benzeri materyalleri otelin arka kısmında bulunan otoparktaki çekim araçlarına stüdyo kılıçları esnada

494 T.C. kimlik numaralı 339
T.C. kimlik numaralı ve 609 T.C. kimlik numaralı
isimli şahıslar olduğunu
etmeleri üzerine;

İçişleri Bakan Yardımcısı İsmail Çataklı da videodaki kişilerin bir film şirketinin Türk çalışanları olduğunu [açıkladı](#).

ANALİZ SONUCU

X YANLIŞ

YANILICI YÖNÜ



Suriyeli emeği: İşgücü piyasasını nasıl etkiliyorlar?

Yerinden edilmiş Suriyelilerin emek piyasasındaki varlıklarının elbette belirli sonuçları var. Ancak doğru bir değerlendirme için konuya bütüncül yaklaşmaya ihtiyaç var.

Bu içerik 2 yıl önce hazırlandı.

Beşire Korkmaz

21 Eylül 2021 18:45 • 14 dk okuma

Suriyeliler artık hayatın her alanında, kamuoyunun da en fazla tartıştığı konular arasındalar. Yerinden edilmiş haldeler ve sermayeleri kısıtlı; yaşamlarını devam ettirebilmek için çalışmak zorundalar. Emek piyasasında yer edinme mücadelesi içindeler.

Ancak Suriyelilerin işgücü piyasasına erişilebilirlikleri, pek çok eleştiriye ve iddiaya konu oluyor. “Suriyeliler işimizi elimizden alıyor” veya “Suriyeliler geldikten sonra işsizlik arttı” gibi ifadeler sıkça dile getiriliyor. Yerel toplulukların, “ucuz işgücü” gözüyle bakılan mültecilerin işlerini ellerinden aldıklarını düşünmeleri anlaşılabilir bir endişe. Çünkü işsizlik [yüksek](#). Ancak bu endişelerin kaynağındaki asıl sorunu ortaya koyabilmek için, daha bütüncül bir bakışa ihtiyaç olduğu söylenebilir.

Suriyelilerin emek içindeki yerleri

Suriyeliler 2011’den bu yana Türkiye işgücü piyasasına kısıtlı imkanlarla dahil oluyor. Birleşmiş Milletler’e bağlı Uluslararası Çalışma Örgütü’nün (ILO) 2020 yılında yayınladığı “Türkiye İşgücü Piyasasında Suriyeliler” raporuna göre Suriyelilerin Türkiye’deki tüm çalışanlar içindeki oranı [yüzde 2,9](#) (sf. 14). En çok İstanbul, Adana, Bursa, Gaziantep, Hatay, Konya, Şanlıurfa ve İzmir’de yaşıyor ve çalışıyorlar.

Öncelikle Suriyelilerin istihdam edilmelerini sağlayan yasal düzenlemelere bakalım. Türkiye’deki Suriyeliler geçici koruma statüsündeler; sahip oldukları hak ve yükümlülükler 2014 yılında yürürlüğe giren *Yabancılar ve Uluslararası Koruma Kanunu*’nda [düzenleniyor](#). (sf. 16) Suriyelilerin [çalışma izni alma hakları](#) var.

Türk vatandaşları için istihdam imkanlarının kaybolmasını engellemek için yapılmış bir düzenleme de var. Herhangi bir işyerinde, işgücünün yüzde 10’undan fazlasının Suriyelilerden oluşması kotayla engellenmiş durumda. Yani bir işyerinde 100 Türk vatandaşı istihdam ediliyorsa, o işyerinde yalnızca 10 Suriyeli çalışabilir.

Bu düzenlemeler kağıt üzerinde kayıtdışı istihdamla mücadelede önemli. Ancak gerçek hayat öyle değil. Suriyeliler kayıtdışı, güvencesiz, düşük ücretlerle, uzun saatlerde ve çoğunlukla alt sınıf işlerde istihdam ediliyor. Suriyeli mültecilerin “vasıfsız eleman” ihtiyacını karşıladığı söylenebilir. İşgücü piyasasındaki rekabetin genelde vasıfsız eleman çalıştırılan sektörlerde olduğu da [tahmin edilebilir](#).

Çoğunlukla kayıtdışılar

Göç İdaresi’nin verilerine göre Türkiye’de çalışma yaşında 2,1 milyonun üzerinde Suriyeli mülteci [yaşıyor](#).

ILO’nun 9 Şubat 2020 tarihli [raporunda](#) çalışma çağındaki 2 milyon Suriyelinin 930 bin kadarının işgücüne katıldığı belirtiliyor. 15-64 yaş aralığındaki Suriyeli erkeklerin yüzde 71’i, kadınlarınca yüzde 11,2’si [çalışıyor](#). ILO raporuna göre Suriyelilerin yaklaşık [yüzde 97’si kayıtdışı çalışıyor](#) (sf. 13). Rapor Suriyelilerin üretkenliğin nispeten düşük olduğu düşük vasıflı işlerde çalıştığını da söylüyor.

Şubat 2021 tarihli Türkiye Ekonomi Politikaları Araştırma Vakfı’nın (TEPAV) *İşgücü Piyasasında Suriyeliler Araştırması* kapsamında yapılan anket çalışmasında da, Suriyelilerin yüzde 93’ü bir meslek sahibi olmasına karşın sadece yüzde 55,8’i bir işte çalıştığını beyan etmiş ve bu kişilerin [neredeyse tamamı kayıtdışı istihdam ediliyor](#). Çalışmadaki Suriyelilerden yalnızca yüzde 2,7’sinin çalışma izni bulunuyor.

Kayıtdışı istihdam işverenin işine geliyor

Suriyelilerin kayıtdışı istihdam edilmelerinin temelinde işverenlerin yaklaşımları var. ILO'nun raporuna göre Suriyeli işçiler kayıtlı çalıştırılırsa işletmelere maliyetleri iki katına çıkacak. Öte yandan kayıtdışı Suriyeliler aldıkları yardımların kesilmesi endişesiyle kendileri de tercih edebiliyor.

Suriyelilerin yer aldığı kayıtdışı sektörler arasında ticaret, inşaat, imalat, tarım başta geliyor. Suriyeli mülteciler en çok tekstil, giyim, trikotaj, deri ve ayakkabı gibi üretici sektörlerde çalışıyor. En çok burada yoğunlaşmış olmaları Türkiye'ye sığınanların iç savaş öncesinde de Suriye'nin tekstil, ayakkabı ve trikotaj üretimin yapıldığı bölgelerden gelmiş olması. Nitekim Suriyeliler de yapılan görüşmelerde de iç savaş öncesi aynı işlerde, benzer şartlarda çalıştıklarını belirtiyorlar.

Uzun saatler ve düşük ücretlerle çalıştırıyorlar

Kayıtdışı olmaları nedeniyle Suriyeliler, hiçbir güvenceleri olmadan yasal sınırların üzerinde çalışma saatleriyle ve düşük ücretlerle çalıştırılıyorlar. Evrensel gazetesine konuşan Suriyeli işçi bu durumu söyle açıklıyor: "Yasal sınır kaç sekiz saat? Tamam fazla çalışan var ama parasını alıyor. Ben 12-13 saat çalışıyorum günlük 100 lira vermiyor. Tatil yok, gezmek yok. Çalış, çalış, çalış! Para da yok."

ILO raporuna göre Suriyelilerin yüzde 75'ten fazlası, Türkiye'de yasal haftalık çalışma süresi olan 45 saatten fazla çalışıyor. Suriyelilerin ortalama kazancı asgari ücretin epey altında. Yine raporda ortalama olarak Türk vatandaşlarının, Suriyelilerden daha fazla ücret aldıkları belirtiliyor; Türkler Suriyelilere göre yüzde 63,1 daha fazla kazanıyor (sf. 21).

Türkiyeli işçiler de benzer zorluklar deneyimliyor

Suriyelilerin deneyimleri Türkiye'de çalışma koşullarına dair de önemli bir tablo ortaya koyuyor. Emek sömürüsüne işaret eden bu durum, işgücü piyasasındaki yapısal sorunların varlığına işaret. İşveren ucuz işgücünden memnun.

Tekstil İş Sendikası Proje Koordinatörü Erhan Keleşoğlu **mülteci işçilerin Türkiye işçi sınıfının bir parçası olduğunu söylemişti**. Çünkü benzer deneyimleri Suriyelilerle yan yana çalışan Türkiyeli işçiler de yaşıyor. TEPAV'ın anket çalışmasına katılan Türk vatandaşlarının çalışma hayatında karşılaştıkları sorunlar benzer. Her beş yurttan biri güvencesizlik, düşük ücretler ve düzensiz maaş ödemeleri gibi sorunlara vurgu yapıyor.

Suriyelilerin yerli işçilere etkisi kayıtdışı alanda

Suriyelilere yönelik genel kanı Türkiyeli çalışanların işlerini ellerinden aldıkları ve işsizliği artırdıkları. TEPAV'ın anketine katılan Türkiyeli işçilerin yarısından fazlası, Suriyelilerin işlerini kaybetmelerine neden olduğunu ve iş bulmayı zorlaştırdığını düşünüyor.

Suriyelilerin gelmeye başladığı 2011 yılından itibaren ortalama işsizlik oranı yüzde 10'larda sevrediyor (sf. 33). 2011 yılında yüzde 9,1 iken, 2015 yılında bu oran yüzde 10,3'e yükselmiş. En çok artışın 2019 yılında yüzde 14,7 ile olduğu görülüyor. Salgının etkisinde geçen 2020 yılında işsizlik oranı yüzde 13,2 seviyesindeydi. Ancak araştırmalar **Türkiye genelinde Suriyelilerin işsizliğe önemli bir etkisi olmadığını gösteriyor**. Zaten işsizliğin nedenini sadece göçmenler üzerinden açıklamanın mümkün olmadığı söylenebilir. İşsizliği etkileyen birçok faktör var.

Beri yandan Suriyelilerin yoğun yaşadığı yerlerde işsizlikte sınırlı bir etkiye sahip oldukları değerlendiriliyor. Örneğin Suriyeli nüfusun yüksek olduğu Hatay'da 2010 yılında 13,6 olan işsizlik oranı 2015 yılında 16,4'e yükselmiş, 2016 yılında ise 14,4'e düşmüş. Ancak bu durum da başlı başına mültecilere bağlanmıyor. Hatay'ın, Suriye'deki iç savaştan kaynaklı ticari faaliyetlerinin yavaşlaması en büyük etken olarak değerlendiriliyor.

Suriyeliler yalnız işçi değil, aynı zamanda işveren

Suriyelilerin çalışma hayatına katılımları sadece işçi statüsünde değil; Suriyeliler bağımsız şirket kurma yoluyla işveren statüsünde de işgücü piyasasına dahil oluyor.

Ticaret Bakanlığı'nın 2019 yılında yaptığı açıklamaya göre en az bir ortağı Suriyeli olan şirket sayısı 15 bin 159. Kayıtdışı firmalarla birlikte bu oranın yüksek olduğu tahmin ediliyor. Bakanlık istatistiklerine göre söz konusu şirketler İstanbul, Gaziantep, Mersin, Hatay ve Bursa'da yoğunlaşıyor.

APPENDIX 2- Görünmeyen Oyunlar

Treatment Text

Görünmeyen Hayatlar Oyunu

"Görünmez Hayatlar" oyunu, Sinan Kadife tarafından Mülteciler ve Göçmenlerle Dayanışma Derneği (ASAM) için geliştirilen bir bakış açısı alma (PT) aktivitesidir. Oyun, üniversite öğrencileri ve genel kamuoyu üzerindeki davranışsal niyetlerdeki değişiklikleri ve tutum değerlendirmelerini ölçmeyi amaçlamaktadır. Oyun, zar atma mekanizması ile oynanır. Oyuncular tek bir yoldan ilerler ve ihtiyaçlarını karşılayıp oyunu tamamlayarak güvenli ve huzurlu bir yaşam sürmeye çalışırlar.

Oyunun Tanıtımı

Oyunun Amacı: Katılımcılara farklı sosyal ve ekonomik durumları deneyimleterek, kültürel anlayışı ve empati yeteneğini artırmak.

Oyun Mekaniği: Katılımcılar, belirli senaryolar içeren kartlar aracılığıyla çeşitli karakterleri canlandırır. Her kart, bir sosyal durumu ve bu duruma yanıt verilmesi gereken bir problemi içerir. Her bir kart, oyunculara iki farklı rol (Suriyeliler vs. Türk Vatandaşı, Ev Sahibi, İşveren) sunar ve oyuncular atanmış oldukları kişinin perspektifini almaya davet edilir. Kart ayarları, oyuncuların mültecilere yönelik ayrımcı talepler ve yanlış bilgiler hakkında konuşmalarını gerektirir.

Rol Oynama: Katılımcılar, verdikleri kararlar ve stratejiler ile oynadıkları karakterlerin yaşadıkları zorluklara çözümler üretmeye çalışır.

Oyun Kartları ve Bölümleri

1. KimlikKayıt Kartı: Oyuncular, kimlik kaydı ve kayıt işlemleriyle ilgili kartlar kullanarak, bürokratik süreçleri taklit ederler.
2. Ev Bulma Kartı (Ev SahibiKiracı Rol Oyunu): Oyuncular, ev sahibi ve kiracı rollerini üstlenir. Bu kartlar, konut bulma sürecindeki zorlukları ve ayrımcılığı canlandırır.
3. İş Bulma Kartı (İşverenÇalışan Rol Oyunu): Bu bölümde oyuncular, işveren ve potansiyel çalışan rollerini alarak iş görüşmelerini simüle ederler.
4. Sağlık Kartları: Sağlık hizmetlerine erişimle ilgili zorlukları ele alan senaryolar içerir. Oyuncular, doktor ve hasta rollerinde sağlık sorunlarını ve tedavi süreçlerini tartışır.
5. Yeni Alfabe ve Eğitim Planlama Oyunu: Dil öğrenimi ve eğitim planlaması üzerine odaklanan kartlar. Oyuncular, eğitim sistemine entegrasyon ve yeni bir dil öğrenme zorluklarını deneyimlerler.
6. Güvenlik Kartı: Oyuncular, güvenlik ve korunma ihtiyaçları üzerine durumlarla karşılaşır.

Oyun Sonrası Sorular

1. Oyunu hakkında ne düşündünüz, oyun mültecilerle ilgili düşüncenizde etkili oldu mu?
2. Empati kurma aktivitesi, mültecilere karşı kişisel tutumunuzda bir değişikliğe sebep oldu mu? Nasıl?
3. Oyunda karşılaştığınız belirli bir durum (örneğin, iş bulma veya ev kiralamak gibi) sizin bu konularla ilgili önceden sahip olduğunuz görüşleri değiştirdi mi?
4. Bir mültecinin perspektifinden bakmak, bu kişilerin karşılaştığı zorlukları daha iyi anlamana yardımcı oldu mu?
5. Oyun öncesi ve sonrası ekonomik durum hakkındaki düşüncelerinizde bir değişiklik oldu mu?
6. Karşılaştığınız ekonomik zorluklar, gerçek hayatta bu durumda olan insanlara karşı bakış açınızı nasıl etkiledi?

7. Farklı kùltùrlerden gelen göçmenlerle etkileşim, kùltùrel anlayışınızı nasıl etkiledi?
8. Oyun, farklı kùltùrel gruplar arasındaki etkileşimler hakkında düşüncelerinizi değıştirdi mi?
9. Oynadığınız senaryolar güvenlik algınıza etki etti mi? Nasıl?
10. Karşılaştığınız tehditler ve zorluklar, güvenlik ihtiyacınızı ve güvenlik algınızı nasıl değıştirdi?
11. Bu deneyim, mültecilerle dayanışma içinde olma veya onlara yardım etme konusunda sizi daha motive etti mi?
12. Empati kurmanın, mültecilere yönelik politikalar veya toplum içindeki davranışlar hakkında bir değışiklik yapma ihtiyacınızı artırıp artırmadığını düşünüyor musunuz?

APPENDIX 3- Video-Based Treatment

Videolar

1) Around the World in 7 min | Refugee Guitars Orchestra | Omar Alkilani <https://www.youtube.com/watch?v=oAsRtlUBhvQ> (8 dakika)

Video, "عمر الكيلاني | Refugee Guitars Orchestra | حول العالم في 7 دقائق" başlığını taşıyor ve mültecilerden oluşan benzersiz bir müzik grubu olan Refugee Guitars Orchestra'nın performansını sergiliyor. Omar Alkilani liderliğindeki bu video, çeşitli deneyimlere sahip bireyler için bir ifade ve bağlantı aracı olarak müziğin evrensel dilini vurguluyor. Orkestranın performansı, yalnızca müzikal yeteneklerini değil, aynı zamanda direnç ve umudun çarpıcı bir simgesini de gösteriyor.

Tartışma Sorusu: Bu video, çeşitli kültürlerden gelen insanların bir araya gelerek oluşturduğu müzikal birleşimi sergiliyor. Toplumların çokkültürlü yapısını ve bu birlikteliğin sanatsal güzelliğini hatırlatmanın, mültecilere yönelik negatif algılar üzerinde olumlu bir etki yaratıp yaratmadığını düşünüyor musunuz? Bu tür sanatsal ifadelerin toplumsal uyuma katkısı hakkında ne düşünüyorsunuz?

2) Büyüksün Türkiye <https://www.youtube.com/watch?v=pY8vLzXR4sg> (1 dakika 33 saniye)

Video, "Büyüksün Türkiye - GÖÇ İDARESİ GENEL MÜDÜRLÜĞÜ Reklamı" başlığını taşıyor ve Türkiye'nin Göç İdaresi Genel Müdürlüğü tarafından yayınlanmış bir tanıtım videosudur. Video, Türkiye'nin göç yönetimi ve mültecilere destek konusundaki çabalarını tanıtmayı amaçlıyor. Ülkenin insani eylemlerini ve bu girişimlerin mültecilerin ve göçmenlerin hayatları üzerindeki olumlu etkilerini vurgulayarak Türkiye'nin ihtiyaç sahiplerine yardım konusundaki taahhüdünü sergiliyor.

Tartışma Sorusu: Bu video, Türk toplumunun misafirperverliği, merhameti ve dayanışmasına vurgu yaparak, Türkiye'nin mültecilere sağladığı desteği gösteriyor. Bu tür vurguların Türk halkının mültecilere karşı tutumları üzerindeki etkisini nasıl değerlendiriyorsunuz? Videonun, toplum içindeki empati ve anlayışı artırmada ne kadar etkili olduğunu düşünüyorsunuz?

3) Eğer evinden kaçmak zorunda kalsan, yanına ne alırdın? https://www.youtube.com/watch?v=vSITwOxVSSw&list=PLyeTajYVZxpV0ialM4yuChGTO_rnl-vCE&index=35 (1 dakika 51 saniye)

Tartışma Sorusu: Mültecilerin acil durumlarda yanlarına aldıkları eşyaları konu alan bu video, mülteci deneyimine dair empati kurmanıza yardımcı oldu mu? Bu tür kişisel hikayelerin toplumsal algı üzerindeki etkisini nasıl değerlendiriyorsunuz?

4) Şifa: Kısa Film. https://www.youtube.com/watch?v=PEfd9RiEtml&list=PLyeTajYVZxpV0ialM4yuChGTO_rnl-vCE&index=3 (4 dakika 15 saniye)

Hiç kimse mülteci olmayı seçmez. Ancak her mülteci eve dönmenin hayalini kurar. "Şifa", her gün bu umutla yaşayanların hikayesini anlatıyor.

Tartışma Sorusu: Bu videoda işlenen mültecilerin umut ve hayatta kalma mücadeleleri, izleyicilere bu insanların yaşadıkları zorluklara karşı gösterdikleri direnci anlama konusunda yardımcı oldu mu?

5) "Suriyeli Genç Güreşçi Adnan'ın Hikayesi" <https://www.youtube.com/watch?v=KNmVbaK69SU> (2 dakika 22 saniye)

Video, "Suriyeli Genç Güreşçi Adnan'ın Hikayesi" başlığını taşıyor ve genç Suriyeli güreşçi Adnan'ın ilham verici yolculuğunu anlatıyor. Savaş ve yerinden edilme zorluklarının üstesinden gelerek, ev sahibi ülkesinde güreş yoluyla umut buluyor. Belgesel tarzındaki bu video, sporun mültecilerin

hayatları üzerindeki etkisini ve Adnan'ın zorluklarla dolu başarılarını gözler önüne seriyor. Adnan'ın hırsı ve azmi, izleyicilere direnç ve kararlılık dolu güçlü bir hikaye sunuyor.

Tartışma Sorusu: Genç bir Suriyeli güreşçinin başarı hikayesini anlatan bu video, mültecilerin spor aracılığıyla topluma uyum sağlayarak nasıl katkıda bulunabileceklerini gösteriyor. Bu hikaye, mültecilere yönelik genel algıyı olumlu yönde değiştirebilir mi?

6) "Başarı Hikayeleri - BİLSEM" <https://www.youtube.com/watch?v=bMPLP8sljYc> (2 dakika 21 Saniye)

Video, "Başarı Hikayeleri - BİLSEM" başlığını taşıyor ve Türkiye'de yetenekli öğrencilere destek veren bir eğitim kurumu olan BİLSEM'deki öğrencilerin başarı hikayelerini anlatıyor. Belgesel, öğrencilerin akademik ve yaratıcı alanlardaki başarılarını ve kişisel yolculuklarını sergileyerek, BİLSEM'in genç yetenekleri desteklemek için sunduğu yenilikçi öğretim metodlarını ve teşvik edici ortamı vurguluyor. Video, özveri ve doğru eğitim desteği ile başarının mümkün olduğunu göstererek diğer öğrencileri motive etmeyi amaçlıyor.

Tartışma Sorusu: BİLSEM'deki öğrencilerin başarı hikayelerini anlatan bu video, eğitimin bireysel başarı üzerindeki etkisini gösteriyor. Türkiye'deki eğitim kurumlarının mülteci çocukları da kapsayacak şekilde uyum desteği vermesinin önemi hakkında ne düşünüyorsunuz?

7) Emekçi Suriyeliler <https://www.youtube.com/watch?v=0kU7zPptqVE> (ilk 11.25 dk)

"Emekçi Mülteciler" belgeseli, mülteci ve göçmenlere karşı nefret söyleminin sistemli bir şekilde tüm topluma pompalandığı bugünlerde, onların bu krizin sorumluları değil mağdurları olduğu yaklaşımıyla, MÜLTECİ ve GÖÇMENLERİN YEREL ENTEGRASYONU DERNEĞİ (MÜGYED) tarafından, Anıt Baba'nın proje koordinatörlüğünde, Serkan Acar'ın yönetmenliğinde, ve kendisi de Suriyeli bir mülteci olan Yusuf Salih'in anlatıcılığında, AB programı Sivil Düşün desteği ile çekildi.

Tartışma Sorusu: Mültecilerin çalışma hayatına katılımını ve topluma olan katkılarını gösteren bu video, mülteciler hakkında olumsuz önyargıları azaltmada etkili olabilir mi? Toplumsal uyum sürecine bu tür hikayelerin katkısını nasıl değerlendiriyorsunuz?

Genel Sorular:

1. Bu videolar, mülteciler hakkında daha önce sahip olduğunuz görüşleri değiştirdi mi? Hangi video en büyük etkiyi yarattı ve neden?
2. Videolar, mültecilerle ilgili genel tutumlarınızda bir değişikliğe sebep oldu mu? Hangi videonun bu değişiklikte daha belirgin bir etkisi oldu ve bu etkiyi nasıl açıklarsınız?
3. Bu videolar aracılığıyla sunulan bilgiler, önyargılarınızı sorgulamanıza neden oldu mu? Videolardan edindiğiniz bilgiler önyargılarınızı azalttıysa, bu değişikliği hangi özel bilgiler tetikledi?
4. Bu videoların toplumun mültecilere karşı tutumları üzerinde bir etkisi olabileceğini düşünüyor musunuz? Toplumsal düzeyde bu tür videoların yaratabileceği olası değişimleri nasıl değerlendiriyorsunuz?

APPENDIX 4- Focus Group Analysis Sample

Analyzing the Impact of the "Görünmeyen Hayatlar" Game on Participants' Perceptions of Refugees at Yalova University

This comprehensive report synthesizes the findings from three analytical approaches—**Discourse Analysis, Constant Comparison Analysis, and Micro-Interlocutor Analysis [5]**—to evaluate how the "Görünmeyen Hayatlar" game influenced participants' perceptions of refugees. By integrating these methods, we gain a nuanced understanding of how the game reshaped attitudes across several key dimensions, including empathy, cultural sensitivity, economic impact, and security perceptions.

1. Security Threat Perception

At the beginning of the game, participants expressed strong concerns about refugees being a security risk. The narratives primarily revolved around the fear of increased crime and the presence of unknown individuals in their neighborhoods. One participant voiced this concern by stating, "We don't know them; they could be dangerous." As the participants engaged in role-playing scenarios, where they had to navigate challenges as both refugees and landlords, the discourse began to reflect a more nuanced understanding of the security concerns. For example, during a scenario where a landlord refused to allow a refugee tenant to use the shared garden, initially citing safety concerns ("We don't know you, so you can't use the garden"), the landlord role-player was eventually convinced to allow shared use. This shift highlighted the importance of empathy in understanding refugees' need for safety and security. After the game, the discussions shifted towards considering broader security implications, with participants recognizing that their initial concerns might have been exaggerated or influenced by misinformation. One participant reflected, "Denying safe housing only pushes people into more precarious situations". The comparison between initial and post-game attitudes revealed that participants began to differentiate between perceived threats and actual risks. For instance, after the game, one participant stated, "It's not about the people themselves; it's about the support systems in place," suggesting a shift towards understanding the importance of social infrastructure in addressing security concerns rather than focusing solely on the presence of refugees.

2. Cultural Threat Perception

Participants initially viewed refugees as a cultural threat, believing that they were not integrating into Turkish society and were eroding cultural values. Concerns were raised about language barriers and differences in social norms, with one participant expressing, "They don't even try to learn Turkish; they're ruining our culture." Participants expressed concerns that refugees were not making any effort to integrate into Turkish society. As the game unfolded, particularly in scenarios where participants had to navigate bureaucratic challenges as non-Turkish speakers, there was a marked shift in understanding. For example, during a scenario where participants were asked to fill out forms in a foreign alphabet, one participant struggled and then remarked, "This experience made me realize how difficult it is for them [refugees] to adapt." After the game, the discourse shifted from viewing cultural differences as inherent threats to seeing them as challenges that could be

[5] Onwuegbuzie, A. J., Dickinson, W. B., Leech, N. L., & Zoran, A. G. (2009). A qualitative framework for collecting and analyzing data in focus group research. *International journal of qualitative methods*, 8(3), 1-21.

addressed with supportive measures. Participants began discussing the potential for cultural exchange to enrich society rather than degrade it. One participant noted, “Maybe we should offer more language classes and cultural exchange programs to help integration”. A participant reflected, “It’s not that they don’t want to integrate; it’s just really hard for them,” indicating a more empathetic and understanding attitude towards the cultural integration of refugees. One participant suggested, “We should be helping them learn the language and understand our customs, not just blaming them for not fitting in,” showing a clear shift from a stance of cultural exclusion to one of inclusion and support.

3. Economic Threat Perception

Economic threat perceptions were strongly felt at the beginning of the session. Participants were concerned that refugees were taking jobs from locals and driving up the cost of living. This concern was encapsulated in a participant’s statement, “They’re taking our jobs and making everything more expensive.” The game’s scenarios, which highlighted the difficulties refugees face in securing fair employment and housing, led to a significant shift in this perception. For instance, a participant playing the role of a refugee argued against a landlord who was demanding higher rent simply because the tenant was foreign. The participant stated, “But I have only enough for one month’s rent,” which prompted a reconsideration of the fairness of economic fears and emphasized the vulnerability of refugees rather than viewing them solely as economic threats. By the end of the game, the conversation moved towards understanding the broader economic landscape, where both locals and refugees face challenges. One participant reflected, “This isn’t just about refugees; the system itself is broken,” another participant stated, “It’s not fair to blame them when they’re just trying to survive like we are,” leading to a more empathetic dialogue where the economic struggles of both refugees and locals.

4. Empathy Development

Before and during the game, participants often expressed a lack of empathy, citing their own problems as barriers to understanding refugees’ struggles. For instance one participants said, “It’s hard to empathize with their situation when we have our own problems” but after the game same student stated that “I now feel more empathy towards refugees after learning about their struggles.” Another mentioned “seeing others express empathy made me realize I could relate too,” demonstrating how the group dynamic fostered empathy.

5. Weaknesses of the “Görünmeyen Hayatlar” Game Intervention with Concrete Examples

The “Görünmeyen Hayatlar” game intervention, while impactful in many ways, exhibited several weaknesses that hindered its effectiveness in fully addressing participants’ concerns. One notable weakness was the incomplete understanding of cultural integration. Although the game introduced the concept of cultural exchange and the benefits of integration, participants like P4 still expressed worries about the long-term effects on their culture, saying, “I see the potential benefits, but I’m still worried about how much our culture will change in the long run.”

Economic concerns also persisted among participants, indicating another shortcoming of the intervention. While P2 acknowledged that refugees could contribute economically, they remained apprehensive about job competition, stating, “I’m still worried about jobs being taken, even if there are other benefits.”

The discussions on security also revealed limitations in the game's scope. P6, for instance, remained cautious about national security, remarking, "I still think we need to be cautious about who we let in, for our safety." P4's conflicted feelings, as expressed in their comment, "We should protect refugees, but we have to make sure it doesn't compromise our own security," further illustrate the persistent tension between compassion and security that the game did not completely resolve.

Finally, the game's treatment of complex issues appeared somewhat superficial, leaving participants with unresolved questions. P3, for example, expressed ongoing doubts by saying, "I understand more now, but I still have questions about how all this will work in the long term," highlighting that the game did not delve deeply enough into the complexities of refugee integration. P1 shared a similar sentiment, commenting, "The game was good, but it didn't really get into the long-term challenges we might face."

APPENDIX 5- Handbook Outline and Observations from the Game Treatment

Thematic Outline: Engaging with Hate Speech

I. Understanding the Problem:

A. Defining Hate Speech

1. Differentiation from free speech
2. Harmful consequences

B. The Psychology of Prejudice

1. In-group bias
2. Cognitive dissonance
3. The role of misinformation

II. Laying the Groundwork for Dialogue:

A. Active Listening & Building Rapport

1. Importance of genuine curiosity
2. Paying attention to verbal & nonverbal cues
3. Asking clarifying questions

B. Establishing Common Ground

1. Identifying shared values and concerns
2. Example: Finding common ground on economic opportunity

C. Respectful Communication

1. Maintaining a respectful tone
2. Using "I" statements for personal views
3. Avoiding accusatory language

III. Strategies for Challenging Hate Speech:

A. Correcting Misinformation

1. Countering misconceptions with factual information (Example: Addressing misconceptions about refugee benefits)
2. Presenting information calmly and avoiding confrontation

B. Encouraging Perspective-Taking

1. Practical exercises to encourage empathy (Example: Utilizing role-playing scenarios like "Görünmeyen Hayatlar")
2. Asking open-ended questions about the experiences of targeted groups

C. Appealing to Shared Values

1. Connecting the conversation to universal values (Examples: Fairness, compassion, human dignity, religious freedom)

IV. Prioritizing Self-Care and Boundaries:

A. Recognizing Personal Limits

1. Importance of self-care
2. Disengaging from unproductive or abusive conversations

B. Seeking Support

1. Organizations and resources for guidance
2. Emphasizing that individuals are not alone

V. Podcast Potential: Amplifying the Message

A. Expert Interviews: Featuring specialists on hate speech, prejudice reduction, and conflict resolution.

B. Real-Life Stories: Sharing experiences of individuals who challenged hate speech or changed biased views.

C. Role-Playing Scenarios: Demonstrating how to apply handbook strategies in various contexts.

APPENDIX 6- Interactive Dialogue Handbook Examples Based on Observations from the Game Treatment: Addressing Common Concerns About Refugees

CONCERN I: “Refugees are taking our jobs and resources.”

If someone says: “Refugees are taking jobs that should go to locals. It’s not fair that we have to compete with them for jobs and resources.”

You can say:

“I understand the concern about job competition, but it’s important to remember that refugees often take jobs that are in demand but hard to fill, like certain agricultural or service roles. Additionally, many refugees start their own businesses, which can create new jobs for everyone. Research shows that when refugees are integrated into the workforce, they can actually contribute to economic growth, benefiting the entire community.”

Supporting Example from Görünmeyen Hayatlar: “During the focus group, participants initially expressed similar fears. However, after playing roles where they had to navigate the job market as refugees, they recognized the challenges refugees face in even securing employment. One participant, P1, shifted their perspective, stating, “While jobs are important, we need to think about how refugees can contribute in other ways too.”

CONCERN II: “Our culture is being diluted by refugees.”

If someone says: “I’m worried that by letting in too many refugees, we’re losing our own culture. They’re bringing in different customs, and it’s changing our way of life.”

You can say:

“It’s natural to want to protect your culture, but cultural exchange can actually enrich our lives rather than dilute them. Refugees bring new perspectives, traditions, and skills that can enhance our community. Integration doesn’t mean losing our identity; it means sharing and growing together. Plus, many refugees are eager to learn and adapt to the local culture, creating a more vibrant and diverse society.”

Supporting Example from Görünmeyen Hayatlar: Initially, P4 was concerned about cultural erosion, saying, “Our culture might be diluted if we let too many refugees in.” However, after participating in scenarios where cultural exchange was highlighted, P4’s view evolved: “We need to find ways to integrate refugees without losing our cultural identity.” This shows that understanding the mutual benefits of cultural integration can help alleviate fears.

CONCERN III: “I don’t empathize with refugees; they aren’t my problem.”

If someone says: “I don’t feel any connection to refugees. They aren’t my problem, and I have my own issues to deal with.”

You can say:

“It’s easy to feel disconnected, but imagine if you had to flee your home, leaving everything behind because of war or persecution. The journey that refugees undertake is incredibly tough, and all they want is a safe place to rebuild their lives. In our focus group, many participants realized that when they put themselves in the shoes of refugees through role-playing, it changed their perspective. They began to see refugees not as outsiders, but as people who share similar hopes and dreams.”

Supporting Example from Görünmeyen Hayatlar: P3 initially expressed detachment, saying, “I can’t relate to their situation.” But after the empathy-building exercise in the game, they said, “I now feel more empathy towards refugees after learning about their struggles.” This change demonstrates the power of perspective-taking in building empathy.

CONCERN IV: “Refugees are a security threat.”

If someone says: “I’m worried about the safety of our community. Letting in refugees could increase crime or terrorism risks.”

You can say:

“Safety is a concern for everyone, including refugees. In reality, refugees often flee dangerous situations and are looking for safety themselves. Extensive screening processes are in place before refugees are allowed to resettle, and studies show that refugees are less likely to commit crimes than native-born citizens. Our focus group participants initially shared these fears, but after understanding the rigorous vetting process and the vulnerabilities of refugees, they saw that these fears were largely based on misinformation.”

Supporting Example from Görünmeyen Hayatlar: P6 was initially worried about safety, stating, “We need to be careful about who we let into our country for safety reasons.” However, after the game’s scenarios highlighted the thoroughness of refugee screening and their own safety concerns, P6 said, “Their security concerns are real, and we need to address them.” This shift shows that understanding the realities of refugee experiences can help reduce fear.

CONCERN V: “Why should we support refugees when we have our own problems?”

If someone says: “We have our own people who need help. Why should we give resources to refugees when we’re struggling ourselves?”

You can say:

“It’s true that we have challenges of our own, but helping refugees doesn’t mean we’re taking away from our community. In fact, when refugees are well-supported, they contribute to the community—economically, socially, and culturally. By integrating refugees, we can build a stronger, more resilient society that benefits everyone. In the focus group, participants realized that support for refugees is not a zero-sum game; it’s about creating a community where everyone has the opportunity to thrive.”

Supporting Example from Görünmeyen Hayatlar: P3 initially said, “We can’t afford to give more support to refugees when our own people need help.” But after the intervention, they recognized the broader benefits, stating, “Support is essential, not just for refugees but for us to understand and integrate them better.” This example illustrates how seeing the mutual benefits of support can change perspectives.