

**The Relationship Between Perceived Exclusion, Identification and Remigration
Intentions of Turkish-Dutch people**

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Abstract

The current research investigates the relationship between perceived exclusion, identification with being Turkish and Dutch, and remigration intentions of Turkish-Dutch people. A sample of 64 Turkish-Dutch participants recruited through Facebook groups, flyers, and word-of-mouth filled out the online survey. The results showed that higher Dutch identification relates to lower remigration intentions. Furthermore, an exploratory analysis showed an indirect relationship between perceived exclusion and remigration intentions, through the mediator Dutch identification: more perceived exclusion relates to lower Dutch identification, which in turn is linked to more remigration intentions. No significant relationship was found between Turkish identification and remigration intentions. This suggests that not identifying with being Dutch may be a more important predictor for remigration intentions than identifying with being Turkish. These findings provide an insight in psychological motivations that immigrants and descendants of immigrants might have for remigration.

Keywords: return intentions, perceived exclusion, identification

The Relationship Between Perceived Exclusion, Identification and Remigration

Intentions of Turkish-Dutch people

Over the last few decades, the Netherlands has seen many migration streams. From the 1960s to the 1980s immigrants from all over the world came to the Netherlands to seek opportunities as guest workers. Among these, many were of Turkish descent (Akquenduez, 1993). They came to work in factories, brought over their families, and settled in their new country. These new Dutch citizens came to be known as the Turkish-Dutch. Turkish-Dutch people are commonly defined as citizens of the Netherlands of whom one or both parents or grandparents was born in Turkey and who identify as Turkish-Dutch (Labyrinth, 2019). They make up a substantial part of the Dutch population, constituting the largest group of Dutch citizens with a non-Western migration background (CBS, 2021). However, in the last 20 years, the number of Turkish-Dutch citizens that have migrated (back) to Turkey has risen drastically (CBS, 2021). This phenomenon is dubbed return migration or remigration. Remigration is defined as the movement of migrants back to their country of origin, with the intent of settling there permanently (Gmelch, 1980). Why these people are migrating (again) remains largely unclear, but it could be due to their experiences with Dutch society.

Even though Turkish-Dutch citizens have been a part of Dutch society for many decades now, they still often face unequal treatment. In the Netherlands, ethnic origin is an important determinant for (perceived) discrimination (Andriessen et al, 2020). According to a report by several anti-racism organizations at least 48% of Turkish-Dutch experience discrimination at some point in their lives (Boog et al, 2005). One of the places Turkish-Dutch people experience difficulties is on the labour market. One study found that job candidates of Turkish origin were 15 percentage points less likely to receive a positive call-back than their native Dutch counterparts (Thijssen et al., 2021). Even second-generation Turkish-Dutch professionals with a similar socioeconomic background and human capital as their Dutch

peers face substantial inequalities in the labour market (Gracia Vázquez-Quesada et al., 2015). Next to discrimination on the labour market Turkish-Dutch citizens often feel discriminated in other aspects of their daily lives, such as when going out, during contact with authorities (government, municipality, etc), in encounters with law enforcement (Crul & Heering, 2008), and on the housing market (Bolt & van Kempen, 2002).

The question is: how does this discrimination affect Turkish-Dutch people? In the current study, I aim to investigate the relationship between perceived exclusion and Turkish-Dutch people's intentions to (re)migrate to Turkey. Additionally, I am interested in the role identification plays.

Perceived social exclusion

As mentioned previously, many Turkish-Dutch people will deal with some form of discrimination in their lifetime. Such instances of (perceived) discrimination lead to feelings of being excluded for many of them (Stock, 2017). Previous work on exclusion shows that being excluded can have powerful effects on the individual (Abrams et al., 2005). Various studies display the negative effects of social exclusion on mental health. For example, research by Leary (1990) has shown that individuals who experience social exclusion are more prone to social anxiety, jealousy, depression, and loneliness. Additionally, social exclusion has also been linked to impaired self-regulation (Baumeister et al., 2005), and lower cognitive functioning (Baumeister et al., 2002). Next to these effects on mental health, social exclusion has also been found to affect physical health. Some of the effects of exclusion previous studies have found include lower immune functioning (Seeman, 1996), increased mortality risk (House et al., 1988), dysregulated cortisol patterns (Dickerson & Zoccola, 2013), and increased cardiovascular activity (Iffland et al., 2014; Huynh et al., 2017). In addition to this, social rejection can be experienced as physically painful, because responses to rejection are processed by parts of the physical pain system in the brain (MacDonald &

Leary, 2005). Next to these individual consequences, systemic exclusion could be detrimental to society as a whole as well. Socially excluded individuals and groups are more likely to engage in demonstrations, strikes or even resort to violence and aggression (Gurr, 1970; Opp, 2009; DeWall & Twenge, 2013, Leary et al., 2003). Moreover, social exclusion has even been marked as one potential pathway to radicalisation (Renström et al., 2020).

People with a migration background are particularly sensitive to exclusion. Research suggests that the aforementioned and further consequences of social exclusion are even more pronounced in immigrant populations. The consequences for immigrants who are or feel excluded include (but are not limited to) elevated risk for psychosis (Hjern et al., 2004), increased proneness to poverty (Lee et al., 2014), decreased cognitive functioning (Park et al., 2021), and higher risk of substance abuse (Sandberg et al., 2022). Additionally, immigrants who feel more excluded have more feelings of unsafety and less trust in institutions (Schubert et al., 2018). How (perceived) exclusion is interpreted also distinguishes the experience of immigrants from more privileged groups. A study by Schmitt and Branscombe (2002) demonstrates that the well-being of members of disadvantaged groups is much more affected by perceived exclusion than the well-being of privileged individuals, due to a difference in attributions to prejudice. Individuals belonging to disadvantaged groups are more likely to attribute prejudice to internal, stable, and uncontrollable factors, whereas attributions of individuals belonging to privileged groups are more stable, controllable and with only localised implications. Moreover, disadvantaged individuals such as immigrants often face more structural and severe forms of exclusion compared to their privileged counterparts (Branscombe et al., 2001, Smith et al., 1992). This (perceived) exclusion could make immigrants feel less connected to their country of residence or make them feel like they do not belong. This might encourage them to leave the country, choosing to live somewhere they feel more accepted instead.

Remigration

In the past, international migration was largely one-way, with Turkish immigrants moving to the Netherlands only. Today, migration patterns are not as straight-forward, with many immigrants and descendants of immigrants choosing to return to their country of origin (Tsuda, 2009). There are many reasons why someone might want to return to their homeland. Some theories on remigration suggest immigrants might return to their country of origin if they lose what motivated them to move to the host country, or if they are satisfied with what they gained (Diehl & Liebau, 2015). Economic models posit that remigration is based on a cost-benefit analysis; when there is more money to be made in a different country, people relocate to improve their economic situation (Todaro, 1969; Stark & Bloom, 1985). However, these theories alone do not explain remigration fully, and they often fail to consider the psychological factors that might play a role in immigrants' wishes to return. Economic pressures might motivate members of minority groups to migrate, but emotional ethnic affinities shape the migration decisions and channel the migration flow (back) to the ethnic country of origin (Tsuda, 2009). Additionally, economic considerations alone do not explain the return migration of migrants from highly developed countries to their relatively less-developed countries of origin. In these migrations, psychological and emotional motivations are important drivers of return intentions as well (Cassarino, 2004). In their Dutch study, Çelik and Notten (2012) named social tension, exclusion in the Dutch society, and increasingly powerful right-wing political parties in the Netherlands as important factors for Turkish-Dutch inhabitants to consider immigration to Turkey. Furthermore, Kunuroglu and colleagues (2018) found that perceived discrimination in the host country was an important motivation for Turkish-Dutch people for leaving the Netherlands and migrating (back) to Turkey. Therefore, I expect that Turkish-Dutch people will have stronger remigration intentions if they feel more excluded in the Netherlands than if they do not feel excluded.

The role of identifying with Turkey and with the Netherlands

Both identification with the country of origin and the new country play an important role in immigrants' lives. Berry's model of acculturation posits that immigrants can employ four potential strategies (along two dimensions) to adapt to life in their new country (Berry, 1997). Assimilation occurs when an individual adopts the culture of the host country, shedding the culture of the home country. Separation has the opposite effect: the immigrant rejects the host culture, opting to maintain the cultural identity of the country of origin. In integration, the individual embraces the cultural norms of the host society, while maintaining their culture of origin. Finally, marginalisation occurs when the immigrant rejects both the culture of the host society and as well as the culture of their home country. It has previously been found that immigrants are less likely to consider returning to their country of origin if they are more integrated in the host society (Waldorf, 1995). Haug (2008) also found that migrants with more social ties in their host country were less likely to have intentions of returning to their home country than those with fewer connections, indicating that social integration plays an important part in making this decision too. Furthermore, Tezcan (2019) discovered that Turkish immigrants and their descendants living in Germany were less likely to have intentions of (re)migrating to Turkey the more they identified with being German. Therefore, I expect that Turkish-Dutch people who identify strongly with being Dutch will be less likely to want to return to Turkey than those with weaker Dutch identification.

Identification with their country of origin is also plays a role in this process. Tezcan (2019) found in their research that Turkish identification also related to intentions of returning. Where more German identification related to weaker return intentions, more Turkish identification related to stronger return intentions. Kunuroglu and colleagues (2018) drew similar conclusions from their study in the Netherlands: Turkish immigrants who identified more with being Turkish were more likely to want to return to Turkey. These

studies suggest that identifying with the country of origin plays a part in remigration decision next to host country identification. However, Tezcan (2019) did find that German identification played a more important role than Turkish identification in the decision-making process. Therefore, I expect that Turkish-Dutch people who identify strongly with being Turkish will have stronger intentions to (re)migrate to Turkey, unless their Dutch identification is also strong.

Immigrants' identification can be influenced by external factors. A number of studies have demonstrated that the identification with the host and home country of immigrants and descendants of immigrants are affected by perceived exclusion and discrimination, but how exactly is still unclear. Sorrell and colleagues (2019) observed that members of minority groups in the US did not identify with being American - despite having official citizenship and/or being born in the US - because of the many exclusionary interactions with other Americans in their everyday lives. The opposite effect was found for identification with the country of origin: Fleischmann (2011) discovered that second generation ethnic minorities in the Netherlands were prone to identifying more with their ethnic identity if they felt more discriminated against. Additionally, Branscombe and colleagues (1999) showed that individuals of minority groups who felt more excluded would identify more with the minority identity to cope with the negative effects of this exclusion. These findings were corroborated by Maliepaard and Alba (2016), who concluded that (perceived) discrimination and exclusion are associated with reactive ethnicity: a more forceful affirmation of the minority identity to separate oneself from the host society. Skrobanek (2009) also found that youths with a Turkish ethnic background tended more towards (re-)ethnicization if they perceived themselves or their group to be excluded, because this exclusion reduces their belief that they could one day belong to the majority group. However, Nauck (2001) found that higher identification with the ethnicity and country of origin can also be the cause of discrimination

and exclusion in the host society, which could then create a self-reinforcing loop. Research by Ten Teije and colleagues (2013) illustrates how complicated the relationship between identification and perceived exclusion is: they found that often those who have more frequent contact with members of the majority group identify more strongly with the host country but are also the ones who are most affected by perceived exclusion and subsequent lower identification with the host country and higher identification with the ethnic identity. How this complicated interaction between identification and perceived exclusion affects immigrants' intentions to remigrate to their country of origin is unclear. I expect identification with being Turkish and being Dutch does play a role in the relationship between perceived exclusion and remigration intentions: I expect that perceived exclusion predicts more return intentions when Turkish identification is high rather than low, or Dutch identification is low rather than high.

Present study

In this study we will consider both first generation Turkish immigrants as well as later-generation descendants of Turkish immigrants who identify as Turkish-Dutch. Migratory movements of descendants of immigrants back to their ancestors' country of origin are usually referred to as "ethnic migration" or "ethnic affinity migration" (Tsuda, 2009), but for sake of brevity and unambiguity the migration of people of Turkish descent to Turkey will be referred to as "remigration" in this paper. Remigration will not be measured directly in this study, instead focussing on remigration *intentions*. Although migration intentions are not necessarily followed by an actual move (Gardner et al, 1985), immigrants who establish remigration intentions are more likely to actually return to their country of origin (van Dalen et al, 2005). Furthermore, this is a practically useful measure of remigration, particularly as tracking migrants across borders is difficult. This study aims to expand on the existing knowledge by attempting to answer the question: Does perceived social exclusion predict whether Turkish-Dutch people intend to migrate (back) to Turkey and does this depend on the

extent to which they identify with being Dutch and being Turkish? The following hypotheses will be tested in this study:

Hypothesis 1: If Turkish-Dutch people feel highly excluded, they will have stronger return intentions than if they do not feel excluded.

Hypothesis 2a: Turkish-Dutch people with strong Dutch identification will have weaker return intentions than those with weaker Dutch identification.

Hypothesis 2b: Turkish-Dutch people with strong Turkish identification will have stronger return intentions, unless their Dutch identification is also strong.

Hypothesis 3: Perceived exclusion predicts more return intentions when Turkish identification is high rather than low or Dutch identification is low rather than high.

Additionally, the effects of both Turkish and Dutch identification on migration intentions to other countries will be explored in this study as well.

Method

Participants and design

The aim was to collect a sample of at least $N=165$ Dutch citizens of Turkish descent. The participants were recruited through an ad posted in various Facebook groups of which the target audience is Turkish-Dutch people. Additionally, flyers were distributed in Emmen, Zwolle, Groningen, and Maarssen in various places frequented by Turkish-Dutch people, such as mosques, community centres and Turkish supermarkets. Next to this, five Turkish cultural centres were contacted via email. The participants filled out the online questionnaire in either Turkish or Dutch. The desired sample size was derived from an a priori power analysis, based on an effect size of $d= 0.22$, $\alpha = 0.05$, at an 80% power level, conducted in G*Power (Faul et al, 2009). In the end, due to difficulty with the data collection, we were only able to obtain a sample of $N= 107$. Of these, in total 43 participants were excluded from the analysis, because they did not meet the preregistered inclusion criteria ([link](#)). No participants were excluded

because they showed consistent flatlining, 28 were excluded because they did not fill out the survey up until at least the “(return) migration intention” items, and five were excluded because they failed two or more attention checks. Furthermore, 10 participants skipped some or all of the attention checks, these were also removed from the sample¹. The total number of participants included in the analysis was $N= 64$. Of these 64 participants, three filled out the Turkish version of the questionnaire. The remaining 61 filled out the Dutch version. The sample consisted of 24 male (37.5%) and 40 female (62.5%) participants. Age distribution was as follows: 26.6% were between 18 and 25 years of age, 21.9% were between 26 and 30 years of age, 35.9% were between 31 and 40 years of age, 9.4% were between 41 and 50 years of age, and 6.3% were between 51 and 66 years of age. Furthermore, 78.1% of participants were born in the Netherlands, 20.3% were born in Turkey, and 1.6% were born in another country. Pertaining to the parents of the participants, 4.7% of participants’ mothers were born in the Netherlands, 93.8% were born in Turkey, and 1.6% were born elsewhere. Of participants’ fathers 1.6% were born in the Netherlands and 98.4% were born in Turkey.

This is a cross-sectional study with perceived exclusion and identification (Dutch and Turkish) as the predictor variables and return intentions as the dependent variable.

Measures and procedure

The current research was part of a larger project². For this project, permission was obtained from the ethics committee of the University of Groningen. The questionnaire began with a text outlining the research information after which participants had to give informed consent. After obtaining consent, the participants filled out a number of questions about demographic variables. Next, perceived exclusion, identification with the Netherlands and

¹ We did not preregister any criteria for this occurrence and there is no notable change in results when including these participants - although some effects are less reliable - but we decided to remove them for not completing the attention checks to satisfaction.

² The questionnaire contained additional variables that were not discussed in this paper. Refer to appendix B for the entire questionnaire in Dutch or appendix C for the Turkish version.

with Turkey, and (return) migration intentions were measured in different sections of the questionnaire. In between the questions, three attention checks were performed by the participants. After participants completed the questionnaire, we thanked them for filling out the survey and they received a debriefing with more information about the research project. They also had the opportunity to leave comments here.

Predictor variables

Perceived exclusion. Perceived exclusion was measured with five statements taken from Wendel (2021): “Generally, I feel accepted in The Netherlands”, “Generally, I feel excluded in The Netherlands”, “Generally, I feel valued in The Netherlands”, “I am treated positively in The Netherlands” and “I feel respected in The Netherlands”. Answers were given on a seven-point Likert scale, ranging from 1 = *strongly disagree* to 7 = *strongly agree*. The answers were recoded and averaged into a scale ($M= 3.16$, $SD= 1$; Cronbach’s $\alpha = 0.893$). A high score indicates the participant perceives a lot of exclusion, whereas a low score on this scale indicates the participant perceives very little exclusion.

Identification. Identification with Turkey and with the Netherlands was measured with two scales, with six items in total: “I identify with (Dutch/Turkish) people”, “I feel connected to (Dutch/Turkish) people” and “I am proud to be (Dutch/Turkish)”. Answers were given on a seven-point Likert scale, ranging from 1 = *not at all* to 7 = *completely*. The answers were averaged into two scales. The Turkish identification scale had a mean of score $M= 5.60$ with a standard deviation of $SD= 1.26$. This scale was reliable, with Cronbach’s $\alpha= 0.799$. The Dutch identification scale had a mean score of $M= 4.34$ with a standard deviation of $SD= 1.69$. This scale was reliable, with Cronbach’s $\alpha= 0.926$. A high score on either of these scales indicates the participant strongly identifies with the country, whereas a low score indicates a participant has weak identification with the country.

Dependent variable

(Return) migration intentions. Finally, the intention to migrate to another country was measured with two items. To measure remigration intentions to Turkey, participants were asked “Have you, in recent times, seriously considered moving to Turkey for an extended period or forever?”. This item was scored on a seven-point Likert scale, ranging from 1= *not at all* to 7= *very much*. The mean score on this item was $M= 2.92$ with a standard deviation of $SD= 2.15$. To measure migration intentions to a country other than Turkey, participants were asked “Have you, in recent times, seriously considered moving to **another country** for an extended period or forever?”. Answers were given on a seven-point Likert scale. The mean score on this item was $M= 2.61$ with a standard deviation of $SD= 2.04$. If participants responded higher than four on this item, they got an open question to explore which country they would move to.³

Results

Analysis strategy

Originally, we planned to conduct moderation analyses to test hypotheses 2b and 3. However, due to the small sample size we decided to conduct correlational analyses and simple regression analyses without considering moderation. Furthermore, we explored whether the relationship between perceived exclusion and remigration intentions is mediated by identification with being Dutch or Turkish. Before conducting these analyses, we tested the assumption of linearity. A linear relationship between the predictors and the dependent variable was concluded from the P-P plot (Appendix A). Analysis of multicollinearity statistics show that this assumption has been met, as all VIF scores were well below 10, and tolerance scores above 0.2. The Durbin-Watson statistic showed the values of residuals were

³ Due to a mishap in the setup of the survey participants who filled out the Dutch questionnaire did not have the opportunity to answer this question, so no data on this was collected from the Dutch-speaking sample. However, as this question was only for exploratory purposes, the results of the study are unaffected.

independent, with $d = 1.844$. The assumption of homoscedasticity was tested using a normal scatter plot and found to be met (Appendix A). Normality of the residuals was examined using a P-P plot, which suggests the assumption may have been violated (Appendix A). However, as only extreme deviations from normality are likely to have a significant impact on the findings, the results are most likely still valid. Cook's distance was calculated to determine if the sample contained influential outliers. This was not the case, with Cook's distance being $D_i < 1$.

Correlation analyses

First, we examined correlations between all variables (see Table 1). As can be seen in the table, Dutch identification shows significant negative correlations with perceived exclusion ($r = -.458$) and remigration intentions ($r = -.289$), and a significant positive correlation with Turkish identification ($r = .278$). Next to this, remigration intentions show a significant positive correlation with migration intentions to other countries ($r = .422$).

Table 1

Correlations

	Dutch identification	Turkish identification	Remigration intentions	Migration intentions
Perceived exclusion	-0.458**	-0.031	0.102	0.035
Dutch identification	1	0.278*	-0.289*	-0.129
Turkish identification	0.278*	1	0.094	-0.225
Remigration intentions	-0.289*	0.094	1	0.412**
Migration intentions	-0.129	-0.225	0.412**	1

* correlation is significant at the 0.05 level (two-tailed)

** correlation is significant at the 0.01 level (two-tailed)

Regression analysis

A stepwise linear regression analysis was conducted to predict remigration intentions based on perceived exclusion in step one and added identification with being Dutch and with being Turkish in step two. The results of the analysis in step one were not significant, as exclusion did not predict remigration intentions ($\beta = 0.102, p = .424$), with an Adjusted R^2 of -0.006 , which is not in line with hypothesis 1. Then, in step 2, we added Turkish identification and Dutch identification. This analysis revealed that perceived exclusion ($\beta = -0.063, p = .649$) and Turkish identification ($\beta = 0.195, p = .129$) do not predict remigration intentions, but Dutch identification does ($\beta = -0.372, p = .011$). In other words, the more Turkish-Dutch people identify with being Dutch, the lower their remigration intentions to Turkey are. This supports the hypothesis 2a.

Explorative mediational analyses

To explore the mediating effects of both Turkish identification and Dutch identification on the relationship between perceived exclusion and remigration intentions, a mediation analysis was performed using PROCESS model 4 (Hayes, 2022). The outcome variable and predictor variable for the analysis were remigration intentions and perceived exclusion, respectively. The mediator variables were Dutch and Turkish identification. The direct effect was not significant (Effect = -0.134 , 95% CI [$-0.721, 0.453$]). The total effect was significant (Effect = 0.352 , 95% CI [$0.012, 0.633$]). Furthermore, the indirect effect of perceived exclusion on remigration intentions was found to be not statistically significant (Effect = -0.013 , 95% CI [$-0.203, 0.096$]) through the mediator Turkish identification. However, the indirect effect of perceived exclusion on remigration intentions was found to be statistically significant (Effect = 0.365 , 95% CI [$0.091, 0.647$]) through the mediator Dutch identification. This suggests that Turkish-Dutch people who feel excluded identify less with being Dutch (rather than more with being Turkish), and hence, have more remigration

intentions to Turkey. Please note that this is only correlational evidence with a small sample. Therefore, no causal inferences can be made.

We chose not to examine a similar model for remigration intentions to other countries, as none of the predictor variables correlate with such intentions.

Discussion

The aim of this research was to investigate the relationships between perceived exclusion, identification, and remigration intentions. In this study, no direct relationship between perceived exclusion and remigration intentions was found, so hypothesis 1 was not supported. The results also suggest there is no relationship between Turkish identification and remigration intentions, showing hypothesis 2b was not supported either. However, there was a relationship between Dutch identification and remigration intentions, in support with hypothesis 2a. These findings suggest that the extent to which someone identifies with the Netherlands and being Dutch is a more important factor in deciding whether they want to move (back) to Turkey than identifying with being Turkish. Additionally, this study also explored how identification influences the relationship between perceived exclusion and (re)migration intentions. The results show that there was an indirect relationship between perceived exclusion and remigration intentions, through Dutch identification. This suggests that feeling excluded in the Netherlands plays a part in intending to migrate (back) to Turkey, but only through how the extent to which people identify with being Dutch is influenced by this perceived exclusion. Turkish identification did not mediate the relationship between perceived exclusion and remigration intentions. As mentioned before, due to the small sample size not all hypotheses could be tested, and explorative analyses were carried out instead. This means the results found in this study should be interpreted with caution.

Interestingly, the correlations that were made between all variables also showed a positive relationship between Dutch and Turkish identification. This implies that some people seem to be more preoccupied with identification in general. In addition, remigration intentions to Turkey and migration intentions to other countries also correlated positively, suggesting that some participants just in general wanted to leave the Netherlands.

Theoretical and practical implications

These findings contribute to the existing literature on perceived exclusion, identification, and remigration intentions. This study corroborated the findings of Tezcan (2019), who concluded that identification with the host country was more influential on return migration intentions than identification with Turkey. Furthermore, the mediation of Dutch identification in the relationship between perceived exclusion and remigration intentions found in the current research provides an interesting addition to the existing literature. Previous studies have found that (perceived) exclusion can influence identification with the host country (Fleischmann, 2011; Branscombe et al., 1999; Sorrell et al., 2019; Maliepaard & Alba, 2016; Nauck, 2001), but no studies – to our knowledge - had previously been done to connect these findings to remigration intentions. This new insight adds not only to the understanding of how remigration intentions are influenced, but also to the literature on the consequences of perceived exclusion. Additionally, with the awareness that (the perception of) exclusion can lead to diminished identification, new interventions to stimulate integration could be developed to target this specifically.

The stimulating effects of identifying with Turkey on remigration intentions previously found in the literature (Tezcan, 2019; Kunuroglu et al., 2018; Tsuda, 2009) were not confirmed in this research. In the current study, we did not find any relationship between Turkish identification and remigration intentions. Previous research also found that perceived exclusion in the host society would strengthen identification with the ethnic identity (Sorrell

et al., 2019; Maliepaard & Alba, 2016; Ten Teije et al., 2013; Branscombe et al., 1999), but no such effects were found in the current study either. However, this could be due to the limited sample size. We also examined migration intentions to other countries in this study. Unfortunately, we did not find a relationship with identification or perceived exclusion. However, we did find a positive relationship between remigration intentions to Turkey and migration intentions to other countries. This implies that people who want to migrate might not necessarily want to return to Turkey specifically but might just not want to stay in the Netherlands. As migration intentions to other countries were not examined in previous studies on remigration intentions, this could mean these studies overestimate the wish to remigrate to the country of origin, when in reality people might just want to leave in general.

The current findings provide an insight into the antecedents of remigration intentions of Turkish-Dutch people, who represent the largest group of people with a non-Western migration background in the Netherlands (CBS, 2021). The results indicate that (lack of) Dutch identification influences remigration intentions, both directly as well as in a mediating role between perceived exclusion and remigration intentions. These effects support the notion that the wish for remigration is based on more than just economic considerations. Additionally, it was found that feeling excluded in the Netherlands plays an important part in the diminished Dutch identification of Turkish-Dutch people, suggesting that it is a crucial factor to take into consideration in future policies. The findings described here are of societal relevance, not only for these groups, but also for governments and organisations who deal with integration and policy making. According to Çelik (2011) and Çelik and Notten (2012) an increasing number of highly educated young Turks are leaving the Netherlands to migrate (back) to Turkey. They argue that, as the Dutch population is ageing, and a large amount of the schooling costs of these young (descendants of) Turkish immigrants is paid for by governmental subsidies (Doornik, 2006), the Netherlands simply cannot afford to lose them.

Furthermore, the current research illustrates the larger role of Dutch identification in comparison to Turkish identification. This finding suggests that integration policies should primarily focus on fostering identification with the host society in order to successfully integrate minorities in Dutch society, and not concern itself with the extent of identification these minority individuals might still have with their country of origin. Over the past few years, there seems to be a growing concern with the “otherness” of people with a migration background, particularly those who (are perceived to) have a Muslim background (Prins & Saharso, 2010). The escalating influence of right-wing parties and organisations in the Netherlands increases the exclusion of citizens with a migration background, and - as found in this study- increases the likelihood these individuals will start identifying less with the Netherlands. As the results of the current study show, this could be the cause of the growing numbers of Dutch citizens of Turkish descent wanting to move (back) to Turkey.

Limitations and suggestions for future research

As mentioned previously, one important limitation of this study is the small sample size. We only managed to obtain a little over a third of the desired sample size necessary according to the power analysis. One potential explanation for this is that we conducted the study as Dutch students. This was prominently clear, as we provided our names and email addresses in the survey so participants could contact us for questions, and in the public ad posted on Facebook. This could have made people from our target group more hesitant to respond. In future research, this could potentially be remedied by starting a collaboration with researchers of Turkish descent or a Turkish(-Dutch) organisation.

Due to this smaller sample size, the planned analyses could not be conducted. This makes it difficult to draw conclusions from the results of the analysis. It could also provide an explanation as to why hypotheses 1 and 2b were not supported, even though similar relationships as the ones predicted in this study were found in previous research. Additionally,

the conducted analyses were largely only exploratory, thus the results should be interpreted with caution.

Furthermore, as can be seen in the method section, the mean scores for remigration intentions and migration intentions to other countries were quite low, indicating that the participants overall did not have very strong (re)migration intentions. This lack of differentiation makes it more difficult to detect relationships between these and the other variables.

The exploratory analysis showed a very interesting relationship between perceived exclusion, Dutch identification, and remigration intentions. This would be interesting to examine more formally further in future research. Furthermore, at this time it is unclear whether the results of the current study can be generalised to other minority groups in the Netherlands. It could be of interest to explore this further in future research. Moreover, it is uncertain whether the results are typical for (descendants of) Turkish immigrants in the Netherlands, or if same or similar findings would be found in Turkish immigrant groups in other countries. This could also be a potential avenue for future studies. Additionally, as we found a strong positive correlation between remigration intentions and migration intentions to other countries, suggesting future studies on remigration should take other migration intentions into account as well, to be able to differentiate between actual remigration intentions and a general wish to leave the host country.

Conclusion

The goal of this research was to investigate whether and how perceived exclusion of Turkish-Dutch people relates to their remigration intentions, and what role their identification with the Netherlands and with Turkey plays in this relationship. We found that Turkish-Dutch people with lower Dutch identification were more likely to have stronger intentions of moving

(back) to Turkey, while Turkish identification did not relate to remigration intentions. We also found that perceived exclusion influenced remigration intentions through the mediator Dutch identification: higher perceived exclusion was linked to lower identification with the Netherlands, which in turn related to stronger remigration intentions. Although more research should be done to examine this relationship further, the current study already provides some interesting insights and opens up potential avenues for future intervention designing and policy making in the field of integration.

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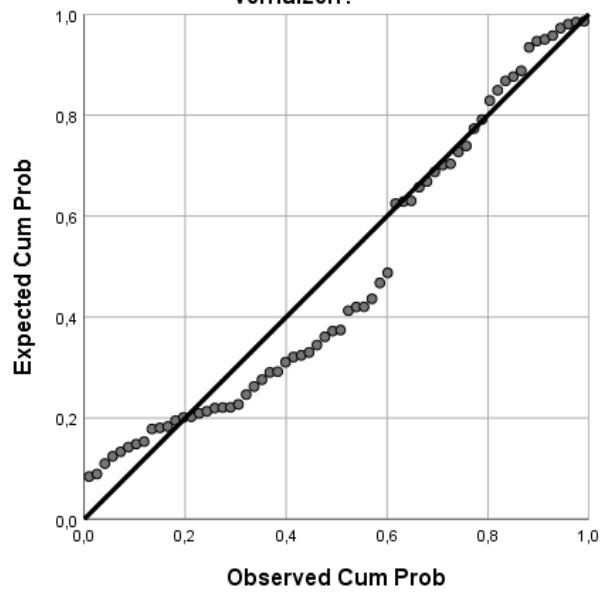
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Appendix A

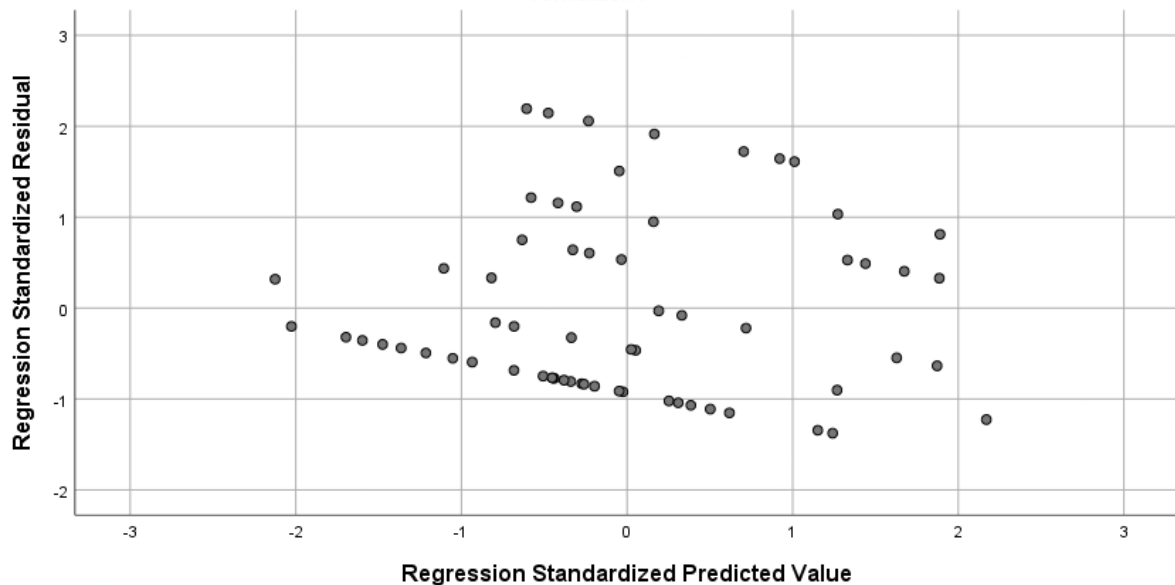
Normal P-P Plot of Regression Standardized Residual

Dependent Variable: Heeft u recentelijk serieus overwogen om voor langere tijd of permanent naar Turkije te verhuizen?



Scatterplot

Dependent Variable: Heeft u recentelijk serieus overwogen om voor langere tijd of permanent naar Turkije te verhuizen?



Appendix B

Waarom krijg ik deze informatie?

- U wordt uitgenodigd om mee te doen aan een onderzoek waarmee we meer inzicht willen krijgen in de ervaringen van mensen met een Turkse afkomst in Nederland en hoe ze hun relatie met Nederland en Turkije zien.
- Wij zijn Hinke en Laura, masterstudenten psychologie aan de Rijksuniversiteit Groningen (RUG), onder leiding van Prof. dr. E. Gordijn. Dit onderzoek is deel van onze masterscriptie.

Moet ik meedoen aan dit onderzoek?

Meedoen aan het onderzoek is geheel vrijwillig en u kunt op elk moment uw deelname stoppen. Als u besluit deel te nemen, is uw toestemming nodig voor het gebruik van uw antwoorden. Lees deze informatie daarom goed door. Pas daarna besluit u of u wilt meedoen. Als u besluit om niet mee te doen, hoeft u niet uit te leggen waarom, en zal dit geen negatieve gevolgen voor u hebben. Dit recht geldt op elk moment, dus ook nadat u hebt toegestemd in deelname aan het onderzoek. Al uw antwoorden zijn vertrouwelijk.

Waarom dit onderzoek?

- Het doel van ons onderzoek is om meer te weten te komen over de ervaringen van mensen met een Turkse afkomst in Nederland en hoe zij hun relatie met Nederland en Turkije zien.
- Voor dit onderzoek zoeken wij deelnemers die:
 - 18 jaar of ouder zijn
 - Een Turkse afkomst hebben

Wat vragen we van u tijdens het onderzoek?

- Er wordt ten eerste toestemming aan u gevraagd om uw antwoorden te gebruiken in ons onderzoek.
- Als u hiermee instemt, wordt u doorgestuurd naar de online vragenlijst. Eerst worden een aantal vragen over uzelf gesteld. Daarna volgt een vragenlijst over uw ervaringen in Nederland. Vervolgens zijn er een aantal vragen over hoe u zich identificeert. Dan volgen een aantal vragen over hoe u denkt gezien te worden door anderen. Daarna volgen een aantal scenario's, waarvan u moet antwoorden hoeveel u geneigd bent hulp te vragen. Vervolgens willen we weten of u recentelijk heeft overwogen te verhuizen naar een ander land. Als laatste volgen een paar vragen over uw gevoelens en gedachten in de afgelopen twee weken. Na afloop ontvangt u meer informatie over het doel van dit onderzoek.
- Deelname aan deze enquête duurt ongeveer 10 minuten

Welke gevolgen kan deelname hebben?

- Deelname aan dit onderzoek zal voor u geen directe gevolgen hebben.

Hoe gaan we met uw gegevens om?

- Uw gegevens worden verwerkt voor onderwijsdoeleinden, namelijk voor het schrijven van twee masterscripties. Het is mogelijk dat de resultaten van dit onderzoek worden gepubliceerd in een wetenschappelijk tijdschrift, maar dit wordt niet gegarandeerd.
- Uw gegevens zijn vertrouwelijk. Hoewel er geen persoonlijke data wordt verzameld, de combinatie van sommige gegevens (b.v. geslacht en leeftijdscategorie) zouden u identificeerbaar kunnen maken. Alleen de onderzoekers zullen toegang tot uw gegevens hebben. De gegevens bestaan uit uw antwoorden op de vragen van de online vragenlijst. We verzamelen de gegevens voor wetenschappelijke doeleinden.
- Uw geanonimiseerde data wordt 10 jaar bewaard op de beveiligde server van de Rijksuniversiteit Groningen, daarna worden ze verwijderd.

Wat moet u nog meer weten?

U kunt altijd vragen stellen over het onderzoek: nu, tijdens het onderzoek, en na afloop. Dit kan door een van de betrokken onderzoekers te e-mailen (l.klaassen@student.rug.nl of h.y.kooistra@student.rug.nl) Heeft u vragen/zorgen over uw rechten als onderzoeksdeelnemer of de uitvoering van het onderzoek? U kunt hierover ook contact opnemen met de Ethische Commissie Gedrags- en Maatschappijwetenschappen van de Rijksuniversiteit Groningen: ec-bss@rug.nl.

Informed consent

In dit onderzoek willen we meer inzicht krijgen in de ervaringen van mensen met een Turkse afkomst in Nederland en hoe ze hun relatie met Nederland en Turkije zien. We vragen eerst uw instemming mee te doen aan dit onderzoek. Als u instemt met deelname aan dit onderzoek, wordt u automatisch doorgestuurd naar de vragenlijst.

Dit onderzoek wordt uitgevoerd door Masterstudenten van de Rijksuniversiteit Groningen en voldoet aan de ethische richtlijnen van de Rijksuniversiteit Groningen. Wij geloven dat er weinig tot geen risico's aan deelname zijn verbonden. Door in te stemmen met deelname aan dit onderzoek, geeft u aan het volgende te begrijpen:

1. Ik heb recht op een kopie van dit formulier door een screenshot van deze pagina te maken, of de onderzoeker om een kopie te vragen (mail naar h.y.kooistra@student.rug.nl of l.klaassen@student.rug.nl)
2. Mijn deelname is vrijwillig en ik kan stoppen met dit onderzoek op elk moment. Ik hoef hier geen reden voor te geven en dit zal geen negatieve gevolgen voor mij hebben.
3. Ik mag elke vraag weigeren te beantwoorden. Ik hoef hier geen reden voor te geven en dit zal geen negatieve gevolgen voor mij hebben.
4. Mijn antwoorden zijn vertrouwelijk en zullen met niemand buiten het onderzoeksteam worden gedeeld.
5. Al mijn antwoorden zullen veilig opgeslagen worden en zijn alleen toegankelijk voor de onderzoekers.
6. Na het invullen van de vragenlijst zal ik meer informatie ontvangen over het doel van het onderzoek. Stemt u in deel te nemen aan dit onderzoek (als u niet deel wilt nemen klik dan op "nee", u zult de vragenlijst verlaten)?

Ja, ik wil deelnemen

Nee

Wat is uw leeftijd?

- 18-25 jaar
- 26-30 jaar
- 31-40 jaar
- 41-50 jaar
- 51-66 jaar
- 67 jaar of ouder

Wat is uw geslacht?

- Man
- Vrouw
- Anders
- Wil ik niet zeggen

Waar bent u geboren?

- Nederland
- Turkije
- Anders

Waar is uw moeder geboren?

- Nederland
- Turkije
- Anders
-

Waar is uw vader geboren?

- Nederland
- Turkije
- Anders

Nu volgen een aantal uitspraken over uw ervaringen in Nederland. U moet voor elke uitspraak aangeven in hoeverre u het er mee eens bent (1=helemaal oneens; 7 = helemaal eens). Beantwoord de vragen alstublieft open en uit uw eigen ervaring. Er zijn geen foute antwoorden.

Over het algemeen voel ik me geaccepteerd in Nederland

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Over het algemeen voel ik me gewaardeerd in Nederland

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Over het algemeen voel ik me buitengesloten in Nederland

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7: Helemaal eens

Over het algemeen word ik positief behandeld in Nederland

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Over het algemeen voel ik me gerespecteerd in Nederland

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Nu volgen een aantal uitspraken over uw identificatie. U kunt voor elke uitspraak aangeven in hoeverre u het ermee eens bent. Beantwoord de vragen alstublieft open en uit uw eigen ervaring. Er zijn geen foute antwoorden.

Ik identificeer mij met Nederlandse mensen

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Ik voel me verbonden met Nederlandse mensen

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Ik ben trots om Nederlands te zijn

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Ik identificeer mij met Turkse mensen

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Dit is een aandacht controle vraag. Kies antwoord optie 3.

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Ik voel me verbonden met Turkse mensen

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Ik ben trots om Turks te zijn

- 1. Helemaal oneens
- 2
- 3
- 4
- 5
- 6
- 7. Helemaal eens

Nu volgen er 4 beschrijvingen van fictieve situaties die U mogelijk zou kunnen meemaken. Voor elke situatie kunt u aangeven in hoeverre u geneigd zou zijn om iemand om hulp te vragen (1=absoluut niet; 7=absoluut wel). Er zijn geen foute antwoorden

Stel: U heeft al een tijdje last van uw schouder en u denkt dat het nodig is om bij uw huisarts, dokter Dijkstra, langs te gaan voor een evaluatie. In hoeverre bent u geneigd om een afspraak te maken voor een evaluatie?

- 1. Absoluut niet
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7. Absoluut wel
-

Stel: U loopt door een stad die voor u onbekend is, en bent op zoek naar een specifiek adres. Terwijl u rondloopt komt u een ouder Turks koppel tegen die een wandeling aan het maken zijn. In hoeverre bent u geneigd om aan hen de weg te vragen?

- 1. Absoluut niet
- 2
- 3
- 4
- 5
- 6
- 7. Absoluut wel

Stel: U moet voor uw belasting een online een formulier invullen, maar u de vragen zijn voor u onduidelijk. U weet dat er op woensdagavond vrijwilliger Corrie aanwezig is bij de lokale bibliotheek waarbij u zonder afspraak kunt binnenlopen voor advies. In hoeverre bent u geneigd om hier gebruik van te maken?

- 1. Absoluut niet
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7. Absoluut wel
-

Stel: U bent in een nieuwe Albert Heijn en bent daardoor niet bekend met waar alle producten staan. Als u al een aantal minuten aan het zoeken bent ziet u een vakkenvuller aan het werk, volgens zijn naambordje heet hij Mert. In hoeverre bent u geneigd om hem te vragen om u te helpen met het vinden van uw gewenste producten?

- 1. Absoluut niet
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7. Absoluut wel
-

Nu volgen er 4 beschrijvingen van fictieve situaties die U mogelijk zou kunnen meemaken. Voor elke situatie kunt u aangeven in hoeverre u geneigd zou zijn om iemand om hulp te vragen (1=absoluut niet; 7=absoluut wel). Er zijn geen foute antwoorden

Stel: U heeft al een tijdje last van uw schouder en u denkt dat het nodig is om bij uw huisarts, dokter Yilmaz, langs te gaan voor een evaluatie. In hoeverre bent u geneigd om een afspraak te maken voor een evaluatie?

- 1. Absoluut niet
- 2
- 3
- 4
- 5
- 6
- 7. Absoluut wel

Stel: U loopt door een stad die voor u onbekend is, en bent op zoek naar een specifiek adres. Terwijl u rondloopt komt u een ouder Nederlands koppel tegen die een wandeling aan het maken zijn. In hoeverre bent u geneigd om aan hun de weg te vragen?

- 1. Absoluut niet
- 2
- 3
- 4
- 5
- 6
- 7. Absoluut wel

Stel: U moet voor uw belasting een online een formulier invullen, maar u de vragen zijn voor u onduidelijk. U weet dat er op woensdagavond vrijwilliger Dilek aanwezig is bij de lokale bibliotheek waarbij u zonder afspraak kunt binnenlopen voor advies. In hoeverre bent u geneigd om hier gebruik van te maken?

- 1. Absoluut niet
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7. Absoluut wel
-

Stel: U bent in een nieuwe Albert Heijn en bent daardoor niet bekend met waar alle producten staan. Als u al een aantal minuten aan het zoeken bent ziet u een vakkenvuller aan het werk, volgens zijn naambordje heet hij Ramon. In hoeverre bent u geneigd om hem te vragen om u te helpen met het vinden van uw gewenste producten?

- 1. Absoluut niet
- 2
- 3
- 4
- 5
- 6
- 7. Absoluut wel

Nu volgen een aantal vragen over of u overweegt naar een ander land te verhuizen. En zo ja, naar welk land u zou willen verhuizen.

Heeft u recentelijk serieus overwogen om voor langere tijd of permanent **naar Turkije** te verhuizen?

- 1. Absoluut niet
- 2
- 3
- 4
- 5
- 6
- 7. Absoluut wel

Heeft u recentelijk serieus overwogen om voor langere tijd of permanent **naar een ander land** te verhuizen?

- 1. Absoluut niet
- 2
- 3
- 4
- 5
- 6
- 7. Absoluut wel
-

Naar welk land (anders dan Turkije) overweegt u te verhuizen?

Bedankt voor deelname aan deze studie!

Lees onderstaande informatie over deze studie zorgvuldig.

Wat was het doel van dit onderzoek?

In deze studie willen we proberen meer inzicht te krijgen in de ervaringen van mensen met een Turkse afkomst in Nederland. We hebben onder andere vragen gesteld over ervaren acceptatie in Nederland, identificatie met Nederland en Turkije, en over de mate waarin mensen geneigd zijn om anderen om hulp te vragen. We willen nagaan in hoeverre deze variabelen met elkaar te maken hebben.

Aandacht controle vragen

Bovendien willen we je op de hoogte stellen dat we aandacht controle vragen hebben gebruikt in deze vragenlijst, zoals je waarschijnlijk al hebt opgemerkt. Onderzoek heeft uitgewezen dat sommige mensen de neiging hebben om niet volledige aandacht te hebben wanneer ze vragen moeten beantwoorden. Vandaar dat het belangrijk is voor de betrouwbaarheid en kwaliteit van ons onderzoek om aandacht controle vragen toe te voegen.

Heeft u nog vragen of opmerkingen?

Tot slot

We willen je graag nogmaals bedanken voor het meedoen aan dit onderzoek!

Als je geïnteresseerd bent in de resultaten van dit onderzoek, voel je vrij om een e-mail te sturen naar l.klaassen@student.rug.nl of h.y.kooistra@student.rug.nl.

Als je op onderstaande pijl "→" drukt, worden je antwoorden goed opgeslagen

Appendix C

Bu bilgiyi neden alıyorum?

- Hollanda'daki Türk kökenli insanların deneyimlerini ve Hollanda ve Türkiye ile ilişkilerine nasıl baktıklarını daha iyi anlamayı amaçlayan bir araştırmaya katılmaya davetlisiniz.
- Biz Hinke ve Laura'yız. Groningen Üniversitesi'nde (RUG) psikoloji alanında yüksek lisans öğrencileri. Başkanlığında Prof. Dr. E. Gordijn. Bu araştırma yüksek lisans tezimizin bir parçasıdır.

Bu çalışmaya katılmak zorunda mıyım?

Çalışmaya katılım tamamen isteğe bağlıdır ve istediğiniz zaman katılmayı bırakabilirsiniz. Katılmaya karar verirsiniz, yanıtlarınızın kullanımı için onayınız gerekir. Lütfen bu bilgileri dikkatlice okuyunuz. Ancak o zaman katılmak isteyip istemediğinize karar verirsiniz. Katılmamaya karar verirsiniz, nedenini açıklamanıza gerek yoktur ve sizin için olumsuz bir sonuç olmayacaktır. Bu hak, araştırmaya katılmayı kabul ettikten sonra da dahil olmak üzere herhangi bir zamanda geçerlidir. Tüm cevaplarınız gizlidir.

Neden bu araştırma?

- Araştırmamızın amacı Türk asıllı kişilerin Hollanda'daki deneyimlerini ve Hollanda ve Türkiye ile ilişkilerine nasıl baktıklarını öğrenmektir.
- Bu çalışma için aşağıdaki özelliklere sahip katılımcılar arıyoruz:
 - 18 yaş ve üstü
 - Türk asıllı

Çalışma sırasında sizden ne istiyoruz?

- Öncelikle cevaplarınızı araştırmamızda kullanmak için sizden izin istenecektir.
- Kabul ederseniz, çevrimiçi ankete yönlendirileceksiniz. Öncelikle kendinizle ilgili birkaç soru sorulur. Bunu Hollanda'daki deneyimlerinize ilgili bir anket takip ediyor. Sonra kendinizi nasıl tanımlayacağınızla ilgili bazı sorular var. Ardından, başkaları tarafından nasıl algılandığınızı düşündüğünüzle ilgili birkaç soruyu takip edin. Bunu, ne kadar yardım istemeye meyilli olduğunuzu yanıtlamanız gereken bir dizi senaryo izler. Ardından, yakın zamanda başka bir ülkeye taşınmayı düşünüp düşünmediğinizi bilmek istiyoruz. Son olarak, son iki haftadaki duygu ve düşünceleriniz hakkında birkaç soru. Daha sonra bu araştırmanın amacı hakkında daha fazla bilgi alacaksınız.
 - Bu ankete katılım yaklaşık 10 dakika sürer.

Ne gibi sonuçları olabilir?

- Bu çalışmaya katılımın sizin için doğrudan bir sonucu olmayacaktır.

Verilerinizi nasıl işliyoruz?

- Verileriniz eğitim amaçlı, yani iki yüksek lisans tezi yazmak için işlenecektir. Bu çalışmanın sonuçları bilimsel bir dergide yayınlanabilir, ancak bu garanti edilmez.
- Bilgileriniz gizlidir. Hiçbir kişisel veri toplanmamasına rağmen, bazı verilerin birleşimi (örn. cinsiyet ve yaş kategorisi) sizi tanımlanabilir hale getirebilir. Verilerinize yalnızca araştırmacılar erişebilir. Veriler, çevrimiçi anket sorularına verdiğiniz yanıtlardan oluşur. Verileri bilimsel amaçlarla topluyoruz.
- Anonimleştirilmiş verileriniz 10 yıl boyunca University of Groningen'in güvenli sunucusunda saklanacak ve ardından silinecektir.

Bilmen gereken başka ne var?

Araştırma hakkında her zaman soru sorabilirsiniz: şimdi, araştırma sırasında ve sonrasında. Bu, ilgili araştırmacılardan birine (l.klaassen@student.rug.nl veya h.y.kooistra@student.rug.nl) e-posta göndererek yapılabilir. Bir araştırma katılımcısı olarak haklarınız veya Araştırma? ilgili olarak Groningen Üniversitesi Davranışsal ve Sosyal Bilimler Etik Kurulu ile de iletişime geçebilirsiniz: ec-bss@rug.nl.

Informed consent

Bu çalışmada, Hollanda'daki Türk kökenli kişilerin deneyimlerine ve Hollanda ve Türkiye ile ilişkilerine nasıl baktıklarına dair daha fazla bilgi edinmek istiyoruz. Öncelikle bu araştırmaya katılmak için onayınızı istiyoruz. Bu ankete katılmayı kabul ederseniz, otomatik olarak ankete yönlendirileceksiniz.

Bu araştırma, Groningen Üniversitesi'nin yüksek lisans öğrencileri tarafından yürütülmektedir ve Groningen Üniversitesi'nin etik kurallarına uygundur. Katılmanın çok az risk içerdiğine veya hiç risk olmadığına inanıyoruz. Bu çalışmaya katılmayı kabul ederek, aşağıdakileri anladığınızı belirtiyorsunuz:

1. Bu sayfanın ekran görüntüsünü alarak bu formun bir kopyasını alma veya araştırmacıdan bir kopyasını isteme (h.y.kooistra@student.rug.nl veya l.klaassen@student.rug.nl)
2. Katılımım isteğe bağlıdır ve bu araştırmayı istediğim zaman durdurabilirim. Bunun için bir sebep vermeme gerek yok ve bu beni olumsuz etkilemeyecek.
3. Herhangi bir soruyu cevaplamayı reddedebilirim. Bunun için bir sebep vermeme gerek yok ve bu beni olumsuz etkilemeyecek.
4. Cevaplarım gizlidir ve soruşturma ekibi dışında kimseyle paylaşılmayacaktır.
5. Tüm yanıtlarım güvenli bir şekilde saklanacak ve yalnızca araştırmacılar tarafından erişilebilir.
6. Anketi doldurduktan sonra, çalışmanın amacı hakkında daha fazla bilgi alacağım. Bu ankete katılmayı kabul ediyor musunuz (katılmak istemiyorsanız "hayır"ı tıklayın, anketten ayrılacaksınız)?

Evet, katılmak istiyorum

Hayır

Yaşınız nedir?

18-25 yaş

26-30 yaş

31-40 yaş

41-50 yaş

51-66 yaş

67 yaş ve üzeri

Cinsiyetiniz nedir?

- Erkek
 Kadın
 Diğer
 söylemek istemiyor musun

Nerede doğdunuz?

- Hollanda
 Türkiye
 Diğer

Anneniz nerede doğdu?

- Hollanda
 Türkiye
 Diğer

Babanız nerede doğdu?

- Hollanda
 Türkiye
 Diğer

Hollanda'daki deneyimleriniz hakkında bir takım açıklamalar yapılmıştır. Her bir ifade için ne ölçüde katıldığınızı belirtmelisiniz (1=kesinlikle katılmıyorum; 7=kesinlikle katılıyorum). Lütfen soruları açık bir şekilde ve kendi deneyiminizden yola çıkarak cevaplayınız. Yanlış cevaplar yoktur.

Genel olarak Hollanda'da kabul edilmiş hissediyorum.

1. Kesinlikle Katılmıyorum
 2
 3
 4
 5
 6
 7. Kesinlikle Katılıyorum

Genel olarak Hollanda'da kendimi değerli hissediyorum.

1. Kesinlikle Katılmıyorum
 2
 3
 4
 5
 6
 7. Kesinlikle Katılıyorum

Genel olarak Hollanda'da kendimi dışlanmış hissediyorum.

1. Kesinlikle Katılmıyorum
 2
 3
 4
 5
 6
 7. Kesinlikle Katılıyorum

Hollanda'da bana pozitif davranılıyor.

1. Kesinlikle Katılmıyorum
 2
 3
 4
 5
 6
 7. Kesinlikle Katılıyorum

Hollanda'da saygı duyulduğumu hissediyorum.

1. Kesinlikle Katılmıyorum
 2
 3
 4
 5
 6
 7. Kesinlikle Katılıyorum

Şimdi kimliğiniz hakkında bir dizi ifade. Her bir ifade için ne ölçüde katıldığınızı belirtebilirsiniz (1 = kesinlikle katılmıyorum; 7 = kesinlikle katılıyorum). Lütfen soruları dürüstçe ve kendi deneyiminizden yola çıkarak cevaplayınız. Yanlış cevaplar yoktur.

Hollandalılarla özdeşleşirim.

1. kesinlikle katılmıyorum
 2
 3
 4
 5
 6
 7. kesinlikle katılıyorum

Hollandalılara bağılı olduğumu hissediyorum.

- 1. kesinlikle katılmıyorum
- 2
- 3
- 4
- 5
- 6
- 7. kesinlikle katılıyorum

Hollandalı olmaktan gurur duyuyorum.

- 1. kesinlikle katılmıyorum
- 2
- 3
- 4
- 5
- 6
- 7. kesinlikle katılıyorum

Türk insanı ile özdeşleşirim

- 1. kesinlikle katılmıyorum
- 2
- 3
- 4
- 5
- 6
- 7. kesinlikle katılıyorum

Bu bir dikkat kontrol sorusudur. Cevap seçeneği 3'ü seçin.

- 1. kesinlikle katılmıyorum
- 2
- 3
- 4
- 5
- 6
- 7. kesinlikle katılıyorum

Kendimi Türk insanına baęlı hissediyorum.

1. kesinlikle katılmıyorum
- 2
- 3
- 4
- 5
- 6
7. kesinlikle katılıyorum

Türk olmaktan gurur duyuyorum.

1. kesinlikle katılmıyorum
- 2
- 3
- 4
- 5
- 6
7. kesinlikle katılıyorum
-

Şimdi 4 tane var kurgusal durumların açıklamaları. Her durum için birinden yardım istemeye ne ölçüde meyilli olduğunuzu belirtebilirsiniz. Yanlış cevaplar yoktur.

Bir süredir omzunuzdan şikayetçisiniz ve bir değerlendirme için aile hekiminiz, doktor Dijkstra ziyaret etmeniz gerektiğini düşünüyorsunuz. Bir değerlendirme için randevu almaya ne ölçüde yatkınsınız?

- 1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
- 7. Kesinlikle evet

Bilmediğiniz bir şehirde yürüyorsunuz ve belirli bir adres arıyorsunuz. Etrafta dolaşırken, yürüyüş yapan yaşlı bir Türk çiftte rastlarsınız. Onlara yön sormaya ne ölçüde meyillisiniz?

- 1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
- 7. Kesinlikle evet

Verginiz için çevrimiçi bir form doldurmanız gerekiyor, ancak sorular sizin için net değil. Biliyorsunuz ki Çarşamba akşamı gönüllü Corrie, tavsiye almak için randevu almadan içeri girebileceğiniz yerel kütüphanede bulunuyor. Bunu ne ölçüde kullanma eğilimindesiniz?

- 1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
- 7. Kesinlikle evet

Yeni bir Albert Heijn'desiniz ve bu nedenle tüm ürünlerin nerede olduğunu bilmiyorsunuz. Birkaç dakikadır arıyorsanız, işyerinde bir stokçu göreceksiniz, isim levhasına göre adı Mert. İsteddiğiniz ürünleri bulmanıza ne ölçüde yardım etmesini isteme eğilimindesiniz?

- 1. Kesinlikle hayır
 - 2
 - 3
 - 4
 - 5
 - 6
 - 7. Kesinlikle evet
-

Şimdi 4 tane var kurgusal durumların açıklamaları. Her durum için birinden yardım istemeye ne ölçüde meyilli olduğunuzu belirtebilirsiniz. Yanlış cevaplar yoktur.

Bir süredir omzunuzdan şikayetçisiniz ve bir değerlendirme için aile hekiminiz, doktor Yılmaz'ı ziyaret etmeniz gerektiğini düşünüyorsunuz. Bir değerlendirme için randevu almaya ne ölçüde yatkınsınız?

- 1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
- 7. Kesinlikle evet

Bilmediğiniz bir şehirde yürüyorsunuz ve belirli bir adres arıyorsunuz. Etrafta dolaşırken, yürüyüş yapan yaşlı bir Hollandalı çiftte rastlarsınız. Onlara yön sormaya ne ölçüde meyillisiniz?

- 1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
- 7. Kesinlikle evet

Verginiz için çevrimiçi bir form doldurmanız gerekiyor, ancak sorular sizin için net değil. Biliyorsunuz ki Çarşamba akşamı gönüllü Dilek, tavsiye almak için randevu almadan içeri girebileceğiniz yerel kütüphanede bulunuyor. Bunu ne ölçüde kullanma eğilimindesiniz?

1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
7. Kesinlikle evet

Yeni bir Albert Heijn'desiniz ve bu nedenle tüm ürünlerin nerede olduğunu bilmiyorsunuz. Birkaç dakikadır arıyorsanız, işyerinde bir stokçu göreceksiniz, isim levhasına göre adı Ramon. İsteddiğiniz ürünleri bulmanıza ne ölçüde yardım etmesini isteme eğilimindesiniz?

1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
7. Kesinlikle evet
-

Şimdi başka bir ülkeye taşınmayı düşünüp düşünmediğinizle ilgili bazı sorular. Ve eğer öyleyse, hangi ülkeye taşınmak istersiniz.

Son zamanlarda ciddi olarak daha uzun süreli veya kalıcı olarak Türkiye'ye taşınmayı düşündünüz mü?

1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
7. Kesinlikle evet
-

Son zamanlarda ciddi olarak daha uzun bir süre için veya kalıcı olarak **başka bir ülkeye** taşınmayı düşündünüz mü?

1. Kesinlikle hayır
- 2
- 3
- 4
- 5
- 6
7. Kesinlikle evet
-

Hangi ülkeye taşınmayı düşünüyorsunuz?

Aşağıda duygu ve düşüncelerle ilgili bazı ifadeler yer almaktadır. Lütfen son 2 haftadaki deneyiminizi en iyi tanımlayan kutucuğu seçin.

Bu çalışmaya katıldığınız için çok teşekkür ederiz!

Lütfen bu çalışma ile ilgili aşağıdaki bilgileri dikkatlice okuyunuz.

Bu araştırmanın amacı neydi?

Bu çalışmada, Hollanda'daki Türk asıllı insanların deneyimlerini daha iyi anlamaya çalışmak istiyoruz. Hollanda'da algılanan kabul, Hollanda ve Türkiye ile özdeşleşme ve insanların ne ölçüde başkalarından yardım istemeye meyilli oldukları hakkında sorular sorduk. Bu değişkenlerin ne ölçüde ilişkili olduğunu bulmak istiyoruz.

Dikkat kontrol soruları

Ayrıca, muhtemelen fark etmişsinizdir, bu ankette dikkat kontrol soruları kullandığımızı da bildirmek isteriz. Araştırmalar, bazı kişilerin sorulara cevap vermeleri gerektiğinde tam olarak dikkat etme eğiliminde olmadıklarını göstermiştir. Bu nedenle, dikkat kontrol sorularını eklemek araştırmamızın güvenilirliği ve kalitesi için önemlidir.

Bu araştırma hakkında herhangi bir sorunuz veya yorumunuz var mı?

Son olarak

Bu araştırmaya katıldığınız için tekrar teşekkür ederiz!

Bu anketin sonuçlarıyla ilgileniyorsanız, l.klaassen@student.rug.nl veya h.y.kooistra@student.rug.nl adresine e-posta göndermekten çekinmeyin.

Oka basarsanız, "→" cevaplarınız doğru şekilde kaydedilecektir.
