London School of Economics and Political Science

INDIVIDUAL HUMANITARIAN RESPONSES TO GLOBAL EMERGENCIES: AN INTEGRATED FRAMEWORK OF HELPING IN CONTEXT

Nihan Albayrak-Aydemir

A thesis submitted to the Department of Psychological and Behavioural Science of the London School of Economics and Political Science for the degree of Doctor of Philosophy.

London, March 2021

DECLARATION

I certify that the thesis I have presented for examination for the PhD degree of the London School of Economics and Political Science is solely my own work other than where I have clearly indicated that it is the work of others (in which case the extent of any work carried out jointly by me and any other person is clearly identified in it).

I declare that my thesis consists of 53,345 words. I confirm that Chapters 4, 5, and 6 were jointly co-authored with Associate Professor Ilka Helene Gleibs and I contributed 90% of this work. I can confirm that my thesis was copy edited for conventions of language, spelling, and grammar by Roger Witts.

ABSTRACT

This thesis examines individual humanitarian responses to global emergencies in the context of the Syrian refugee emergency. Through three empirical papers, it scrutinises political support, helping intention, and charitable donation of those who are physically and psychologically distant from Syrian refugees. The first paper tests the global-scale applicability of the bystander intervention model and assesses cognitive factors derived from context to account for the physical distance between potential helpers and refugees. Across three cross-sectional studies, it provides the first empirical evidence on global bystander intervention, develops a Global Bystander Intervention Scale, and recognises the visibility of the global emergency aftermaths within the context as a meaningful driver for help. The second paper utilises the social identity theory and investigates multiple identities in context and interaction to account for the psychological distance between potential helpers and refugees. Across three quasi-experimental and experimental studies, it provides authentic evidence on the role of national and religious identities in helping and identifies distinctive responses based on the interactions between the identities of potential helpers and refugees. The third paper integrates a social identity perspective into global bystander intervention and explores the joint role of cognitive and identity-based factors in helping those who are both physically and psychologically distant. Through a semi-structured in-depth interview study, it provides comprehensive evidence as to why people fail to help in global emergencies and proposes five key elements that shape individual helping responses in connection with physical and psychological distances. Overall, the thesis addresses some of the limitations of the social psychological literature on helping by examining helping in different forms and dimensions, with both quantitative and qualitative data, and within an integrated theoretical framework. The findings establish the importance of considering the primary and secondary effects of the context in which help takes place.

Anneme,

Anneme,

Anneme,

Babama.

ACKNOWLEDGEMENTS

I was never alone in doing this PhD, so many others had encouraged and supported me and contributed to this work in various ways. I would like to thank the following people and organisations, without whom I would not have been able to complete this PhD:

To the participants for showing an interest and taking part in my research, to the Turkish Ministry of National Education for sponsoring my PhD, and to the Society for the Psychological Study of Social Issues, the Psychology Postgraduate Student Affairs Groups, and the Department of Psychological and Behavioural Science of the London School of Economics and Political Science for awarding me grants to conduct my studies.

To Nisan Söylemez for always cheering me up with her beautiful smiles, especially during the last few months of my PhD.

To Selin Tekin Güven, Merve Çetinkaya, and Ayşe Şule Yüksel for coming together every Friday, sharing our successes and failures as well as joys and sadness. I do not think I would be able to finish this thesis if it were not for our regular meetups.

To Mehmet Dinç for his outstanding support and mentorship over the years and for always reminding me what is important in this life.

To Jennifer Sheehy-Skeffington and Sophie von Stumm for taking the time to engage in my work over the years and giving me guidance when needed.

To amazing friends and colleagues for always inspiring and supporting me, and for making my time during this PhD more valuable and enjoyable: Maria-Cecilia Dedios-Sanguineti, Geetha Reddy, Clare Coultas, Natalia Concha, Brett Heasman, Mark Noort, Morgan Tear, Maxi Heitmayer, Sara Estevez-Cores, Luc Schneider, Martin Whitehead, Jessica Kong, Rebecca Lee, Gemma Hutchinson, Terri-Ann Fairclough, Jacqueline Crane, Lee-Ann Sequeira. Jenni Carr, and Colleen McKenna.

To Celestin Okoroji, Amena Amer, Sandra Obradovic, and Andy Stewart for being my academic family. You were my source of strength and motivation during this PhD. Thanks to your invaluable friendships, I not only grew a lot during my PhD but also had a lot of fun in doing so. I feel extremely lucky to be surrounded by such nourishing and uplifting people, each in their very own way.

To Bradley Franks for his guidance and helpful contributions, as much as for taking care of me when my supervisor is on leave.

To Ilka Gleibs for always believing in me and my work, for supporting me intellectually and emotionally, for always inspiring me to do the right thing, for setting an excellent and strong role model, and for being the coolest Doktormutter!

To my mom, dad, sister, and brother for always being there when I need and for never letting me give up. Your encouragement and support have kept me going. Anne – the strongest woman I know, thanks for teaching me the importance of education early in life and for always prioritising me and my education even when I could not. Baba – the youngest and the wisest mind I know, thanks for always pushing me farther than I thought I could go and for challenging me to look at issues from new angles. Abla – my most kind and compassionate friend, thanks for always having my back since I was born and for saving me from every trouble I got into. Enes – my little big brother, thanks for always being the rock star and the tech genius of our family and for stylishly smiling at my ‘cold’ jokes.

To my husband, for taking care of me and prioritising my health above anything else even when I could not. Murat – I have no words to describe your kindness, devotion, patience, and compassion. I was very lucky to have you by my side in the most stressful times of my life. This thesis would not be possible without the contributions from your heart and mind.

To Prof Hanna Zagefka and Prof Mark Levine for agreeing to be my examiners and for taking the time to engage with my work.

This list of acknowledgements can only capture a small fraction of the people who supported my work. I send my deep thanks to all, who had been by my side one way or another. Your contributions to this PhD were vital.

TABLE OF CONTENTS

LIST OF FIGURES AND TABLES IN NON-EMPIRICAL CHAPTERS[1]

[1] They were listed in order of appearance within the thesis.

LIST OF FIGURES AND TABLES IN EMPIRICAL CHAPTERS[2]

Chapter 5 (Measuring global bystander intervention and exploring its antecedents for helping refugees)

[2] They were listed in order of appearance within the empirical papers.

CHAPTER 1

INTRODUCTION

CHAPTER OVERVIEW

This chapter gives a brief introduction to the thesis before presenting more details about my PhD research in the following chapters. In the first section, I give the reasons for my interest in the research subject and explain how this interest helped me to determine the particular topic of my PhD. In the second section, I set the scene for the research focus of the thesis by discussing the findings obtained in relevant areas. Following this, I provide a structural overview of the thesis which underlies the aims and connections of the chapters. To end, I briefly describe the challenges which I had to go through in order to conduct the research.

The motivation for the research

I grew up in a milieu where people regularly help others as if it were their duty to do so. They would put in additional efforts to raise support for victims especially when it comes to global emergencies happening in poorer countries. Once I witnessed someone giving up her whole salary to support orphans in Tanzania and another turning her engagement ring into cash to help to provide clean water to those in need in Somalia. My naivety made me believe that this is the typical response that any human being would give to emergencies of these kinds. Then, I grew up and three things which I witnessed changed my mind.

First, I noticed that those in wealthier countries do not put in similar efforts to support the victims of global emergencies. It was hard for me to understand the inadequacy of the individual helping responses to global emergencies from wealthier countries. They were living in much better situations and earning money in more valuable currencies and at higher rates. Someone donating 10 dollars from a wealthy country was much more effective than me donating 10 Turkish liras. Second, Turkey has experienced an influx of refugees since 2011, with neighbouring Syrians escaping from the civil war there to save their lives. As the number of Syrians began to increase in the country, some of the extremely helpful people I saw around me began to question the existence of Syrians near them. I guess it was easier to help those in need when they are not there in front of you, disrupting your everyday life.

Finally, I moved to the United Kingdom (UK) in 2014 for my postgraduate studies. During the time I was in Turkey, I was watching the situation of Syrian refugees almost every day and constantly making some effort to help them. I had thought that I would be doing the same when I arrived in the UK; however, not long after I moved here, I realised that I less often remembered the needs of Syrian refugees and supported them. So I asked myself what had changed. The answer was straightforward: I had almost no contact with Syrian refugees in my daily life and rarely came across anything which reminded me of them. Despite this

answer, however, I was at least questioning the differences in my changed helping behaviour, which, I believe, still showed an intention to help.

Altogether, these three circumstances made me realise that there might be a meaningful potential to increase support for global emergency victims by researching how individuals from wealthier countries respond to global emergencies. They may have a less physical and psychological connection with victims since most global emergencies take place in poorer areas of the world, but this may also come in handy as victims at a distance would not pose a direct threat to people's lives. A dilemma then emerges as to even if people become more likely to help those at a distance not posing a threat, how will they remember to help when the victims are out of mind and out of sight? In the light of these thoughts, I wanted to understand the role of physical and psychological distance in helping in global emergencies taking context into account. In doing so, I wanted to focus specifically on identity-based and cognitive factors to account for psychological and physical distance respectively, and examine individual helping responses given to the Syrian refugee emergency. Ultimately, I wanted to explore the unique potential which could be released and used profitably for promoting humanitarian responses by people from distant and richer countries to those affected by global emergencies.

Research focus

The focus of this research is the ways in which individuals from wealthy and distant countries perceive and respond to the needs of Syrian refugees, for which a brief evaluation of the relevant literature is first necessary. Most refugees recover from trauma within one year after the traumatic incident if they have stable, safe, and secure conditions (Jefee-Bahloul et al., 2015). It is therefore plausible to assume that the most significant problems which Syrian refugees face could derive from their experiences after post-migration. Most Syrian refugees are hosted by developing countries (i.e. countries which have a low GDP per capita; United

Nations High Commissioner for Refugees (UNHCR), 2020a), in which people typically experience tragedies on a daily basis and face a great burden on their resources (Akoury-Dirani et al., 2015; Coutts & Fouad, 2013; El Chammay & Ammar, 2014) even if they attempt to support refugees to their full potential (El Chammay et al., 2016; Murshidi et al., 2013). A relatively recent systematic review showed that refugees in developing countries suffer more from secondary stressors (e.g. unemployment and adaptation problems) than from past traumatic experiences (e.g. violence) (Alfadhli & Drury, 2016). All of this demonstrates that providing Syrian refugees with the much-needed support after their flight might be challenging and require diverse reflections and efforts of single individuals together with local and national organisations, about which there is very little scientific knowledge.

The limited but growing psychological research on the Syrian refugee emergency can be considered under three main strands: studies investigating the repercussions of the refugee emergency in various contexts (e.g. Goodman & Kirkwood, 2019; Kirkwood, 2017; Pettersson & Sakki, 2017), studies exploring the mental health of Syrian refugees (e.g. Eruyar et al., 2018; Smeekes et al., 2017; Woltin et al., 2018), and studies examining the interactions between Syrian refugees and host nations (e.g. Hasbún López et al., 2019; Kotzur et al., 2017; Lueders et al., 2019). Nevertheless, there still remains a paucity of evidence on the ways in which people can support Syrian refugees (or global emergency victims in general) even if they live in a different part of the world and/or have no social or physical connection to the emergency or its victims. Especially considering that most global emergencies happen in poorer areas of the world, support from people living in wealthier (but far away) countries can be instrumental in alleviating the suffering of global emergency victims. As opposed to the people in a host nation, those who have less contact with victims may be less prone to act against refugees and more prone to be helpful since victims at a distance do not necessarily pose a threat to themselves.

To date, however, little attention has been paid to individual helping responses in the context of the Syrian refugee emergency. Erlandsson et al. (2016) examined the effects of the interaction between the characteristics of the victims one can help and the existence of victims one cannot help on economic helping decisions and found that people can be motivated to help refugees by both emotional and analytical arguments; however, presenting these two types of argument together in charity appeals results in fewer donations. Similarly, Marsh et al. (2017) investigated the effects of xenophobic attitudes on donations to outgroup Syrian refugees, focusing on an altruistic preference for the outgroup and the socio-biological conditions associated with outgroup-directed altruism. Their results showed that there are fewer xenophobic reactions and more prosocial behaviours towards refugees when the activity of the oxytocin system is increased. Slovic et al. (2017) assessed the effects of an iconic photograph versus statistics on information searching and donations in the context of the Syrian refugee emergency and suggested that statistical reports of numerous deaths are less effective than one iconic photograph of a single child for enhancing empathy for and increasing donations to refugees. Finally, Kende et al. (2017) investigated the motivations of volunteers versus political activists for helping Syrian refugees and found that opinion-based identity and moral convictions predict volunteerism whereas efficacy beliefs and anger predict political activism.

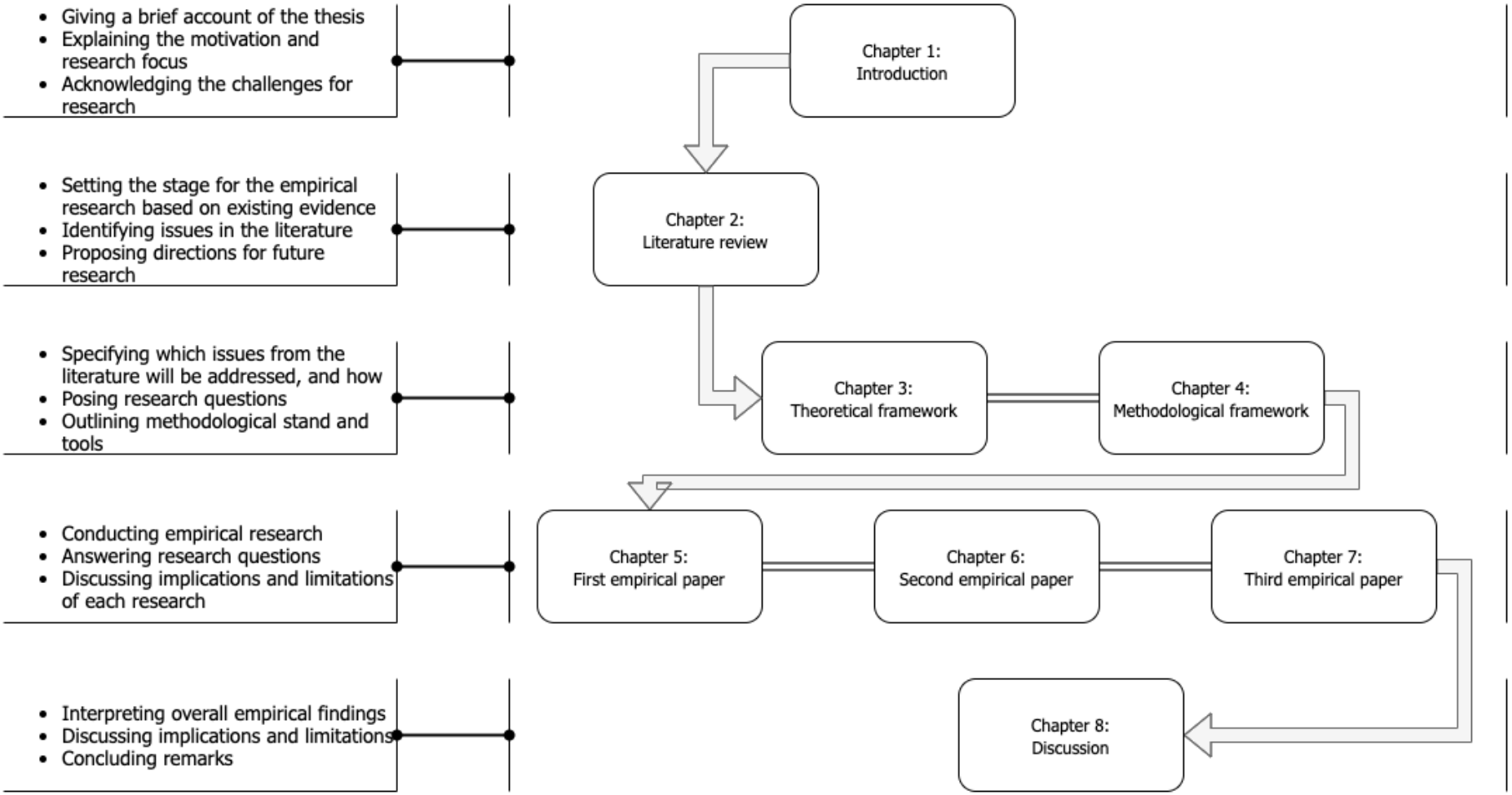
Whilst all of this previous research has been useful in improving our scientific understanding of helping refugees, the mechanisms by which support for refugees can be expanded among people in distant countries have not yet been established and require a more detailed and holistic understanding. Therefore, drawing upon the bystander intervention model and the social identity theory, this research was designed to identify and explain the parameters through which individuals can support refugees at a distance.

Overview of the thesis

The thesis has been written according to the guidelines for a thesis-by-publication outlined by the Department of Psychological and Behavioural Science at the London School of Economics and Political Science. A structural overview of the thesis is given in Figure 1.1, which presents the aims of and the links between each chapter. Chapters 1, 2, 3 and 4 (this Introduction, the Literature Review, the Theoretical Framework, and the Methodological Framework respectively) and Chapter 8 (the Discussion) are solely authored by me. Chapters 5, 6, and 7 (the three empirical research papers) are co-authored with my supervisor. For each chapter, I acted as the principal investigator, conceptualising the research, curating the data, running formal analyses, acquiring funding, investigating, designing methodologies, administrating projects, preparing resources, and writing the drafts for publication as lead author. Dr Ilka Gleibs provided supervision and was the secondary author for these empirical chapters. At the time of submitting this thesis, the first empirical paper (Chapter 5) had been published in *the British Journal of Psychology* while the literature review (Chapter 2), the second empirical paper (Chapter 6), and the third empirical paper (Chapter 7) had been submitted to different journals in the field.

Figure 1.1

A structural overview of the thesis



This research was designed to explore the social-psychological mechanisms behind individual helping responses in global emergencies. With this aim, it took the case of the Syrian refugees and examined the unique and integrated roles of identity-based and cognitive factors in shaping individual helping responses towards them. The thesis does not seek to promote support for refugees in itself but is intended to contribute to the understanding of how we can optimise the individual and societal conditions for people who are far away from a disaster zone to better support refugees or other similar victims of global disasters.

The findings of the research make a major theoretical contribution by examining the social psychology of helping in global emergencies from two distinct perspectives, both in isolation and interconnectedly. It first investigates how cognitive factors as proposed by the bystander intervention model predict help and identify some individual and contextual elements which contribute to the presence of these cognitive factors (see the first empirical paper in Chapter 5). It then scrutinises multiple identities in context and interaction and examines how national and religious identities contribute to perceptions of similarity and helping responses as suggested by the social identity theory (see the second empirical paper in Chapter 6). Finally, it integrates a social-identity perspective into global bystander intervention in order to understand how people perceive a global emergency and its victims, what supporting a global cause means for them, and what cognitive and identity factors contribute to their decisions to help or not (see the third empirical paper in Chapter 7).

Another contribution of the thesis is empirical. The research described in the thesis approaches the concept of helping from three unique aspects and concurrently analyses political support, helping intention, and charitable donation. This in turn enables a recognition of differences in attitudes, intentions, and behaviours and the identification of preferences for specific types of helping. It also makes a noteworthy contribution by investigating helping in a real and ongoing situation which has real-world consequences for

the participants, instead of using vignettes about bogus emergencies which are divorced from real contexts. Most importantly, the thesis provides the first empirical data on global bystander intervention by displaying how a global refugee emergency is perceived by individuals from different countries.

A final contribution of the thesis is methodological. Two empirical papers of the thesis take a comparative approach with data collected from different groups of participants. This provides an example of how contextual factors can be otherwise addressed in social psychological research using various sources of data. In addition, the research employs a mixed-method design resulting in one qualitative and two quantitative papers. In doing so, it exemplifies how a topic as sensitive as help can also be assessed qualitatively without causing social pressure on participants and how this qualitative data can then be helpful to further explain the quantitative findings. Finally, a scale has been developed to measure global bystander intervention and is used for analysing helping responses to a global refugee emergency. It is also appropriate for adaption to other situations for assessing how people from different countries interpret and respond to various global emergencies.

Challenges to the research

Several challenges emerged from the start to following my motivation for this research and they were all significant parts of this PhD research as obstacles facing an international early-career researcher from a minority background. The research which is presented in this thesis was made possible by overcoming each one of them, so they all deserve explanation.

The first challenge was to secure funding as I had limited funding opportunities for doing a PhD in the UK. Being an international student meant that I had to pay tuition fees which were three times higher than those for UK/EU students, and I was only allowed to work for a limited number of hours to support myself due to visa restrictions. Thankfully, the Turkish Ministry of National Education had a limited number of scholarships for individuals

to pursue postgraduate degrees in psychology and I had the privilege of being awarded one of them to fund my PhD studentship.

The second challenge was to find a place which could motivate me to follow my academic endeavours and challenge me to make my research more robust and impactful. I wanted my research to contribute to bridging the distance between those who need immediate help in global emergencies and those in rich countries who can effectively respond to these needs. In that sense, the Department of Psychological and Behavioural Science at the London School of Economics and Political Science, which has an international reputation for "investigating the human mind and behaviour in a societal context and conducting research that is both based in and applied to the real world", was the ideal place for me to develop the perspective and skills which are needed "to conduct research that is not only theoretically well-informed but also firmly rooted in questions beyond the ivory tower" (LSE Department of Psychological and Behavioural Science, 2020).

The third challenge was to find a supervisor who would provide me with the right intellectual guidance and pastoral support. When I was entering the world of academia, I was very well aware of the fact that PhD students are under a lot of stress (Evans et al., 2018; Levecque et al., 2017) and that being an international student from a minority background would bring its own burden to different aspects of academic life (Albayrak & Okoroji, 2018; Albayrak-Aydemir, 2020a). I therefore wanted to have a supervisor with whom I could comfortably communicate all my struggles throughout the course of my PhD studies. I found the ideal supervisor in Dr Ilka Helene Gleibs, who not only provided outstanding support and scholarly guidance on my research and but also set an excellent role model by always prioritising wellbeing and fair practices over solely career benefits.

The fourth challenge was research funding acquisition because my PhD scholarship did not cover any research costs. As running high-power studies is currently the expected

method in psychological research, I had to look for outside funding options to pay for participants in my research. I therefore submitted several grant applications to support my PhD studies. I was exceptionally fortunate to be awarded several research grants from the Society for the Psychological Study of Social Issues, the Psychology Postgraduate Student Affairs Groups, and the Department of Psychological and Behavioural Science of the London School of Economics and Political Science. Even though the process of searching for and securing outside research funding was a stressful experience, it enriched me immensely as a researcher and provided me with the much-needed practical skills of making grant applications to complement my academic endeavours.

The fifth challenge was undertaking a PhD project during an exceptional era in the field of psychology which is full of transitions. Multiple issues such as poor research practices have led to a replicability crisis in psychology (Ioannidis, 2005) and this has started an open science movement in the field to increase the transparency and accessibility of research practices and findings (Ioannidis et al., 2014). Consequently, the practices adopted in psychological science, as well as the expectations from researchers, have changed tremendously in the last few years. Hence, the efforts to meet the expectations of a new movement while coping with the long-standing anticipations of a PhD candidate (such as demands for publications) may have contributed to the decisions which I have made while undertaking the research for this PhD.

The most unexpected challenge was the COVID-19 pandemic. Going through an unknown illness and coping with its long-term effects, together with being away from family for an unpredictable amount of time while trying to finish a PhD, was one of the hardest things I have ever had to do. There were at least three months during which I could not do anything for my PhD because of this illness but there was not a single second when I did not think about it. The pressure to submit my thesis was always there with me. Thanks to the

amazing support of my family and supervisor, I became accustomed to the idea of submitting late and received an extension on my deadline, which then led to other problems, such as the termination of my PhD funding, delaying job applications, and living with a lot of uncertainty. Luckily, however, I was surrounded by people, both inside and outside academia, who believed in me and kept me going. Ultimately, I learned the significance of prioritising health above anything else and being part of a supportive group, and I hope to employ this as a principle in my future academic life.

The final challenge was coping with a family member's sudden cancer diagnosis during the last few months of my PhD. I have felt overwhelmed with sadness and anxiety. It was therefore extremely hard to keep my focus on writing this thesis and there were many times when I could not even imagine the end of it. I am still sad and anxious, but I at least have a finished PhD thesis now.

CHAPTER SUMMARY

In this chapter, I have introduced this thesis by briefly commenting on the processes which I went through to be able to commence this PhD research. First, I explained how my unique experiences in Turkey and the UK during the ongoing Syrian refugee emergency made me interested in researching the role of physical and psychological distance in humanitarian responses to global emergencies. Next, I presented the previous psychological research on Syrian refugees, underlined the inadequacy of studies focusing on individual helping responses, and reflected on the importance of researching the ways in which people in distant countries can help the victims of global emergencies. Furthermore, I have provided a structural overview of the thesis, according to which Chapter 2 (the Literature Review) identifies the issues in the current helping literature; Chapters 3 and 4 (Theoretical Framework and Methodological Framework respectively) specify the theoretical and methodological bases of the research and set out the research questions; Chapters 5, 6, and 7 (the first, second, and third empirical research papers) answer the research questions by reporting original empirical findings; and Chapter 8 (the Discussion) denotes the contributions and limitations of the thesis in connection with the previous research. Finally, I have described the challenges which I had to overcome for undertaking my PhD research by discussing issues pertaining to PhD and research funding, university and supervisor support, disciplinary development, and health conditions.

CHAPTER 2

THE CONCEPT OF HELPING IN SOCIAL PSYCHOLOGICAL RESEARCH: ISSUES AND FUTURE DIRECTIONS[3]

CHAPTER OVERVIEW

This chapter provides an overview of the relevant literature to demonstrate what has been neglected in the social psychological literature on helping and what directions this gives for future research by specifically focusing on three interrelated aspects: definitions, terminologies, and theories of helping. I first address the definitions of helping and discuss how these definitions shape the ways in which we conduct research and what implications they have for the research evidence produced. I then scrutinise a variety of terminologies which are used to refer to the act of helping and demonstrate the inconsistencies between different frameworks to highlight the need for an overarching and coherent categorising structure. Finally, I evaluate the ways in which theories are developed and connected between different perspectives to show how a lack of integration can slow down cumulative literature.

[3] Albayrak-Aydemir, N. (2021). The concept of helping in social psychological research: issues and future directions. Under review.

Abstract

How people help each other has been a question of great interest in a broad range of fields, and it is a major area of interest within the field of social psychology as well. The concept of helping has been studied by many social psychologists using a variety of perspectives. However, much uncertainty still exists about the theoretical underpinnings of this concept in spite of the considerable critical attention which it has received. The purpose of this paper is therefore to demonstrate how helping is tackled as a social psychological concept and how the ways in which it has been theorised and researched to date give directions for future research in this area. This paper begins by considering the definitions of helping and the role of these definitions in producing social psychological knowledge about helping. It then goes on to evaluate a plethora of terms used to describe helping and reflects on the complexities of using incoherent frameworks for categorisations. Finally, it focuses on the (lack of) connections between different social psychological theories which are intended to explain helping behaviour and points out the need for better theoretical integration in order to have cumulative scientific progress. In the end, a working definition and typology of helping were provided to guide future research.

Keywords: altruism, cooperation, helping, intergroup relations, prosocial behaviour

Background

Research on helping has a long history in the field of psychology, mainly because of two reasons which have attracted a great deal of scientific attention: the field's potential to provide answers for basic philosophical questions about human nature (e.g. 'Are humans good or bad?') and for helping to achieve social goals and cure societal problems through interventions to foster prosocial behaviours for the sake of both individuals and society (Stürmer & Snyder, 2010). This denotes how helping is a relevant concept for a range of settings even though the implications of helping are complex (van Leeuwen & Täuber, 2010). Help can be performed with different motivations, such as an expectation of reciprocity (Hardy & Van Vugt, 2006) or an empathic concern (Batson, 1998), and can take various forms, such as teaching a language or donating clothes to a charity. The extensive nature of helping makes it an interesting field of study across different disciplines and different theoretical perspectives. Despite its plethora of considerations in social psychology, however, the theoretical foundations of helping are rarely admitted or explored to provide a clear picture of the past and future of the social psychological research on this concept. Even though the scientific, semantic, and philosophical intricacy of this concept makes it challenging to arrive at a consensus on what helping means and how it occurs (Dovidio et al., 2006), this situation proves an even stronger case to explore its conceptual and theoretical underpinnings. I will therefore seek to shed light on how helping is researched as a social psychological concept by commenting on the current ways in which it is conceptualised and approached. In doing so, the main issues in helping research will be discussed from three perspectives. First, the definition of helping is scrutinised and then the terms and types of helping are considered. Finally, the relationships between different theoretical explanations and the common designs employed in the literature will be evaluated. Throughout this review, suggestions for future research on how to overcome these issues will also be made.

Lack of clarity in definition

In its simplest meaning, 'help' is defined as *"to give assistance or support"* (Merriam-Webster Dictionary, 2020) or *"to give someone support or information so that they can do something more easily"* (Macmillan Dictionary, 2020). The emphasis is often placed on the action of *giving something you have* for the sake of others. Within current social psychological research, however, the concept of helping is described rather differently in a more positive light, as illustrated in the following definitions:

- *"actions that are defined by society as generally beneficial to other people and to the ongoing political system"* (Piliavin et al., 1981, p. 4),
- *"a way of sharing information and expertise, a means of redistributing wealth, and the primary tool by which people take care of the less fortunate others"* (van Leeuwen & Täuber, 2010, p. 81),
- and *"a way of taking care of others who are seen as temporarily or chronically unable to take care of their own needs"* (van Leeuwen & Zagefka, 2017, p. V).

These definitions put the emphasis on *benefiting* (or *looking after) others*, which takes away the attention from *giving something you have*. This difference in emphasis may seem small but how we define a concept determines how we approach it as a research topic. In the field of economics, for instance, helping is treated as cooperation between individuals and analysed through how much people give out their resources to relevant others within economic games (e.g. Brosnan, 2018; Butz & Harbring, 2020; Donahue et al., 2020; Littman et al., 2020). In contrast, social psychological studies concentrate on the ways in which people support those who are deprived – which can also be seen in the descriptions given above. This evinces that as researchers, we make assumptions about the meaning of help in the context of our own disciplinary backgrounds. However, approaching the concept of helping with minimal disciplinary assumptions is necessary to create a clearer and more

comprehensive definition of it. In effect, it is essential to develop theories which are more reflective of what helping means for people and how it is experienced and contextualised by them. Thus, further research should be undertaken to investigate the meaning and the social reality of helping for those who are involved in the process (e.g. what is considered help; what helping means for those who give help and for those who receive it; whether help has different meanings under specific conditions and in different contexts).

A clearer conceptual definition is also critical for determining what behaviours can be considered to be help (or not). Most of the current definitions of helping only take actions into account without commenting on the motivations for and the outcomes of helping; however, people act not only based on their motivations but also on the outcomes of their behaviours (or lack of behaviours). For instance, in an exclusionary approach, a behaviour can only be viewed as helping if it actually results in aiding others. In contrast, in an inclusionary approach, a behaviour can be seen as helping regardless of its outcome as long as it has the intention of helping. In that sense, an action can be regarded as helping even if it does not achieve the intended goal despite the efforts put in (e.g. signing a petition which does not cause any significant change). Questions which then arise are: Is it still helping when people aid others only to make themselves feel better? Is it still helping when people support others with a sincere concern but their support does not make any contribution to the physical or psychological wellbeing of others? A definition which takes all these aspects into account should be developed to be able to provide answers for such questions and improve the validity of future research findings.

Terminological fuzziness

There are several words which are contemporaneously used in social psychological studies to refer to the act of people assisting one another, such as helping, cooperation, prosocial behaviour, and altruism (or altruistic behaviour). These terms are often used interchangeably

without making clear distinctions between them or making too many distinctions between them without recognising that they are all interrelated. Although various frameworks have been developed to clarify these terms and their relations to each other, these frameworks are fairly incoherent and as a result it is not clear under which condition one term is preferred over another. For example, Bierhoff (2002) classified helping into three categories based on the motivations for action. Helping was the broadest category which includes all forms of interpersonal aid (such as materialistic, political, psychological) which can be performed voluntarily or involuntarily and given directly or indirectly. Prosocial behaviour was a narrower category, consisting of behaviours which deliver help to others without any obligation to do so. Such behaviour was seen as egoistically motivated and ultimately benefiting the helper. Therefore, it was considered not only contributing to the physical and/or psychological wellbeing of the help-receiver but also somehow contributing to the wellbeing of the help-giver. Altruism referred to the narrowest category, in which the behaviours of helping take place through empathy and perspective-taking and are performed purely to meet the needs of others without any personal benefits to the giver.

Dovidio and Penner (2001), on the other hand, suggested a contrasting framework in which prosocial behaviour was presented as the broadest category of actions, with helping and altruism as its two main sub-categories. The concept of helping was discussed in relation to the consequences of an action whilst the concept of altruism was considered in connection with the motivations of action. In an entirely different framework, Louis et al. (2019) divided intergroup prosociality into two categories based on the forms of helping. Benevolence was the first category, in which people provide direct support to those in need, and activism was the second category, in which people challenge the existing circumstances which cause the need for help. Activism was further classified into two sub-categories, with allyship referring to challenging the system with motivations deriving from ingroup identification and

solidarity referring to challenging the system with motivations deriving from a unifying identification between the ingroup and outgroups. All these different frameworks can be useful within the scope of the studies in which they are used. However, the lack of an overarching structure which simultaneously considers different motivations, forms, and outcomes of helping might slow down the progressive literature as it becomes difficult to compare and contrast findings on similar topics. Future research is therefore needed to develop a typology of helping to have well-defined links between the different domains of helping research and advance the cumulative literature to provide more robust evidence for potential interventions.

When developing a typology of helping, it is also important to concurrently consider different dimensions of helping, including attitudes, intentions, and behaviours. Not all positive attitudes or intentions lead to positive actions (Dovidio et al., 2010). For example, despite producing favourable attitudes towards an outgroup, intergroup contact offers less reliable outcomes for supporting policies which are intended to help minorities (Dixon et al., 2005). People may want to help but there might be other reasons why they do not and examining individuals' intentions for or attitudes to helping might yield interesting findings. In effect, a simultaneous examination of helping attitudes, intentions and behaviours might be more useful for identifying why these attitudes and intentions do not turn into behaviours. Further work therefore needs to be done to establish the connections between attitudes, intentions, and behaviours of helping.

Isolated theoretical insights and research designs

Most of the literature on helping has been produced separately from each other due to the theoretical approach which studies have taken and this situation limits our understanding of helping in different contexts. For instance, altruism has been mostly studied from the perspective of individual differences or evolution (e.g. Ashton et al., 1998; Burum et al.,

2020; Morela et al., 2020) whilst helping has been rather studied from a social identity perspective focusing on intergroup relations (e.g. Halabi et al., 2011; Zagefka, 2021). Moreover, studies which are based on the same theoretical approach have generally employed similar research designs. For example, studies on helping have largely focused on how people help other individuals, which is perhaps the result of using preferably experimental designs which look at how people help those in bogus scenarios (Baldry & Pagliaro, 2014; DeWall et al., 2008; Levine et al., 2005). All these detached theoretical perspectives which are followed by divisions in research designs harm the cumulativity of social psychological research and prevent us from further advancing the accumulative scientific knowledge on the concept of helping.

Similarly, researchers focusing on a specific form of helping have developed their own theoretical frameworks for understanding that particular behaviour and have lost connection with the general concept of helping as an umbrella term. For example, the social identity model of collective action examines the ways in which individuals act to improve the condition of their ingroup (*see* van Zomeren et al., 2008; 2018) whereas the bystander intervention model investigates the ways in which people intervene in an emergency (*see* Latane & Darley, 1968; 1970). In doing so, these frameworks also adopt particular research designs, following the tradition of the previous studies in that particular area. The bystander intervention literature, for instance, is heavily based on quantitative design and data whereas there are more likely to be qualitative studies in the collective action literature. In general, however, there is little published data from qualitative studies on helping and most of these studies come from the literature which specifically focuses on a particular way in which people help others, such as collective action (e.g. Tekin Guven & Drury, 2020). This could restrain our conceptualisation of help and influence our theoretical approach to research. Likewise, although solely focusing on a single type of helping behaviour without considering

its other forms can enrich a single domain of literature, it also restricts our understanding of helping as a broad concept in social psychology. In contrast, when different forms of helping are concurrently examined through both quantitative and qualitative data, it can provide a useful account of which types of helping behaviour are more preferred under which conditions. To illustrate, a study might investigate helping by assessing both charitable giving and collective action, and a particular preference by participants for one type over another might indicate that they are more likely to engage in the chosen action in the context under examination. Thus, further studies which take these issues into account need to be undertaken.

On the whole, theoretical richness enhanced by various perspectives can be useful for understanding a phenomenon. In effect, it is very useful to understand how particular phenomena operate under specific conditions without making broad generalisations. Even so, a disconnection or a vague link between different psychological theories of helping might limit our ability to draw unified conclusions as well as our capacity to offer in-depth explanations. To date, there have been numerous theories, models, and hypotheses to explain the phenomenon of helping, but they have mostly been developed in isolation. In this respect, testing findings with competing hypotheses or theories is necessary to understand which of these frameworks offer more rigorous explanations for the topic under consideration. Different theoretical perspectives can also benefit from each other to overcome their individual limitations, so a lack of integration between theories might cause us to miss opportunities for developing more comprehensive accounts.

Summary and conclusion

The purpose of this paper was to critically review the social psychological research into the concept of helping and to make recommendations for future research, for which three main issues have been identified. The first issue was the lack of an operational definition. Helping

is not defined comprehensively in the literature and this limits the validity of previous research findings. Future studies are needed to understand the social reality of helping in the eyes of those involved in the process as well as to identify what kinds of action can be considered helping. An operational definition of helping can then be developed based on the outcomes of these studies and this would improve the value and strength of future research findings. The second issue was the complexity of the terminology used. There are various terms used to refer to the act of helping but the basis on which characteristics are preferred is not clear and how these different terms relate to each other is vague. The existing frameworks remain incoherent and inadequate to clarify these issues, so further work needs to be done to develop a central framework which includes different types of helping as well as different dimensions of it with well-defined connections. This would then be instrumental in establishing a typology of helping to guide future social psychological research. The final issue was the lack of connection between different theories and research designs. Although various theoretical perspectives have been developed to understand the concept of helping, these views have not been studied simultaneously to see how they complement or contradict each other. Moreover, they usually examine how people help other individuals using quantitative paradigms and do not concurrently investigate different types and dimensions of helping. Future research should be undertaken to explore how these theories could benefit from the explanations of other perspectives and to investigate how individuals help groups, by collecting more qualitative data and scrutinising different types and dimensions of helping.

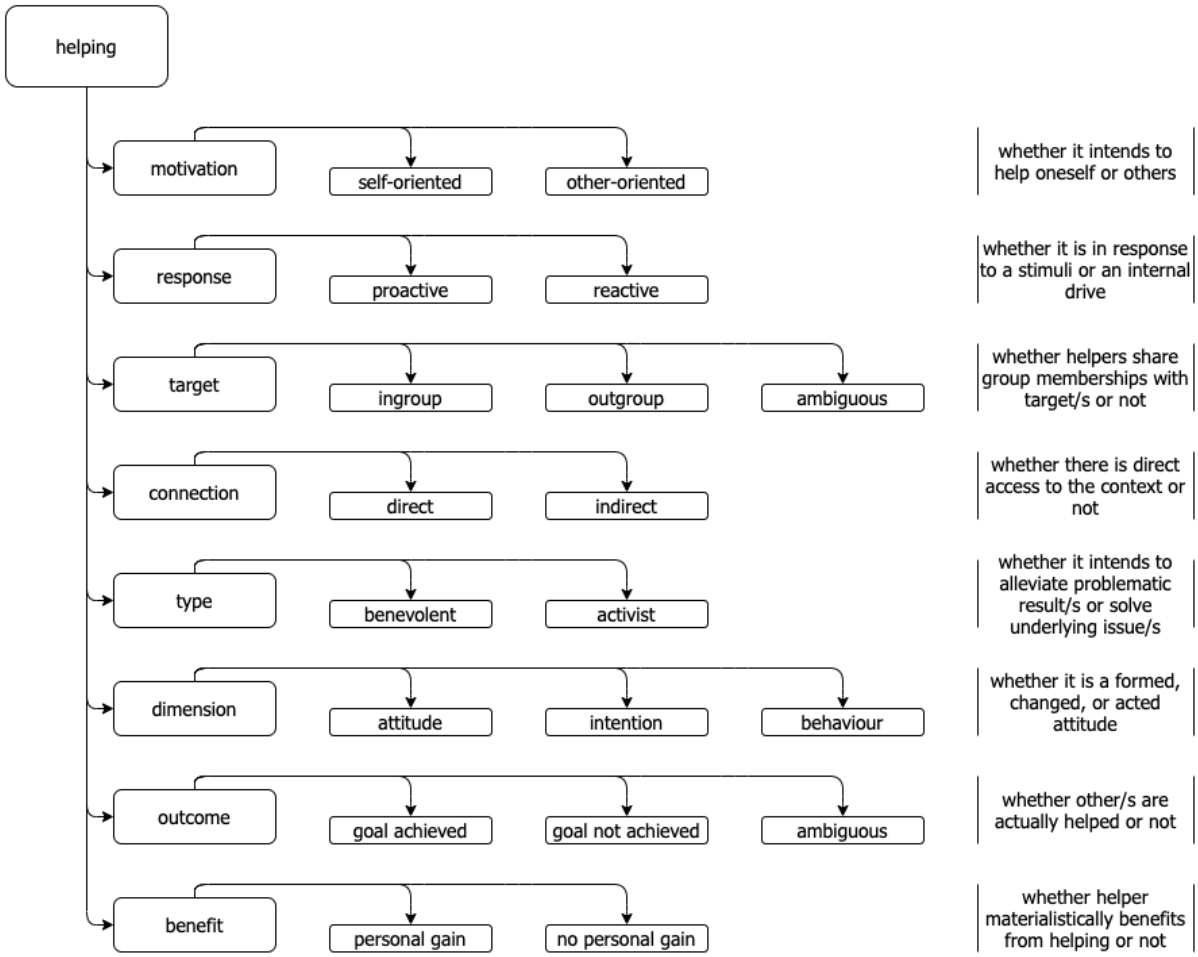
The concept of helping is undoubtedly a significant research area in social psychology that requires critical analysis and integration. Although a reliable and comprehensive analysis in this field is needed, I hereby propose a working definition of helping;

> *Helping is forming, changing, or acting on attitudes which intend to improve the welfare of others.'*

This working definition can be considered as a starting point for future research even though a more profound analysis of various concepts describing the concept of helping, exploring its underlying motives, and reviewing research instruments and paradigms currently used to measure it is still needed. Additionally, I present a working typology of helping in Figure 2.1, which should again be considered an initial position and further developed with a thorough conceptual analysis of different theories and their implications for the concept of helping. In this typology, I include various aspects of helping that have been considered in the research so far conducted in this area. Engaging in different categories of these aspects can all be considered helping; however, which categories helping falls into can determine its type. For instance, when a Muslim woman volunteers in a charity shop that aids Muslim women to improve her resume, this would be a self-oriented, proactive, ingroup-targeted, direct, and benevolent behaviour with a goal achieved and a personal gain. On the other hand, when a Muslim woman donates her engagement ring anonymously to a charity that aids orphan children after seeing an advertisement, this would be other-oriented, reactive, ambiguous-targeted, indirect, and benevolent behaviour with an ambiguous outcome and no personal gain. To further develop this typology, exploring the degree of conceptual consistency or inconsistency across theories is necessary. It would then become possible to reach more robust conclusions and provide more practical implications about why, how, and when people help, and to whom.

Figure 2.1

A working typology of helping



Latane and Nida (1981) argued that the probability of help cannot be guaranteed to be higher despite a plethora of scientific knowledge. Even forty years after their claim, the current situation does not seem very different. There are abundant research findings as to how and why people help each other; nevertheless, a careful examination into the meaning of help and a combination of this research evidence are crucially missing to ensure the best possible helping responses. Dispersed research outcomes which are not integrated adequately on a theoretical basis prevent the forming of robust conclusions on the topic of helping and fail to give specific directions for effective interventions. This current work therefore contributes to existing social psychological knowledge by identifying the gaps and limitations of the current conceptualisations and interpretations of helping which can be addressed by future researchers for a richer understanding of this concept.

Apart from its contributions to the helping literature, this paper also highlights the importance of theory-building in research practice. After social psychology has faced a replicability crisis in the field (*see* Ioannidis et al., 2014; Open Science Collaboration, 2015), a number of issues have been identified as contributing to this crisis, most of which have been considered to relate to the poor methodological practices employed (e.g. Head et al., 2015; Motyl et al., 2017). However, it has also been argued that the main problem lies in the inadequacy of theories and more robust theory-building practices are needed to improve the cumulativity of research findings (e.g. Muthukrishna & Henrich, 2019). There have also been a variety of calls to place a greater focus on theory development in psychology (Fiedler, 2017; 2018) and to clarify the role of theory in psychological science (McPhetres et al., 2021). In that sense, this paper makes a noteworthy contribution to the field by setting out an example of the concept of helping in social psychological research to demonstrate the points where inadequate conceptualisation and theorisation might deliver an incomplete depiction of research evidence.

Conflicts of interest

The author declares that there is no conflict of interest.

Acknowledgements

I am grateful for the valuable comments of Ilka Helene Gleibs, Selin Tekin Güven, and John Drury on previous versions of this manuscript.

CHAPTER SUMMARY

In this chapter, I have presented a critical synopsis of the social psychological literature on helping and have discussed what implications the existing research gives for future studies. First, I argued that there is a lack of clarity in the conceptual definitions of helping and highlighted the need to understand the meaning and social reality of helping with further studies. Then, I focused on the variety of terminologies used to refer to helping and pointed out the aggravating effect of this situation in the comparison of research findings. I suggested developing a typology of helping and simultaneously examining attitudes, intentions, and behaviours of helping as potential steps to be taken by future researchers to clarify the distinctions between various forms of helping. I finally emphasised the inadequacy of previous studies to integrate different theories and research designs for providing a richer understanding of helping as a social psychological phenomenon and recommended that theoretical incorporation and mixed-method designs can provide critical perspectives to comprehend why people help (or not) through a cumulative literature.

CHAPTER 3

THEORETICAL FRAMEWORK

CHAPTER OVERVIEW

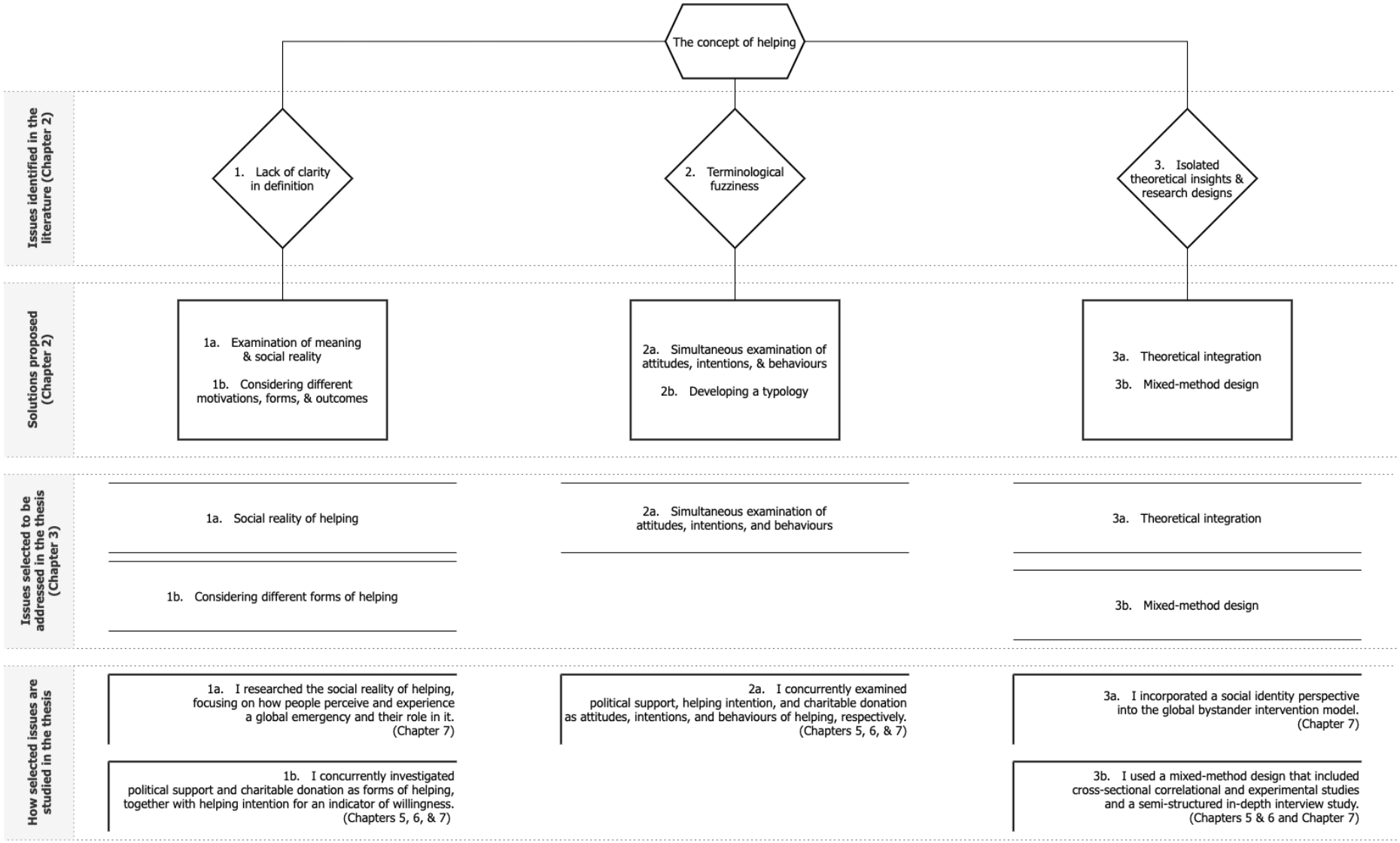
This chapter forms the theoretical underpinning of the thesis. In the first section, I describe the development of an integrated framework of helping in context by elucidating how the thesis will address the limitations of the helping literature identified in the previous chapter and I introduce the two principal theories through which I approached the research undertaken in this thesis before discussing them in the upcoming empirical chapters in more detail. I first explain their development and primary use in social psychological research and then comment on their weaknesses in failing to provide a richer insight into the act of helping. In the second section, I set out the research questions of the thesis and introduce the theoretical lenses used to answer each sub-question.

Towards an integrated framework of helping in context

Drawing on the literature discussed in the previous chapter, I devise an integrated framework of helping in context and seek to address some of the limitations of the social psychological research on helping within the scope of PhD research. Figure 3.1 presents the issues of the existing literature identified in the previous chapter and depicts which of these issues will be addressed in the thesis through empirical research and how. First, this research simultaneously assesses different types and dimensions of helping (*see* points 1b & 2a in Figure 3.1). Charitable donation is examined to investigate behavioural responses whilst political support is studied to understand the attitudes towards supporting Syrian refugees. Helping intention is also observed to see if people wish to help in any other ways than the given options. Using these measures to assess helping additionally enables us to compare different responses and see whether there is a gap between attitudes, intentions, and behaviours of helping in the specific context of a global emergency. At this point, it is necessary to state that this study treated helping as the broadest category which includes all types of individual effort, irrespective of their different motivations, intended to assist Syrian refugees. Even so, this research still seeks to understand what helping Syrian refugees means for participants and explores the social realities of helping from the perspectives of those within the context (*see* point 1a in Figure 3.1), utilising qualitative findings to aid the explanations of quantitative results (*see* point 3b in Figure 2). In this regard, it can provide a basis for building an overarching framework of helping even though it cannot develop a typology of helping by itself.

Figure 3.1

An overview of the issues which were identified in the literature to be addressed in the thesis



The further importance and originality of this research are that it treats Syrian refugees as a group when examining individual helping responses, as opposed to the traditional research on this topic which has widely concentrated on helping single individuals. Within the broad context of global emergencies, people might perceive Syrian refugees as a group and their responses to them might be moulded on the basis of these perceptions. Therefore, researching how they would react to Syrians as a group can offer a higher ecological validity for the research findings.

The research carried out in this PhD also acknowledges the importance of investigating individual helping responses within their contexts; therefore, it specifically examines how people help in global emergencies. It takes the case of Syrian refugees and collects data about helping Syrian refugees across three empirical chapters, making the context consistent throughout the thesis. This enables us to consider the role of context-dependent features in shaping the ways in which individuals help others. The nature of global emergencies (or of the Syrian refugee emergency specifically here), for instance, provides an interesting opportunity to examine how people respond to the needs of those who are physically and/or psychologically distant at different degrees. I will therefore particularly focus on how the physical and psychological distance between those who can provide help and those who need help in global emergencies play a role in determining individual helping responses from distant countries. In that sense, this research makes an important contribution to advancing the understanding of helping relations in context.

Finally, I seek to establish an integrated framework by incorporating a social identity approach into the bystander intervention model for a richer and more nuanced understanding of helping as a social psychological concept (*see* point 3a in Figure 3.1). I employ the bystander intervention model to account for cognitive factors and understand the role of physical distance in helping. For instance, being physically far away might cause people to

see fewer cognitive reminders in their own environments which remind them of Syrian refugees in need and signal the importance of their potential help. I will then use the intergroup helping framework to consider identity-based factors and comprehend the role of psychological distance. People might, for example, be less inclined to build a connection with Syrian refugees by empathising with their situation and needs when there is a psychological detachment from the target group.

By developing this integrated framework, the research in this thesis also responds to the unique limitations of both theoretical frameworks. To improve the bystander intervention model, it examines what kind of other factors might be relevant to bystander intervention, draws the boundary conditions of bystander intervention through an analysis of helping responses in the specific context of global emergencies, and focuses on the factors which might encourage or discourage bystander intervention. To improve the intergroup helping framework, it concurrently examines different social identities to understand which are more relevant in the specific context of global emergencies, collects qualitative data to discover the social realities of helping, and tests mechanisms which can improve outgroup helping. In addition, the bystander intervention model provides an organisational structure which the intergroup helping framework lacks whereas the intergroup helping framework provides a construal element which is missing from the bystander intervention model. Hence, these two approaches can complement each other and enhance our understanding of helping. I will provide a more detailed account of the bystander intervention model and the intergroup helping framework next by specifically focusing on the main principles which they propose for explaining helping behaviour and discussing the points where they remain insufficient in providing richer insights.

A cognitive perspective: the bystander intervention model

The case of Kitty Genovese and the development of bystander intervention studies. The first theoretical perspective employed in this research is the bystander intervention model which was developed as a result of a real incident. In the early hours of 13 March 1964, 28-year-old Kitty Genovese was on her way back from work but she never reached home because she was raped and stabbed to death across the street from where she lived. The *New York Times* (1964, March 27) published a ground-breaking piece about the investigation two weeks after the murder. According to this piece, 38 people witnessed the murder, and them turning their lights on and shouting at the murderer interrupted him, causing him to leave the crime scene, but each time he left, he came back, looking for the victim to finish his job. While Kitty Genovese was screaming for help, every witness watched the murder but none of them called the police until one neighbour eventually made the call after seeing the third and fatal attack by the murderer. Allegedly, even the inspector in charge of the case was not shocked at the murder itself as much as he was at the failure of *the good people* to report the attack in time to save the victim who had been attacked for thirty minutes. This interesting case of Kitty Genovese sparked a great deal of attention among psychologists. Although a question was raised as to why people did not help, there was no scientific answer provided by psychologists at the time. The murderer, on the other hand, gave a very simple explanation for his audacity in repeatedly attacking the victim in front of many witnesses: *"I knew they wouldn't do anything. People never do"* (Seedman & Hellman, 1974, p. 100). Following these events, psychologists turned to study the inaction to help in order to try to understand what psychological factors prevent people from intervening in an emergency.

Latane and Darley (1970) developed a cognitive model of helping, namely the bystander intervention model, to explain how individuals perceive and respond in the case of an emergency and proposed five successive steps which determine whether people would

intervene or not when their help is critically needed. These steps are 1) noticing the event, 2) recognising the event as an emergency, 3) taking responsibility to help, 4) knowing how to help, and 5) applying the decision to help. They suggested that all these steps are consecutive and that when individuals fail to engage in one of them, they cannot move to the next step, meaning that if they cannot succeed in the first four steps, they fail to provide help or intervene in an emergency in the fifth step.

The most important premise of the model is that people are less likely to help in a critical situation when there are others around who are passively witnessing it, which is supported by strong theoretical and empirical evidence (Darley & Latane, 1968; Latane & Darley, 1968, 1970; Latane & Nida, 1981). This phenomenon, which is also known as the bystander effect, has played a substantial role in shaping the scientific understanding of helping (or not helping) and has been used as an explanation for the inaction of bystanders in emergencies. Latane and Nida (1981) carried out a qualitative review of the literature on the bystander effect and identified four different conditions in which the effect weakens and the likelihood of helping increases. They found that people are more likely to intervene in a situation to help if all the bystanders in the situation are in danger, if the victim is in danger, if the cause of the situation is a villainous act, or if there is no danger (to anyone else or themselves) in the situation. Subsequently, a quantitative meta-analysis confirmed that the bystander effect is weakened when the bystanders perceive the situation as dangerous (as opposed to non-dangerous), when the perpetrator/s are present in the situation (as opposed to absent), or when the costs of intervention are physical (as opposed to non-physical) (Fischer et al., 2011).

On the whole, the bystander intervention model has been a well-received theory with robust evidence and has been applied in several research domains to understand what stops people from helping victims in different situations. For example, there is a vast literature on

how people perceive and interpret sexual harassment and domestic violence cases, and how they then decide to intervene (or not) to help the victim (e.g. Banyard et al., 2020; Jouriles et al., 2020; Kaya et al., 2020). Similarly, a plethora of studies have used the bystander intervention model to investigate what makes people more or less likely to help when they witness bullying or microaggressions (Casey et al., 2017; Gini et al., 2020; Sue et al., 2019). The model has also been shown to work in organisational settings to understand how people respond to a critical situation within their work environment (Bowling et al., 2020; Hellemans et al., 2017; Holland & Cipriano, 2019) as well as in online settings to investigate how people react when they witness cyberbullying or online crimes, such as sexual violence (Freis & Gurung, 2013; Kazerooni et al., 2018; Kleinsasser et al., 2015). All of these cumulative research findings have evinced the success of the bystander intervention model in terms of its relevance and applicability across various settings.

Limitations of the research on the bystander intervention model. Notwithstanding its numerous theoretical and practical implications, the bystander intervention model can be critiqued in several ways. First, it is not clear what factors the bystander intervention model contains or excludes. Rabow et al. (1990) pointed out some shortcomings of the model by criticising its ambiguity in specifying whether bystanders are conscious of their decisions in each step of the model and whether the decisions which bystanders take in each step of the model are the only decisions bystanders take in an emergency (or in other words, whether the helping outcome is influenced by other factors in addition to the steps in the model). Even though the original work and the subsequent applications of the bystander intervention model reveal several factors which affect the helping outcome, the boundary conditions of helping are not systematically integrated in the model and are rather treated as general factors affecting the final step of the model. Second, the characteristics of an emergency as used in the bystander intervention model are not clear and so neither are the different patterns in the

model as a result of changing emergency attributes. For example, in their meta-analysis, Fischer et al. (2011) pointed out the importance of potential moderators which might cause the occurrence or removal of the bystander effect in particular situations. Similar to the previous point, there has been no systematic decomposition to specify how the model works under specific conditions.

Finally, and perhaps most importantly, previous research on bystander intervention has largely focused on factors which prevent people from helping others, but there are also many cases when bystanders actively intervene in a situation to help a victim. Whilst some research has been carried out to understand why people do not help, there remains a paucity of evidence on factors which stimulate the act of helping in emergencies. In effect, even the reports on the case of Kitty Genovese as the milestone of the research on helping have later been found to differ from reality in terms of *the lack of helping* as reported in the press. A careful analysis of the case and the evidence indicated that 1) even though some people heard the attack, there were not 38 eyewitnesses, 2) those who witnessed the attack said that they called the police immediately, 3) the attack did not take place visibly to all witnesses, 4) there were two separate attacks rather than three, and 5) the victim was still breathing when the police arrived (De May, 2006, as cited in Manning et al., 2007). This re-examination of the case has disclosed that people who truly witnessed the attack did try to help Kitty Genovese. Furthermore, Manning et al. (2007) revisited the Kitty Genovese case as "an iconic event in the history of helping research" and examined its archival data. They showed that the information presented as facts in the *New York Times* article was not consistent with what had actually happened and highlighted the importance of this situation for shaping the theoretical perspectives of researchers. They convincingly argued that even though the case of Kitty Genovese remains a critical event in the history of social psychology as well as a relevant issue in modern social psychology, the interpretation of it based on false evidence limits the

scope of research on helping and bystander intervention. Taken altogether, this proves that the social psychological study of helping needs fresh perspectives to advance the current findings through a more holistic lens which puts forward the examination of those who help others even in the most improbable cases.

A social-identity perspective: the intergroup helping framework

The intersection between intergroup relations and helping. The second theoretical perspective used in this research is the social identity approach to helping. According to this approach, helping is a fundamental aspect of intergroup relations (Dovidio et al., 2010). When provided, it can trigger reciprocal prosocial behaviours towards other groups and result in intergroup agreement, whereas when withdrawn, it can trigger negative expectations from other groups and result in intergroup conflict. Hence, in the competitive nature of intergroup relations, helping behaviours which are performed with genuine altruism are challenging to achieve (Wolf et al., 2008) and there may be other reinforcers for engaging in intergroup helping. One of these reinforcers is social identity, which has a significant place in the intergroup relations literature for connecting cognitive representations of group memberships with intergroup behaviours (Ellemers et al., 1999). People act consistently with their social identity to validate and consolidate their identification with the group (Tajfel & Turner, 1979) and such acts can include behaviours of cohesion and helping which affect intergroup relations (McKay et al., 2007).

The social identity approach to helping puts an emphasis on who help-givers and help-receivers are and focuses on how the act of helping takes place based on group memberships. Earlier research on intergroup helping commonly originated from the assumption that individuals help their ingroup members more than they help members of an outgroup (Stürmer & Snyder, 2010). This assumption, which is usually known as the ingroup favouritism effect in helping, forms the most established premise of the intergroup helping

framework and has been documented to be valid both in the laboratory (e.g. Dovidio et al., 1997) and in real-life settings (e.g. Levine et al., 2005). Thus, various explanations have been offered to understand its underlying mechanisms. For instance, Levine and Thompson (2004) showed that the strength of identification with the ingroup moderates the ingroup favouritism effect in helping, and although people give the same emotional responses to ingroup and outgroup targets, they are more likely to help ingroup targets because they identify with the ingroup members and feel a responsibility to help them. Others have also demonstrated that the perceptions of psychological self-other interchangeability (Maner et al., 2002) and the outcome of a shared self-categorisation (Turner et al., 1987) can mediate this effect. Interestingly, it has been shown that individuals not only prefer helping ingroup members more than outgroup members (Levine et al., 2005) but they also do so even if they become aware of their own positive ingroup bias (Levine et al., 2002).

Despite the extensive work proving the ingroup favouritism effect in helping, there have also been some efforts to remove this effect and discover ways of promoting outgroup help. For instance, an identity salience for a common group membership between ingroup and outgroup members has been shown to improve prosocial behaviours targeted at outgroup members. Nier et al. (2001) exemplified this by demonstrating that White students are more likely to engage in prosocial behaviours towards Black students when a common university affiliation between White and Black students is emphasised. Moreover, outgroup helping has been found to increase when people think that their high ingroup status is stable and that helping an outgroup would not affect this status (Cunningham & Platow, 2007) and when the outgroup members do not represent a threat to the material high status of the ingroup (Jackson & Esses, 1997). Imagined contact has been suggested as another strategy to improve outgroup helping. For example, Vezzali et al. (2015) showed that mental stimulation of contact with outgroup members increases the intention to help them. Others have gone

further by claiming that outgroup helping may even surpass ingroup helping in some cases where reshaped group processes take place (Tajfel & Turner, 1979; Turner et al., 1987). In effect, past research has reported that sometimes people do not discriminate outgroup members from ingroup members while helping (e.g. Bickman & Kamzan, 1973) or they even offer more help to the outgroup in comparison with their ingroup members (e.g. Dovidio & Gaertner, 1981). For instance, privileged groups might help an outgroup to emphasise the superiority of their ingroup over the outgroup (Nadler, 2002) or to improve their ingroup image (Hopkins et al., 2007).

Taken altogether, the social identity approach to helping gives an important insight into the concept of helping within social surroundings. It shows that people prefer to help those with whom they share the same social identity. They can also feel different levels of identification with their social groups and these varying levels of identification with the ingroup can result in different levels of helping responses (Tajfel & Turner, 1979). Although people are less likely to help outgroups, they might still assist them with different motivations or when outgroup members turn into ingroup members through a reshaped categorisation of identities.

Limitations of the research on the intergroup helping framework. Despite providing rigorous findings, previous research on the intergroup helping framework has some limitations. One of the notions of the social identity theory is that identity relations are not static. People hold different identities which can be activated at different times depending on the context. Nevertheless, existing works on intergroup helping do not substantially clarify conditions in which particular identities might be more prominent in promoting or preventing the act of helping. Although most previous studies have investigated whether a particular social identity can be instrumental in improving helping responses, there has been no

concurrent examination of different social identities to demonstrate whether a social identity is more relevant than another in a specific context.

Furthermore, the most recognised strategy to improve outgroup help has been identified as the activation of a broader identity category (i.e. a superordinate membership) to expand the ingroup circle and turn outgroup members into ingroup members through recategorisation. Although this strategy produces useful outcomes and results in increased assistance to (former) outgroup members, it is conceptually problematic because it does not really improve helping responses targeted at outgroup members but rather only applies the ingroup favouritism effect in helping new ingroup targets. Moreover, it might not always be possible to find a superordinate category to reshape identity relations between ingroup and outgroup members. Therefore, finding new mechanisms which can truly drive a positive change in outgroup helping responses is necessary.

The most important limitation perhaps lies in the fact that the social identity approach to helping is largely built on quantitative studies. Even though quantitative research enables helping to be studied as a social phenomenon, it only tests how helping relates to other concepts with data collected based on assumptions. It therefore lacks a connection to social reality and does not offer much insight into the reasons behind the act of helping or inaction. Qualitative research, on the other hand, enables us to understand the social reality of helping as it is experienced by those involved in the process and sheds light on what it means to help and to be helped by including the perspectives of those involved. Thus, it can be instrumental in gaining a more elaborate understanding of how help is perceived, experienced, and performed. Consequently, the inadequacy of qualitative studies limits the scope of previous research on intergroup helping and prevents us from laying the groundwork for future research on fresh perspectives into the concept of helping.

Research questions

In the light of the theoretical framework presented above, the main research question of this research is:

What cognitive and identity processes underlie individual helping responses to the victims of global emergencies who are physically and psychologically distant?

I will address the following sets of sub-questions in each of the three empirical chapters:

Chapter 5. What role do the cognitive factors deriving from the context play in helping victims of a global emergency who are physically distant?

(1a) Can the bystander intervention model be applied to global emergencies to identify relevant cognitive factors?

(1b) What are the potential antecedents of global bystander intervention?

(1c) Do the aftermaths of a global emergency within the context improve helping responses? If so, how do they relate to the potential antecedents?

Chapter 6. What role do the identity-based factors derived from the context play in helping victims of a global emergency who are psychologically distant?

(2a) How do the national and religious identities within the context contribute to helping responses?

(2b) How does the interaction between helpers' and victims' multiple identities contribute to helping responses?

(2c) Can perceived similarity be a relevant mechanism to improve outgroup helping?

Chapter 7. How do physical and psychological distance work together in influencing helping responses to victims of a global emergency?

(3a) How do those who are physically and psychologically distant from the victims of a global emergency perceive and experience the emergency and their role in it?

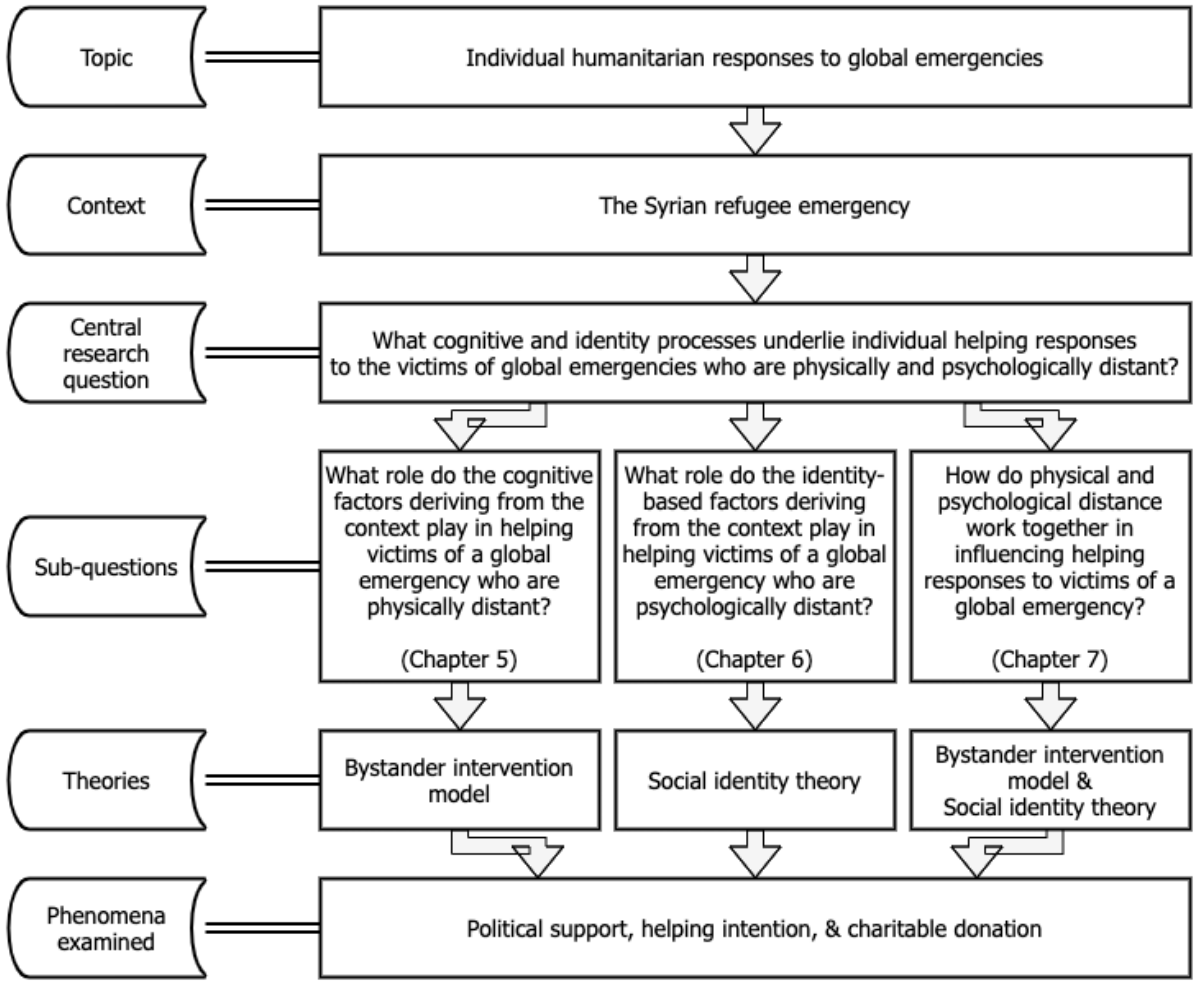
(3b) What does helping a global cause mean to those who are physically and psychologically distant from its victims? Why and how do they decide to help (or not)?

(3c) What are the cognitive and identity-based factors affecting the ways in which the victims of global emergencies are perceived and supported by those who are physically and psychologically distant to them, and how do these factors relate to helping responses?

An overview of the research questions is presented in Figure 3.2 to highlight the connection between the main question and the sub-questions as well as to show through which theoretical lenses they will be analysed and what phenomena they will examine in their respective empirical chapters. The bystander intervention model and the intergroup helping framework will be used to answer the questions in Chapters 5 and 6 respectively whereas an integration of these two theoretical perspectives will be used to answer the questions in Chapter 7.

Figure 3.2

An overview of the research questions raised in the thesis and their links to each other



CHAPTER SUMMARY

In this chapter, I have elucidated the theoretical background of the research. I have presented the basis for developing an integrated framework of helping in context and also addressed some of the issues discussed in the literature review presented in the previous chapter. More specifically, this research will explore the social reality of helping in the context of individual helping responses to a global emergency and investigate different forms of helping by focusing on political support, helping intention, and charitable donation. Although this is in itself not enough to develop a proper definition of helping as a concept, it can provide valuable insight into how people experience this concept in a real context. Moreover, I will simultaneously examine attitudes, intentions, and behaviours of helping to identify potential differences between them, which again can be instrumental for further research seeking to shed light on the terminological fuzziness in the field. Additionally, the research will employ two different theoretical perspectives and integrate a social identity approach into the bystander intervention model. I then set out the research question and sub-questions of the research and showed the theoretical lenses which were used to answer each research question.

CHAPTER 4

METHODOLOGICAL FRAMEWORK

CHAPTER OVERVIEW

This chapter outlines the methodological approach of the research in four sections. In the first section, I introduce the research context by describing the Syrian refugee emergency, differentiating refugees from migrants, and displaying the current situation of the humanitarian responses given to Syrian refugees. In the second section, I depict the methodological tools employed by reviewing the choices made for the level of analysis, research design, and data collection. In the third section, I discuss the research practices applied by commenting on the issues of reflexivity and ethics, together with replicability, reproducibility, transparency, and openness. In the final section, I overview the methodological considerations for the empirical chapters by explaining the design, sampling, and data analysis procedures employed in each empirical chapter.

Research context

The Syrian refugee emergency[4]

Numerous emergencies are currently happening around the world, such as climate change, forced migration, hunger, and the latest COVID-19 pandemic. It is important to focus on a single situation when analysing individual responses to global emergencies because doing so will provide a deeper understanding of the situation as well as individual responses given to it and enable more impactful outcomes to be generated. There is a growing body of literature which recognises the importance of individual and societal responses to such emergencies, especially after the emergence of the COVID-19 pandemic (e.g. Templeton et al., 2020; van Bavel et al., 2020; van Zomeren, 2019; Zagefka, 2017; Zagefka & James, 2015). This current research therefore took the Syrian refugee emergency as a central issue for investigating how people perceive and respond to this specific global disaster.

There are more forcibly displaced people around the world than ever before and Syrians are the biggest displaced population recorded to date, with 5,580,518 registered refugees in 2020 (UNHCR, 2020a). They have left their country because of a war, which is now in its tenth year, and sought asylum in other countries in order to survive the war and build better lives for themselves and their families. Most of them have sought safety in nearby developing countries even though these countries often struggle themselves (Ostrand, 2015). The situation of Syrian refugees was, however, viewed as a refugee *crisis* in 2015

[4] In 2014, the number of people who had fled their country of origin and were living in a new country had reached the highest recorded level of all time (United Nations (UN), 2014). It was not considered a *crisis* back then. In 2015, however, the media were filled with news about boats full of people trying to cross the Mediterranean Sea to reach Europe. It was then recognised as a *crisis*. This narrative of media and politics has not been questioned by most academics and the *refugee crisis* remark was adopted as it is in most research undertaken up to date. However, I strongly advocate that scholars have a responsibility to treat this situation as a complex emergency rather than an acute crisis normalising the unresponsiveness to the situation of refugees and decreasing the recognised urgency of the situation. Hence, I do not consider this situation as a crisis for European countries while the real burden is on refugees themselves, rather than on those who may or may not help them. I hereafter refer to this situation as the *Syrian refugee emergency*, as opposed to the other common usages (e.g. the Syrian refugee crisis, the European migrant crisis, and the migrant reception crisis) in other academic, media, and political outlets.

following the plight of many seeking shelter in European countries (*see* Evans, 2016). This crisis has referred to the perceived lack of capacity or support in Europe to welcome a large number of refugees who are trying to enter their countries. Despite the lack of attention given to the tragic situation of refugees themselves, the Syrian refugee emergency is the largest forced displacement issue of the twenty-first century and can be considered one of the biggest global humanitarian emergencies resulting in enormous casualties for millions of people.

The primary reasons for focusing on this specific issue for this research are threefold. First, the refugee emergency is a human-caused disaster revealing the failure of humanity to support those in need even though individual humanitarian responses have the potential to stop it or at least prevent it from further deterioration through political pressure and support. So exploring how and why people help or not within this emergency would not only be beneficial for a better theoretical understanding of helping parameters in a global context but also generate practical findings to support the lives of many. Second, the refugee emergency is a multi-faceted issue which is shaded by factors at the individual, societal, and country levels. Hence, it provides an interesting opportunity to examine intergroup helping based on these three interconnected levels to provide a more robust understanding of the issue. Third, history teaches us about the atrocities which have been and still might be caused by a lack of intervention in global emergencies, but instead of improving upon what we have learned from history, we seem to experience comparable problems as a twenty-first-century society. Thus, understanding the reasons behind a humanitarian failure as in this specific issue could yield effective outcomes not only for tackling the problems encountered today but also for avoiding their repetition in the future.

Differentiating refugees from migrants

It is critical to underline that the words ‘refugees’ and ‘migrants’ do not refer to the same group of people even though refugees might often be regarded as an (illegal) type of

migrants. Migrants do not necessarily leave their homes because of a direct threat to their lives. In that sense, refugees notably differ from other groups of migrants as they are forcibly displaced out of their country, rather than willingly (UNHCR, 2020b). In effect, in the UNHCR Convention and Protocol (1951), a refugee is described as follows to differentiate refugees from migrants and provide them with legal protection:

> *Any person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it.* (Article 1)

This description is essential for understanding that refugees leave their country not solely because of a wish to do so but because they have to do so in order to be able to continue living, which is key to the heart of the research presented in this thesis. Hence, *Syrian refugees* have been treated as the main focus in all studies and embedded in all materials used – rather than *Syrians*, *Syrian people*, or *Syrian migrants*. They were intended to represent all Syrians who had forcibly fled Syria to seek protection and shelter abroad, irrespective of whether they lived inside a refugee camp or were granted asylum by another government.

Humanitarian responses to Syrian refugees

Developing countries are observed to have no structured intervention prepared for disasters such as refugee emergencies (Konuk & Zat, 2015) but nevertheless host a majority of displaced people. Turkey is recorded as hosting the largest number of Syrian refugees,

followed by Lebanon and Jordan, whilst Germany is the only country from all developed countries which has accepted a large number of Syrian refugees (Statista, 2020). This shows that there is an unstable and disproportioned distribution of Syrian refugees into host countries (Bhui, 2015) and governmental humanitarian responses to the refugee emergency are largely shaped by political profits as countries which do not adhere to the 1951 Geneva Convention on Refugees to help displaced people cannot face any sanctions according to customary international laws (Gostin & Roberts, 2015).

At the societal level, the possible entrance of Syrian refugees into their countries leads to a variety of reactions in the potential host nations. Some Europeans have welcomed Syrian refugees whereas others have given xenophobic reactions (Adam, 2015). Even the countries which accept a large number of refugees have given a populist anti-immigration response at first (Moosa-Mitha, 2016). In general, citizens are usually separated based on the support which they give for open as opposed to closed borders to refugees (Pettersson & Sakki, 2017). Overall, the responses of the European Union countries have been described as less than optimal (Bhui, 2015) and even a failure (Anderson, 2017).

Despite the lack of support for Syrian refugees in their countries, many individuals choose to help them in their own ways. Joining protests, giving a room at home, knitting and sending gloves for the cold days spent in tents, writing letters to government officials, volunteering in humanitarian organisations, and making regular donations can be listed as some of the many ways in which people can help Syrian refugees. Although such efforts might not seem as effective as the efforts of national and international authorities on this critical issue, they nevertheless play a vital role in the continuity of the aids regardless of political interests and for Syrian refugees not to feel alone and forgotten. On the whole, however, the resources provided to support Syrian refugees worldwide are still lacking and require more collaborative efforts (UNHCR, 2020a). Identifying ways to promote helping,

especially by individuals in wealthier countries, therefore plays a significant role in supporting Syrian refugees or other similar populations.

Methodological tools

Level of analysis

Before moving any further, it is necessary to clarify at which level of analysis humanitarian responses to Syrian refugees will be researched. There are three levels of analysis in social psychology, the micro level, the meso level, and the macro level, which examine individuals (e.g. attitudes), social groups (e.g. nationality), and society (e.g. shared representations) respectively (Jaspal et al., 2016). To date, most research in social psychology has implemented designs which exclusively conducted the micro-level analysis of social behaviour; nonetheless, the integration between these different levels of analysis can provide more detailed knowledge about human behaviours in social milieus (Valsiner & Rosa, 2007). Thus, there were two levels of analysis at which I analysed the research questions in order to acquire a more detailed understanding of individual helping responses to global emergencies.

I took individuals as the primary unit of analysis (the micro level) and examined individual responses related to helping through surveys, experiments, and interviews. The majority of social psychological studies have focused on individuals when studying helping (Halabi et al., 2008; Leeuwen & Mashuri, 2012; Nadler & Halabi, 2006; Van Leeuwen & Täuber, 2011); however, the literature on helping fundamentally looks at how people help those around them. The inadequacy of literature on the way people aid those far away therefore first requires a careful examination at the micro level. Furthermore, the limited literature on this issue derives from different lines of research examining various ways of helping separately, such as charitable donation and collective action. Hence, I analysed helping in three different forms at the micro level and sought to build a connection between distinctive lines of literature in order to address some of the limitations of previous studies (as

identified in Chapter 2 and explained in Chapter 3; *see* Figure 3.1 in Chapter 3). First, I studied political support because it can be one of the main ways in which individuals can help those in need from distant countries, albeit indirectly. Second, I examined helping intention as it could provide a general overview of likelihood in case people want to help in different ways and times. Finally, I assessed charitable donation because it can be considered one of the most common types of support in the global context.

I additionally considered group memberships as the secondary unit of analysis (the meso level) and classified individual responses based on where people are from and which religion they follow. Again, the specific area of this research was a factor in this decision. Most research in social psychology has used scenarios and experimentally distinguished samples to examine the ways in which people aid others based on group memberships (e.g. James & Zagefka, 2017; Levine & Manning, 2013; Levine & Thompson, 2004; Levine et al., 2010). However, investigating existing situations with naturally separated groups is necessary to have a more realistic understanding of the roles played by group memberships in contemporary settings. Nationality and religion appeared as two important and relevant factors which might shape individual responses in the unique nature of global emergencies. I therefore analysed nationality and country of residence together with religion and religious membership at the meso level. In doing so, I employed real-life samples from different countries and religious groups for comparison in order to obtain findings within context for a greater ecological validity (as previously discussed in Chapter 2 and Chapter 3; *see* Figure 3.1 in Chapter 3).

Research design

The research in this thesis used an explanatory mixed-method design which consisted of two phases. Quantitative data were collected and analysed in the first phase and qualitative data built upon the quantitative results were collected and analysed in the second phase (Creswell

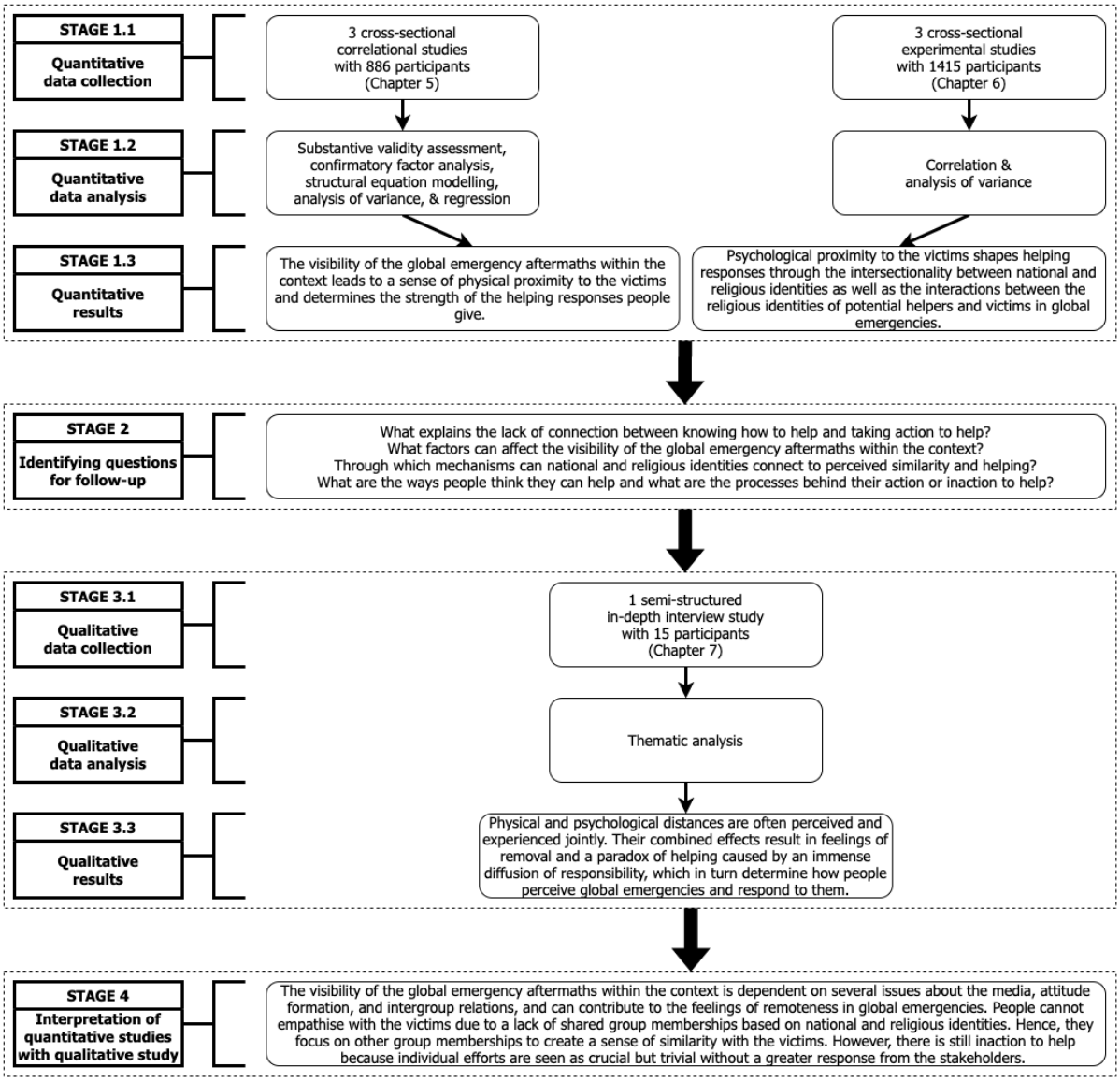
& Plano Clark, 2011). There are two types of explanatory mixed-method designs which differ from each other based on how their two phases are connected and which phase they highlight. The follow-up explanations model is appropriate when qualitative data explain significant or non-significant results from a quantitative study (Morse, 1991). In this model, quantitative findings which need a particular explanation are determined and then a qualitative study explores possible interpretations of them. The emphasis is therefore on the first, quantitative phase. The participant selection model, on the other hand, is suitable when participant groups in a qualitative study are formed based on the results of a quantitative study (Morgan, 1998). In this model, quantitative findings are used to identify and select participants for in-depth qualitative analysis, so the emphasis is on the second, qualitative phase. This research employed a follow-up explanations model of the explanatory mixed-method design, with a greater emphasis put on the quantitative findings.

The purpose of the research was to investigate the factors which affect helping responses to refugees based on the bystander intervention model and the social identity approach to helping, which largely derive from quantitative studies. Therefore, investigating helping responses based on these theories as separate quantitative studies was necessary to expand on previous findings. The first empirical paper (Chapter 5) and the second empirical paper (Chapter 6) comprise the first phase of the follow-up explanations model of the explanatory mixed-method design, in which quantitative data were collected through cross-sectional correlational and experimental studies to identify the cognitive and identity-based predictors of helping respectively. The further intention was to understand the combined role of cognitive and identity-based factors in shaping individual helping responses to systematically integrate a social identity approach to the global bystander intervention model, for which an in-depth qualitative study appeared the most suitable. Hence, for the second phase of the design, qualitative data were collected through interviews and the process is

reported in the third empirical paper (Chapter 7) to explain why the identified predictors in the first phase predict support for refugees and how these factors interact in predicting helping responses. Using a mixed-method design and collecting both qualitative and quantitative data in turn helped to address one of the shortcomings of the previous literature (as previously discussed in Chapters 2 and 3; *see* Figure 3.1 in Chapter 3). Figure 4.1 depicts how the follow-up explanations model of the explanatory mixed-method design was used in the research.

Figure 4.1

The application of the follow-up explanations model of the explanatory mixed-method design to the empirical research in the thesis



Data collection

Data were collected online and participants were recruited from Prolific (www.prolific.co) for all of the studies except for the first study in the second empirical paper (Chapter 6), in which case I again collected data online but through convenience sampling. I pre-screened all of the participants recruited from Prolific and Table 4.1 presents the pre-screening criteria for study participation in each empirical chapter. I particularly preferred Prolific instead of other survey platforms because it has a verified pool of international participants which improves the data quality and reliability and it follows transparent practices which bolster the ethical trust between researchers and participants (Palan & Schitter, 2018). In contrast, for example, MTurk has many expert survey-takers or bots/bot-assisted humans as responders which harms the data quality and makes clear the naivety of the participants (Gleibs, 2017; Peer et al., 2017).

There are a few reasons behind the decision to choose a crowdsourcing platform for data collection. The comparative approach used in this research made it challenging to reach different groups of the population and collect data from a representative number of individuals within a reasonable amount of time. Moreover, participants can often react protectively when they notice that an invitation to participate in a study comes based on a specific social category to which they belong. Similarly, the researcher's identity might also restrict participants' responses because of social desirability bias, especially considering the comparative nature of the study and the visibility of the researcher's relevant identities. In my case, having Muslim and Turkish backgrounds or being visually mistaken for a Syrian refugee changed the reactions of even potential participants and caused them to have a defensive attitude towards the research and its aims. This situation would especially play a critical role during interviews, making participants uncomfortable about sharing their opinions.

Table 4.1

The pre-screening criteria for study participation in each empirical chapter

Chapter	Study	Pre-screening criteria for study participation
Chapter 5	Study 1	1) No participation in my previous studies 2) Above the age of 18 3) Native English speaker
	Study 2	1) No participation in my previous studies 2) Above the age of 18 3) Native English speaker
	Study 3	1) No participation in my previous studies 2) Above the age of 18 3) British/German citizen 4) Resident in the UK/Germany
Chapter 6	Study 1*	1) No participation in my previous studies 2) Above the age of 18 3) British/Turkish citizen 4) Resident in the UK/Turkey 5) Non-Muslim or Muslim British 6) Muslim Turkish
	Study 2	1) No participation in my previous studies 2) Above the age of 18 3) British citizen 4) Resident in the UK 5) Non-Muslim
	Study 3	1) No participation in my previous studies 2) Above the age of 18 3) British citizen 4) Resident in the UK 5) Christian
Chapter 7	Study 1	1) No participation in my previous studies 2) Above the age of 18 3) British citizen 4) Resident in the UK 5) Non-Muslim

* Participants were not recruited from Prolific for this study, so there was no pre-screening applied. Instead, data were collected through convenience sampling and participants were asked to confirm the inclusion criteria at the beginning of the survey before entering the study. Those who did not meet the criteria were not able to go further in the study.

Using an online crowdsourcing platform, on the other hand, provided solutions to the problems described above. Pre-screening participants for studies without influencing them makes it easy to reach and collect data from different groups of participants. A diverse pool of participants also delivers a more demographically representative sample. Furthermore, there is a fast turnaround for the study completion, accelerating the overall research process. Nevertheless, there are some disadvantages to online data collection. Participants might try to finish a study as quickly as possible without careful consideration of the instructions given or they might select studies based on their interests or the amount of the monetary reward offered. As a whole, however, there is growing evidence indicating the comparability between the findings of the online and laboratory studies (e.g. Behrend et al., 2011; Crump et al., 2013; Palan & Schitter, 2018), which made me confident enough to use a crowdsourcing platform for data collection.

Research practices

Reflexivity

A bidirectional relationship develops between research and researcher during the research process and this relationship might cause the researcher to draw biased conclusions from the findings. Reflexivity, as a research practice, encourages researchers to recognise this bidirectional relationship and reflect upon its role in the research process (Guillemin & Gillam, 2004). It is a constant effort of researchers to be self-aware and reflective while conducting research (Stronach et al., 2007). Reflexivity is often practised by considering both how the researcher influences the research (prospective reflexivity) and how the research influences the researcher (retrospective reflexivity) (Attia & Edge, 2017). The practice of reflexivity safeguards the credibility of the research findings by improving the objectivity of the research and the researcher (Palaganas et al., 2017). For this reason, qualitative researchers, whose data and analysis are more open to interpretation, adopt reflexivity in their

research, unlike quantitative researchers, who are viewed to collect and interpret data more objectively. However, the research process in quantitative studies is not immune to the relationship between research and researchers. It is also touched by this connection and its outcomes even if ignoring this connection is the common convention in quantitative psychological science, instead of acknowledging it. Taking all of these matters into consideration, it was critical to reflect upon the reciprocal relationship between myself as the researcher and the research undertaken, including both the quantitative and qualitative studies.

I was consciously aware of my identities and experiences which could potentially influence the ways in which I conducted this research. I am neither Syrian nor a refugee, but I identify and dress as a Muslim Turkish woman who has the same religious beliefs as most Syrians. This might, in turn, have made me more empathetic to their suffering and motivated me to research helping responses for improving their situation. Furthermore, I consider myself as having a variety of experiences about the refugee emergency from two different countries. While I was in Turkey between 2011 and 2014, the situation of Syrian *refugees* was a live issue in the country because of their needs and their integration into society. I was frequently reminded of their suffering through the media and lived experiences. In contrast, since I have been in the UK from 2014, the situation of Syrian refugees only remained on the country's agenda when Syrian *migrants* were trying to enter the UK, or when some of them were drowning at sea or experiencing some similar tragedy. These bilateral experiences may have made me particularly focused on the effect of context-dependent physical and psychological distances on the perceptions of refugees and on the helping responses given to them.

Another critical point is that I researched the responses of non-Muslims to a Muslim refugee population as a Muslim researcher. As I explained above, I am empathetic toward

Syrian refugees and this could have perhaps caused me to develop a probing attitude toward those who do not help. However, the fact that I have also lived in two countries which have very different connections to Syrian refugees made me more empathetic toward both British and Turkish people. I am better able to foresee how differences in context might lead to differences in individual responses and that people should be judged based on the context in which they live. All of this might have contributed to the focus and methodological approach to the research which I have carried out for this thesis.

The research process also influenced me and my decisions as a researcher in several ways. At the beginning, I did not necessarily view similarity as the main focus of the research in the second empirical paper. Nonetheless, the strong connections between similarity and helping responses for both ingroup and outgroup members in the first study highlighted the importance and relevance of this concept and turned the research axis towards this direction in the subsequent studies. Likewise, I did not have meticulous plans for the third empirical paper as its design and focus were going to be shaped based on the findings from the first and second empirical studies. I intended to run a series of laboratory and field experiments to integrate a social identity approach into the global bystander intervention model, keeping the concept of similarity as a central connection point. However, the findings from the second empirical study required deeper explanations which were difficult to achieve with further experiments. Additionally, the COVID-19 pandemic and the physical restrictions which it imposed made it difficult to run experiments, so I decided to conduct an interview study to examine the combined effects of identity-based and cognitive factors on helping. This decision made me further consider how my relationship with participants would affect the research and its findings. I had made previous attempts to talk with non-Muslim people about my research on helping Syrian refugees and this was perceived quite offensively, especially by those who saw me as a Muslim Syrian refugee because of my visibility as a Muslim

woman wearing a headscarf. I therefore preferred to conduct audio interviews online to provide a safer and less emotive space for interviewees to share their thoughts and feelings about helping and to ensure that my visibility as a Muslim woman did not interfere with their responses. All of these research experiences might have developed me as a researcher and made me better equipped to adapt to potential changes which might be caused by the current context and the nature of the research.

Ethics

All of the research reported in this thesis was reviewed and approved by the Department of Psychological and Behavioural Science Internal Ethics Board at the London School of Economics and Political Science. Data for each study were collected only after receiving ethical approval, which ensured that none of the studies violated any regulations of the British Psychological Society Ethical Guidelines developed on the principles of respect, competence, responsibility, and integrity (British Psychological Society, 2018).

Participant recruitment. Potential participants were presented with an information sheet which outlined the purpose of the study and provided a description of their involvement and rights as a participant if they decided to take part. Written informed consent was obtained from all participants before data collection and no one was involved in the study without their knowledge or consent. Participants were given an option to withdraw if they felt discomfort at any point in the study without having to give a reason and were informed that this would not affect them in any way. All participants had the opportunity to contact me if they were interested in the findings of the study or had any follow-up questions.

Data. All records from the research were treated with full confidentiality and all of the data acquired were anonymised. All digital files, transcripts, and summaries were given codes and stored separate from any names or other direct identification information of participants; therefore, none of the data will be identifiable in any reports or publications

resulting from this research. Dissemination of the findings to academic or public audiences will not harm any participants. If a participant withdrew from the study, I did not retain the information they had given up until then, unless they were happy for me to do so. Participants gave consent for me to make the data collected publicly available for other researchers investigating similar topics or doing meta-analysis (secondary research).

Potential problems. One of the ethical issues raised by the research was the use of deception for assessing charitable donations. Although the manipulations in any of the experimental studies did not involve deceiving participants, I used deception for the charitable donation tasks in the first empirical paper (Studies 2 and 3) and the second empirical paper (Studies 2 and 3). In one task, I asked participants how much of their participation reward they would like to donate and told them that their reward would be reduced by this amount. In another task, I asked them to convert some news reports into a machine-readable format by typing out sentences and told them that I would donate for each sentence they typed. In both tasks, I gave them their full reward regardless of their answers. However, participants were debriefed at the end of the survey and provided with a link to make these donations themselves, if they wished to do so. This option was chosen mainly because online data collection does not make it possible to take physical donations from participants and handling online donations would raise further ethical concerns regarding the trust between researchers and participants.

The second ethical issue which might derive from the research was the payment of participants. There were no financial inducements other than compensation for time; therefore, paying participants did not have an impact on the objectivity of the research. There was, however, an additional aspect which I considered when making payments to participants. Most people taking part in research through crowdsourcing platforms are reported to do this to earn money (Brawley & Pury, 2016); nonetheless, most researchers do

not pay enough money to compensate participants' time (Fort et al., 2011). This creates an ethical issue as workers might not be able to afford to reject tasks if they see participation in research as their job or their source of income (Gleibs, 2017). I therefore placed special importance on having fair payment standards in all studies. I treated Prolific as a typical labour market and paid all participants above the minimum wage for the time they gave.

There was also an ethical issue on the subject of financial conflicts of interests. My PhD scholarship is funded by the Turkish Ministry of National Education. Furthermore, the first empirical paper (Chapter 5) was conducted with the support of a grant awarded by the Society of the Psychological Study of Social Issues, the second empirical paper (Chapter 6) was conducted with an internal grant awarded by the Department of Psychological and Behavioural Science at the London School of Economics and Political Science and a research bursary awarded by the Psychology Postgraduate Students Affairs Group, and the third empirical paper (Chapter 7) was conducted with an internal grant awarded by the Department of Psychological and Behavioural Science at the London School of Economics and Political Science. It is of great importance to clarify their role in the research. Hence, I hereby declare that these institutions played no role in the design or implementation of any of the research undertaken for the thesis. Any opinions, findings, conclusions, and recommendations expressed in the thesis are those of the authors and do not necessarily reflect the views of these institutions.

Replicability, reproducibility, transparency, and openness

Failures to reproduce research findings and replicate prominent effects in psychological science have resulted in a replication crisis (see Ioannidis, 2005; Open Science Collaboration, 2015) and put the methodological practices used in the field under scrutiny. A plethora of factors has been considered to contribute to this crisis, such as questionable research practices (Motyl et al., 2017) and p-hacking (Head et al., 2015). Consequently, the values of

transparency and openness in the conduct, reporting, and dissemination of research findings are recommended to improve reproducibility and replicability in the field (Gilmore et al., 2017; Ioannidis et al., 2014; Munafò et al., 2017; Nosek et al., 2015). Greater transparency and openness improve the cumulativity and credibility of research findings to advance science and inform policy (Klein et al., 2018).

In the light of these developments in psychological science, I adopted transparency and openness values in the research conducted for this thesis through various practices. I reported all measures and exclusions in all studies. I publicly shared the materials, data, and analysis codes necessary to replicate studies and reproduce findings in all three empirical papers – except the data of the third paper, which is qualitative data from interviews and might violate the ethical values of confidentiality and privacy if publicly shared. I have also revealed all sources of funding which contributed to the research and listed how each author played a role in the preparation of the empirical manuscripts. Moreover, I openly demonstrated whether there is a conflict of interests (or not) between any person or institution involved in the research process. Finally, I selected (and I will continue to select) the open access route for each publication to make findings easily accessible for interested readers from academia and from the public.

Methodological considerations of the empirical chapters

Chapter 5 (Measuring global bystander intervention and exploring its antecedents for helping refugees)

The primary aim of this chapter was to test whether the bystander intervention model can be applied to a global emergency by developing a scale to measure global bystander intervention. This would help us to understand how the cognitive process of helping takes place in a global emergency and observe what other factors can contribute to this process.

Additionally, it would make it possible to infer whether and how physical proximity to the disaster zone or its secondary consequences is relevant in supporting Syrian refugees.

Design. This chapter consists of three studies, all of which had a cross-sectional correlational design. They were planned as quantitative studies because the previous literature on bystander intervention had depended on quantitative research and I wanted to draw and build upon this literature. This also allowed for the development of a scale to measure global bystander intervention and its cross-validation with different samples. Moreover, it would be possible to shed light on relevant factors together with contextual differences which can predict global bystander intervention. I used a cross-country design to detect the potential effects of the context. Although there is an emergent approach in psychology to collect data from multiple countries in order to be able to generalise findings, I wanted to show that the scale successfully worked in two different countries but there may be differences in the way it does because of contextual differences.

Sampling. I limited the sample to native English speakers for the first and second studies because for developing a scale in English, this would ensure that items are semantically correct and well-perceived by participants from different parts of the world. For the third study, I specifically chose the UK and Germany for comparison because these two countries have a major contextual difference in regard to the Syrian refugee emergency (see Ostrand, 2015; Statista, 2020; UNHCR, 2020c). The UK is one of the state donors contributing to the financial support for Syrian refugees, but there are very few Syrian refugees who have been admitted to the country. In comparison, Germany is one of the countries which accepted a large number of Syrian refugees alongside providing major financial support for the cause. This disparity between governmental responses and the number of Syrian refugees in the two countries might cause a major contextual difference in people's everyday experiences, affecting how the situation of Syrian refugees is perceived

and responded to. People could, for example, either directly experience the repercussions of the Syrian refugee emergency as in Germany or have a very limited first-hand connection to this emergency as in the UK.

Data analysis procedures. The standard analytical procedure in psychology for developing a scale is to run an exploratory factor analysis followed by a confirmatory factor analysis. Based on the results of these factor analyses, items which share variance are grouped for generating the factors of a scale. However, a shared variance between items does not necessarily mean that the items represent the factor to which they are assigned. It rather shows that these items reflect the same construct, but what that construct means is solely determined by researchers. There is no assessment of the semantic relationship between items and factors, which creates a validity problem in the psychological scales developed. In our paper, I wanted to tackle this issue by conducting a substantive validity assessment in the first study before running factor analyses. Substantive validity is a form of content validity which is used to determine the items which best represent their respective constructs and to eliminate the items which poorly represent their respective constructs (Anderson & Gerbig, 1991). This helps to ensure that the items created are clearly and correctly perceived by both experts and lay readers.

After deciding on the items to be used in the scale, I ran a confirmatory factor analysis in the second study without a prior exploratory factor analysis because the items were developed strongly based on the first four factors of the bystander intervention model and thanks to the substantive validity assessment, I had already eliminated the items which might be attributed to wrong factors. Subsequently, I tested the consecutive steps of the bystander intervention model using structural equation modelling to see whether each step predicted the following step as in the original model. I assessed charitable donation as the fifth factor of the bystander intervention model (ACT).

In the third study, I measured political support, helping intention, and charitable donation to assess the fifth factor of the model (ACT). I ran a multigroup confirmatory factor analysis separately for each of these ACT measures and then conducted measurement invariance tests to cross-validate our model across the two different samples (British and German). Measurement invariance tests, which are newly starting to be used in psychology, help to determine whether groups differ from each other based on structure (configural invariance), factor loadings (metric invariance), intercepts (scalar invariance), and residuals (residual invariance). Thus, I preferred these tests to differentiate on what aspects the scale works differently or similarly between the two samples. Subsequently, I tested whether the steps of the model worked consecutively as in the original model using structural equation modelling. Finally, I ran multiple analyses of variance and regressions to make group comparisons between the two samples and to examine the relationships between potential antecedents and model factors for each sample.

Chapter 6 (Multiple identities in context and interaction: the role of national and religious identities in helping refugees)

The purpose of this chapter was to understand the role of national and religious identities within the context and the interaction of these identities with the identities of those in need to explore how they contribute to perceived similarity and helping responses. This would enable us to comprehend how the psychological process of intergroup helping takes place in a global emergency and how similarity with targets can be an instrumental buffer in outgroup helping. It would also be possible to deduce whether and how the psychological proximity reinforced by the identity-based similarities relates to helping responses to target groups holding different identities.

Design. This chapter reports on three studies. The first study had a quasi-experimental design whilst the second and third studies had an experimental design. Designing these

studies quantitatively enabled us to compare and contrast the helping responses of participant groups based on their perceived similarity to different target groups. Examining different groups of people who are naturally derived from real-life also enabled us to understand how existing identities intersect with each other in reinforcing or damaging the ways in which people perceive those in need and support them. Most importantly, as most research on intergroup helping does not utilise a real-world scenario and a global context, it also provided an opportunity to test robustly established findings in a new empirical framework.

Sampling. I recruited non-Muslim and Muslim British participants together with Muslim Turkish participants for the first study. Although the purpose was to compare non-Muslim and Muslim British samples, I added a second Muslim sample from Turkey for two reasons. First, Muslims are a minority in the UK (Office for National Statistics, 2020) who generally have a migration history in their families and this might influence their responses to Syrian refugees who are, in that sense, similar to them. Second, adding a second Muslim sample from a country such as Turkey was valuable for testing the results with Muslim participants from a country where not only the Muslim population is the majority but also there are millions of Syrian refugees hosted (UN, 2020a). This enabled us to see if the effect of psychological proximity (identity-based similarity with Syrian refugees) can triumph over the effect of physical proximity (high numbers of Syrian refugees in the country).

After analysing the results of the first study, British non-Muslims were chosen as the main group to be further examined in the second study, and sub-groups of this sample were compared. The responses of Christian and nonreligious British samples towards Syrian refugees, Christian Syrian refugees, and Muslim Syrian refugees were analysed. Following this, I again decided to take a closer examination of a specific group from the previous study and only recruited Christian British participants for the third study. They were randomly assigned to one of three intergroup-comparison conditions (control, similarity, and

dissimilarity) to manipulate their perceptions of similarity to the target groups. Then their responses to control, Christian, and Muslim targets were evaluated as in the previous study. Each of the three studies followed upon the previous study and provided a richer understanding of the intergroup dynamics of helping by showing that not every group responded similarly to the same outgroup because of their multiple identities.

Data analysis procedures. I first ran correlations for each participant group. Then I ran a multivariate analysis of variance to test between-group differences in each condition and conducted a univariate analysis of variance for each variable to identify the variables based on which there were significant differences between groups in each condition. I followed the same analytical procedures in all three studies as the studies were identical in terms of their design. In Study 3, however, before running these analyses, I ran an additional univariate analysis of variance to test the effectiveness of the intergroup-comparison manipulation on perceived similarity.

Chapter 7 (A paradox of helping in global emergencies: who will help refugees at a distance?)

The purpose of this study was to examine the joint effects of identity-based and cognitive factors on helping in global emergencies. This would enable us to systematically incorporate a social identity perspective into global bystander intervention, building on the findings from the first and second empirical papers (Chapters 4 and 5 respectively). Furthermore, it would be possible to identify some ways in which humanitarian responses can be advanced in global emergencies and give suggestions for designing successful interventions to grow support for those in need from different parts of the world.

Design. This chapter reports on one interview study. This study was designed as the second phase of the explanatory mixed-method design, so qualitative data were collected and analysed to complement and further interpret the quantitative findings. This was useful for

recognising the reasons behind the results obtained in the previous empirical studies and offering richer explanations for helping responses in global emergencies, taking both identity-based and cognitive factors into account. Moreover, the findings reported in the existing literature on helping came predominantly from quantitative studies and the lack of qualitative data prevented us from gaining a deeper insight into how and why people help. Hence, running an interview study to examine helping responses was useful for producing novel findings.

Sampling. I recruited non-Muslim British citizens for this study because they are psychologically and physically distant from Syrian refugees and less likely to help Syrian refugees based on the results of previous empirical chapters (Chapters 5 and 6). Although some factors were identified as contributing to individual responses, these responses needed further explanations to recognise the connections between identity-based and cognitive determinants. Most importantly, interview data from this sample enable a comprehension of how psychological and physical distances from Syrian refugees play out in the real lives of potential helpers and affect their perception of and helping responses to Syrian refugees.

Data analysis procedures. Thematic analysis (Braun & Clarke, 2006) was used to analyse the data in this study with a deductive approach. This provided the flexibility to use multiple theories for data interpretation, which perfectly suited the aim of the study to integrate a social identity approach with the global bystander intervention model. I began the analysis by coding the interesting features of the data. I then collated the generated categories into the themes which were derived from the theoretical framework used. I analysed these themes focusing on participants' reports of the physical and psychological distance and investigated how this distance influenced participants' perceptions of and responses to global emergencies. In the end, I interpreted the findings in the light of an integrated framework which included the bystander intervention model and the social identity approach to helping.

Additionally, when presenting data and discussing the findings, I selected cases which reflected the analytical procedure which I had followed and the understanding which I developed as a result of this procedure (Elliott et al., 1999). I further selected exceptional cases as examples of the data because such cases can be useful for disclosing “the assumptive claims” by increasing readers’ sensitivity to the data (McPherson & Thorne, 2006).

CHAPTER SUMMARY

In this chapter, I have described the methodological background of the research reported in this thesis in four sections. I first described the research context. I indicated the inadequacy of the support which Syrian refugees have received to date as well as the need for more help, and recognised individual helping responses from wealthier countries as a potential resource. Next, I explained the methodological tools employed. I used a follow-up explanations model of the explanatory mixed-method design, for which I focused on individual responses and group memberships and collected online data at the micro level and the meso level respectively. I then discussed the research practices which I followed. I commented on the issues of reflexivity considering both quantitative and qualitative studies, reviewed steps taken to ensure ethical standards in the research and acknowledged potential ethical issues, and displayed the efforts which I made to improve the replicability, reproducibility, transparency, and openness of the research by openly discussing the research procedures and making the materials, data, and analysis codes of the studies publicly available. Finally, I have scrutinised the methodologies of each empirical chapter. I illustrated the benefits of the designs used and the sample targeted and reviewed the data analysis procedures for each study.

CHAPTER 5

MEASURING GLOBAL BYSTANDER INTERVENTION AND EXPLORING ITS ANTECEDENTS FOR HELPING REFUGEES[5]

CHAPTER OVERVIEW

This chapter forms the first empirical paper of the thesis and aims to provide an understanding of how physical proximity plays a role in shaping individual helping responses in a global emergency. It focuses on cognitive factors and draws on the bystander intervention model to consider how people perceive the Syrian refugee emergency and how this perception predicts individual decisions to help Syrian refugees. It also focuses on the role of context in influencing the cognitive processes, with data collected from two countries in which the Syrian refugee emergency has had different repercussions (the UK and Germany). The findings of this chapter present the first empirical data for the application of the bystander intervention model in a global context.

[5] Albayrak-Aydemir, N. & Gleibs, I. H. (2020). Measuring global bystander intervention and exploring its antecedents for helping refugees. *British Journal of Psychology*. Advance online publication. https://doi.org/10.1111/bjop.12474

Abstract

Although the bystander intervention model provides a useful account of how people help others, no previous study has applied it to a global emergency. This research aims to develop a scale for measuring global bystander intervention and investigate its potential antecedents in the Syrian refugee emergency. In Study 1 (N = 80) and Study 2 (N = 205), a 12-item scale was established through a substantive validity assessment and a confirmatory factor analysis respectively. Study 3 (N = 601) explored the potential antecedents of the global bystander intervention, employing British and German samples. The results show that the global bystander intervention model worked for both samples but there were significant between-group differences in terms of the extent to which they noticed the emergency, knew how to help, showed political support, and donated money. Overall, the visibility of the global emergency aftermaths within the context has been deduced to be a meaningful driver for between-group differences. This research provides the first empirical evidence on global bystander intervention and offers timely suggestions to promote support for refugees or other victims of global disasters, especially among those who are distant from the disaster zone.

Keywords: bystander intervention, migration, helping, global emergencies, prosocial behaviour

Background

We see news of global emergencies almost every day, often driven by violence, natural disasters, poverty, or displacement. The countries where these emergencies take place often do not have enough resources to offer solutions to the problems (UN, 2019) and thus the assistance of other countries which can alleviate the suffering caused by such emergencies is essential. Even so, governmental helping responses are primarily shaped by political interests instead of needs (Mahendran, 2017), thus giving particular significance to individual people's helping responses. There is also a lack of response to global emergencies by people who live in countries which are geographically distant from where these emergencies took place (Pittinsky & Diamante, 2015). It is therefore of great importance to research individual helping responses to such disasters from people who live geographically further away, especially through two key questions: how does the helping process take place in global emergencies, and what factors might be associated with such helping? This research will attempt to answer these questions in the light of the bystander intervention model. In doing so, it will focus on the Syrian refugee emergency, which is one of the most prominent global emergencies nowadays with the biggest displaced population reported to date. Syrians began to leave their homeland in 2011 due to an expanding civil conflict and since then, the number of Syrians seeking shelter in another country has increased every year (UNHCR, 2019). We specifically selected the Syrian refugee emergency as the context for this research mainly because this emergency, as well as its effects, have lasted and are likely to last for a long time, affecting not only Syrians but also other communities involved. Exploring the helping parameters of such an emergency would be beneficial for a variety of populations in addition to contributing to current psychological research.

Bystander intervention in global emergencies

To understand what leads to bystander intervention, Latane and Darley (1970) proposed a cognitive model of helping by conducting a series of laboratory experiments in which they created artificial emergencies to test individuals' responses to a variety of events. Their approach produced the well-known model (Burn, 2009) and the primary organising structure (Banyard, 2011) for interpreting bystander intervention. In this model, they identified five sequential steps which determine whether individuals intervene in a situation which requires their help: (1) noticing the event, (2) interpreting the event as an emergency, (3) taking responsibility to help, (4) knowing how to help, and (5) applying the decision to help. They further suggested that failure to take one of these steps results in bystander non-intervention.

The bystander intervention model has been applied to numerous contexts (e.g. computer-mediated communication, Markey, 2000; bullying and sexual harassment, Nickerson et al., 2014; child abuse and domestic violence, Hoefnagels & Zwikker, 2001), demonstrating the effectiveness of this model across different settings. Research so far conducted on this model has tested it exclusively in real or imagined concrete settings in which individuals are direct witnesses of a single emergency (e.g. Banyard et al., 2019; Jenkins et al., 2018; Leone et al., 2017; Levine & Crowther, 2008). However, especially in recent times, people have been indirectly witnessing many global emergencies around the world with which they do not necessarily have any physical connection. There may be numerous global bystanders in various countries all over the world who cannot directly witness the sufferings of victims in such emergencies but whose help to these victims might be critical.

Pittinsky and Diamente (2015) suggested the concept of global bystander non-intervention and elaborately theorised how each step of the bystander intervention model can be applied to global emergencies by also commenting on relevant factors for each step. To

date, however, no scale exists to measure global bystander intervention. Hence, this research makes two key contributions. First, it constructs a scale to measure how individuals perceive and act upon global emergencies based on the bystander intervention model. Then, using this scale, it empirically tests the effectiveness of the global bystander intervention model in a real and ongoing emergency.

Applying the bystander intervention model in the global context

Rabow et al. (1990) convincingly argued that the bystander intervention model does not necessarily support the notion that bystanders are conscious of their decision-making process of helping or that these decisions are the only decisions which bystanders make for intervening in an emergency. A great number of factors have also been documented to affect each of the steps in the model. It is therefore necessary to understand what kinds of factor can contribute to these steps in the distinctive context of global emergencies, considering previously identified factors from past research.

Noticing the event (NOTICE). Individuals first must notice an event, for which a shift of attention to an atypical situation is needed. Bystander intervention in a situation is directly or indirectly predicted by the bystanders' perception of the situation (Greitemeyer et al., 2006; Rabow et al., 1990). Individuals are less likely to pay attention to an event which requires their help if there is a focus on the self or a distraction from the environment (Burn, 2009). On the contrary, they become more likely to spot emergencies if these situations appear as vivid events (Dovidio et al., 2006), are clearly dangerous and not ambiguous (Fischer et al., 2006), or involve readily identified victims (Small & Loewenstein, 2003). These factors might, however, be stable in the context of global emergencies because such emergencies are usually characterised as being ambiguous with no specifically identified victims or particular events. In this case, it may be more beneficial to focus on other factors, such as the salience or visibility of victims. Past research has shown that a lack of salience

might result in less aid (Fischer et al., 2011). Even the type of salience can be important as both seeing an emergency and hearing about it trigger more helping responses than just hearing about it (Solomon et al., 1978). Furthermore, global emergencies can be more conveniently spotted in media or social media channels because of the increasing social network penetration rates (Statista, 2019). In that sense, the salience of victims in media or social media outlets might also contribute to the extent to which individuals notice an emergency. Thus, we expect that the salience (or visibility) of victims will positively connect to how frequently people notice a global situation (H_1).

Interpreting the event as an emergency (EMERGENCY). After noticing an event, individuals must interpret it as an emergency which requires the assistance of others. The degree to which people believe the existence of an emergency happening might influence their interpretation of the situation (Hoefnagels & Zwikker, 2001). Bystanders might not see significant events as emergencies due to the ambiguity or their misunderstanding of the situation (e.g. considering the perpetrator of a sexual harassment event as the romantic partner) (Shotland & Straw, 1976; Solomon et al., 1978). If there is ambiguity, people might want to interpret the situation based on the responses of those who are in the vicinity of the emergency. This can then lead to pluralistic ignorance, which is a collective failure to see the situation as an emergency because of a misinterpretation based on other people's responses (Darley & Latane, 1968). Global emergencies can be considered highly ambiguous due to their complex nature and people become more influenced by others' reactions in such circumstances (Bickman & Rosenbaum, 1977). Individuals might not recognise an emergency or the need for immediate help if those around them are not certain about the emergency or are not helping victims. Therefore, we suggest that pluralistic ignorance will negatively relate to how much people recognise a global situation as an emergency (H_{2a}). Furthermore, the perceived continuity of an emergency can be another important factor

contributing to how people interpret a global situation. If there is an ongoing situation which has continued and is likely to continue for a long time, people might recognise it as an unfortunate but chronic condition, rather than an emergency requiring their urgent aid (Pittinsky & Diamante, 2015). Thus, we expect that the perceived continuity of an emergency will negatively correlate with how much people recognise a global situation as an emergency (H_{2b}).

Taking responsibility to help (RESPONSIBILITY). After recognising a situation as an emergency, individuals must feel responsible for offering aid. Various factors can affect the extent to which people feel responsible for helping, including bystander characteristics, victim characteristics, situational characteristics, and the relationship between bystanders and victims (Hoefnagels & Zwikker, 2001). Identity relations can be especially relevant in global emergencies. Individuals are more likely to take responsibility for helping when targets are members of their ingroup (Levine et al., 2002), when they have an increased sense of self-other overlap with targets (Cialdini et al., 1997), or when they perceive targets as similar to themselves (Emswiller et al., 1971). Since there is usually a physical distance between helpers and targets in global emergencies, psychological proximity between help-givers and help-receivers deriving from a shared-identity or similarity can play a key role. Consequently, we expect that the extent to which people feel a responsibility to help in a global emergency will positively relate to how much they perceive victims as similar to themselves (H_3).

Knowing how to help (KNOW). After feeling responsible to intervene in an emergency, individuals must know and decide on how to provide help. At this point, a critical decision is being made about whether help will be implemented directly or indirectly (Hoefnagels & Zwikker, 2001). Absence of intervention skills can engender a lack of knowledge on how to help in an emergency (Burn, 2009; Cramer et al., 1988) and this might

result in non-intervention. As there might be various ways of helping in global emergencies (e.g. donating goods or money, showing political support, getting involved in collective action, and volunteering), knowing how to help effectively might be a pertinent dimension to consider. It can especially be harder to distinguish effective ways of helping in global emergencies as there are usually plenty of agencies or actors involved in the emergency as well as in the humanitarian processes. People might not be sure that their help will fully reach victims or might think that it will serve wrong purposes, such as fraud (Pittinsky & Diamante, 2015). Hence, the more individuals can identify ways of effective helping, the more easily they will know and decide on how to provide help. We suggest that especially in global emergencies, identifying effective ways of providing help will be positively correlated with how much people know how to help (H_4).

Applying the decision to help (ACT). Once a decision about the delivery of help is taken, individuals explicitly perform the act of helping. Although critical helping actions are usually not very complex or complicated to carry out, people might become nervous due to the stressful nature of an emergency and this might turn a simple task into a difficult action to perform (Hoefnagels & Zwikker, 2001). Furthermore, there are many other factors which might prevent people from applying a decision to intervene. Latane and Darley (1970) showed that bystanders might not apply their decision to intervene if they have social concerns, such as a fear of embarrassment. This phenomenon, referred to audience inhibition, can even just rely on indigenous norms and take place when these norms do not promote the required helping behaviours (Rutkowski et al., 1983). Especially in global emergencies which are hard to truly interpret, people might be more affected by those around them and become less likely to intervene if audience inhibition increases. We therefore suggest that audience inhibition and how much people help in global emergencies will be negatively correlated (H_{5a}). Furthermore, people become less prone to help if they think that there are others who

are more competent to provide aid (Schwartz & Clausen, 1970). It is plausible for people to think that individual help is inconsequential and that other actors, such as governmental or non-governmental institutions, are more capable of relieving the suffering of victims in a global emergency. Hence, we also expect that feeling incompetent to help will be negatively associated with how much people help in global emergencies (H_{5b}).

The present research

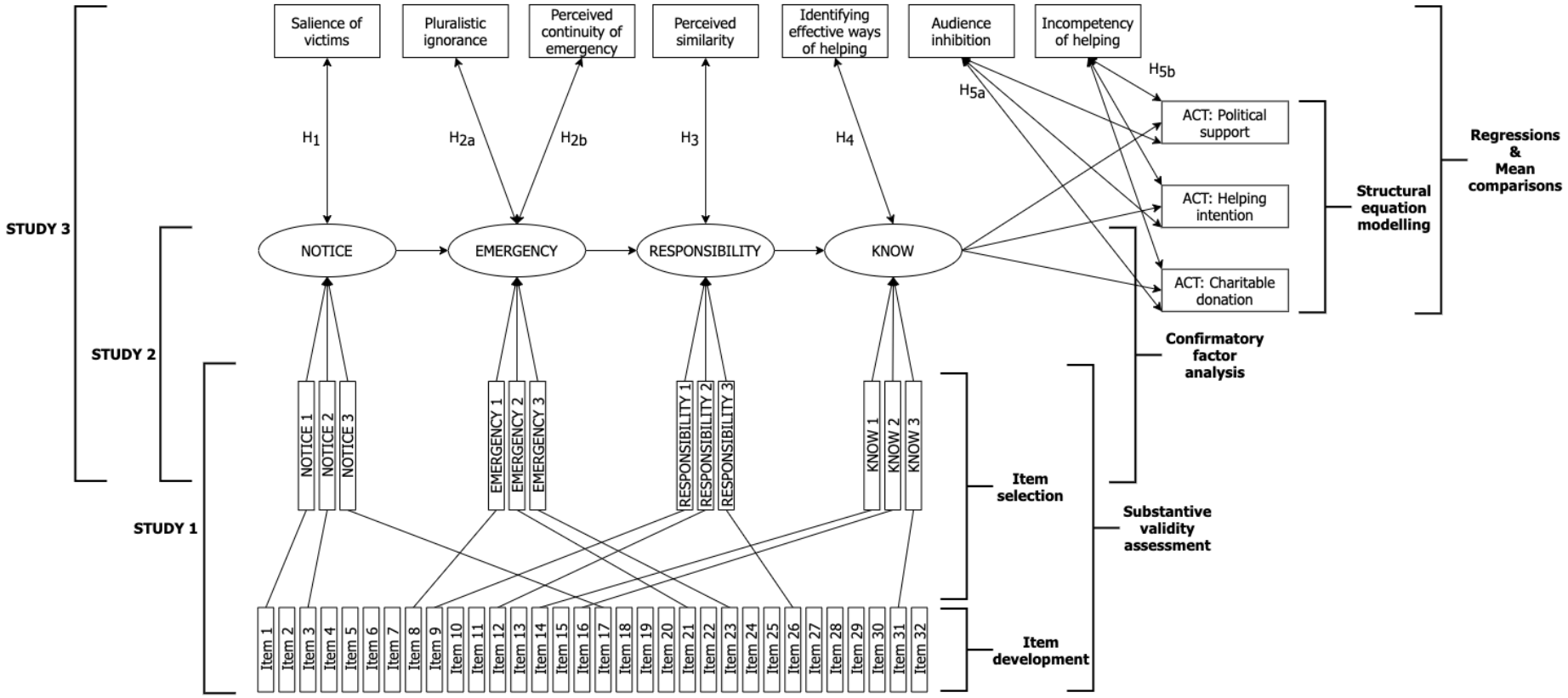
The present research has two major aims. First, we construct a Global Bystander Intervention Scale, and then, using this scale, we empirically test the hypotheses stated above in two different contexts. We created several items and ran a substantive validity assessment to identify the most representative items for the first four factors of the global bystander intervention model (Study 1), ran a confirmatory factor analysis with the identified items and explored the relationships of the model factors with a relevant construct (Study 2), and ran a multigroup confirmatory factor analysis by testing measurement invariances and explored the potential antecedents for each model factor through a cross-country design with participants from the UK and Germany to explore contextual differences (Study 3). An overview of the studies is presented in Figure 1. We have reported all the measures and exclusions in this research. Analyses were conducted in R version 3.6.3 (R Core Team, 2020).[6] The materials, data, and analysis codes necessary to replicate the three studies can be accessed through the Open Science Framework (https://doi.org/10.17605/OSF.IO/GZ25S)[7].

[6] We used psych version 1.9.12 (Revelle, 2019), Rmisc version 1.5 (Hope, 2013), ltm version 0.7-0 (Rizopoulos, 2006), and MVN version 1.6 (Korkmaz, Goksuluk, & Zararsiz, 2014) for the descriptive analyses and lavaan version 0.4-14 (Rosseel, 2012), equaltestMI version 0.6.0 (Jiang & Mai, 2020), and lsr version 0.5 (Navarro, 2015) for the CFA, SEM, and mean comparison analyses.

[7] Materials and analysis codes are also provided in the Appendix A of the thesis.

Figure 1

An overview of the studies



Study 1

This study ran a substantive validity assessment (SVA) with the items we created to measure global bystander intervention for helping refugees. Substantive validity is a form of content validity which helps to understand whether the content of an item truly represents the intended construct (Anderson & Gerbing, 1991). This is essential before developing a measure because it helps to eliminate the items which poorly represent their intended constructs and choose the items which best represent their theorised constructs for a subsequent confirmatory factor analysis (CFA). In psychology, CFA is often seen as appropriate for understanding whether items are representative of intended constructs; however, it only helps to determine whether particular items share enough variance to create a single factor. Even if there is a shared variance, CFA does not provide enough information to assume that items truly represent their suggested construct created by a factor. SVA, on the other hand, is an assessment of the extent to which an item represents its theorised construct. It ensures that items are clearly and correctly interpreted by both experts and lay audiences. We therefore wanted to run an SVA to identify the items which would best represent four proposed factors of the bystander intervention model. We intentionally excluded the fifth factor (ACT) as helping action might take different forms based on individual characteristics and particular contexts, especially in the case of global emergencies. Our primary purpose was to identify three items per factor which best represented their intended constructs distinctively from other constructs.

Method

Participants

Only a small sample of 20 people is required for an SVA (Anderson & Gerbing, 1991). We recruited 80 native English speakers online via Prolific (www.prolific.co) and thus quadrupled the required sample size to carry out our analysis of the four factors, and we paid

them each £0.85 (£5.10 per hour) for participating in the study. There was no exclusion. The mean age of the sample was 38.53 (*SD* = 13.21) and the majority of the sample were female (66.25%), British (86.25%), and without a religious affiliation (55%).

Measures and procedure

We used Anderson and Gerbing's (1991) approach to SVA. In the light of the existing literature on the bystander intervention model, the first author developed definitions for each of the four factors of bystander intervention model (i.e. NOTICE, EMERGENCY, RESPONSIBILITY, and KNOW) and created 32 items (eight items per factor) based on these definitions (*see* Table A1 in the Appendix). The second author then reviewed all of the definitions and items, after which we made some adjustments to the items. Following this, two other experts in the field were separately asked to review all the definitions and items by focusing specifically on technical meaning and clarity. We incorporated their comments to create the final versions of definitions and items.

After being informed about the nature of the study, participants were asked to read the definitions of the four factors. They were then asked to assign each of the 32 items into one of the four factors or an 'unclassified' category based on the factor definitions given. The definitions were also presented at the top of the page during this task. Participants saw each item one at a time and the order of the items was randomised to control for possible order effects.

Results

An SVA comprises two indices of substantive validity: proportion of substantive agreement (P_{sa}) and substantive-validity coefficient (C_{sv}). The former displays the proportion of an item which is assigned to its theorised construct ($P_{sa} = n_c / N$), with a greater than .75 cut-off point indicating a good score. The latter displays the extent to which an item is assigned to its

theorised construct more than to any other construct ($C_{sv} = (n_c - n_o) / N$)[8], with a greater than .50 cut-off point indicating a good score.

First, we calculated the P_{sa} and C_{sv} indices for each item and identified the three items per factor which best represented their intended constructs (*see* Table A2 in the Appendix). After identifying three items for each factor, we calculated average P_{sa} and C_{sv} scores for each factor and overall average P_{sa} and C_{sv} scores for bystander intervention; first including all items (Test 1) and then including the twelve identified items only (Test 2). We compared the substantive validity of all items with the identified twelve items only to test whether the identified items had a better representation of their respective constructs than all of the items.

As shown in Table 1, the Test 1 results including all of the items showed three of the four factors (NOTICE, RESPONSIBILITY, KNOW) to have an aggregated P_{sa} greater than the .75 cut-off point whereas the remaining factor (EMERGENCY) fell below the threshold. Similarly, they showed only one of the four factors (RESPONSIBILITY) to have an aggregated C_{sv} greater than the .50 cut-off point whilst the remaining three factors (NOTICE, EMERGENCY, KNOW) fell below the threshold. The Test 2 results including the twelve identified items, on the other hand, showed all of the factors to have an aggregated P_{sa} greater than .75 and an aggregated C_{sv} greater than .50. Taken altogether, these results indicate that item reduction had improved the overall substantive validity and that the identified twelve items represented their intended constructs better than all of the items. This is further shown by the total C_{sv} scores, which were .51 in Test 1 and .70 in Test 2. Hence, these results provided a three-item solution for each of the four factors as expected.

[8] n_c represents the number of assignments of an item to the correct construct, N represents the number of participants, and n_o represents the higher number of assignments of an item to an incorrect construct.

Table 1

Average proportion of substantive agreement (P_{sa}) and substantive-validity indices (C_{sv}) before and after item reductions in Study 1

Factors	Test 1 (before)			Test 2 (after)		
	Number of items	P_{sa}	C_{sv}	Number of items	P_{sa}	C_{sv}
NOTICE	8	.705	.488	3	.846	.738
EMERGENCY	8	.561	.347	3	.771	.663
RESPONSIBILITY	8	.805	.720	3	.829	.750
KNOW	8	.700	.498	3	.783	.663
Total/Average	32	.693	.513	12	.807	.703

Study 2

This study was designed to a) validate the previously identified items as a scale through a CFA, b) scrutinise the extent to which the steps of the global bystander intervention model were associated with each other and a related construct, and c) examine the extent to which each step in the global bystander intervention model predicted the subsequent step as in the original bystander intervention model. We chose charitable donation for the behavioural measure (ACT) for an initial analysis. Moreover, we wanted to test the criterion validity by investigating how our measure related to a different measure which highly correlates with helping. For this, we preferred empathy to explore its relationships with the model factors because of the robust connection evidenced between empathy and helping by several previous studies (e.g. Batson, 1991; Habashi et al., 2016; Pavey et al., 2012). We approached it as feelings of concern for victims rather than a trait characteristic as operationalised in past research (Batson et al., 1989; Toi & Batson, 1982).

Method

Participants

As a sample of 200 people or above is recommended for structural equation modelling (SEM) analyses (Kline, 2011), we recruited 205 native English speakers online via Prolific (www.prolific.co) and paid them each £0.50 (£7.50 per hour) for participating in the study. There was no exclusion. The mean age of the sample was 34.77 (*SD* = 13.46) and the majority of the sample were female (63.9%), British (68.8%), and without a religious affiliation (54.1%).

Measures and procedure

The participants responded to all measures on a seven-point Likert scale (1: strongly disagree to 7: strongly agree) unless noted otherwise. All items in each measure were randomised within it to eliminate potential order effects. The twelve items which were identified in Study

1 were used to assess the four factors of the global bystander intervention model (NOTICE, EMERGENCY, RESPONSIBILITY, KNOW). Five items adapted from James and Zagefka (2017) were used to measure participants' *empathy* felt for Syrian refugees (e.g. "I feel great sympathy for Syrian refugees and their suffering."). We used one question to assess *charitable donation* as the fifth factor of the global bystander intervention model (ACT). We gave participants an option to donate none, some, or all of the participation rewards they would receive (1: 0%, 11: 100%). Regardless of their response to this option, they were debriefed and all received their participation reward in full upon the completion of the study.

Results

CFA of the model and correlations among model factors

We ran a CFA with the four factors of the global bystander intervention model. The data included the previously identified twelve items for the global bystander intervention model, three for each factor. We used NOTICE 1, NOTICE 2, NOTICE 3 (items 1, 3, and 17 from Study 1, respectively) to measure the NOTICE factor; EMERGENCY 1, EMERGENCY 2, EMERGENCY 3 (items 8, 21, and 24 from Study 1, respectively) to measure the EMERGENCY factor; RESPONSIBILITY 1, RESPONSIBILITY 2, RESPONSIBILITY 3 (items 9, 12, and 26 from Study 1, respectively) to measure the RESPONSIBILITY factor; and KNOW 1, KNOW 2, KNOW 3 (items 14, 16, and 31 from Study 1, respectively) to measure the KNOW factor. All items were treated as continuous variables in the analysis.

Exploratory data analysis revealed deviations from normality in the data distributions (*see* Tables A3 and A4 in the Appendix). We therefore used maximum likelihood estimation with test statistics using 1000 bootstrapped samples and robust standard errors. All parameters were freely estimated. The model fit[9] was excellent (χ^2 (48) = 95.00, $p < .001$;

[9] All model fits within the CFA and SEM analyses in this paper were interpreted based on CFI, TLI, RMSEA, and SRMR scores, whose threshold values indicate a good fit with 0.95, 0.95, 0.07, and 0.08 cut-off points, respectively (Hu & Bentler, 1999; Steiger, 2007).

CFI = .97; *TLI* = .96; *RMSEA* = .07; *SRMR* = .04) and as expected, all indicators showed significantly positive factor loadings, with standardised coefficients ranging from .64 to .95 (Table 2; *see* Figure A1 in the Appendix).

Then, to examine whether all of the items constituted one factor rather than four, the twelve items were grouped as if predicted by one latent variable which had a significantly worse fit to the data than the original model (χ^2 (6) = 525.14, $p < .001$). Similarly, to examine whether the NOTICE and EMERGENCY items constituted one factor rather than two as these two factors were highly related based on the initial CFA results ($r = .79$), their six items were grouped as if predicted by one latent variable. This model also had a significantly worse fit to the data than the original model (χ^2 (3) = 93.03, $p < .001$). Taken together, these results were consistent with the characterisation of the bystander intervention model.

Finally, we calculated means and standard deviations, ran correlations with computed mean scores, and checked for reliabilities (Table 3). Internal consistency coefficients for all of the four factors were above .77. There were also significant positive correlations among four latent factors ranging from .23 (between EMERGENCY and KNOW) to .70 (between NOTICE and EMERGENCY), which indicated that those who noticed the event were more likely to recognise it as an emergency, take responsibility to help, and know how to help. However, charitable donation as the fifth factor did not have a significant relationship with KNOW whereas it was significantly and positively correlated with the other three factors, which signals a need to include other measures to assess the fifth factor. Finally, empathy significantly and positively correlated with all factors, ranging from .19 (with KNOW) to .84 (with EMERGENCY), displaying a good criterion validity.

SEM of the model

We tested the sequential steps of the model using SEM. The model provided an excellent fit to the data (χ^2 (56) = 105.65, $p < .001$; *CFI* = .97; *TLI* = .96; *RMSEA* = .07; SRMR = .04).

Each step significantly and positively predicted the subsequent step as theorised in the bystander intervention model, except that KNOW negatively predicted charitable donation (Figure 2).

Study 3

This study was designed to a) further test the measure of global bystander intervention with a cross-country design and validate it again through a multigroup CFA by testing measurement invariance in two different contexts, b) scrutinise the extent to which the steps of the global bystander intervention model were associated with each other, c) examine the extent to which each step in the global bystander intervention model predicted the subsequent step, and finally, d) explore the antecedents of each step of the global bystander intervention model in two different countries. We specifically wanted to compare samples from two different countries to explore whether the visibility of the global emergency repercussions within the context made a difference. To this end, we chose Germany as the country for comparison with the UK because it has the highest number of Syrian refugees in Europe (UNHCR, 2020), which increases the visibility of second-hand effects of the global emergency for the German people. Differently from Study 2, we used three different measures for the fifth step (ACT) to explore differences in how help is provided in global emergencies.

Method

Participants

In this study, we wanted to run a CFA with a bigger sample than in Study 2, in line with the sample size suggestions from the previous literature (Kline, 2011). We initially recruited 636 participants online via Prolific (www.prolific.co) and paid them each £0.50 (£6.00 per hour) for participating in the study. There were two participant groups: British citizens living in the UK and German citizens living in Germany. Eight participants ($N_{British}$ = 1, N_{German} = 7) were excluded because their nationality or the country of residence data did not fit their respective

target groups, and 27 participants ($N_{British}$ = 12, N_{German} = 15) were excluded because they failed an attention check, so 601 participants remained. The mean age of the British sample (N = 306) was 38.76 (SD = 11.91) and the majority of this sample were female (68.0%) and without a religious affiliation (51.6%). The mean age of the German sample (N = 295) was 28.61 (SD = 8.32) and most of this sample were male (61.4%) and without a religious affiliation (47.5%).

Measures and procedure

As in Study 2, all measures were answered on a seven-point Likert scale unless noted otherwise, and all items in each measure were randomised. We used several measures to examine the potential antecedents of the global bystander intervention model. Three items measured how often the situation of victims was salient to the participants (*salience of victims*; e.g. "In my daily life, I see the situation of Syrian refugees"; 1: never to 7: always; $\alpha_{British}$ = .72, α_{German} = .79). Two items assessed the extent to which the participants thought that those around them would negatively react to helping victims (*pluralistic ignorance*; e.g. "People around me are not certain that Syrian refugees need help"; $r_{British}$ = .54, r_{German} = .60, $p < .001$). Two items examined how participants perceived the continuity of emergency (*perceived continuity of emergency*; e.g. "The Syrian refugee issue has gone for a long time"; $r_{British}$ = .52, r_{German} = .38, $p < .001$). Two items assessed the degree to which participants saw victims as similar to themselves (i.e. *perceived similarity*; e.g. "Syrian refugees are people like me"; $r_{British}$ = .80, r_{German} = .71, $p < .001$). Two items measured how much participants identified effective ways of helping victims (*identifying effective ways of helping*; e.g. "I know the help I would give Syrian refugees would fully reach them"; $r_{British}$ = .61, r_{German} = .60, $p < .001$). Two items assessed the degree to which participants thought that they would be negatively evaluated by those around them in the case of helping (*audience inhibition*; e.g. "I would feel embarrassed if people around me would find out that I'm helping Syrian

refugees"; $r_{British} = .75$, $r_{German} = .56$, $p < .001$). Two items measured how much participants considered themselves incapable of helping victims (*incompetency of helping*; e.g. "I don't have enough power to help Syrian refugees"; $r_{British} = .48$, $r_{German} = .41$, $p < .001$).[10]

We used the same items from Study 2 to assess the four factors of the global bystander intervention model (NOTICE, EMERGENCY, RESPONSIBILITY, KNOW) but this time we employed three different measures to assess its fifth factor (ACT). *Political support* was examined with four items which measured the extent to which participants supported or opposed the British/German government's policies intended to support Syrian refugees (e.g. "The British/German government should grant humanitarian protection to Syrian refugees through normal asylum procedures"; 1: strongly oppose to 7: strongly support; $\alpha_{British} = .89$, $\alpha_{German} = .71$). *Helping intention* was examined with three items which measured the degree to which participants wanted to help Syrian refugees in different places (e.g. "I would like to help Syrian refugees worldwide"; $\alpha_{British} = .94$, $\alpha_{German} = .89$). Before then finished the survey, we provided participants with an optional task to assess *charitable donation* made for victims. We asked them to convert some of the news reports that we had found about victims into a machine-readable format by typing out the sentences in given pictures. They were informed that this was needed for another research study and that we would donate £0.02 for each sentence they typed. At the end, we calculated the number of sentences for each participant (1: £0.02, 15: £0.30) but the responses of those who did not understand the task or did not believe the reality of it were not considered ($N_{British} = 9$, $N_{German} = 15$). Participants were debriefed and all received their participation reward in full upon the completion of the study.

[10] Diffusion of responsibility and self-other overlap were also measured for exploratory reasons but not included in any of the analyses in this research.

Results

CFA of the model and correlations among model factors

First, we ran a CFA with the four factors of the global bystander intervention model separately for British and German samples to test whether the proposed four-factor model fitted the empirical data from each group. The same items were used as before and exploratory data analysis revealed deviations from normality in the data distributions (*see* Tables A5 and A6 in the Appendix). We therefore again used maximum likelihood estimation with test statistics using 1000 bootstrapped samples and robust standard errors. The results showed acceptable model fit for the British sample (χ^2 (48) = 157.73, $p < .001$; *CFI* = .94; *TLI* = .92; *RMSEA* = .09; *SRMR* = .06) as well as the German sample (χ^2 (48) = 143.38, $p < .001$; *CFI* = .95; *TLI* = .93; *RMSEA* = .08; *SRMR* = .07), indicating that the four-factor model of global bystander intervention was supported in both groups.

We then ran a series of multigroup CFAs to cross-validate the four-factor model across the two samples and used measurement invariance tests to determine whether the two groups differed from each other based on structure (configural invariance), factor loadings (metric invariance), intercepts (scalar invariance), and residuals (residual invariance) (*see* Table A7 in the Appendix).

Model 1 with all freely estimated parameters was tested for configural invariance to examine whether the proposed structure would be equal across the two groups. The model fit was good, indicating that the factorial structure of the construct was equal across groups. The factor pattern coefficients were then constrained to be equal to test for metric invariance in Model 2. The results again showed a good fit, indicating the viability of constraining the factor loadings to be the same across groups. Model 3 with equal loadings and intercepts for testing scalar invariance also fitted the data well, indicating that the latent means could be meaningfully compared across groups. Finally, Model 4 with equal loadings, intercepts, and

residuals for testing residual invariance had a good fit, indicating that the observed variables were invariant across groups, having no measurement bias.

The overall goodness-of-fit indices and the tests of differences in fit between adjacent models supported measurement invariance of the four-factor model across the two groups. As expected, all indicators showed significantly positive factor loadings, with standardised coefficients ranging from .54 to .88 for the British sample and from .43 to .93 for the German sample (Table 2; *see* Figure A2 in the Appendix).

Subsequently, to examine whether all of the items constituted one factor rather than four, the twelve items were grouped as if predicted by one latent variable which had a significantly worse fit to the data than the original model (χ^2 (12) = 1128.30, $p < .001$). Similarly, to examine whether the NOTICE and EMERGENCY items constituted one factor rather than two as these two factors were highly related based on initial CFA results ($r = .83$), their six items were grouped as if predicted by one latent variable. This model also had a significantly worse fit to the data than the original model (χ^2 (6) = 121.08, $p < .001$). Taken together, these results were consistent with the characterisation of the bystander intervention model.

Finally, we calculated means and standard deviations, ran correlations with computed mean scores, and checked for reliabilities (Table 3). Internal consistency coefficients for all of the four factors were above .70 for the British sample and above .72 for the German sample. There were also significant and positive correlations among four latent factors ranging from .35 (between EMERGENCY and KNOW) to .64 (between NOTICE and EMERGENCY) for the British sample and from .30 (between EMERGENCY and KNOW) to .64 (between NOTICE and EMERGENCY) for the German sample. These results indicate that in both the British and the German samples, those who noticed the event were more likely to recognise it as an emergency, take responsibility to help, and know how to help.

Finally, both political support and helping intention significantly and positively correlated with all of the factors in both samples. However, charitable donation as the fifth factor did not have a significant relationship with KNOW in either sample but was positively related to the other three factors in both samples.

SEM of the model

We ran a series of multigroup SEMs for each of the ACT measures to determine whether the global bystander intervention model worked similarly across the two groups. All three models provided a good fit to the data (political support: χ^2 (112) = 344.11, $p < .001$; *CFI* = .95; *TLI* = .93; *RMSEA* = .08; SRMR = .06; helping intention: χ^2 (112) = 319.77, $p < .001$; *CFI* = .95; *TLI* = .94; *RMSEA* = .08; SRMR = .06; charitable donation: χ^2 (112) = 293.30, $p < .001$; *CFI* = .95; *TLI* = .93; *RMSEA* = .08; SRMR = .06). In all models, each step significantly and positively predicted the subsequent step as theorised in the bystander intervention model, except that KNOW did not predict political support, helping intention, or charitable donation (Figure 2).

Antecedents of the model factors and differences across samples

We ran multiple linear regressions to test the hypotheses which we had formulated about the potential antecedents of each model factor and a multivariate analysis of variance (MANOVA) with all variables as the dependent variables and participant groups as the independent variable to see the between-group differences. The MANOVA results showed that the two groups scored significantly differently from each other (F (14, 562) = 19.15, *Wilk's* $\Lambda = .68$, $p < .001$). The regression results are presented in Table 4 together with the means, standard errors, and confidence intervals for each group.

NOTICE. As expected, the salience of victims was positively related to how much both samples noticed the situation of Syrian refugees (H_1). However, compared with the British participants, the salience of victims was more frequent for the German participants (F

(1, 599) = 114.90, η_p^2 = .16, p < .001) and they noticed the situation of Syrian refugees more than the British sample (F (1, 599) = 9.74, η_p^2 = .02, p = .002).

EMERGENCY. Although pluralistic ignorance was stronger among the British compared with the German participants (F (1, 599) = 31.81, η_p^2 = .05, p < .001), it was negatively related to the recognition of emergency by both samples, as predicted (H_{2a}). Although the British participants perceived the continuity of emergency significantly higher than the German participants (F (1, 599) = 5.88, η_p^2 = .01, p = .016), the perceived continuity of emergency was positively associated with the recognition of emergency by both samples, contrary to our expectation (H_{2b}). Overall, there was not a significant difference between the British and German samples in terms of how much they recognised the situation of Syrian refugees as an emergency (F (1, 599) = .24, η_p^2 = .00, p = .624).

RESPONSIBILITY. There was no significant difference between the British and German samples based on how similar they perceived Syrian refugees to themselves (F (1, 599) = 2.84, η_p^2 = .00, p = .093) and how much responsibility they felt to help (F (1, 599) = 1.66, η_p^2 = .00, p = .198). In line with our expectation, perceived similarity positively related to the responsibility to help for both samples (H_3).

KNOW. The German sample identified effective ways of helping (F (1, 599) = 29.66, η_p^2 = .05, p < .001) and knew how to help (F (1, 599) = 37.55, η_p^2 = .06, p < .001) significantly more than the British participants. Ultimately, however, identifying effective ways of helping was positively related to how much both samples knew how to help, as expected (H_4).

ACT. Audience inhibition levels were similar in both samples (F (1, 599) = 1.59, η_p^2 = .00, p = .208). In line with our expectations, they negatively related to political support and helping intention in both samples, and also negatively related to charitable donation for the British sample only (H_{5a}). There was no difference between the British and German samples

in terms of how incompetent they feel to help (F (1, 599) = .05, η_p^2 = .00, p = .827). Contrary to our prediction, this feeling of incompetence in helping did not correlate with political support or charitable donation in either sample but positively correlated with helping intention in both samples (H_{5b}). Consequently, even though both samples reported similar levels of intention to help (F (1, 599) = 2.62, η_p^2 = .00, p = .106), the German participants showed more political support (F (1, 599) = 6.89, η_p^2 = .01, p = .009) and donated more money (F (1, 575) = 25.89, η_p^2 = .04, p < .001) than the British sample.

Table 2

Contents of the selected items and their factor loadings to the respective model factors in Study 2 and Study 3

Items	Factor loadings		
	British (Study 2)	British (Study 3)	German (Study 3)
NOTICE 1: I am aware of the Syrian refugee issue around the world.	.70***	.54***	.43***
NOTICE 2: I know that a lot of Syrians are forced to leave their country each year to be able to continue their lives.	.82***	.73***	.83***
NOTICE 3: I am aware that there is a war in Syria causing many people to flee from their homeland.	.87***	.72***	.83***
EMERGENCY 1: It is evident to me that urgent humanitarian aid is needed for the Syrian refugee issue.	.91***	.87***	.79***
EMERGENCY 2: I think that the Syrian refugee issue is a severe emergency that other people should be involved.	.86***	.88***	.85***
EMERGENCY 3: I believe that the situation of Syrian refugees is an emergency that requires the help of other people.	.95***	.82***	.88***
RESPONSIBILITY 1: I feel personally responsible for helping Syrian refugees to safely continue their lives.	.85***	.79***	.83***
RESPONSIBILITY 2: It is my duty to do something to ease the pain and suffering of Syrian refugees.	.94***	.88***	.87***
RESPONSIBILITY 3: I believe that I have a responsibility to help Syrian refugees because my actions can comfort them.	.89***	.85***	.93***
KNOW 1: I know what to say to get others to help or support Syrian refugees.	.70***	.65***	.61***
KNOW 2: I can find organisations that provide support to Syrian refugees.	.64***	.61***	.57***
KNOW 3: I know a number of ways I can help Syrian refugees.	.88***	.87***	.88***

*** $p < .001$.

Table 3

Alpha coefficients, means, standard deviations, confidence intervals, and correlations by the model factors in Study 2 and Study 3

Variables	α	*M* (*SD*)	95% CI [LL, UL]	2	3	4	5	6	7	8
Participant group: British (Study 2)										
1. NOTICE	.84	5.52 (1.19)	[5.36, 5.69]	.70***	.51***	.34***	.60***	NA[1]	NA	.28***
2. EMERGENCY	.93	5.37 (1.43)	[5.17, 5.56]	–	.65***	.23**	.84***	NA	NA	.35***
3. RESPONSIBILITY	.92	3.63 (1.46)	[3.42, 3.83]	–	–	.42***	.65***	NA	NA	.36***
4. KNOW	.77	3.49 (1.27)	[3.32, 3.67]	–	–	–	.19**	NA	NA	.02
5. Empathy	.97	5.41 (1.48)	[5.21, 5.62]	–	–	–	–	NA	NA	.37***
6. Political support	NA	NA	NA	NA	NA	NA	NA	NA	NA	NA
7. Helping intention	NA	NA	NA	NA	NA	NA	NA	NA	NA	NA
8. Charitable donation	–	4.58 (4.12)	[4.01, 5.15]	–	–	–	–	NA	NA	–
Participant group: British (Study 3)										
1. NOTICE	.70	5.53 (0.93)	[5.43, 5.64]	.64***	.41***	.38***	NA	.50***	.46***	.18**
2. EMERGENCY	.89	5.31 (1.18)	[5.18, 5.44]	–	.59***	.35***	NA	.69***	.66***	.19**
3. RESPONSIBILITY	.88	3.53 (1.31)	[3.39, 3.68]	–	–	.48***	NA	.60***	.72***	.14*
4. KNOW	.74	3.46 (1.13)	[3.33, 3.58]	–	–	–	NA	.37***	.44***	.08
5. Empathy				NA	NA	NA	NA	NA	NA	NA
6. Political support	.89	5.14 (1.41)	[4.98, 5.30]	–	–	–	NA	–	.76***	.23***
7. Helping intention	.94	4.61 (1.46)	[4.45, 4.78]	–	–	–	NA	–	–	.21***
8. Charitable donation	–	2.89 (5.20)	[2.30, 3.49]	–	–	–	NA	–	–	–
Participant group: German (Study 3)										
1. NOTICE	.72	5.77 (0.96)	[5.66, 5.88]	.64***	.32***	.33***	NA	.49***	.40***	.13*
2. EMERGENCY	.88	5.36 (1.20)	[5.22, 5.50]	–	.52***	.30***	NA	.68***	.61***	.26***
3. RESPONSIBILITY	.91	3.39 (1.40)	[3.23, 3.55]	–	–	.48***	NA	.48***	.70***	.11†

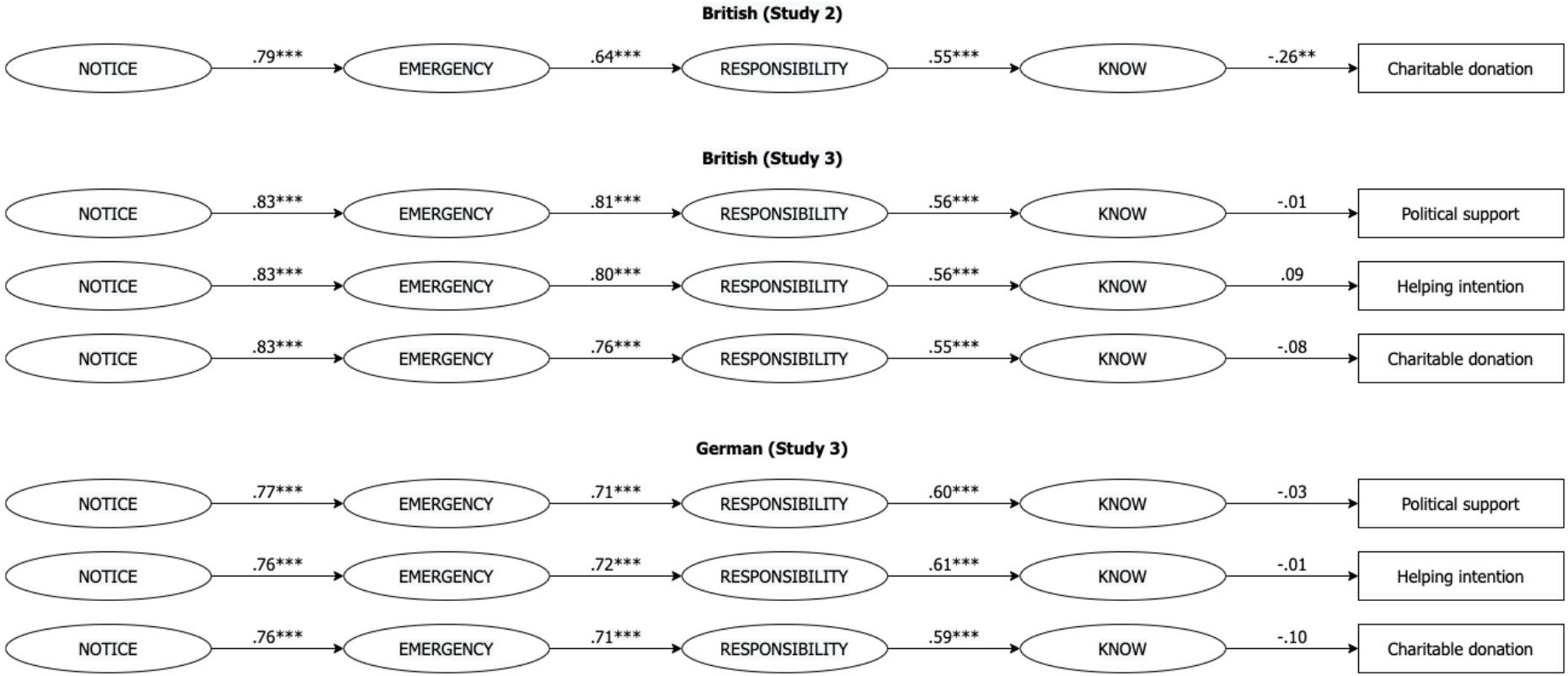
4. KNOW	.71	3.95 (1.10)	[3.83, 4.08]	–	–	–	NA	.27***	.35***	-.01
5. Empathy	NA	NA	NA	NA	NA	NA	NA	NA	NA	NA
6. Political support	.71	5.42 (1.18)	[5.29, 5.56]	–	–	–	NA	–	.57***	.28***
7. Helping intention	.89	4.42 (1.46)	[4.26, 4.59]	–	–	–	NA	–	–	.16**
8. Charitable donation	–	5.41 (6.66)	[4.63, 6.20]	–	–	–	NA	–	–	–

*** $p < .001$. ** $p < .01$. * $p < .05$. †. $p < .07$.

[1]. NA means not assessed in the respective study.

Figure 2

Standardised regression weights for the SEM with the factors of the global bystander intervention model in Study 2 and Study 3



***. $p < .001$. **. $p < .01$.

Table 4

Results of the regression analyses with means, standard deviations, and confidence intervals in Study 3

	Model factor	*M (SD)*	95% CI [LL, UL]	*t*	*B (SE)*	*F*	*df*	R^2
Participant group: British (Study 3)								
Salience of victims	NOTICE	2.48 (0.95)	2.38, 2.60	6.65***	.35 (.05)	44.23***	1	.13
Pluralistic ignorance	EMERGENCY	4.33 (1.18)	4.29, 4.46	-5.50***	-.28 (.05)	44.24***	2	.23
Perceived continuity of emergency		5.79 (0.81)	5.70, 5.88	7.97***	.59 (.07)			
Perceived similarity	RESPONSIBILITY	4.81 (1.76)	4.61, 5.01	9.26***	.35 (.04)	85.65***	1	.22
Identifying effective ways of helping	KNOW	2.89 (1.35)	2.74, 3.04	10.72***	.44 (.04)	115.00***	1	.27
Audience inhibition	Political support	2.11 (1.20)	1.98, 2.25	-9.91***	-.58 (.06)	50.24***	2	.25
Incompetency of helping	(ACT)	5.46 (1.05)	5.34, 5.58	-1.02	-.07 (.07)			
Audience inhibition	Helping intention	–	–	-7.49***	-.47 (.06)	35.15***	2	.19
Incompetency of helping	(ACT)	–	–	-3.41***	-.25 (.07)			
Audience inhibition	Charitable donation	–	–	-2.11*	-.52 (.25)	3.01	2	.02
Incompetency of helping	(ACT)	–	–	-1.15	-.34 (.29)			
Participant group: German (Study 3)								
Salience of victims	NOTICE	3.47 (1.28)	3.32, 3.62	4.20***	.18 (.04)	17.67***	1	.06
Pluralistic ignorance	EMERGENCY	3.75 (1.34)	3.59, 3.90	-3.48***	-.18 (.05)	11.49***	2	.07
Perceived continuity of emergency		5.62 (0.90)	5.52, 5.72	3.04**	.23 (.08)			
Perceived similarity	RESPONSIBILITY	5.04 (1.55)	4.86, 5.21	8.79***	.41 (.05)	77.27***	1	.21
Identifying effective ways of helping	KNOW	3.57 (1.37)	3.41, 3.72	12.89***	.48 (.04)	166.20***	1	.36
Audience inhibition	Political support	1.99 (1.12)	1.86, 2.12	-6.17***	-.36 (.06)	19.08***	2	.12
Incompetency of helping	(ACT)	5.48 (1.06)	5.35, 5.60	-.18	-.01 (.06)			
Audience inhibition	Helping intention	–	–	-3.86***	-.28 (.07)	12.41***	2	.08
Incompetency of helping	(ACT)	–	–	-3.09**	-.24 (.08)			

Audience inhibition	Charitable donation	–	–	-1.18	-.42 (.35)	1.40	2	.01
Incompetency of helping	(ACT)	–	–	1.23	-.46 (.37)			

*** $p < .001$. ** $p < .01$. * $p < .05$.

Discussion

Across three studies, we have provided the first empirical evidence for the applicability of the bystander intervention model to global emergencies in which individuals indirectly witness a disaster and are faced with its secondary consequences. We first constructed a scale which displayed reliability and validity across the three studies. Our principal results demonstrated that the first four steps of the global bystander intervention model gradually predicted their subsequent steps as in the original model (Latane & Darley, 1970). Surprisingly, however, the fifth step of the model (ACT) was not predicted by its preceding step (KNOW). We therefore conclude that people respond to a global emergency in similar ways that they respond to other emergencies of which they are first-hand bystanders. However, knowing how to help may not always predict actual help in global emergencies, which indicates a major difference between bystander intervention and global bystander intervention.

This rather contradictory result may be due to the continuous nature of global emergencies. Most global emergencies require long-term assistance for sustainable solutions, as opposed to other first-hand emergencies (e.g. a traffic accident, fire, flood) which can be solved relatively quickly. It is therefore possible that people delay their helping responses to global emergencies, perhaps to discover the best possible way or time of helping. This is an important issue for future research to explore. Moreover, the possible interference of individual preferences cannot be ruled out as there are many ongoing global emergencies which require urgent humanitarian action concurrently. Since people have limited capacities to help, they might develop preferences to prioritise a specific global situation over others (or perhaps local situations over global issues) and direct their assistance to a particular cause. In future investigations, it might be beneficial to use an extra measure to simultaneously assess how people respond to different global emergencies to understand whether supporting a global cause would cap their helping responses to other global issues.

Findings from the cross-country comparisons show that the global bystander intervention model worked successfully in two different contexts; one where the after-effects of the global emergency are less observable (the UK in Study 3) and one where its repercussions are more evident (Germany in Study 3). Even so, there were still some differences between the two contexts in terms of the steps of the model. When the global-emergency after-effects are more apparent in the context, victims are likely to be more frequently salient and people are more likely to notice the situation (the first step; NOTICE). Likewise, people in such contexts are more likely to identify effective ways of helping and know how to help (the fourth step; KNOW), and are also more likely to show political support and donate money (the fifth step; ACT).

We compared the two contexts based on the antecedents of the global bystander intervention model factors. Although most of the results were what we had expected, some surprising findings also appeared. People in both samples recognised the emergency more when the perceived continuity of emergency increased (rather than decreased), which might suggest that an increased perception of continuity can hint at the severity of the situation, instead of its chronicity as we had suggested. Moreover, those who thought that their help would be seen negatively by those around them donated less money, but only in the context with less visible aftermaths of the global emergency. Therefore, perhaps witnessing the emergency aftermaths makes people less influenced by others' negative thoughts of themselves, which can be tested by future research. Finally, in both samples, the more people felt incompetent to help, the more they intended to help whereas their political support and charitable donation levels remained irrelevant to this feeling of incompetency. This difference raises an important need to investigate what people perceive as helping in global emergencies and why they feel incompetent to help in that way.

Theoretical implications

This research is the first to empirically test the bystander intervention model in a global setting and it extended and validated its effectiveness in a discrete setting for the first time. By doing so, our results build on the fundamental work of Latane and Darley (1970), who introduced the bystander intervention model in a laboratory setting, and of Pittinsky and Diamente (2015) who later developed a theoretical framework for the application of this model in global emergencies. Additionally, our research responds to the call for testing differences between various forms of intergroup prosociality (Louis et al., 2019) by comparing three different forms of helping in the global bystander intervention model.

Our findings also support several lines of the current literature. The results showing that higher levels of political support and charitable donation in the context with more aftermath effects are in line with the research reporting that actual or hypothetical physical proximity to the disaster zone increases disaster-related giving (Zagefka, 2017). In effect, this current research goes beyond the existing findings by signifying a potential effect of physical proximity on helping, even when this proximity is to the disaster repercussions rather than the disaster itself. Furthermore, we have shown that despite differences in political support and charitable donation, helping intention levels were similar between two contexts.

In addition, the difference between the two samples based on political support and charitable donation, but not based on helping intention, further supports the intention-behaviour gap (Sheeran & Webb, 2016) by demonstrating that not every helping intention turns into a helping action in global emergencies. A potential explanation for this may derive from the significant difference between the two samples based on contextual differences and knowing how to help. Our findings show that those from the context with a less visible aftermath knew how to provide help less than those from the context with a more visible aftermath.

Although KNOW did not significantly connect to any of the ACT measures in the models which we tested, the significant correlations between them might point out an interesting issue for future research to explore. This discrepancy could be attributed to a lack of prioritising global emergencies in actual behaviour as they seem physically and psychologically further away (Trope & Liberman, 2010). Further studies which can take this possibility into account need to be undertaken. Overall, however, making information about effectively helping the victims of global disasters more concrete and more readily available can be a beneficial strategy for promoting individual support from distant countries.

Another contribution of this research is highlighting the positive connection between incompetency of helping and helping intention, which again signals that people want to help but do not feel capable of doing so. Even though this relationship can be somewhat instrumental in explaining the intention-behaviour gap, examining some other factors which can feed into this connection might be more useful. For instance, the political and media discourses about the victims of a global emergency might play a role in shaping individual responses (Goodman & Kirkwood, 2019), which then could affect the feelings of competency to help. Likewise, the cause of a global disaster (human-caused as opposed to naturally caused) can signpost victims' efforts to help themselves (Zagefka et al., 2011) and this might influence how much potential helpers feel competent or incompetent to help.

Limitations and future directions

Our research targeted a very specific emergency about refugees. Future research, therefore, should refocus the items of our Global Bystander Intervention Scale by changing its target sample/situation to establish its viability. For example, in all items, the "Syrian refugee issue" could be turned into "global water scarcity", and "Syrian refugees" could be turned into "people without access to clean water". Only the second item, however, requires a major change for a different context, in which "I know that a lot of Syrians are forced to leave their

country each year to be able to continue their lives" can be adapted to the specific situation under study (e.g. "I know that a lot of people do not have access to clean water to be able to continue their lives").

Similarly, we explored some antecedents in which we were interested and identified how these antecedents and their relationships to the model factors showed similarities or differences across two settings. Further studies using experimental designs are required to detect any causal relationships, to specify the nature and direction of any potential effects, and to test the applicability of these potential effects across different emergencies.

Another limitation is including helping intention to assess the fifth step of the global bystander intervention model (ACT). Helping intention is not really an action; however, we consider it a proxy measure of helping. Since it is not possible to embrace every possible way of helping in global emergencies, it gives key indications about people's general attitudes (such as the positive correlation between helping intention and feeling incompetent to help in Study 3). Building on this, there is abundant scope for further progress in investigating what kind of helping behaviours people perform in response to what kind of global emergencies.

Moreover, the sample size in Study 2 was relatively small for a CFA; however, strong factor loadings in our results suggest that it was enough to produce stable parameters (Wolf et al., 2013). Finally, a weakness in our cross-country design was collecting data from German people with an English survey. Although Germany is one of the top countries in which citizens speak English competently (English Proficiency Index, 2020), this weakness could have harmed the robustness of our results. Future research within different contexts using the native language of potential helpers could provide more definitive evidence.

Conclusion

Our research has gone some way towards enhancing our understanding of the bystander intervention model in a global context and it lays the empirical groundwork for future

research into its application in other global settings. Individuals might act in the same way when they are responding to global emergencies, but they are less likely to notice these emergencies and know how to help if the emergency aftermaths are less visible. Therefore, considering the specific contexts in which potential helpers reside, together with the role of other individuals in that context, is essential. Since the majority of the global emergencies happen in poorer areas of the world or at least affect the poorest the most (World Health Organization, 2020), these findings are considered valuable for understanding how to raise the support of those in geographically and psychologically distant and mostly wealthier parts of the world, whose even small acts of help can be instrumental in rebuilding the lives of many.

Data availability statement

We have reported all the measures and exclusions in this research. The materials, data, and analysis codes necessary to replicate the three studies can be accessed through the Open Science Framework (https://doi.org/10.17605/OSF.IO/GZ25S).

Author contributions

Conceptualization: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Data curation: Nihan Albayrak-Aydemir.

Formal analysis: Nihan Albayrak-Aydemir.

Funding acquisition: Nihan Albayrak-Aydemir.

Investigation: Nihan Albayrak-Aydemir.

Methodology: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Project administration: Nihan Albayrak-Aydemir.

Resources: Nihan Albayrak-Aydemir.

Supervision: Ilka Helene Gleibs.

Writing – the original draft: Nihan Albayrak-Aydemir.

Writing – review & editing: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Conflicts of interest

The authors declare that there is no conflict of interest.

Acknowledgements

This research was conducted with a grant awarded to the first author by the Society of the Psychological Study of Social Issues and supported by the Turkish Ministry of National Education Postgraduate Scholarship given to the first author. We thank these institutions for their support and declare that they played no role in the design or implementation of the research. Any opinions, findings, conclusion, and recommendations expressed in this manuscript are those of the authors and do not necessarily reflect the views of these institutions. We also thank Amena Amer and Celestin Okoroji for their help in the item development process in Study 1.

Appendix

Table A1

Factor definitions with the item statements created for the four latent factors of the global bystander intervention model in Study 1

Noticing the event: Shifting attention to an atypical situation and becoming aware of an unusual event.	
Item 1[a]	I am aware of the Syrian refugee issue around the world.
Item 2	I know that my country has taken on a number of Syrian refugees.
Item 3[a]	I know that a lot of Syrians are forced to leave their country each year to be able to continue their lives.
Item 4	I am aware of Syrians who die every day while escaping their country to save their lives.
Item 17[a]	I am aware that there is a war in Syria causing many people to flee from their homeland.
Item 18	I know that millions of Syrians flee from their country and seek shelter in other countries.
Item 19	I know that Syrian refugees are undergoing a horrible pain to save their lives.
Item 20	I am aware that Syrian refugees flee to safety and stability from conflict and violence.
Recognising the event as an emergency: Acknowledging the urgency of an event and identifying it as an emergency that requires others' assistance.	
Item 5	I believe that people urgently need to intervene in the Syrian refugee issue by offering some kind of help or support.
Item 6	I think that it is crucial for Syrian refugees to receive help from other people.
Item 7	I believe that the assistance of other people is fundamental to cease the suffering of Syrian refugees.
Item 8[a]	It is evident to me that urgent humanitarian aid is needed for the Syrian refugee issue.
Item 21[a]	I think that the Syrian refugee issue is a severe emergency that other people should be involved.
Item 22	It is evident to me that someone who is a Syrian refugee needs help from others.
Item 23[a]	I believe that the situation of Syrian refugees is an emergency that requires the help of other people.
Item 24	I think that a lot of immediate funding is needed to save the lives of Syrian refugees.
Taking responsibility to help: Having care for those in need and feeling responsible to support them.	
Item 9[a]	I feel personally responsible for helping Syrian refugees to safely continue their lives.
Item 10	I feel responsible for taking action to resolve the current situation of Syrian refugees.

Item 11	It is my responsibility to intervene in the suffering of Syrian refugees I witnessed.
Item 12[a]	It is my duty to do something to ease the pain and suffering of Syrian refugees.
Item 25	Although I'm not the one causing Syrian refugees' situation, it is still my responsibility as a human to try to help them.
Item 26[a]	I believe that I have a responsibility to help Syrian refugees because my actions can comfort them.
Item 27	I feel it is my duty to help Syrian refugees because I'm better off than they are.
Item 28	I believe that I have a responsibility to do what I can to help Syrian refugees.
Knowing how to help: Having information about or capacity to learn about how to provide help to those in need.	
Item 13	I have the skills to support a Syrian refugee who needs assistance.
Item 14[a]	I know what to say to get others to help or support Syrian refugees.
Item 15	I can help with getting a Syrian refugee out of a situation in which they are suffering.
Item 16[a]	I can find organisations that provide support to Syrian refugees.
Item 29	I can easily reach out the charities that help Syrian refugees.
Item 30	I feel capable of helping Syrian refugees by raising my voice about their struggles.
Item 31[a]	I know a number of ways I can help Syrian refugees.
Item 32	I am capable of using my political voice in favour of Syrian refugees to support their struggles.

[a]. Items that were identified to best represent their intended constructs, providing a three-item solution for each of the four factors.

Table A2

Proportion of substantive agreement (P_{sa}) and substantive-validity indices (C_{sv}) by items and factors in Study 1

Factor	Assignment frequencies for the NOTICE items							
	Item 1	Item 2	Item 3	Item 4	Item 17	Item 18	Item 19	Item 20
NOTICE	71	11	64	49	68	58	42	53
EMERGENCY	5	46	11	30	10	18	33	21
RESPONSIBILITY	0	7	0	0	0	1	1	1
KNOW	4	9	1	1	2	1	2	1
Unclassified	0	7	4	0	0	2	2	4
P_{sa}	.888	.575	.800	.613	.850	.725	.525	.663
C_{sv}	.825	.438	.663	.238	.725	.500	.113	.400
Factor	Assignment frequencies for the EMERGENCY items							
	Item 5	Item 6	Item 7	Item 8	Item 21	Item 22	Item 23	Item 24
NOTICE	5	10	14	11	4	25	5	8
EMERGENCY	45	34	26	56	67	29	62	40
RESPONSIBILITY	18	22	18	5	5	14	10	2
KNOW	11	9	17	8	3	6	2	28
Unclassified	1	5	5	0	1	6	0	2
P_{sa}	.563	.425	.325	.700	.838	.363	.775	.500
C_{sv}	.338	.150	.100	.563	.775	.050	.650	.150
Factor	Assignment frequencies for the RESPONSIBILITY items							
	Item 9	Item 10	Item 11	Item 12	Item 25	Item 26	Item 27	Item 28
NOTICE	2	4	2	4	6	3	4	5
EMERGENCY	1	6	8	3	6	2	3	3
RESPONSIBILITY	67	65	64	66	63	66	59	65
KNOW	2	3	5	5	3	6	9	6

Unclassified	8	2	1	2	2	3	5	1
P_{sa}	.838	.813	.800	.825	.788	.825	.738	.813
C_{sv}	.738	.738	.700	.763	.713	.750	.625	.738

Factor	Assignment frequencies for the KNOW items							
	Item 13	Item 14	Item 15	Item 16	Item 29	Item 30	Item 31	Item 32
NOTICE	0	4	3	2	2	2	6	2
EMERGENCY	3	2	1	1	2	1	1	5
RESPONSIBILITY	21	13	23	10	15	24	6	17
KNOW	49	59	51	65	57	51	64	52
Unclassified	7	2	2	2	4	2	3	4
P_{sa}	.613	.738	.678	.813	.713	.678	.800	.650
C_{sv}	.350	.575	.350	.688	.525	.338	.725	.438

Table A3

Skewness, kurtosis, and normality scores for the items of the global bystander intervention model in Study 2

Items	Descriptives		Skewness	Kurtosis	Shapiro-Wilk
	M	*SD*	*Z*	*z*	*W*
NOTICE 1	5.21	1.40	-1.08	1.03	0.87***
NOTICE 2	5.41	1.41	-1.28	1.57	0.84***
NOTICE 3	5.95	1.31	-1.82	3.70	0.75***
EMERGENCY 1	5.40	1.60	-1.32	1.29	0.81***
EMERGENCY 2	5.20	1.54	-1.09	0.84	0.86***
EMERGENCY 3	5.50	1.46	-1.42	2.09	0.82***
RESPONSIBILITY 1	3.28	1.60	0.26	-0.74	0.93***
RESPONSIBILITY 2	3.85	1.60	-0.23	-0.58	0.93***
RESPONSIBILITY 3	3.75	1.56	-0.11	-0.62	0.94***
KNOW 1	2.94	1.46	0.61	-0.25	0.91***
KNOW 2	4.48	1.56	-0.46	-0.42	0.93***
KNOW 3	3.06	1.57	0.46	-0.65	0.92***

Notes. Royston's $H = 490.80$, $p < .001$.

***. $p < .001$.

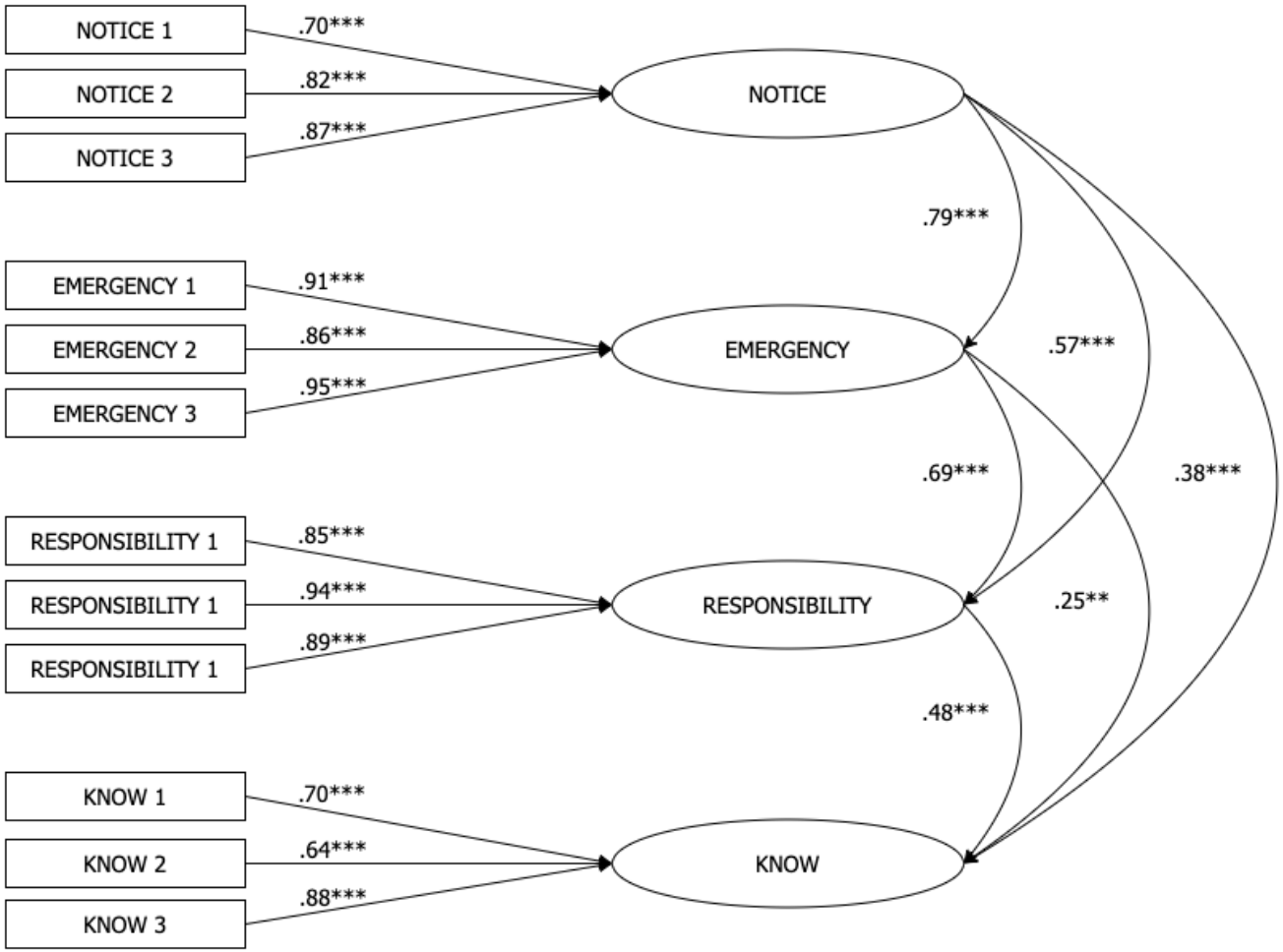
Table A4

Category response percentages for the items of the global bystander intervention model in Study 2

Items	Category response percentages						
	1	2	3	4	5	6	7
NOTICE 1	.03	.03	.06	.09	.30	.34	.15
NOTICE 2	.03	.03	.01	.13	.20	.39	.20
NOTICE 3	.02	.02	.01	.04	.17	.33	.41
EMERGENCY 1	.05	.04	.02	.05	.28	.29	.27
EMERGENCY 2	.05	.03	.04	.13	.24	.32	.19
EMERGENCY 3	.04	.02	.01	.09	.24	.33	.26
RESPONSIBILITY 1	.16	.20	.19	.21	.16	.05	.03
RESPONSIBILITY 2	.11	.11	.14	.28	.25	.08	.04
RESPONSIBILITY 3	.11	.13	.14	.29	.21	.07	.04
KNOW 1	.16	.30	.20	.18	.11	.03	.02
KNOW 2	.05	.07	.11	.22	.25	.20	.08
KNOW 3	.18	.22	.25	.12	.16	.05	.02

Figure A1

Standardised regression weights for the CFA with the four factors of the global bystander intervention model in Study 2



***. $p < .001$. **. $p < .01$.

Table A5

Skewness, kurtosis, and normality scores for the items of the global bystander intervention model in Study 3

Items	Descriptives		Skewness	Kurtosis	Shapiro-Wilk
	M	*SD*	*Z*	*z*	*W*
NOTICE 1	5.29	1.27	-1.01	1.07	.88***
NOTICE 2	5.61	1.30	-1.38	2.13	.83***
NOTICE 3	6.04	1.02	-1.65	4.48	.78***
EMERGENCY 1	5.44	1.33	-1.02	1.07	.88***
EMERGENCY 2	5.12	1.36	-0.84	0.82	.90***
EMERGENCY 3	5.44	1.27	-1.11	1.51	.87***
RESPONSIBILITY 1	3.06	1.48	0.40	-0.51	.93***
RESPONSIBILITY 2	3.63	1.52	-0.06	-0.64	.94***
RESPONSIBILITY 3	3.71	1.49	-0.14	-0.59	.94***
KNOW 1	3.00	1.28	0.37	-0.49	.93***
KNOW 2	4.65	1.48	-0.50	-0.31	.93***
KNOW 3	3.45	1.47	0.17	-0.80	.94***

Notes. Royston's $H = 990.92$, $p < .001$.

***. $p < .001$.

Table A6

Category response percentages for the items of the global bystander intervention model in Study 3

Items	Category response percentages						
	1	2	3	4	5	6	7
NOTICE 1	.01	.02	.07	.09	.30	.36	.14
NOTICE 2	.02	.03	.03	.06	.23	.39	.24
NOTICE 3	.01	.01	.01	.03	.17	.40	.37
EMERGENCY 1	.02	.03	.04	.11	.26	.33	.22
EMERGENCY 2	.03	.03	.05	.16	.32	.26	.15
EMERGENCY 3	.02	.02	.04	.10	.27	.37	.19
RESPONSIBILITY 1	.17	.23	.22	.21	.11	.04	.02
RESPONSIBILITY 2	.11	.15	.15	.31	.18	.07	.03
RESPONSIBILITY 3	.10	.13	.17	.29	.22	.07	.02
KNOW 1	.11	.29	.27	.20	.11	.03	.00
KNOW 2	.03	.08	.10	.19	.29	.22	.09
KNOW 3	.09	.21	.25	.17	.20	.07	.01

Table A7

Fit indices for CFA invariance tests in Study 3

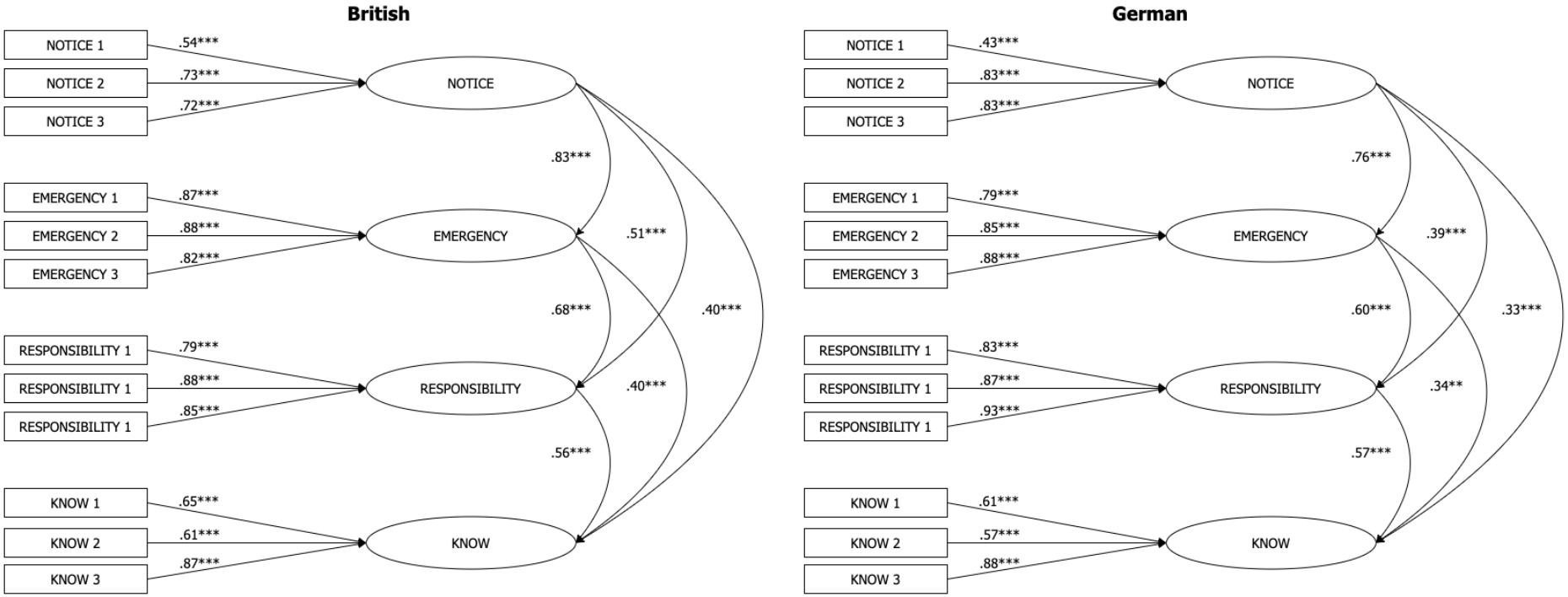
Model	x^2 *(df)*	*CFI*	*TLI*	*RMSEA*	*SRMR*	Comparison	x^2 *(df)*	*CFI*	*TLI*	*RMSEA*	*SRMR*	Decision
Model 1: Configural invariance	301.10*** (96)	.946	.926	.084	.061	–	–	–	–	–	–	–
Model 2: Metric invariance	327.81*** (104)	.941	.926	.085	.071	Model 1	26.71*** (8)	.005	.000	.001	.010	Accept
Model 3: Scalar invariance	366.17*** (112)	.934	.922	.087	.074	Model 2	38.36*** (8)	.007	.004	.002	.003	Accept
Model 4: Residual invariance	396.28*** (124)	.929	.924	.085	.078	Model 3	30.11** (12)	.005	.002	.002	.004	Accept

Note. Decisions were made based on a criterion of a .01 change in CFI value, paired with a .015 change in RMSEA value and a .30 change in SRMR value for metric variance or a .15 change in SRMR value for scalar and residual invariance (Chen, 2007).

*** $p < .001$. ** $p < .01$.

Figure A2

Standardised regression weights for the CFA with the four factors of the global bystander intervention model in Study 3



***. $p < .001$.

CHAPTER SUMMARY

In this chapter, we applied the bystander intervention model to a global emergency in order to understand the ways in which cognitive factors within the context, as an indicator of the physical distance to the global emergency, influence individual helping responses. To do this, we developed a scale to assess global bystander intervention with 886 participants in three studies and provided the first empirical evidence on global bystander intervention. The results demonstrated that the global bystander intervention model worked successfully in two countries which have different degrees of physical distance from the Syrian refugee emergency: the UK and Germany. However, the fourth step of the model (knowing how to help) did not predict the final step (applying the decision to help), as it did in the original model. In addition to this, there were significant differences between the individual responses from these two countries even though the directions of the responses were the same. People in Germany noticed the emergency, knew how to help, showed political support, and donated money more than those in the UK did. This was considered to be a result of the relative visibility of the global emergency aftermaths within the two contexts. The larger number of Syrian refugees in Germany might have caused individuals there to feel greater physical proximity to the emergency, perhaps due to having a more direct connection to the situation, seeing more coverage of the emergency in the media and in politics, and witnessing the suffering of the victims first-hand. More research is needed to explore the reasons for the lack of connection from the fourth to the fifth step of the model as well as for the differences in the strength of responses between people from the two countries.

CHAPTER 6

MULTIPLE IDENTITIES IN CONTEXT AND INTERACTION: THE ROLE OF NATIONAL AND RELIGIOUS IDENTITIES IN HELPING REFUGEES[11]

CHAPTER OVERVIEW

This chapter forms the second empirical paper of the thesis and aims to provide an understanding of how psychological proximity plays a role in shaping individual helping responses in a global emergency. It focuses on social identity factors and draws on the social identity approach to helping to consider how the role of national and religious identities within the context and the interaction between potential helpers' and victims' identities affect people's perceptions of Syrian refugees and decisions to help them. With data collected from Muslim and non-Muslim samples from the UK and Turkey, the findings of this chapter provide authentic evidence showing the role of national and religious identities in helping refugees and highlight the significant role of identity interactions within the context.

[11] Albayrak-Aydemir, N. & Gleibs, I. H. (2021). Multiple identities in context and interaction: the role of national and religious identities in helping refugees. Under review.

Abstract

This research investigates how the national and religious identities within the context and the interaction between helpers' and victims' identities contribute to helping responses in the context of a global emergency and explores the relevance of perceived similarity as a potential mechanism for improving outgroup helping. Across three studies (N = 1293), we examined religious sub-groups of British people's helping responses to religious sub-groups of Syrian refugees in quasi-experimental and experimental designs. The results show that when presented with targets from a religious outgroup, a negative association develops between national identification and helping. This association disappears for targets from a religious ingroup and instead a positive connection appears between religious identification and helping. Perceived similarity positively associates with helping responses, regardless of identities.

Keywords: social identity, helping, intergroup relations, global emergencies, prosocial behaviour

Background

It is now well established from existing research that people tend to help their ingroup members more than outgroup members, not necessarily to discriminate against outgroups but to improve their ingroup's image (Leeuwen & Mashuri, 2012; Nadler, 2016; Wakefield & Hopkins, 2017). Much of this research focused on how ingroup identification and reshaping the boundaries of the ingroup influence intergroup helping, and through which processes (Dovidio et al., 1997; Gaertner et al., 1993; Levine et al., 2005). However, to obtain a richer understanding of intergroup helping, it is also necessary to consider how multiple identities are experienced in context and how they interact with the identities of those in need. The present research therefore examines how the national and religious identities within the context shape religious sub-groups of British people's helping responses to religious sub-groups of Syrian refugees.

Identities in context

People hold multiple identities which are shaped as a result of the context in which they are located (Levine et al., 2005) and these identities do not exist independently from each other as they often intersect. Considering multiple identities provide a more detailed understanding of people's perspectives or reactions in a given context (Purdie-Vaughns & Eibach, 2008; Settless & Buchanan, 2014). To date, however, far too little attention has been paid to the role of the multiple identities in intergroup helping. Palasinski et al. (2012), for example, explored how religious and racial identities could influence Catholic Polish citizens' perceptions of Black ethnic outgroups in the UK and showed that the multiple identities of the Polish citizens as well as of Black outgroups affected the degree to which people construed the outgroupness of the targets who need help. Their findings also demonstrated how people can strategically use their multiple identities to explain their inaction to help outgroups.

In our research, we focused on national and religious identities as they have become more apparent during Brexit in recent years (McAndrew, 2020; Smith & Woodhead, 2018). Typically, national identity is linked with exclusionist responses to newcomers (Hasbún López et al., 2019; Pehrson et al., 2009; Verkuyten & Martinovic, 2015), meaning that the more people identify with their nation, the more they would become antipathetic towards refugees. Religious identities, on the other hand, can be drivers of help due to their characteristic content encouraging people to support one another (Héliot et al., 2020). Even though those who identify with their religious group would be more likely to help their ingroup, religious identification might not necessarily motivate people to be against outgroup refugees. At this point, the connection between national and religious identities might come into play. An outgroup, for instance, might be identified by an unshared religious identity; however, the negative responses to its members can be derived from national identity instead of religious identity. In contrast, an ingroup can be identified by a shared religious identity and this could then eliminate the national identity's negative associations for its members.

Identities in interaction

People can strategically recognise and perform their multiple identities while perceiving (and being perceived by) others who also carry multiple identities (Amer, 2020). Because group memberships can elicit a sense of similarity (Zellmer-Bruhn et al., 2008), the interaction of one's identities with the identities of those in need might influence how others are perceived as similar to oneself. This interaction could then influence the decision to support other people (James & Zagefka, 2017). In that sense, perceived similarity can play an instrumental role because it is possible that those who need help are ingroup members in one category but are outgroup members in another. For example, refugees can be considered outgroup members in most places as a result of their national, ethnic, or religious identities (e.g. Arab Muslim Syrians in mostly White and Christian European countries). Being an ingroup

member with one of these identities (e.g. religious) might be useful for overcoming the negative associations of being an outgroup member with other identities (e.g. national and ethnic) through an increased perception of similarity.

For our research, we chose Syrian refugees as the target to be helped because they come from a Muslim-majority country as most of the refugee population and their Muslim background, together with a geographical closeness to Europe, makes examining individual helping responses to them an interesting avenue for research. In the last decade, Muslims have been widely portrayed in the mostly Western developed countries as outgroup members because of their religion and there is an unceasing prejudice against them (Choma et al., 2012; Kunst et al., 2016; Uenal, 2016). Even though refugees and potential hosts can be different from each other in various features, there is a large attention on their Muslim identity in the public and political discourse (Holmes & Castañeda, 2016; Verkuyten, 2013). This salience of religious identity could then affect how people help others (Levine & Crowther, 2008; Levine & Thompson, 2004). In effect, it can change behavioural outcomes even when it is made implicitly (Shih et al., 1999) such as through a focus on the headscarf of Muslim women.

The present research

The present research investigates how the national and religious identities within the context and the interaction between helpers' and victims' multiple identities contribute to helping responses in the context of a global emergency and explores whether perceived similarity can be a relevant factor for improving outgroup helping responses. In three studies, we examined these questions in quasi-experimental and experimental designs, focusing on British non-Muslims', British Muslims', and Turkish Muslims' responses towards Syrian refugees. We have reported all the measures and exclusions in this research. Analyses were conducted in R

version 3.6.3 (R Core Team, 2020).[12] The materials, data, and analysis codes necessary to replicate the three studies can be accessed through the Open Science Framework (https://doi.org/10.17605/OSF.IO/SBJAT)[13].

Study 1

This study compared the responses of non-Muslim and Muslim participants towards Syrian refugees. As British Muslims constitute a minority population in the UK (Office for National Statistics, 2020), they might hold lower levels of national identification compared with the majority of the population. We therefore also included Muslim participants from Turkey as a second Muslim group. We reasoned that sharing a religious group membership would potentially cancel out the negative relationship between national identification and helping responses. Hence, if the negative connection of national identification is cancelled out in the case of shared religious group membership, participants from the Muslim British and Muslim Turkish groups would give similar levels of helping responses, despite having different levels of national identification (H_{1a}). Similarly, even though the non-Muslim British and Muslim Turkish groups would hold similar national identification levels, the latter would give higher helping responses because of sharing a religious group membership with targets and their national identification would not be negatively connected to helping responses (H_{1b}).

Method

Participants

We initially recruited 339 volunteer participants online from three different groups, using convenience sampling: non-Muslim British citizens, Muslim British citizens, and Muslim Turkish citizens. 16 participants were then rejected because they did not meet the demographic inclusion criteria for their respective groups ($N_{\text{Non-Muslim British}} = 11$, $N_{\text{Muslim British}}$

[12]We used psych version 1.9.12 (Revelle, 2019) and Rmisc version 1.5 (Hope, 2013) for the descriptive analyses and lsr version 0.5 (Navarro, 2015) for the mean comparison analyses.
[13]Materials and analysis codes are also provided in the Appendix B of the thesis.

= 1, $N_{\text{Muslim Turkish}}$ = 4). The remaining sample therefore comprised 323 participants, with 112 non-Muslim British participants (M_{age} = 35.74, SD_{age} = 12.23; N_{female} = 79), 116 Muslim British participants (M_{age} = 26.90, SD_{age} = 6.31; N_{female} = 71), and 95 Muslim Turkish participants (M_{age} = 29.15, SD_{age} = 6.65; N_{female} = 56). Within the non-Muslim British group, there were 77 Christian, 1 Jew, 7 Agnostic individuals, together with 1 individual from other religious backgrounds and 26 individuals with no religious affiliation. Although we did not calculate *a priori* power, we collected at least 100 participants per condition without stopping. Sensitivity analyses suggest that this sample size should be able to detect effects of at least η^2 = .029 at conventional alpha levels of .05 and power of .80.

Measures and procedure

We employed a quasi-experimental design in which participants from the three different groups answered the same questionnaire with no manipulation. They responded to all measures on a seven-point Likert scale (1: strongly disagree to 7: strongly agree) unless noted otherwise. The questionnaire was translated from English into Turkish and then back-translated into English to check for accuracy. After making the necessary corrections to the translation, the Turkish version was used to collect data from the Muslim Turkish group.

First, one item[14] created by Doosje et al. (1995) was used to assess how much the participants identified with their nation (*national identification*; e.g. "I see myself as a member of British/Turkish people" and religious group (*religious identification*; i.e. "I see myself as a member of my religious group"). Another item created by Albayrak-Aydemir and Gleibs (2020) measured the extent to which the participants saw Syrian refugees as similar to themselves (*perceived similarity*; "Syrian refugees are people like me"). Finally, we

[14] We intentionally used one-item measures to assess perceived similarity, national identification, and religious identification because one-item measures for social identification are as reliable and as valid as a multiple-item measure (Postmes, Haslam & Jans, 2013) and we wanted to keep the survey as short as possible while using convenience sampling.

employed two different measures from Albayrak-Aydemir and Gleibs (2020) to assess helping. *Political support* was examined with four items which measured the extent to which the participants supported the British/Turkish government's policies intended to support Syrian refugees (e.g. "The British/Turkish government should grant humanitarian protection to Syrian refugees through normal asylum procedures"; 1: strongly oppose to 7: strongly support; $\alpha_{\text{Non-Muslim British}} = .83$, $\alpha_{\text{Muslim British}} = .91$, $\alpha_{\text{Muslim Turkish}} = .60$). *Helping intention* was examined with three items which measured the extent to which the participants wanted to help Syrian refugees in different places (i.e. "I would like to help Syrian refugees in the United Kingdom/in Turkey/worldwide"; $\alpha_{\text{Non-Muslim British}} = .94$, $\alpha_{\text{Muslim British}} = .95$). The Muslim Turkish group was only asked to answer questions about helping intention towards Syrian refugees in Turkey and worldwide ($r = .77$, $p < .001$). Since there are very few Syrian refugees in the UK compared with Turkey (Statista, 2020), asking Turkish people about their intention to help Syrian refugees in the UK was considered to be likely to produce irrelevant and misleading results.

Results

Correlations

We ran correlations for each participant group (Table 1). The results showed that national identification was negatively related to political support and helping intention for the non-Muslim British participants whereas it had no significant relationships within the Muslim British and Muslim Turkish groups. Religious identification, on the other hand, was negatively connected to perceived similarity and helping intention for the non-Muslim British participants whereas it was positively related to perceived similarity, political support, and helping intention for the Muslim British participants and to perceived similarity and helping intention for the Muslim Turkish participants.

Table 1

Correlations by participant groups in Study 1

Variables	2	3	4	5
Participant group: Non-Muslim British				
1. National identification	.37***	-.12	-.20*	-.20*
2. Religious identification	–	-.23*	-.10	-.24*
3. Perceived similarity	–	–	.40***	.43***
4. Political support	–	–	–	.75***
5. Helping intention	–	–	–	–
Participant group: Muslim British				
1. National identification	.05	.00	.01	.04
2. Religious identification	–	.28**	.22*	.30**
3. Perceived similarity	–	–	.20*	.49***
4. Political support	–	–	–	.62***
5. Helping intention	–	–	–	–
Participant group: Muslim Turkish				
1. National identification	.03	-.09	-.11	-.03
2. Religious identification	–	.42***	.15	.28**
3. Perceived similarity	–	–	.30**	.44***
4. Political support	–	–	–	.58***
5. Helping intention	–	–	–	–

*** $p < .001$. ** $p < .01$. * $p < .05$.

Mean comparisons

We conducted a MANOVA with the three participant groups as the independent variable and national identification, religious identification, perceived similarity, political support, and helping intention as the dependent variables (F (10, 632) = 19.41, *Wilk's* Λ = .59, $p < .001$). Multiple pairwise comparisons showed that there were significant differences between the three groups in terms of national identification (F (2, 320) = 7.04, η_p^2 = .04, p = .001), religious identification (F (2, 320) = 75.84, η_p^2 = .32, $p < .001$), perceived similarity (F (2, 320) = 13.44, η_p^2 = .08, $p < .001$), political support (F (2, 320) = 15.33, η_p^2 = .09, $p < .001$), and helping intention (F (2, 320) = 16.50, η_p^2 = .09, $p < .001$). Means, standard deviations, and confidence intervals are presented in Table 2.

National identification. The Muslim British participants scored lower than the non-Muslim British ($M_{difference}$ = 0.75, p = .001) and Muslim Turkish ($M_{difference}$ = 0.54, p = .034) groups.

Religious identification. The non-Muslim British participants scored lower than the Muslim British ($M_{difference}$ = 2.38, $p < .001$) and Muslim Turkish ($M_{difference}$ = 2.59, $p < .001$) participants.

Perceived similarity. The non-Muslim British participants scored lower than the Muslim British ($M_{difference}$ = 0.63, p = .003) and Muslim Turkish ($M_{difference}$ = 1.02, $p < .001$) participants.

Political support. The non-Muslim British participants scored lower than the Muslim British ($M_{difference}$ = 0.60, $p < .001$) and Muslim Turkish ($M_{difference}$ = 0.86, $p < .001$) participants.

Helping intention. The non-Muslim British participants scored lower than the Muslim British ($M_{difference}$ = 0.90, $p < .001$) and Muslim Turkish ($M_{difference}$ = 1.13, $p < .001$) participants.

Table 2

Means, standard deviations, and confidence intervals by participant groups in Study 1

Variables	Control-target condition	
	M (SD)	95% CI [LL, UL]
Participant group: Non-Muslim British		
National identification	6.22 (1.41)	[5.96,6.49]
Religious identification	3.80 (2.18)	[3.40, 4.21]
Perceived similarity	5.57 (1.72)	[5.25, 5.89]
Political support	5.45 (1.31)	[5.21, 5.70]
Helping intention	4.86 (1.65)	[4.55, 5.17]
Participant group: Muslim British		
National identification	5.47 (1.78)	[5.14, 5.79]
Religious identification	6.18 (1.53)	[5.90, 6.46]
Perceived similarity	6.20 (1.35)	[5.95, 6.45]
Political support	6.05 (1.24)	[5.82, 6.28]
Helping intention	5.76 (1.55)	[5.47, 6.04]
Participant group: Muslim Turkish		
National identification	6.01 (1.48)	[5.71,6.31]
Religious identification	6.39 (1.27)	[6.13, 6.65]
Perceived similarity	6.59 (1.13)	[6.36, 6.82]
Political support	6.31 (0.78)	[6.15, 6.47]
Helping intention	5.99 (1.33)	[5.72, 6.27]

Discussion

Helping responses were negatively connected to national identification in the non-Muslim group and positively connected to religious identification in the two Muslim groups. As expected (H_{1a}), the Muslim British and Muslim Turkish participants showed similar responses despite having different levels of national identification. The non-Muslim British participants showed more negative helping responses than the Muslim Turkish participants despite having similar levels of national identification, supporting our expectation (H_{1b}). When combined with the correlation results, these findings indicate that sharing a religious group membership with typically Muslim refugees cancelled out the negative connections of national identification and led to more favourable helping responses. However, holding different religious group memberships from typically Muslim refugees triggered the negative relationships of national identification with helping and led to less favourable helping responses.

Study 2

This study compared the responses of Christians and those without a religious affiliation to Syrian, Christian Syrian, or Muslim Syrian refugees. We wanted to further examine whether religious sub-groups of the non-Muslim British group from the previous study would show unique responses when they had different religious affiliations. We also wanted to uncover the role of identity salience by having three different target groups of refugees: a target with a subtle religious identity which is typically perceived as an outgroup (Syrian refugees), a target with a salient ingroup religious identity (Christian Syrian refugees), and a target with a salient outgroup religious identity (Muslim Syrian refugees). This enabled us to test whether the helping responses of the non-Muslim British group would improve when they reacted to an ingroup which is typically associated with an outgroup. We reasoned that Christians would report higher levels of national and religious identifications than their nonreligious

counterparts and that national identification would be negatively connected to helping responses in both participant groups in all conditions except for Christian participants in the Christian-target condition. Christian participants would then show more favourable responses in the salient ingroup identity condition and less favourable responses in the salient outgroup identity condition (H_{2a}). Nonreligious participants, on the other hand, would show similar responses in every target condition because all targets would be an outgroup to them (H_{2b}).

Method

Participants

A total of 622 non-Muslim British citizens were recruited online via Prolific (www.prolific.co) and paid £6.00 per hour for participating in the study. Nine participants were rejected because they did not state their demographics and/or did not meet the inclusion criteria for nationality. The remaining sample therefore comprised 613 participants. At this stage, we specifically did not limit the religion of the sample to specific religious groups because we wanted to see which and how many groups we could compare from naturally occurring samples. Since Christians and people with no religious affiliation are the two biggest religion-based populations in the UK (Office for National Statistics, 2020), we expected at least these two groups to be naturally formed in the sample. As expected, most of this sample were either Christian (N = 228) or had no religious affiliation (N = 306), whereas the remaining participants were from Jewish (N = 3), Agnostic (N = 51), or other (N = 25) religious backgrounds. We therefore carried out further analyses with the two biggest groups (N_{total} = 534): Christians (N = 228, M_{age} = 39.50, SD_{age} = 12.33; N_{female} = 168) and those with no religious affiliation (N = 306, M_{age} = 34.96, SD_{age} = 11.64; N_{female} = 203). Although we did not calculate *a priori* power, we collected at least 200 participants per condition without stopping. Sensitivity analyses suggest that this sample size should be able to detect effects of at least η^2 = .020 at conventional alpha levels of .05 and power of .80.

Measures and procedure

Participants in the two different groups were randomly assigned into one of three conditions. Participants in all conditions answered the same questionnaire but we manipulated the religious identity of the target group to be helped. They therefore answered questions about either Syrian refugees with no indication of the refugees' religion (control-target condition), Christian Syrian refugees (Christian-target condition), or Muslim Syrian refugees (Muslim-target condition). Depending on the assigned condition, the participants were presented with questions about –/Christian/Muslim Syrian refugees in all of the measures.

Unlike Study 1, all of the four items created by Doosje et al., (1995) were used to assess *national identification* ($\alpha_{\text{Christian British}} = .92$, $\alpha_{\text{Nonreligious British}} = .91$) and *religious identification* ($\alpha_{\text{Christian British}} = .95$, $\alpha_{\text{Nonreligious British}} = .94$). *Perceived similarity* was also measured with two items as in the original study of Albayrak-Aydemir and Gleibs (2020), by using an extra item together with the item used in Study 1 ("Syrian refugees are similar to me"; $r_{\text{Christian British}} = .81$, $r_{\text{Nonreligious British}} = .75$, $p < .001$). *Political support* ($\alpha_{\text{Christian British}} = .87$, $\alpha_{\text{Nonreligious British}} = .91$) and *helping intention* ($\alpha_{\text{Christian British}} = .92$, $\alpha_{\text{Nonreligious British}} = .95$) were measured as in Study 1. Additionally, we examined charitable donation with a question asking participants to donate some or all of their study participation reward to Syrian refugees (from 10% to 100%). All participants were debriefed and received their reward in full upon the completion of the study regardless of their response to this question.

Results

Correlations

We ran correlations for each participant group in each target-identity condition (Table 3). For the Christian participants, national identification was negatively connected to charitable donation in the control-target condition and to perceived similarity in the Muslim-target condition, whilst it had no significant relationship in the Christian-target condition. Again, for

the Christian participants, religious identification had no significant relationship with the control-target and Muslim-target conditions whilst it was positively related to political support and helping intention in the Christian-target condition. For the nonreligious participants, national identification was negatively related to political support and helping intention in the Christian-target condition and to perceived similarity, political support, helping intention, and charitable donation in the Muslim-target condition, whereas it had no significant relationship in the control-target condition. Again, for the nonreligious participants, religious identification had no significant relationship in any of the conditions.

Table 3

Correlations by participant groups and target-identity conditions in Study 2

Variables	2	3	4	5	6
Participant group: Christian British in the control-target condition					
1. National identification	.19	-.15	-.12	-.13	-.39***
2. Religious identification	–	-.10	.13	-.19	-.10
3. Perceived similarity	–	–	.45***	.56***	.36***
4. Political support	–	–	–	.70***	.42***
5. Helping intention	–	–	–	–	.36**
6. Charitable donation	–	–	–	–	–
Participant group: Christian British in the Christian-target condition					
1. National identification	.03	-.08	-.06	-.08	-.10
2. Religious identification	–	.19	.24*	.30**	.10
3. Perceived similarity	–	–	.48***	.51***	.12***
4. Political support	–	–	–	.64***	.25*
5. Helping intention	–	–	–	–	.28*
6. Charitable donation	–	–	–	–	–
Participant group: Christian British in the Muslim-target condition					
1. National identification	.13	-.26*	.04	.06	.01
2. Religious identification	–	.03	.04	-.11	-.02
3. Perceived similarity	–	–	.44***	.60***	.17
4. Political support	–	–	–	.79***	.41***
5. Helping intention	–	–	–	–	.41***
6. Charitable donation	–	–	–	–	–
Participant group: Nonreligious British in the control-target condition					
1. National identification	.14	-.13	-.03	-.14	-.15

2. Religious identification	–	-.08	-.09	-.07	.07
3. Perceived similarity	–	–	.59***	.58***	.38***
4. Political support	–	–	–	.78***	.39***
5. Helping intention	–	–	–	–	.46***
6. Charitable donation	–	–	–	–	–
Participant group: Nonreligious British in the Christian-target condition					
1. National identification	.07	-.09	-.28**	-.19†	-.13
2. Religious identification	–	.17	.12	.15	.14
3. Perceived similarity	–	–	.39***	.43***	.37***
4. Political support	–	–	–	.76***	.46***
5. Helping intention	–	–	–	–	.43***
6. Charitable donation	–	–	–	–	–
Participant group: Nonreligious British in the Muslim-target condition					
1. National identification	.14	-.21*	-.29**	-.29**	-.17†
2. Religious identification	–	.03	.03	-.08	.03
3. Perceived similarity	–	–	.55***	.48***	.20*
4. Political support	–	–	–	.80***	.47***
5. Helping intention	–	–	–	–	.36***
6. Charitable donation	–	–	–	–	–

*** $p < .001$. ** $p < .01$. * $p < .05$. † $p < .08$.

Mean comparisons

We conducted a MANOVA with participant groups (Christian British and nonreligious British), target-identity conditions (control-target, Christian-target, and Muslim-target), and the interaction between them as the independent variables and national identification, religious identification, perceived similarity, political support, helping intention, and charitable donation as the dependent variables. The results showed that the main effect of the target-identity conditions was not significant (F (2, 528) = 1.30, *Wilk's* Λ = .97, p = .212) whilst the main effect of the participant groups was significant (F (1, 528) = 28.41, *Wilk's* Λ = .75, $p < .001$). The interaction effect was also significant (F (2, 528) = 2.09, *Wilk's* Λ = .95, p = .015); we therefore ran univariate ANOVAs for each dependent variable in order to identify the specific dependent variables which contributed to the significant interaction effect. Means, standard deviations, and confidence intervals are presented in Table 4.

National identification. The interaction had no significant effect (F (2, 528) = 0.26, η_p^2 = .00, p = .775); however, according to the significant main effect of the participant groups (F (1, 528) = 23.78, η_p^2 = .04, $p < .001$), Christian participants scored higher than their nonreligious counterparts ($M_{difference}$ = 0.69, $p < .001$).

Religious identification. The interaction had no significant effect (F (2, 528) = 0.31, η_p^2 = .00, p = .735); however, according to the significant main effect of the participant groups (F (1, 528) = 155.38, η_p^2 = .23, $p < .001$), Christian participants scored higher than their nonreligious counterparts ($M_{difference}$ = 1.60, $p < .001$).

Perceived similarity. The effect of the interaction was significant (F (2, 528) = 5.42, η_p^2 = .02, p = .005). Christians scored higher in the Christian-target condition than in the Muslim-target condition ($M_{difference}$ = 0.82, p = .023).

Political support. The effect of the interaction was significant (F (2, 528) = 5.14, η_p^2 = .02, p = .006); nevertheless, no significant difference was detected between conditions.

Helping intention. The effect of the interaction was significant (F (2, 528) = 8.61, η_p^2 = .03, p < .001). Christians reported higher levels of intention to help Christian refugees than Muslim refugees ($M_{difference}$ = 0.79, p = .013).

Charitable donation. The interaction had no significant effect (F (2, 528) = 1.26, η_p^2 = .00, p = .284).

Table 4

Means, standard deviations, and confidence intervals by participant groups and target-identity conditions in Study 2

Variables	Control-target condition		Christian-target condition		Muslim-target condition	
	M (SD)	95% CI [LL, UL]	*M (SD)*	95% CI [LL, UL]	*M (SD)*	95% CI [LL, UL]
Participant group: Christian British						
National identification	5.92 (1.14)	[5.66, 6.17]	6.07 (0.83)	[5.88,6.26]	6.05 (1.15)	[5.78, 6.32]
Religious identification	4.27 (1.57)	[3.92, 4.62]	4.48 (1.45)	[4.14, 4.82]	4.34 (1.52)	[3.99, 4.70]
Perceived similarity	4.87 (1.58)	[4.52, 5.22]	5.14 (1.39)	[4.81, 5.46]	4.31 (1.84)	[3.89, 4.74]
Political support	5.23 (1.22)	[4.95, 5.50]	5.56 (0.88)	[5.36, 5.77]	5.09 (1.21)	[4.81, 5.37]
Helping intention	4.59 (1.40)	[4.28, 4.90]	5.10 (1.01)	[4.87, 5.34]	4.31 (1.65)	[3.93, 4.69]
Charitable donation	5.35 (4.12)	[4.43, 6.27]	4.00 (3.34)	[3.23, 4.77]	4.41 (3.76)	[3.53, 5.28]
Participant group: Nonreligious British						
National identification	5.47 (1.15)	[5.25, 5.69]	5.64 (1.12)	[5.42, 5.86]	5.46 (1.36)	[5.19, 5.72]
Religious identification	2.67 (1.40)	[2.40, 2.94]	2.76 (1.51)	[2.46, 3.06]	2.87 (1.36)	[2.60, 3.14]
Perceived similarity	4.81 (1.57)	[4.51, 5.12]	4.55 (1.66)	[4.21, 4.88]	4.86 (1.57)	[4.56, 5.17]
Political support	5.46 (1.32)	[5.20, 5.71]	5.13 (1.37)	[4.86, 5.40]	5.45 (1.25)	[5.21, 5.70]
Helping intention	4.75 (1.39)	[4.48, 5.02]	4.47 (1.64)	[4.14, 4.79]	4.97 (1.52)	[4.68, 5.27]
Charitable donation	5.46 (4.02)	[4.68, 6.24]	4.56 (3.67)	[3.82, 5.29]	5.80 (3.92)	[5.03, 6.56]

Discussion

The Christians perceived targets as more similar to themselves and had a higher intention to help them in the Christian-target condition than in the Muslim-target condition, confirming our hypothesis (H_{2a}) for perceived similarity and helping intention only and rejecting it for political support and charitable donation. Furthermore, there was no difference between the scores of nonreligious participants in the three different target-identity conditions, supporting our expectation (H_{2b}) for perceived similarity, political support, helping intention, and charitable donation. Additionally, national identification had some negative relationships with helping responses among Christian participants in the control-target and Muslim-target conditions as well as among nonreligious participants in the Christian-target and Muslim-target conditions. Religious identification, on the other hand, had no negative relationships in any conditions and just one positive relationship within the Christian group in the Christian-target condition.

Taken altogether, these results show distinctive conclusions for the Christian and non-religious participants. For the Christian participants, as with the Muslim participant groups in Study 1, sharing a religious group membership with Christian refugees cancelled out the negative connection of national identification and led to more favourable helping responses. However, holding different religious group memberships activated a negative relationship of national identification in both control-target and Muslim-target conditions but led to less favourable helping responses only in the Muslim-target condition. For the nonreligious participants, not sharing a religious group membership with the refugee groups in any of the target-identity conditions resulted in no differences between the three conditions. However, when the religious identity of the target groups was salient, negative connections of national identification appeared in the Christian-target and Muslim-target conditions.

Study 3

This study compared the responses of Christians to Syrian, Christian Syrian, or Muslim Syrian refugees within three different intergroup comparison conditions (control, similarity, and dissimilarity). Drawing upon the findings from Study 2, we wanted to further explore whether and how priming Christians with similarity or dissimilarity between Christians and Muslims would influence their helping responses. We reasoned that national identification would be negatively associated with helping responses to the control targets and Muslim targets in the intergroup-control and intergroup dissimilarity conditions, but this negative association would be removed in the intergroup-similarity condition. Participants in the intergroup-control and intergroup-dissimilarity conditions would give more favourable helping responses to Christian than Muslim targets (H_{3a}) whereas participants in the intergroup-similarity condition would give similar responses to Christian and Muslim targets (H_{3b}).

Method

Participants

A statistical power analysis was performed for sample size estimation based on data from Study 2. With an alpha of .05 and power of .80, the projected sample size needed with an effect size of .02 was approximately $N = 293$ for the simplest between-group comparison. A total of 558 Christian British citizens were recruited online via Prolific (www.prolific.co) and paid £6.00 per hour for participating in the study. Of them, 88 participants were rejected because they did not meet the inclusion criteria for religion or nationality and 34 were removed because they failed the attention check. The remaining sample therefore comprised 436 participants ($M_{age} = 38.82$, $SD_{age} = 13.85$; $N_{female} = 307$).

Measures and procedure

The participants were randomly assigned into one of nine conditions (intergroup comparison intergroup-control, intergroup-similarity, and intergroup-dissimilarity x target identity: control-target, Christian-target, and Muslim-target). For the intergroup-comparison manipulation, we asked participants to list five common or five uncommon characteristics between movies and books (intergroup-control condition), five things which are similar between Christians and Muslims (intergroup-similarity condition), or five things which are not similar between Christians and Muslims (intergroup-dissimilarity condition). Target-identity conditions were manipulated as in Study 2. National identification (α = .90), religious identification (α = .91), perceived similarity (α = .63, $p < .001$), political support (α = .92), helping intention (α = .96), and charitable donation were assessed as in Study 2.

Results

Manipulation check

We conducted an ANOVA with the intergroup-comparison conditions (intergroup-control, intergroup similarity, and intergroup dissimilarity) as the independent variable and perceived similarity as the dependent variable. The results showed that there was no significant difference between the intergroup-comparison conditions based on perceived similarity (F (2, 433) = 0.07, η_p^2 = .00, p = .930) and our manipulation did not work. Thus, we continued further analyses considering the target-identity conditions only and compared participants based on their responses in the control-target, Christian-target, and Muslim-target conditions.

Correlations

We ran correlations for each target-identity condition (Table 5) and the results showed that national identification was negatively connected to perceived similarity, political support, and helping intention in the control-target condition and to perceived similarity and helping intention in the Muslim-target condition whereas it had no negative relationship in the

Christian-target condition. Religious identification, on the other hand, was positively connected to perceived similarity, political support, and helping intention in the Christian-target condition and to political support and helping intention in the Muslim-target condition whilst it had no significant relationship in the control-target condition.

Table 5

Correlations by target-identity conditions in Study 3

Variables	2	3	4	5	6
Participant group: Christian British in the control-target condition					
1. National identification	.24**	-.15†	-.23**	-.23**	-.12
2. Religious identification	–	-.09	-.07	-.04	-.05
3. Perceived similarity	–	–	.54***	.53***	.40***
4. Political support	–	–	–	.80***	.50***
5. Helping intention	–	–	–	–	.52***
6. Charitable donation	–	–	–	–	–
Participant group: Christian British in the Christian-target condition					
1. National identification	.34***	-.05	-.06	-.06	-.13
2. Religious identification	–	.27***	.19*	.26**	.06
3. Perceived similarity	–	–	.44***	.38***	.30***
4. Political support	–	–	–	.77***	.34***
5. Helping intention	–	–	–	–	.35***
6. Charitable donation	–	–	–	–	–
Participant group: Christian British in the Muslim-target condition					
1. National identification	.11	-.17*	-13	-.19*	-.08
2. Religious identification	–	.11	.26**	.24**	.10
3. Perceived similarity	–	–	.61***	.65***	.36**
4. Political support	–	–	–	.87***	.46***
5. Helping intention	–	–	–	–	.50***
6. Charitable donation	–	–	–	–	–

*** $p < .001$. ** $p < .01$. * $p < .05$. † $p < .08$.

Mean comparisons

We conducted a MANOVA with target-identity conditions (control-target, Christian-target, and Muslim-target) as the independent variable and national identification, religious identification, perceived similarity, political support, helping intention, and charitable donation as the dependent variables (F (2, 433) = 2.92, *Wilk's* Λ = .92, $p < .001$). Multiple pairwise comparisons showed that there were significant differences between the three groups in terms of national identification (F (2, 433) = 5.08, η_p^2 = .02, p = .007) and perceived similarity (F (2, 433) = 6.20, η_p^2 = .03, p = .002); however, the three groups did not significantly differ from each based on religious identification (F (2,433) = 1.21, η_p^2 = .01, p = .299), political support (F (2, 433) = 0.78, η_p^2 = .00, p = .457), helping intention (F (2, 433) = 1.68, η_p^2 = .01, p = .187), and charitable donation (F (2, 433) = 0.26, η_p^2 = .00, p = .771). Means, standard deviations, and confidence intervals are presented in Table 6.

National identification. Participants in the Muslim-target condition scored lower than participants in the control-target ($M_{difference}$ = 0.31, p = .054) and Christian-target ($M_{difference}$ = 0.41, p = .007) conditions.

Perceived similarity. Participants in the Christian-target condition scored higher than participants in the control-target ($M_{difference}$ = 0.46, p = .038) and Muslim-target ($M_{difference}$ = 0.65, p = .002) conditions.

Table 6

Means, standard deviations, and confidence intervals by target-identity conditions in Study 3

Variables	Control-target condition		Christian-target condition		Muslim-target condition	
	M (SD)	95% CI [LL, UL]	*M (SD)*	95% CI [LL, UL]	*M (SD)*	95% CI [LL, UL]
Participant group: Christian British						
National identification	5.79 (1.04)	[5.62, 5.96]	5.90 (1.04)	[5.72, 6.07]	5.48 (1.32)	[5.26, 5.70]
Religious identification	5.30 (1.19)	[5.11, 5.49]	5.09 (1.23)	[4.89, 5.30]	5.13 (1.20)	[4.93, 5.33]
Perceived similarity	4.29 (1.78)	[4.01, 4.58]	4.76 (1.28)	[4.54, 4.97]	4.10 (1.71)	[3.82, 4.39]
Political support	5.30 (1.38)	[5.08, 5.53]	5.26 (1.25)	[5.06, 5.47]	5.11 (1.55)	[4.85, 5.36]
Helping intention	4.92 (1.48)	[4.68, 5.15]	4.87 (1.37)	[4.65, 5.10]	4.62 (1.56)	[4.37, 4.88]
Charitable donation	4.32 (4.19)	[3.65, 5.00]	4.02 (3.96)	[3.36, 4.68]	4.05 (3.83)	[3.42, 4.68]

Discussion

The intergroup-comparison manipulation did not cause any difference between the intergroup-comparison conditions; therefore, we could not test our hypotheses and instead, we interpreted our findings in the light of previous studies. National identification had negative correlations with helping responses in the control-target and Muslim-target conditions, as in previous studies. Unlike previous results, however, religious identification positively correlated with helping responses not only in the Christian-target condition but also in the Muslim-target condition. Moreover, even though Christians perceived targets as more similar to themselves in the Christian-target condition than in the Muslim-target condition, there was no difference between these conditions based on helping responses.

Taken altogether, these results indicate that despite the failure of manipulation, thinking about differences or similarities between Christians and Muslims might have produced a comparable effect. Participants in the intergroup-similarity and intergroup-dissimilarity conditions gave similar answers when they were asked to list similarities and differences respectively. For example, participants gave ‘fasting’ as an answer in both conditions. So, even if those in the intergroup-dissimilarity condition had listed fasting as a difference between Christians and Muslims, they might also have spotted that both Christians and Muslims fast. This might have then led to a positive association of religious identification with helping responses to Muslims and improved helping responses to them. Another contributing factor to this situation could be the lower levels of national identification in the Muslim-target condition, which perhaps did not prevent the positive association of religious identification to helping and contributed to the lack of the negative association between national identification and helping, as it typically did in previous studies when presented with religious outgroup targets.

General discussion

Across the three studies, we have provided converging evidence for the role of national and religious identities in helping refugees, using quasi-experimental and experimental designs with Muslim and non-Muslim samples from the UK and Turkey. The findings suggest that the role of national and religious identities, as well as their interaction with targets' identities, contribute to helping responses in a global emergency context. When presented with targets from a religious outgroup, a negative association developed between national identification and helping whereas this association disappeared for targets from a religious ingroup, and instead, a positive connection appeared between religious identification and helping. Moreover, perceived similarity positively associated with helping responses regardless of the targets' identity. This result complements the literature which shows the positive effect of similarity between helper and helpee (Schneider et al., 2012) by underlining that not just actual but also perceived similarity can be a potential mechanism to improve outgroup helping.

The findings also indicate that individuals perceive targets from a religious ingroup as more similar to themselves and become more likely to help them, which supports the previous literature showing ingroup favouritism in helping (Dovidio et al., 1997; Levine et al., 2002). When targets are from a religious outgroup, however, the salience of outgroup religious identity becomes influential. Helping responses were not affected if the outgroup religious identity of targets was not salient whereas they diminished if these identities became salient. This finding is especially important as it supports the literature which emphasises the salience of identities as an important mechanism (Levine & Manning, 2013) but it also challenges the explanation of the difference between ingroup and outgroup helping with mere ingroup favouritism (Levine et al., 2005).

Our research has some shortcomings on which further work is needed. The unsuccessful intergroup-comparison manipulation made it impossible to test whether improving intergroup similarity would buffer the damaging effects of being an outgroup. However, it also revealed a positive effect of comparison itself as thinking about ingroup and outgroup together (even if on the different dimensions of the same aspect) activated a positive connection between religious identification and helping and led to more outgroup helping responses. Future studies should therefore further examine the role of intergroup comparison in helping with carefully designed manipulations to change the perceptions of similarity between groups.

Moreover, although the results demonstrate an interesting role of national and religious identities in helping refugees, we did not necessarily uncover the mechanisms behind the effects revealed. An interview study could therefore be useful for identifying its underlying factors. Further research could also explore whether these findings would be replicated in another country. That being said, however, we went beyond the British context in Study 1 by including a Turkish sample to test our results beyond a single country. Similarly, future work could attempt to replicate our findings in different global emergency contexts, such as where victims forcibly left their countries because of an environmental disaster. This would be especially beneficial for understanding if the findings presented above are generalisable across different global emergencies as previous research has identified that different helping responses are given to the victims of human-caused as opposed to natural disasters (Zagefka et al., 2011).

Taken altogether, the findings of the present research highlight the importance of multiple identities in context and interaction to have a richer understanding of helping responses by examining intergroup helping in a politically vibrant context with a large sample of pre-existing groups of potential helpers. The results underscore that when seeking

support for refugees, it is beneficial to consider the identities of both refugees and potential helpers and treat different groups of potential helpers with distinct strategies. If there is a shared religious group membership with refugees, emphasising that membership and improving the perceptions of similarity with refugees through shared identities could be useful for removing the negative associations of national identity. In contrast, if there is not a shared group membership with refugees, refugees' religious outgroup identities should be kept subtle in order not to harm potential helping responses. However, in situations where it is inevitably salient, reminding people of the similarities or differences of their religious identity with that of the targets (both as dimensions of the same religious concept) could be instrumental in producing more favourable helping responses. These findings give important implications as to how typically Muslim refugees are portrayed in media and political discourse based on religion might be factored in the ways in which people perceive refugees and support them.

Data availability statement

We report all the measures and exclusions in this research. The materials, data, and analysis codes necessary to replicate the three studies can be accessed through the Open Science Framework (https://doi.org/10.17605/OSF.IO/SBJAT).

Author contributions

Conceptualization: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Data curation: Nihan Albayrak-Aydemir.

Formal analysis: Nihan Albayrak-Aydemir.

Funding acquisition: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Investigation: Nihan Albayrak-Aydemir.

Methodology: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Project administration: Nihan Albayrak-Aydemir.

Resources: Nihan Albayrak-Aydemir.

Supervision: Ilka Helene Gleibs.

Writing – the original draft: Nihan Albayrak-Aydemir.

Writing – review & editing: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Conflicts of interest

The authors declare that there is no conflict of interest.

Acknowledgements

This research was conducted with a grant awarded to the first author by the Psychology Postgraduate Affairs Group as well as an internal grant awarded to the second author, and supported by the Turkish Ministry of National Education Postgraduate Scholarship given to the first author. We thank these institutions for their support and declare that they played no role in the design or implementation of the research. Any opinions, findings, conclusions, and recommendations expressed in this manuscript are those of the authors and do not necessarily reflect the views of these institutions. We also thank Mediha Ömür and Meral Kavak for their help with the translation of the materials in Study 1. Finally, we are grateful for the valuable comments of Bradley Franks, Amena Amer, Andrew Stewart, Celestin Okoroji, and Jennifer Sheehy-Skeffington on previous versions of this manuscript.

CHAPTER SUMMARY

In this chapter, we have investigated the role of national and religious identities in helping refugees in order to understand the ways in which social identity factors which interact within the context as an indicator of the psychological distance from the global emergency victims influence individual helping responses. We have also explored the role of perceived similarity to the victims as a potential means of fostering outgroup helping. In doing so, we have examined the interaction between helpers' and targets' identities with 1293 participants in three studies and tested religious sub-groups of the British participants' responses to religious sub-groups of Syrian refugees. The results showed that the interaction between religious identities led to a varying response from potential helpers. According to this finding, helping negatively correlated with national identification only when targets were members of a religious outgroup. Similarly, helping positively correlated with religious identification only when targets were members of a religious ingroup, but this positive connection also developed when participants were asked to make an intergroup comparison between the targets' and their own religions. Furthermore, perceived similarity positively related to helping in all conditions. Overall, these findings highlight the significance of psychological proximity in moulding helping responses through the connection between national and religious identities as well as the interaction between the identities of potential helpers and victims in global emergencies. Future research is needed to further explore how intergroup comparisons can be better used to induce outgroup helping responses.

CHAPTER 7

A PARADOX OF HELPING IN GLOBAL EMERGENCIES: WHO WILL HELP REFUGEES AT A DISTANCE?[15]

CHAPTER OVERVIEW

This chapter forms the third empirical paper of the thesis and aims to provide an understanding of how physical and psychological distance work together in moulding individual helping responses in a global emergency. It investigates how individuals in distant countries perceive a global emergency and their role in it for helping the victims, and explores the ways in which cognitive and identity-based factors interact in influencing individual helping responses to a global emergency by incorporating a social identity perspective into the global bystander intervention model. With data collected from non-Muslim British citizens in the UK, the findings presented in this chapter bring a new perspective to the study of cross-national helping and make significant contributions to the intergroup relations literature by studying helping dynamics with qualitative data and in a politically vibrant context.

[15] Albayrak-Aydemir, N. & Gleibs, I. H. (2021). A paradox of helping in global emergencies: who will help refugees at a distance? Under review.

Abstract

Whilst some research has been carried out on how people respond to global emergencies happening in distant countries, there is still very little scientific understanding of it. This research therefore investigated perceptions of global emergencies, people's role in helping, and how people understand and justify their level of helping. It also explored whether cognitive and identity-based factors deriving from psychological and physical distance from victims work together in shaping individual helping responses to a global emergency. Fifteen in-depth interviews focusing on the responses of British citizens living in the UK to the Syrian refugee emergency were analysed using thematic analyses and five key categories were identified as influencing global bystander intervention across physical and psychological distances. The results show that factors related to the media, attitude formation, and intergroup relations were relevant to how people noticed an event, recognised it as an emergency, and took responsibility for helping whereas contextual and personal factors were more related to whether people knew how to help and took action to help. They also highlight a paradox of helping caused by an immense diffusion of responsibility in global emergencies, which made individual humanitarian efforts perceived as both significant and inconsequential.

Keywords: global bystander intervention, global emergencies, helping, intergroup relations, social identity, prosocial behaviour

Background

Although there have been many research studies in psychology examining the ways in which people help others (see Dovidio et al., 2006; Stürmer & Snyder, 2010; van Leeuwen & Zagefka, 2017), the topic of cross-national helping has remained a largely understudied field. Considering the growing number of emergencies worldwide, this concept is especially relevant to social and political psychology for offering much-needed insight into the understanding of how people in wealthy countries can support those who suffer from global emergencies in distant countries. Ideally, problems caused by global emergencies are expected to be solved by governmental and non-governmental institutions and so cross-national helping has been mostly studied in other disciplines, such as sociology and political science, to explain helping relations at the country level (Pittinsky & Diamante, 2015). However, the failure of such organisations to provide sufficient and sustainable aid has no binding outcomes, meaning that neither governments nor international organisations face any legal sanctions for not helping those in need (Gostin & Roberts, 2015). This situation increases the need for individual efforts to alleviate the sufferings of global emergency victims. For this reason, a psychological examination of cross-national helping at the individual level is deemed necessary.

To date, the cross-national help provided by individuals has received scant attention in the psychological literature. Few studies have investigated how people help in emergencies based in other countries and have identified some relevant factors which have contributed to cross-national helping (*see* Levine & Crowther, 2008; Levine & Manning, 2013; Zagefka, 2020; Zagefka et al., 2011). Even so, the mechanisms which underpin cross-national helping at the individual level are still not fully understood and require further examination. Moreover, research on this subject has been mostly restricted to quantitative studies that limits the exploration of how helping behaviour is given meaning and contextualised, which

might be relevant to the ways in which people help those in need in distant countries. This research therefore seeks to obtain qualitative data which will help to address these research gaps in the literature. Through in-depth interviews, it will 1) investigate how individuals who are both physically and psychologically distant from a global emergency and its victims perceive the global emergency and their role in it for helping the victims and 2) explore the ways in which cognitive and identity-based factors work together in influencing individual helping responses to a global emergency by incorporating a social identity perspective into the global bystander intervention model. By doing so, the findings will bring a new perspective to the study of cross-national helping and make significant contributions to the intergroup relations literature through studying helping dynamics with qualitative data and in a politically vibrant context.

Global bystander intervention and physical distance

Pittinsky and Diamante (2015) stated that people in developed countries have money to spare but that they do not spend much money on helping those in need in other countries. They coined the term 'global bystander non-intervention' to refer to the lack or very low amount of cross-national helping and called for empirical studies to examine cross-national helping processes at the individual level in the light of the bystander intervention model. The bystander intervention model examines how people intervene in emergencies to help those in need and suggests that five consecutive cognitive steps determine whether a person helps or not: 1) noticing the event, 2) recognising it as an emergency, 3) taking responsibility to help, 4) knowing how to help, and 5) taking action to help (Latane & Darley, 1970). A failure to engage in any one of these steps results in bystander non-intervention. The cognitive processes which take place in this model can also be considered an indicator of the physical distance between potential helpers and victims as it is plausible to assume that those who are physically distant from a global emergency are less likely to have cognitive stimuli in their

surroundings to remind them of the global emergency and its victims. In our research, we therefore utilised the bystander intervention model to account for the cognitive factors which can influence individual helping responses in global emergencies.

Responding to the call for research on global bystander intervention, Albayrak-Aydemir and Gleibs (2020) provided the first empirical evidence on global bystander intervention by applying the bystander intervention model to a global emergency to examine individual helping responses to Syrian refugees. Their findings showed that people cognitively responded to global emergencies in the same way they did to local emergencies; however, the consecutive steps of the global bystander intervention model did not necessarily result in helping behaviours. As in the original model, people first noticed an event and recognised it as an emergency, then they took responsibility to help and knew how to help. However, even if people do know how to help in a global emergency, they do not necessarily end up taking any action to help. Despite the overall significance, these findings do not offer a sufficient explanation for why the model did not play out as was theorised to result in the act of helping. We therefore need to revisit what shapes helping behaviour by understanding the how: how people perceive, understand, and make sense of not only global emergencies but also who is affected in global emergencies and how this in turn shapes their (lack of) helping behaviours.

Intergroup helping and psychological distance

In exploring factors which influence global bystander intervention, it is also important to consider social identity dynamics in addition to cognitive elements. Research applying the social identity theory (Tajfel & Turner, 1979) to the study of helping posits that people are more likely to help ingroup members in order to maintain the positive self-image of the ingroup (e.g. Dovidio et al., 1997; Levine et al., 2002, 2005). Shared group memberships can elicit a sense of similarity between ingroup members (Zellmer-Bruhn et al., 2008), which

would then indicate a form of psychological proximity or distance (Liviatan et al., 2008). How similar we are to those groups of people creates different representations of them in our minds even when we are given exactly the same information about two groups of people (Liberman et al., 2007; Trope et al., 2007; Trope & Liberman, 2003) and we feel psychologically closer to those who we think are similar to us. This closeness can, in turn, influence our attitudes and behaviours. Hence, in our research, we employed the social identity theory to account for the perceptions of similarity and the identity-based factors which can affect individual helping responses in global emergencies.

In the context of cross-national helping, how much people perceive victims as similar to themselves might be closely related to how much they identify with their nation as well as with their religious group. National identification is often associated with exclusionist attitudes towards newcomers to one's country (Hasbún López et al., 2019) such as migrants and refugees, whereas religious identification can be associated with more positive attitudes as a religious identity, in itself, encourages people to help one another (Héliot et al., 2020). In effect, recent research examining the role of national and religious identities in helping refugees has shown that even though national identification is negatively connected to helping refugees, sharing a religious group membership with targets can remove this negative relationship (Albayrak-Aydemir & Gleibs, 2021). However, the processes through which national and religious identities influence the ways global emergencies are perceived and responded to are not still clear. We therefore need to understand these identity processes more deeply by approaching the topic with a fresh perspective and examining how people give meaning to global emergencies and how these meanings interlink with whether helping or non-helping behaviour is seen as the appropriate response based on people's relevant identities.

The present research

This research has two main purposes: 1) to investigate how individuals who are both physically and psychologically distant from a global emergency and its victims perceive the global emergency and their role in it for helping the victims and 2) to explore the ways in which cognitive and identity-based factors work together in influencing individual helping responses to a global emergency by incorporating a social identity perspective into the global bystander intervention model. Thus, it is grounded in the bystander intervention model to examine cognitive factors accounting for physical distance and in the social identity theory to examine identity-based factors accounting for psychological distance. Moreover, it specifically focuses on Syrian refugees as the targets to be helped and the responses of British citizens living in the UK as potential helpers. Even though the Syrian refugee emergency has become a hot topic in Europe in recent years, the very low number of Syrian refugees in the UK (Statista, 2020) and the geographical location of this country place a physical distance between these two groups. Syrians, who are largely Arab and Muslim, can also be considered psychologically distant from British citizens, who are largely White and Christian (Office for National Statistics, 2020).

Method

Participants and procedure

Fifteen British citizens (8 females and 7 males aged between 23 and 58, $M_{age} = 39$) living in the UK were recruited online via Prolific (www.prolific.co) and paid £8.00 per hour for participating in the study. There were 7 Christian and 3 Agnostic participants, together with 5 participants with no religious affiliation. In order to maintain their anonymity, the participants were identified by a number and information on their age, gender, and religion (e.g. P1-38FN refers to participant no. 1 who was 38 years old, female, and nonreligious).

Data were collected using semi-structured in-depth interviews, each of which lasted between 55 and 80 minutes. All interviews were conducted online via audio calls by the first author and the video function was not used in order to create a safer space for participants and to eliminate the potential effects of social desirability bias on participants' responses. Zoom (www.zoom.us) was used to conduct and record the interviews and Otter (www.otter.ai) was used to transcribe them. The interview questions focused on participants' perceptions of and helping responses to the Syrian refugee emergency: what knew about the emergency and how they learned it, what they could personally do to help the victims, whether they did something to help the victims, and what motivated their action or inaction to help. Throughout the interviews, participants were asked to consider whether living in a different country would affect their responses (and how), and to compare their responses to local as opposed to global emergencies, either spontaneously or in response to the researcher's questions.[16]

Analytical method

The interviews were analysed using thematic analysis with a deductive approach (Braun & Clarke, 2006). Interesting features of the data were coded systematically to generate initial codes. Then the data were re-read to collate these initial categories into the themes, which were derived from the theoretical framework used. Next, data relevant to each theme were gathered and checked to see whether each of the coded extracts was compatible with their respective themes. In this way, we developed an analysis of how physical and psychological distances contributed to individual helping responses through the themes identified. We focused on participants' reports of physical and psychological distance and explored how participants interpreted the role of the distance in shaping their perceptions of and responses

[16] A topic guide is provided in the Appendix C of the thesis, which can also be accessed through the Open Science Framework (https://doi.org/10.17605/OSF.IO/SKJ9E).

to global emergencies. As the analysis progressed, we paid increasing attention to the mechanisms which underlay these perceptions and particularly focused on participants' reports of the reasons why they helped or not. We have illustrated our analyses with excerpts from the interviews and marked excluded texts with square brackets. We chose excerpts which reflected the analytical procedure followed and the understanding developed (Elliott et al., 1999) and increased readers' sensitivity to the data (McPherson & Thorne, 2006).

Results and discussion

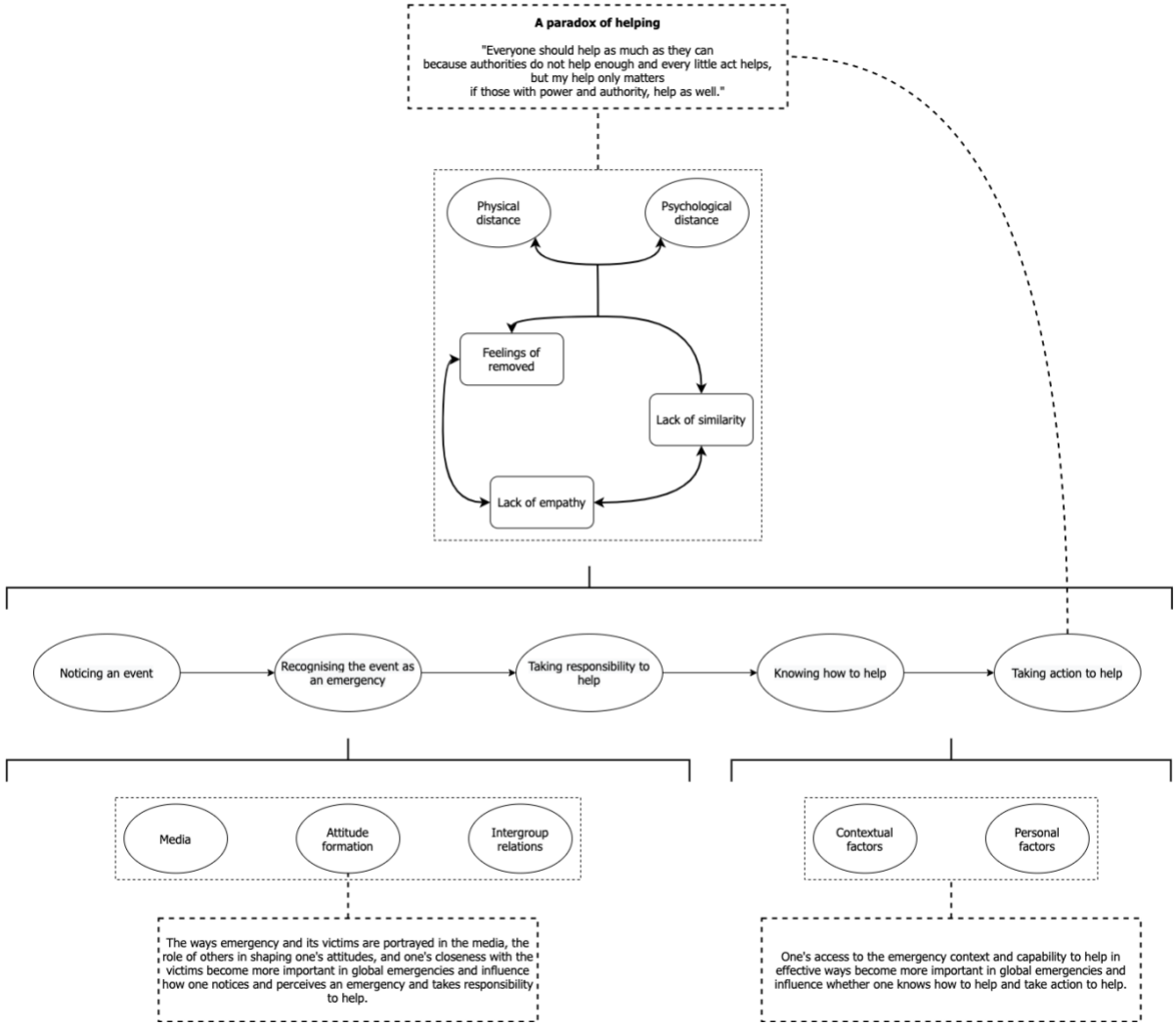
As a result of the reflections on the physical and psychological distance from the victims in global emergencies, one particular finding stood out. All of the participants believed that because it is a global emergency concerning all the people around the globe, everyone and every institution should help Syrian refugees and do what they can to help, regardless of their power, position, and distance. However, this immense diffusion of responsibility (Darley & Latane, 1968) led to a paradox of helping in global emergencies. Even though the participants acknowledged the importance of their relatively small contributions to global causes, especially when authorities do not provide enough help, they also considered their efforts trivial unless those with more power and authority take bigger actions to support them as well. In that sense, this situation uncovers a paradox of helping, in which most participants also felt less accountable and identifiable, which in turn made them less prone to taking any action. It therefore seems critical for stakeholders to lead the way in order to improve individual helping responses to global emergencies.

Our analysis resulted in the identification of five different categories which contributed themes emerged from the theoretical framework used (i.e. noticing the event, recognising it as an emergency, taking responsibility to help, knowing how to help, and taking action to help) and so, to the ways in which physical and psychological distance played a role in how people perceived and responded to global emergencies. When

participants talked about how they learned about the issue, whether they consider it an emergency, and whether they took responsibility to help or not, there were more discussions about issues relating to the themes of the media, attitude formation, and intergroup relations, whereas when they talked about whether they knew how to help and actually helped or not, there were more discussions about issues relating to the themes of contextual and personal factors. A thematic overview of the data is presented in Figure 1. Below, we consider these main categories and then discuss the interconnection between physical and psychological distance by shedding light on how this leads to feelings of being removed from the emergency context as well as a lack of similarity and empathy with its victims, eventually leading to a paradox of helping.

Figure 1

A thematic overview of the data



The media

All of the participants identified the media as the main source of information and communication for global emergencies and noted that they became more aware of the situation when the salience of victims was increased through news and grabbed their attention. However, they added that the intensity of the news about similar global emergencies led to a sense of numbness or immunity, making them desensitised to the situation;

> **Excerpt 1**: "*I think people, myself included, have probably become numb to it. It's kind of like if there was another beheading, or there was another accident, they say, 'Oh, yeah, another one, whatever. It's just a horrific event.', but you're almost desensitised to it because you get fed up of it. Every single day, you're hearing about something, or graphic ... It's like, if you don't become desensitised to it, it's probably worse because you'd be freaking out every single day.*" (P3-41MC)

Even though the importance of following the news about global issues to stay up to date was acknowledged, switching off and taking regular breaks from the news were described as possible strategies to cope with the feelings of being overwhelmed;

> **Excerpt 2**: "*I believe that it is extremely important to be well informed and up-to-date informed about global events. I also think if you absorb too much news, because we've got 24-hour news now, it can actually be too much for an individual because I can't fix it myself immediately, I can't help... So, I need to know and I need to consider it, but I wouldn't actively seek out too much because I think it could be overwhelming, actually.*" (P10-56FC)

The quality of reporting was suggested as another factor relevant to the media. Many participants said that they had no in-depth knowledge of the situation and were only able to

learn about global issues through the media, which often give a partial, offensive, or partisan portrayal of Syrian refugees. They believed that public perceptions of the situation would still be affected by this portrayal. Continuing to comment on the quality of reporting, some participants also made a distinction between long and short news reports. They considered long reports, such as podcasts and documentaries, more reliable and detailed sources of information, compared with short reports which were put out in a more sensational way to grab quick attention. This was further expressed as one of the reasons for losing interest in reading or watching the news about the situation;

> **Excerpt 3**: "*I guess partly, I don't expect the news article to tell me something new. If there're various news articles with the same headline saying, 'being stopped from coming across', I'd only make the news article itself to see maybe exact numbers and dates and things like that, but I feel like it wouldn't say any more on the issue that I could learn from.*" (P8-23MC)

The previous literature has shown that the more people are exposed to violent media reports the more they become desensitised to violent content (Krahé et al., 2011; Scharrer, 2008). Our findings further contribute to this line of research by showing that the content of the media does not necessarily have to be violent to engender desensitisation. Intense exposure to sad outcomes of violent events can desensitise people as well, and this desensitisation could in turn cause people to feel less sympathy for the victims (Fanti et al., 2009). In addition, the quality of the reporting can also have numbing effects as people might choose not to engage with the news when they recognise a typically partial or biased representation of the events or victims. Consequently, the media play an important role in increasing the salience of victims in the context; however, as shown in our results, the quality of reporting can be an important determiner of how this salience will be received and responded to by viewers. Future studies could therefore further investigate how global

emergencies can be reported in a way to maximise humanitarian responses and run field experiments to identify various features of the media which might be useful for this (e.g. amount, length, and type of media exposure and the characteristics of victims in the reporting).

Attitude formation

The participants emphasised that even if they saw or heard something about the situation of Syrian refugees which did not reflect the truth, this information would still be absorbed, shaping individual attitudes and behaviours towards Syrian refugees. So people usually embraced what they had seen and spoke of the situation as if it was their own idea whereas they were only reflecting what they had absorbed from the news. Moreover, some participants reported that they used other people's reactions to the situation to form their own perceptions, mainly because they did not know anything about Syrian refugees and feared the unknown. Hence they adopted others' reactions as a shield to protect themselves from the unknown;

> **Excerpt 4**: "*You see them in the shops, obviously headlines, when you're in the shops, and things from the Sun, stuff like that, and being where I'm from, like it is very anti-Sun newspaper, but like, sometimes you can't help taking that information. Whether you believe in it or not, it will like mould your views.*" (P7-25MC)

Additionally, the participants stated that governmental responses to global emergencies can act as a guide for moulding individual attitudes. Several participants noted that the way governments deal with the situation would not only affect people's attitudes about the criticality of the situation but would also imbue a sense of responsibility in the public. Most importantly, they reported starting to feel responsible for helping in any way they could after seeing political leaders acting dutifully to support Syrian refugees. Some

participants also discussed the lack of sensible leadership in their country by making comparisons with other countries over giving examples;

> **Excerpt 5**: "*I saw the situation in terms of Angela Merkel and her attitude towards refugees generally, which was certainly more open and so, what I'm looking for… Generous is not quite the right word, but certainly, in terms of numbers that she felt Germany should be looking to accommodate, it seemed much larger than other European countries, and in the face of some hostility from others.*" (P11-48MN)

Following this, they emphasised that a sensible leadership could motivate people to act as global citizens or to develop a helper identity. Previous studies have shown that people recognise ideological signals in the news and predict media content based on these signals, especially for those with opposing ideologies (Turner, 2007). Our findings further reveal that even if people are aware of such signals in the news and acknowledge the points on which they do not disagree with the reporting, their attitudes might still be influenced by it. Moreover, this can even come to a point where people do not differentiate their own reactions from what they have captured from the news, which supports the notion that people do not always actively and consciously form their attitudes (Janiszewski, 1988) and that mere exposure to news can also contribute to individual attitudes (Lee & Cappella, 2001). In addition, our findings show an interesting pattern of pluralistic ignorance (Darley & Latane, 1968), according to which people try to perceive the emergency based on the responses of those who are psychologically and physically closer to them but also uninformed about the situation like themselves. Finally, identity processes initiated by political leaders are depicted to play a significant role in public attitudes. Previous research has shown that humanising refugees can be used as a strategy by politicians to elicit a sense of public responsibility for protecting refugees (Kirkwood, 2017). Likewise, political leaders can strategically use times

of change, such as the Syrian refugee emergency, to construct a more positive national identity by dissociating a nation from its negative past (Lienen & Cohrs, 2021). Our findings support the notion that such strategies at the political level can have successful outcomes at the individual level. There is still abundant room for further progress in studying the effects of political communication on developing a helper identity and improving individual helping responses to global emergencies. This can also be explored in relation to attitude formation and pluralistic ignorance for identifying better communication strategies with the public to maximise help for global emergencies.

Intergroup relations

Almost all of the participants discussed the role of similarity to Syrian refugees in affecting their responses to the situation and said that the more similar they are to the victims of global emergencies, the easier it becomes for them to feel empathy and take responsibility for helping;

> **Excerpt 6**: "*If it's something that say impacted Europe or something that wiped out like part of Western Europe, I think a lot of countries would step in. [ ] People would step in because they would see, you know, these people are from similar backgrounds to us, we can identify with them, and like when we look at the news, they look like us, they sound like us, it's easier for us to empathise*." (P1-38FN)

When asked what they meant by similarity, they usually described religion and culture as critical signifiers which determine the level of similarity to the victims. Furthermore, the lack of religious similarity was reported to influence individual responses in two unique directions. Some participants stated that even if there is no religious similarity, their religious identity is a source of motivation for helping the victims and they continued to help because of their belief. They described, for example, how regular attendance at church

helped them to take responsibility for supporting the victims of global emergencies. Other participants, however, brought religious differences at the individual level to cultural differences at the societal level. They argued that a lack of religious similarity might be problematic both for the host nations and for refugees because it can cause a sense of cultural clash if victims would come to live in their country, or in a country where they are religiously different.

When discussing issues pertaining to similarity, most participants mentioned that they could not empathise with the victims because of physical and psychological distance, and the lack of similarity based on religion and culture prevented them from imagining themselves in the victims' situations. As a result, they reported feeling a sense of disconnection from the situation. An interesting distinction was made at this point to draw a contrast between empathy and sympathy. All of the participants stated that they felt great sympathy for the victims and felt sad for them, but they could not understand what victims have been going through due to a lack of empathy;

> **Excerpt 7**: "*I think if you're fortunate enough to come from a relatively prosperous country, like the UK, even if you're not, you know, in the higher echelons of that society, I think it's very easy to have sympathy with people whose situation is a lot worse than you. However, that's not necessarily the same as empathy because unless you've really been in that situation, or something similar, you know, it's very difficult to really know what people might be thinking and feeling. Whereas, like I said, you can have sympathy and feel desperately sorry for people in terrible situations, but that's not really the same as having that kind of similar first-hand experience, I suppose.*" (P14-41MA)

Interestingly, some participants were observed to create a sense of empathy through imagined personal connections, by focusing on people they know who might be affected by a similar situation or focusing on other shared identities which they noticed between themselves and victims;

> **Excerpt 8**: "*I think a lot about it, because morally, it's not right, the way they're treated and things like that… So, I think that's a major global issue. And I think because a lot of it like… You see young people, so similar people, they're my age, but my life's been totally different, and the only difference is that we've been born into different places in the world.*" (P2-25FN)

These findings corroborate those of previous work on intergroup helping which has shown that shared group memberships based on religion can be instrumental in creating a sense of psychological proximity through similarity with the victims in global emergencies and so people are more inclined to help those who are perceived to be more similar to themselves (Albayrak-Aydemir & Gleibs, 2021). Our findings also go beyond those of past research by disclosing a remarkable distinction between empathy and sympathy. It is widely acknowledged by past evidence that people feel more empathetic towards ingroup members and intend to help them more compared with outgroup members (Cikara et al., 2011; Stürmer et al., 2006; Tarrant et al., 2009). Even so, our findings show that the difference between ingroup and outgroup helping might not necessarily be caused by increased feelings of empathy for the ingroup, but instead be due to a lack of empathy felt for the outgroup. Moreover, when people recognise this lack of empathy for the outgroup, they can focus on the identities which can engender a sense of similarity and help them to empathise with the victims (e.g. age, gender, family role).

These results about intergroup relations also offer fresh insight to the study of outgroup helping. To date, the most common strategy to promote outgroup helping is

considered to be reshaping ingroup boundaries to be more inclusive (Gaertner et al., 1989, 1993; Perdue et al., 1990), according to which outgroup helping increases when people identify with a superordinate identity which turns outgroup members into ingroup members (Dovidio et al., 1997; Levine et al., 2005). However, our findings suggest that existing authentic identities (e.g. youth identification) can be more useful than fictitious superordinate identities (e.g. global identification), not only to improve outgroup helping but also to obtain more sustainable support. This is an important issue for future researchers to explore. In addition, further studies with a focus on the distinction between empathy and sympathy are strongly suggested, especially for developing a valid and reliable measure which can differentiate these two concepts from each other in an intergroup context.

Contextual factors

All of the participants spoke of a lack of opportunities to help Syrian refugees, caused by a physical distance limiting their access to the situation. Even so, they were still able to identify various ways of helping when asked about what they could personally do to help. These included donating money, food, and clothes, raising awareness, challenging negative opinions, educating oneself, signing petitions, and joining protests. Even though most of these options were not seen as direct help, they were considered effective, strategic, and necessary for increasing public awareness, stimulating stakeholder responses, and showing solidarity with the victims;

> **Excerpt 9**: "*I think it's effective, because it is helping raise awareness and it's drawing the problem like to the people that need to listen at government level, I think it's drawing their attention to it at that level. So, it does help to that point where it's making people aware of it, and it's educating people on the way.*" (P2-25FN)

A number of participants also commented on the role of relevance to explain their lack of help to Syrian refugees (or their support for other causes). When the issue was more relevant to the context, participants more readily reacted to the need for support and more easily engaged in actions to help those in need;

> **Excerpt 10**: "*I think things that I've directly had contact with, in terms of people in need, are more of a focus. For example, things I worked... I mentioned, I work for the military, in terms of teaching. So, when I see things like aid for military veterans who are in need or homeless, for example, it is directly relevant to me. And the refugee situation… Mainly, my link, although very indirect, was living in more central Europe, continental Europe, in which I saw more and more. Whereas in the UK, there's more of a sense of being removed because of the sea surrounding the nation itself. So yeah, like a lot of people, I think it tends to be those causes which you've been sort of connected with… You tend to try and contribute more towards or react more towards them.*" (P11-48MN)

They were also able to directly witness the outcomes of their help, which could then motivate similar further actions within the same context. Another factor which was stated to be fundamental in shaping individual responses was the momentum of the issue. Some participants mentioned that their help was specifically triggered by a growing momentum for Syrian refugees which took place in their country, which did not necessarily involve positive views about Syrian refugees but in general motivated people to act on the issue;

> **Excerpt 11**: "*I think what really spurred me was maybe… Other news stories I heard was just how misrepresented, I thought. They were being like, the right-side people [ ], they're just like, 'these people could just be staying in France, and they don't need to come over here', you know, missing the point a*

> *bit. So, I don't know, it's more kind of like, I think if the people whose views are so different to mine, if they weren't so loud, I probably wouldn't be as motivated. It was much, if that makes sense, and that kind of stirred me into action. You know, it was probably the biggest thing in the news at that time and it just kind of captured my attention.*" (P1-38FN)

Additionally, they noted that such momentums about global emergencies were more likely to fade out very fast compared with those of local emergencies; therefore, it could be hard to coordinate sustainable public efforts;

> **Excerpt 12**: "*They can reach quite a lot of audience, quite quickly, but then, I also think because they do take a long time, it's 100,000 signatures, they can lose momentum and that's where I think it becomes a problem… Trying to help them in that way without losing momentum.*" (P2-25FN)

Cottle (2014) argued that in today's globalised world, emergencies can no longer be considered national disasters which occur within the borders of a country because they can reach and influence everyone around the globe through media and communications. Consistent with this, we found that people were aware of the ways in which they can have an impact in alleviating a global emergency even though they do not have access to the situation. However, a lack of direct access due to physical distance can still be a diminishing factor in supporting global causes because it limits the number of ways in which people can help. Similarly, our findings also identified a preference towards supporting a cause which is more relevant to the context in which people live. A relevant cause could in turn motivate people to focus their help on more local (rather than global) issues and shape their political attitudes based on local interests (Cutler, 2007). Our findings also pinpoint rising momentum about specific issues as a useful strategy to gather quick support for global emergencies; however, this might be a less effective strategy to maintain sustainable helping responses

from the public and so it should be considered with caution. Future studies should be carried out to see the combined effects of access, relevance, and momentum in helping responses to global emergencies.

Personal factors

Almost all of the participants acknowledged the importance of helping in any way they could; however, they also considered their help inconclusive unless authorities decide to help as well. In explaining this situation, they displayed feelings of incompetence to help and reflected on their limited power compared with that of stakeholders, such as governments and international organisations;

> **Excerpt 13**: "*There does come a point where you feel useless. I mean, how they really are... I think I heard on the news the other day; a couple of hundred Syrians crossed the British channel in tiny boats, but they've been removed from the UK. Now, you know, if they are fleeing atrocities, why are they not allowed to stay? I mean, that is a government decision. I just feel so powerless to help.*" (P12-58MN)

Furthermore, many participants reported that the severe and complex nature of global emergencies makes it difficult to know where and how to begin helping, because of which they usually end up not helping at all;

> **Excerpt 14**: "*That feeling of… Well, something needs to be done but I don't know how to do it. So, instead of doing something, I will do nothing. So, I don't know how to engage, I don't know where to start. So, I do nothing.*" (P9-50FA)

Similarly, the existence of numerous ongoing global emergencies was observed to confuse some participants about which cause to help first or support continuously;

> **Excerpt 15**: "*I'm sure there are other things that I could do but again, I'm torn as to what direction to go in and who to help, I suppose.*" (P12-58MN)

In connection with the lack of knowledge on how to help, the participants also reflected on their inability to identify effective ways of helping. They suspected that their help might be used for organisational costs or for personal benefit through fraud and bribery and would not really reach where it was supposed to go as there is no way to check it. Such uncertainties were seen as most likely to happen in global emergencies where there are no or less direct connections between helpers and victims because of an increased distance. As a result, most participants reported that they did not help because effective ways of helping are not possible to locate;

> **Excerpt 16**: "*You'd hope that the money would go to those who needed it most. [ ] You do sometimes hear stories in the press of where funds have been misappropriated, and they haven't gone where they necessarily were expected to go. I think you've got to be not necessarily suspicious, but you just got to be aware that when you give money to charity, you hope it's going where it says it's going, but the minute you give I guess you can't be 100% sure, you might be 99% sure, but you can't always be 100% sure that when you give money that it will go where you hope it would. You won't necessarily know where you want it to go, but you hope it does.*" (P14-41MA)

A recent quantitative study identified the inability to identify effective ways of helping and incompetence to help as significant predictors of global bystander intervention for helping refugees (Albayrak-Aydemir & Gleibs, 2020). Our research supports and expands that study with qualitative data, showing the ways in which people cannot identify effective means of helping (e.g. tracking contributions) and in what respects they feel incapable of helping (e.g. compared with the power of stakeholders). Even though these results uncover

some barriers to helping which are related to the individual characteristics of potential helpers, these characteristics are caused by distance from the victims. It could therefore be relatively easy to remove these barriers by creating awareness and informing the public about the most beneficial ways of helping in global emergencies. For instance, governmental and non-governmental organisations can provide individuals with specific and detailed guidance about how and where they can support the victims of global emergencies and also develop a system which enables helpers to track their contributions. In that sense, authorities and the ways they communicate can be especially vital because their greater power can either encourage people to help by creating more opportunities for them or discourage them from helping by making their efforts seemingly useless or exploited. For instance, previous studies have shown that people question the integrity of aid agencies as a result of their communication strategies which are typically used in today's competitive world (e.g. branding activities, using celebrities) (Cottle & Nolan, 2007). Further studies therefore need to be undertaken to develop a full picture of personal barriers to helping in global emergencies as well as of the ways in which authorities can surmount these barriers by using effective communication strategies to promote individual helping responses to global emergencies.

Physical and psychological distance

All of the participants spoke of the interconnected role of physical and psychological distance in moulding their helping attitudes and actions towards Syrian refugees. Living physically closer to Syria and witnessing the situation first-hand was noted as an important factor which enables people to notice the emergency more often and engage in more actions to help Syrian refugees, whereas living further away was seen as requiring extra efforts even just to learn about the situation. Physical closeness was then considered in relation to psychological closeness and participants indicated that if they actually lived closer to Syrian refugees, they

would probably be more similar to them and so be able to feel more empathy. In explaining the psychological distance which they felt from Syrian refugees, they also gave examples from other countries and emergencies with which they psychologically felt more connected. All of the participants knew about the Syrian refugee emergency to the extent that they were aware of the situation; however, they considered their potential help inconsequential because of the extensive nature of global emergencies and so did not feel any responsibility to help individually. They mostly preferred putting their efforts into helping local causes where they can easily observe the impact of their actions.

Taken together, these findings exemplify the global bystander intervention model in action by showing that in global emergencies, there is usually a disconnection between the fourth and fifth step of the model; so even if people know how to help, they did not take any further action to help. In addition, many participants expressed feeling removed and commented that this remoteness derives not only from being physically far away from a global emergency but also from the lack of a psychological closeness to its victims. Most importantly, they expressed an inability to imagine and understand the exact situation of Syrian refugees because of this remoteness. These findings also reveal a possibility about the gradual steps of the bystander intervention model. It is plausible to consider that the first three steps of the bystander intervention model and its last two steps are grouped together and do not necessarily process in a consecutive order. The model steps in a group might instead be working simultaneously to reach a decision. Therefore, future research is necessary to explore these issues about the consecutive nature of this model.

Conclusion

This research set out to investigate how physical and psychological distance influence the perceptions of and individual helping responses to global emergencies. It integrated a social identity perspective into global bystander intervention and focused on cognitive and identity-

based factors to account for physical and psychological distance respectively. The media, attitude formation, and intergroup relations have been identified as key themes which affect how people notice an event, recognise it as an emergency, and take responsibility for helping in global emergencies. Moreover, contextual and personal factors have been identified as the main themes which influence the ways in which people know how to help and take action to help in emergencies. These themes become especially relevant and important as the physical and psychological distance from a global emergency and its victims increase. Because of this distance, people experience feelings of being removed, cannot see any similarity with the victims, and so feel unable to empathise with them. Consequently, there appears an immense diffusion of responsibility, resulting in a paradox of helping which causes individual efforts to be seen as both crucial and trivial.

Our findings additionally suggest that people cognitively perceive and respond to global emergencies in different ways, depending on the various identity dynamics in the context. If the victims are ingroup members, they might be more familiar and salient to people in distant countries, which can then cause individuals to depend more on facts about the global emergency, rather than other people's reactions to it. The emergency might also be more relevant to people and they might feel more connected with the victims through an increased perceived similarity and empathy. Taken altogether, this psychological proximity caused by shared group membership can be instrumental in removing the negative effect of physical distance. The findings of this research certainly add to our understanding of intergroup helping in the global context and lay the groundwork for future experimental research into the effects of physical and psychological distance on global bystander intervention. These findings can therefore be used to develop targeted interventions aimed at improving individual helping responses to a global emergency.

Author contributions

Conceptualization: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Data curation: Nihan Albayrak-Aydemir.

Formal analysis: Nihan Albayrak-Aydemir.

Funding acquisition: Nihan Albayrak-Aydemir.

Investigation: Nihan Albayrak-Aydemir.

Methodology: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Project administration: Nihan Albayrak-Aydemir.

Resources: Nihan Albayrak-Aydemir.

Supervision: Ilka Helene Gleibs.

Writing – the original draft: Nihan Albayrak-Aydemir.

Writing – review & editing: Nihan Albayrak-Aydemir, Ilka Helene Gleibs.

Conflicts of interest

The authors declare that there is no conflict of interest.

Acknowledgements

This research was conducted with an internal grant awarded to the first author and supported by the Turkish Ministry of National Education Postgraduate Scholarship given to the first author. We thank these institutions for their support and declare that they played no role in the design or implementation of the research. Any opinions, findings, conclusions, and recommendations expressed in this manuscript are those of the authors and do not necessarily reflect the views of these institutions. We are also grateful for the valuable comments of Sandra Obradovic and Amena Amer on previous versions of this manuscript.

CHAPTER SUMMARY

In this chapter, we have investigated how psychological and physical distance work together in shaping individual helping responses to global emergencies by simultaneously focusing on identity-based and cognitive factors. We especially sought to understand how people give meaning to individual helps in global emergencies and contextualise and justify their help or lack of help. We analysed 15 interviews with British citizens about their responses to the Syrian refugee emergency. The findings revealed five main themes which affected the ways in which people perceived and responded to global emergencies: the media, attitude formation, intergroup relations, contextual factors, and personal factors. Factors related to these themes were found to be especially relevant in global emergencies to influence individual attitudes and behaviours. Overall, the findings have pointed out an interconnection between physical and psychological distance and demonstrated how this interconnection was reinforced by feelings of removal from the context and a lack of similarity and empathy with the victims. As a result of these processes, a paradox of helping was identified deriving from an immense diffusion of responsibility in global emergencies. Because of this paradox, individual efforts to help were seen as both significant and meaningless. Future research should explore potential ways to overcome this paradox of helping in order to promote higher levels of individual help in global emergencies.

CHAPTER 8

DISCUSSION

CHAPTER OVERVIEW

This chapter gives a final impression of the work conducted in the thesis. In the first section, I summarise the key findings obtained in each of the empirical research papers. In the second section, I discuss the theoretical, methodological, and empirical contributions as well as the overall limitations of the research reported in the thesis. Finally, I conclude the thesis by reflecting on the integrated framework developed in the thesis and giving recommendations to increase individual humanitarian responses to global emergencies.

Summary of the key findings

The purpose of this thesis was to understand the social psychological mechanisms which underlie individual helping responses to global emergencies. With this aim, we researched the ways in which the Syrian refugee emergency is perceived and responded to by those who are physically and psychologically distant from it. We have investigated the unique and integrated roles of the cognitive and identity-based factors to account for physical and psychological distance respectively. The research undertaken has been rooted in the bystander intervention model and the social identity theory and has resulted in three empirical papers. The key findings from each paper are presented and discussed below in more detail.

The first empirical paper

The first empirical paper drew on the bystander intervention model to understand how physical distance contributes to individual helping responses to global emergencies. It examined the role of the cognitive factors deriving from the context in helping victims of a global emergency who are physically distant and was guided by three sub-questions: (1a) Can the bystander intervention model be applied to global emergencies to identify relevant cognitive factors? (1b) What are the potential antecedents of global bystander intervention?, and (1c) Does the aftermath of a global emergency within the context improve helping responses? If so, how do they relate to the potential antecedents?

The findings from Studies 1 and 2 showed that the five-step bystander intervention model can be successfully applied to global emergencies. People responded to global emergencies in the same way they did to other emergencies which they have personally witnessed: they noticed the event (the first step; NOTICE), recognised it as an emergency (the second step; EMERGENCY), took responsibility to help (the third step; RESPONSIBILITY), and knew how to help (the fourth step; KNOW). However, knowing how to help did not lead to taking action to help (the fifth step; ACT) as in other emergencies.

Study 3 further supported the previous studies by revealing the disconnection between knowing how to help and taking action to help. In addition, the results from this study were used to locate several antecedents of the global bystander intervention model. Salience of victims and identifying effective ways of helping were identified as potential factors which can improve the extent to which people notice the situation and know how to help whereas audience inhibition was found to potentially reduce the extent to which people take action to help. Even though the results also showed that pluralistic ignorance and perceived continuity of the emergency can relate to the extent to which people recognise the situation as an emergency and perceived similarity can relate to the extent to which people take responsibility to help, these antecedents did not necessarily result in any differences in the overall global bystander intervention responses.

Moreover, the cross-country design used in Study 3 enabled us to further uncover how between-group differences based on antecedents actually resulted in differences in helping responses. The findings showed that the aftermath of the global emergency within context can increase helping responses and that any differences based on this aftermath can influence global bystander intervention as well as its antecedents. When the after-effects of the global emergency were more apparent in the context, victims were likely to be more frequently salient and people were more likely to notice the situation (the first step; NOTICE). Likewise, people in such contexts were more likely to identify effective ways of helping and know how to help (the fourth step; KNOW) and also more likely to show political support and donate money (the fifth step; ACT).

The second empirical paper

The second empirical paper drew on the social identity theory to understand how psychological distance contributes to individual helping responses to global emergencies.

It examined the role of the identity-based factors deriving from the context in helping victims of a global emergency who are psychologically distant and was guided by three sub-questions: (2a) How do the national and religious identities within the context contribute to helping responses? (2b) How does the interaction between helpers' and victims' multiple identities contribute to helping responses?, and (2c) Can perceived similarity be a relevant mechanism to improve outgroup helping?

The results pointed out the connection between national and religious identities as well as the interaction between helpers' and targets' identities as significant factors which affected the ways in which people helped the target groups. When targets were religious outgroup members, a negative relationship developed between national identification and helping and people helped less, compared with when targets were religious ingroup members. Recruiting samples with existing and ongoing identities which were naturally distinct from each other in real life enabled us to further recognise the importance of identity salience. Although the negative relationship between national identification and helping responses developed for all outgroup targets, helping responses were lower for outgroup targets when their outgroup identity was salient than when it was not.

In addition, perceived similarity to oneself was identified as a relevant factor to improve both ingroup and outgroup helping. The more people saw targets as similar to themselves, the more they became likely to help, regardless of the targets' identities. Moreover, sharing a religious group membership with targets was found to potentially improve helpers' perceptions of similarity to them, eventually leading to higher levels of helping responses.

Furthermore, the findings revealed a potential distinction between perceived similarity to oneself and perceived similarity to one's ingroup and this suggested a surprising possibility. According to this, helping responses to outgroup targets can be promoted through

an intergroup comparison which improves perceptions of similarity to one's ingroup, rather than oneself. For this intergroup comparison, people considered differences or similarities between their ingroup and outgroup. When targets were from the outgroup with which people made comparisons with their ingroup, the negative relationship of helping with national identification still developed, but so did its positive relationship with religious identification. Furthermore, even though this intergroup comparison could not close the gap between perceived similarity levels to ingroup and outgroup targets, it ultimately improved outgroup helping responses.

The third empirical paper

The third empirical paper drew on the bystander intervention model as well as the social identity theory to understand how physical and psychological distance work together and contribute to individual helping responses to global emergencies. It examined the joint role of the cognitive and identity-based factors to see how physical and psychological distance work together in influencing helping responses to the victims of a global emergency and was guided by three sub-questions: (3a) How do those who are physically and psychologically distant from the victims of a global emergency perceive and experience the emergency and their role in it? (3b) What does helping a global cause mean to those who are physically and psychologically distant from its victims? Why and how do they decide to help (or not)?, and (3c) What are the cognitive and social identity factors affecting the ways in which the victims of global emergencies are perceived and supported by those who are physically and psychologically distant to them, and how do these factors affect helping responses?

The findings disclosed five main themes deriving from, and also contributing to, the physical and psychological distance felt from the global emergency and its victims. Of these five themes, the media, attitude formation, and intergroup relations highlighted issues which were more relevant to how people perceived the global emergency and took responsibility to

help its victims whereas the remaining two themes, contextual and personal factors, disclosed issues which were linked with whether people knew how to help and took any action to help.

Moreover, an interconnection was detected between the physical and psychological distance that participants felt, with one distance often bringing up the other one as well. This interconnection was also found to be reinforced by a cycle which emphasised how much removed people feel in global emergencies, how dissimilar they feel to its victims, and how they cannot in turn empathise with the victims. All of this then resulted in a paradox of helping in which people recognised the importance of their relatively small contributions and wanted to help but also saw the smallness of this help within a wide response and did not take any action to help.

Finally, the results of this empirical paper were used to explain the findings acquired in the previous empirical papers. The paradox of helping identified in this paper could explain why there was the lack of connection between knowing how to help and taking action to help in the first empirical paper. People knew how to help and believed that the way they helped would be useful for victims, but they did not take any further action to help because their help would not be enough to solve the systemic problems without the help of those with more power and authority. Similarly, the findings of this paper which showed how people started focusing on religious outgroup victims' incompatibility to the host nation could explain the mechanisms through which the connection between national and religious identities, and also multiple identities, can affect helping in global emergencies by means of perceptions of similarity.

Contributions and limitations

Because the contributions and limitations of each empirical research paper are already presented and discussed in their respective chapters, overall contributions and limitations of the research are considered here. As was discussed in the literature review, the social

psychological research on the concept of helping have several issues and the research in this thesis was conducted to address some of these issues (Figure 3.1 in Chapter 3). In doing so, we researched the social reality of helping, examined different forms and dimensions of helping, integrated two theoretical perspectives, and used a mixed-method design. Below, I discuss the theoretical, methodological, and empirical contributions of this research in more detail and consider the overall limitations of the research undertaken.

Theoretical contributions

This research contributes in several ways to our theoretical understanding of helping as a social psychological concept. First, it evinces that the bystander intervention model is theoretically pertinent to global emergencies as well (*see* the first empirical paper in Chapter 5). Therefore, people respond to global emergencies in similar ways to those by which they respond to other emergencies which they witness first-hand: they notice an event, recognise it as an emergency, take responsibility to help, and know how to help. However, the results showed a lack of connection between knowing how to help and taking action to help in global emergencies, which is different from emergencies which are witnessed first-hand. The reason for this disconnection was identified as a paradox of helping which makes individual helping efforts seem inconsequential in the absence of greater actions coming from stakeholders in global emergencies (*see* the third empirical paper in Chapter 7).

In addition to these contributions, this research recognises the importance of context in building a theoretical understanding of helping in global emergencies by focusing on a specific emergency. By examining the social reality of helping, it demonstrates that people could give different meanings to their help in global emergencies based on their unique context as this context ultimately determines their physical and psychological distance from the emergency (*see* the third empirical paper in Chapter 7). This might result in different individual helping responses coming from different countries (*see* the first empirical paper in

Chapter 5) and different social groups (*see* the second empirical paper in Chapter 6). In that sense, these findings not only highlight the importance of and the need to consider the context within which the research was carried out but also the context from which samples were drawn. It also denotes that identity relations between social groups develop in interaction and the connections between multiple identities can further influence this interaction (*see* the second empirical paper in Chapter 6). It is therefore important to consider the effects of multiple identities which are relevant to the context under consideration as well as the context itself.

Finally, and perhaps most importantly, for understanding individual helping responses to global emergencies, this research offers theoretical explanations which are embedded in two different theories: the bystander intervention model (*see* the first empirical paper in Chapter 5) and the social identity theory (*see* the second empirical paper in Chapter 6). After separate analyses in the light of these theoretical frameworks, the present work integrates a social identity perspective into the global bystander intervention model (*see* the third empirical paper in Chapter 7). This integration emphasises the relevance of physical and psychological distance in providing a comprehensive understanding of helping and highlights how cognitive and identity-based factors can be useful accounts of the physical and psychological distance respectively.

Methodological contributions

The findings from this research make several methodological contributions to the current literature. First, a Global Bystander Intervention Scale has been developed to assess how people perceive and respond to global emergencies (*see* the first empirical paper in Chapter 5). In doing so, a substantive validity assessment was conducted to create a pool of items, enabling us to include the voices and perspectives of participants in the item development process, unlike the common practices used in psychology for scale development.

Furthermore, this research is one of the first attempts to examine the concept of helping within a specific context: the Syrian refugee emergency. Unlike most research on helping which tries to disregard contextual factors in order to eliminate confounding effects on helping, the context in which people perceive and respond to a global emergency has been treated as a key element in this current research. Participants were recruited on the basis of their individual characteristics and these characteristics were used to compare responses in order to recognise the potential influences of the context (*see* the first empirical paper in Chapter 5 and the second empirical paper in Chapter 6). In that sense, this comparative approach establishes a quantitative framework for detecting between-group differences deriving from the context under consideration.

Finally, this research employed a mixed-method design which included cross-sectional correlational studies (*see* the first empirical paper in Chapter 5) and cross-sectional experimental studies (*see* the second empirical paper in Chapter 6) as well as an in-depth interview study (*see* the third empirical paper in Chapter 7). A topic as sensitive as helping is often studied in psychology using quantitative designs in order to minimise the interaction with participants and reduce the potential effects of social desirability bias. However, when collecting qualitative data about helping it is important to have a detailed understanding of what helping means to participants in global emergencies and how it is contextualised. An audio interview study was therefore used as an optimal method for collecting original data without such issues. Ultimately, the combination of quantitative and qualitative findings in this research provides a comprehensive assessment of the ways in which people provide help in response to global emergencies.

Empirical contributions

The research reported in this thesis makes various empirical contributions which enhance our understanding of helping. It has provided the first empirical evidence for global bystander

intervention by testing the bystander intervention model in a global context with data from two different countries (*see* the first empirical paper in Chapter 5). Likewise, the empirical data obtained from participant groups which already existed and were naturally differentiated in real life enabled us to closely observe how connections between helpers' multiple identities and the interaction between helpers' and targets' identities can play a significant role in shaping helping responses (*see* the second empirical paper in Chapter 6). In addition, the findings stemming from the qualitative data provide one of the few empirical evidence on helping to show how helping is perceived and experienced by individuals within the context under consideration (*see* the third empirical paper in Chapter 7).

Moreover, all of the findings obtained in this research are embedded in the context of a global emergency which is real and ongoing and also had real-world consequences for participants. In that sense, this research embraces a real context and provides empirical evidence rooted in it, instead of findings based on bogus or contrived emergencies which are divorced from any real context. The research concurrently examined attitudes, intentions, and behaviours of helping in different forms by assessing political support, helping intention, and charitable donation. In this respect, it appears to be one of the few studies to compare preferences about the ways in which people help others in particular contexts and lays the empirical groundwork for future research into the preferences for helping in different ways.

Limitations

The research reported in this thesis has some additional limitations beyond those which have already been discussed in each of the empirical chapters. For instance, collecting data online in all the studies can be considered a weakness. Even though it provided the optimal conditions for collecting data from participants with specific individual characteristics within the time limits of a PhD, more studies could be run to test these findings in the field and improve the external validity of this research. Similarly, all three studies focused on

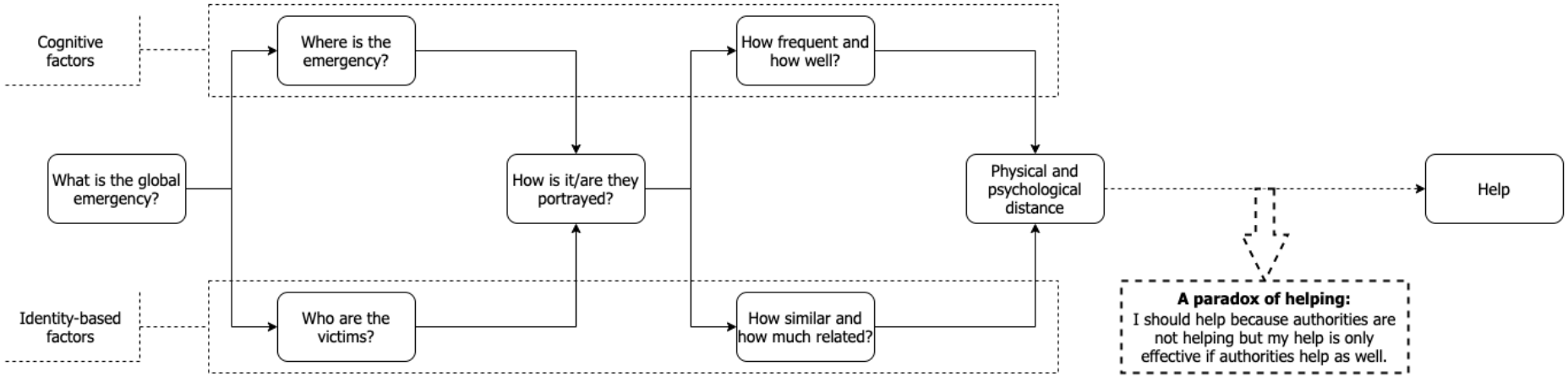
individual responses to the same emergency in order to combine the findings and interpret them together. Although this was important for providing an overall picture of the situation, it can also harm the generalisability of the results. Hence, conducting additional studies in the context of different global emergencies could be instrumental in establishing whether individuals respond to other global emergencies in the same way as well. Finally, although a social identity perspective was successfully integrated into the global bystander intervention model for examining the joint role of physical and psychological distance, the conditions under which the interaction between physical and psychological distance leads to different helping responses have not been fully examined. As an uncontrollable factor, the COVID-19 pandemic made it impossible to conduct experiments to test these conditions; however, future experimental studies could investigate the effects of different levels of physical and psychological distance on how people perceive and respond to global emergencies.

The integrated framework of helping in context

As was explained in the introduction, the aim of the research undertaken and reported in this thesis was not to promote support for refugees or other victims of global emergencies, but rather to achieve a more comprehensive understanding of how individuals help in global emergencies in order to maximise the support of those who are distant from the emergency and its victims. The three empirical papers of the thesis have provided findings which complemented each other and highlighted the importance of using different theoretical perspectives and methodological designs in order to develop a richer social psychological understanding of the topic under consideration. Bringing these findings together, we can now better understand the social psychological mechanisms behind helping in global emergencies through an integrated framework of helping in context (Figure 8.1).

Figure 8.1

An overview of the integrated framework of helping in context developed in the thesis



This integrated framework of helping in context concisely exemplifies how people respond to global emergencies. After learning what global emergency is taking place, people rely on cognitive factors (e.g. information communicated through the media about the emergency) to understand where the emergency is and on identity-based factors (e.g. reactions of one's intimate others to the emergency) to understand who the victims are. These cognitive and identity-based factors would then come together to influence the ways in which the emergency and its victims are portrayed in one's context and so determine how they are perceived by people in this particular context (e.g. country). When forming their perceptions about the emergency and its victims, individuals seek to understand how frequently and how well the emergency appears in the media in the light of the cognitive factors and how similar and how much related the victims are to oneself in the light of identity-based factors. Eventually, individuals figure out the physical and psychological distance between themselves and the victims as a result of this process. The level of this distance would then either motivate them to help or prevent them from helping. Nevertheless, even if they become motivated to help, a final issue (i.e. a paradox of helping) might arise which can make them question their decision to help and may result in no action: "Will my help have meaningful consequences without the help of those with power and authority?"

This framework can also suggest several courses of action to promote individual humanitarian responses to global emergencies. First of all, the media can follow different strategies for reporting global emergencies to ensure that people are not being desensitised to the emergency with intense exposure to similar news stories. Reporting fewer but more reliable and distinctive news stories about global emergencies would help the media gain the public's deeper attention and would in turn keep individuals better informed about what is going on in different parts of the world which are at the heart of global emergencies.

Another intervention could be made in charity appeals. Using targeted campaigns that creates a personal connection with the targets to trigger feelings of empathy (e.g. highlighting the university student identity of a Syrian refugee when asking for help from university students), separating and presenting the global emergency in smaller pieces to increase the perceived importance of one's help (e.g. helping Syrian refugees who arrived in the country today or Syrian women who are looking for work to support their families), individualising victims and scaling down the expected contributions from people (e.g. covering the daily meals of a Syrian-refugee family for one day with £5, instead of contributing the daily meals of Syrian-refugee families for one day with £5) can be listed as some potential strategies to maximise individual support for global emergency victims.

Stakeholders can also use some strategies to overcome the paradox of helping. If authorities can highlight their support to a global cause with specific details, this may make individual contributions seem more substantial. For instance, politicians usually comment on the number of people helped or the amount of money spent for a cause. However, it could be far more useful if they would point out the specific acts of the government for helping the victims and call for further complementary action from the public. Instead of highlighting numbers, authorities, for example, may say "We gave them a house, let's make it a home for them now" for improving public support for refugees in the country.

In conclusion, separating context from action or individual is not enough to provide a rich understanding of a social topic (Howarth et al., 2013). This thesis therefore developed an integrated framework of helping in context to understand individual humanitarian responses to global emergencies. As it is also of great importance to consider not just 'where things happen' (Hopkins, 2008) but also 'through what phenomena things happen' (Gillespie, 2010), this framework employed two different theoretical frameworks (the bystander intervention model and the social identity approach to helping) to examine the cognitive and

identity-based factors behind individual helping responses to those victims who are physically and psychologically distant. Consequently, recognising the influences of the context, both through the cognitive stimuli within the context itself and through the identity-based factors deriving from the context, provided a more nuanced understanding of helping in global emergencies and conveyed the importance of the physical and psychological distance between help-givers and help-receivers in affecting the ways in which helping process takes place.

CHAPTER SUMMARY

In this chapter, I have presented the key findings of the research reported in the thesis, by specifically focusing on the results that showed the relevance of physical and psychological distance in global emergencies. I have then discussed the theoretical, methodological, and empirical contributions of this research, together with some of its limitations. In doing so, I have demonstrated how the research conducted for the thesis addressed the shortcomings of the helping literature as discussed in the literature review in Chapter 2. Finally, I have reflected on the integrated framework of helping developed in the thesis and gave recommendations for designing targeted interventions to maximise individual humanitarian actions for the victims of global emergencies.

REFERENCES

Chapter 1 (Introduction)

Akoury-Dirani, L., Sahakian, T. S., Hassan, F. Y., Hajjar, R. V., & Asmar, K. E. (2015). Psychological first aid training for Lebanese field workers in the emergency context of the Syrian refugees in Lebanon. *Psychological Trauma: Theory, Research, Practice, and Policy*, *7*(6), 533–538. https://doi.org/10.1037/tra0000028

Albayrak, N. & Okoroji, C. (2019). Facing the challenges of postgraduate study as a minority student. In H. Walton, M. R. J. Aquino, C. V. Talbot, C. Melia (Eds.), *A Guide for Psychology Postgraduates: Surviving Postgraduate Study* (2nd ed., pp. 63–65). http://www.psypag.co.uk/wp-content/uploads/2019/01/PsyPAG-Guide-2018-WEB.pdf

Albayrak-Aydemir, N. (2020, November 20). The hidden costs of being a scholar from the Global South. LSE Higher Education Blog. https://blogs.lse.ac.uk/highereducation/2020/02/20/the-hidden-costs-of-being-a-scholar-from-the-global-south/

Alfadhli, K. & Drury, J. (2016). Psychosocial support among refugees of conflict in developing countries: A critical literature review. *Intervention, 14*(2), 128–141. http://doi.org/10.1097/WTF.0000000000000119

Coutts, A. & Fouad, F. M. (2013). Response to Syria's health crisis—Poor and uncoordinated. *The Lancet*, *381*(9885), 2242–2243. https://doi.org/10.1016/S0140-6736(13)61421-X

LSE Department of Psychological and Behavioural Science (2020, November 20). About us. https://www.lse.ac.uk/PBS

El Chammay, R. & Ammar, W. (2014). Syrian crisis and mental health system reform in Lebanon. *The Lancet*, *384*(9942), 494. https://doi.org/10.1016/S0140-6736(14)61329-5

El Chammay, R., Karam, E., & Ammar, W. (2016). Mental health reform in Lebanon and the Syrian crisis. *The Lancet Psychiatry*, *3*(3), 202–203. https://doi.org/10.1016/S2215-0366(16)00055-9

Erlandsson, A., Västfjäll, D., Sundfelt, O., & Slovic, P. (2016). Argument-inconsistency in charity appeals: Statistical information about the scope of the problem decrease helping toward a single identified victim but not helping toward many non-identified victims in a refugee crisis context. *Journal of Economic Psychology*, *56*, 126–140. https://doi.org/10.1016/j.joep.2016.06.007

Eruyar, S., Huemer, J., & Vostanis, P. (2018). Review: How should child mental health services respond to the refugee crisis? *Child and Adolescent Mental Health*, *23*(4), 303–312. https://doi.org/10.1111/camh.12252

Evans, T. M., Bira, L., Gastelum, J. B., Weiss, L. T., & Vanderford, N. L. (2018). Evidence for a mental health crisis in graduate education. *Nature Biotechnology*, *36*(3), 282–284. https://doi.org/10.1038/nbt.4089

Goodman, S. & Kirkwood, S. (2019). Political and media discourses about integrating refugees in the UK. *European Journal of Social Psychology*, *49*(7), 1456–1470. https://doi.org/10.1002/ejsp.2595

Hasbún López, P., Martinović, B., Bobowik, M., Chryssochoou, X., Cichocka, A., Ernst-Vintila, A., Franc, R., Fülöp, É., Ghilani, D., Kochar, A., Lamberty, P., Leone, G., Licata, L., & Žeželj, I. (2019). Support for collective action against refugees: The role of national, European, and global identifications, and autochthony beliefs. *European Journal of Social Psychology*, *49*(7), 1439–1455. https://doi.org/10.1002/ejsp.2608

Ioannidis, J. P. A. (2005). Why most published research findings are false. *PLOS Medicine*, *2*(8), e124. https://doi.org/10.1371/journal.pmed.0020124

Ioannidis, J. P. A., Munafò, M. R., Fusar-Poli, P., Nosek, B. A., & David, S. P. (2014). Publication and other reporting biases in cognitive sciences: Detection, prevalence, and prevention. *Trends in Cognitive Sciences*, *18*(5), 235–241. https://doi.org/10.1016/j.tics.2014.02.010

Jefee-Bahloul, H., Barkil-Oteo, A., Pless-Mulloli, T., & Fouad, F. M. (2015). Mental health in the Syrian crisis: Beyond immediate relief. *The Lancet*, *386*(10003), 1531. https://doi.org/10.1016/S0140-6736(15)00482-1

Kende, A., Lantos, N. A., Belinszky, A., Csaba, S., & Lukács, Z. A. (2017). The politicized motivations of volunteers in the refugee crisis: Intergroup helping as the means to achieve social change. *Journal of Social and Political Psychology*, *5*(1), 260–281. https://doi.org/10.5964/jspp.v5i1.642

Kirkwood, S. (2017). The Humanisation of refugees: A discourse analysis of UK parliamentary debates on the European refugee 'crisis': The humanisation of refugees. *Journal of Community & Applied Social Psychology*, *27*(2), 115–125. https://doi.org/10.1002/casp.2298

Kotzur, P. F., Forsbach, N., & Wagner, U. (2017). Choose your words wisely: Stereotypes, emotions, and action tendencies toward fled people as a function of the group label. *Social Psychology*, *48*(4), 226–241. https://doi.org/10.1027/1864-9335/a000312

Levecque, K., Anseel, F., De Beuckelaer, A., Van der Heyden, J., & Gisle, L. (2017). Work organization and mental health problems in PhD students. *Research Policy*, *46*(4), 868–879. https://doi.org/10.1016/j.respol.2017.02.008

Lueders, A., Prentice, M., & Jonas, E. (2019). Refugees in the media: Exploring a vicious cycle of frustrated psychological needs, selective exposure, and hostile intergroup

attitudes. *European Journal of Social Psychology*, *49*(7), 1471–1479. https://doi.org/10.1002/ejsp.2580

Marsh, N., Scheele, D., Feinstein, J. S., Gerhardt, H., Strang, S., Maier, W., & Hurlemann, R. (2017). Oxytocin-enforced norm compliance reduces xenophobic outgroup rejection. *Proceedings of the National Academy of Sciences*, *114*(35), 9314–9319. https://doi.org/10.1073/pnas.1705853114

Murshidi, M. M., Hijjawi, M. Q. B., Jeriesat, S., & Eltom, A. (2013). Syrian refugees and Jordan's health sector. *The Lancet*, *382*(9888), 206–207. https://doi.org/10.1016/S0140-6736(13)61506-8

Pettersson, K. & Sakki, I. (2017). Pray for the fatherland! Discursive and digital strategies at play in nationalist political blogging. *Qualitative Research in Psychology*, *14*(3), 315–349. https://doi.org/10.1080/14780887.2017.1290177

Slovic, P., Västfjäll, D., Erlandsson, A., & Gregory, R. (2017). Iconic photographs and the ebb and flow of empathic response to humanitarian disasters. *Proceedings of the National Academy of Sciences*, *114*(4), 640–644. https://doi.org/10.1073/pnas.1613977114

Smeekes, A., Verkuyten, M., Çelebi, E., Acartürk, C., & Onkun, S. (2017). Social identity continuity and mental health among Syrian refugees in Turkey. *Social Psychiatry and Psychiatric Epidemiology*, *52*(10), 1317–1324. https://doi.org/10.1007/s00127-017-1424-7

United Nations High Commissioner for Refugees (2020a, November 20). Syrian regional refugee response. https://data2.unhcr.org/en/situations/syria

Woltin, K.-A., Sassenberg, K., & Albayrak, N. (2018). Regulatory focus, coping strategies and symptoms of anxiety and depression: A comparison between Syrian refugees in

Turkey and Germany. *PLOS ONE*, *13*(10), e0206522. https://doi.org/10.1371/journal.pone.0206522

Chapter 2 (The concept of helping in social psychological research: Issues and future directions)

Ashton, M. C., Paunonen, S. V., Helmes, E., & Jackson, D. N. (1998). Kin altruism, reciprocal altruism, and the big five personality factors. *Evolution and Human Behavior*, *19*(4), 243–255. https://doi.org/10.1016/S1090-5138(98)00009-9

Baldry, A. C. & Pagliaro, S. (2014). Helping victims of intimate partner violence: The influence of group norms among lay people and the police. *Psychology of Violence*, *4*(3), 334–347. https://doi.org/10.1037/a0034844

Batson, C. D. (1998). Altruism and prosocial behavior. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (4th ed., pp. 282–316). McGraw Hill.

Bierhoff, H. W. (2002). Prosocial behaviour. In M. Hewstone & W. Stroebe (Eds.), *Introduction to social psychology* (3rd ed., pp. 11–17). Blackwell Science.

Brosnan, S. F. (2018). Insights into human cooperation from comparative economics. *Nature Human Behaviour*, *2*(7), 432–434. https://doi.org/10.1038/s41562-018-0383-7

Burum, B., Nowak, M. A., & Hoffman, M. (2020). An evolutionary explanation for ineffective altruism. *Nature Human Behaviour*. 4(12), 1245–1257. https://doi.org/10.1038/s41562-020-00950-4

Butz, B. & Harbring, C. (2020). Donations as an incentive for cooperation in public good games. *Journal of Behavioral and Experimental Economics*, *85*, 101510. Advance online publication. https://doi.org/10.1016/j.socec.2019.101510

DeWall, C. N., Baumeister, R. F., Gailliot, M. T., & Maner, J. K. (2008). Depletion makes the heart grow less helpful: Helping as a function of self-regulatory energy and

genetic relatedness. *Personality and Social Psychology Bulletin*, *34*(12), 1653–1662. https://doi.org/10.1177/0146167208323981

Dixon, J., Durrheim, K., & Tredoux, C. (2005). Beyond the optimal contact strategy: A reality check for the contact hypothesis. *American Psychologist*, *60*(7), 697–711. https://doi.org/10.1037/0003-066X.60.7.697

Donahue, K., Hauser, O. P., Nowak, M. A., & Hilbe, C. (2020). Evolving cooperation in multichannel games. *Nature Communications*, *11*(1), 3885. https://doi.org/10.1038/s41467-020-17730-3

Dovidio, J. F., Gaertner, S. L., Shnabel, N., Saguy, T., & Johnson, J. (2010). Recategorization and prosocial behavior: Common in-group identity and a dual identity. In S. Stürmer & M. Snyder (Eds.), *The psychology of prosocial behavior: Group processes, intergroup relations, and helping behavior* (1st edition, pp.191–208). Blackwell Publishing.

Dovidio, J. F. & Penner, L. A. (2001). Helping and altruism. In G. J. O. Fletcher & M. S. Clark (Eds.), *Blackwell handbook of social psychology: Interpersonal processes* (1st ed., pp. 162–195). Blackwell Publishers.

Dovidio, J. F., Piliavin., J. A., Schroeder, D. A., & Penner, L. A. (2006). *The social psychology of prosocial behavior.* (1st ed.). Lawrence Erlbaum Associates Publishers.

Fiedler, K. (2017). What Constitutes Strong Psychological Science? The (Neglected) Role of Diagnosticity and A Priori Theorizing. *Perspectives on Psychological Science*, *12*(1), 46–61. https://doi.org/10.1177/1745691616654458

Fiedler, K. (2018). The creative cycle and the growth of psychological science. *Perspectives on Psychological Science*, *13*(4), 433–438. https://doi.org/10.1177/1745691617745651

Halabi, S., Nadler, A., & Dovidio, J. F. (2011). Reactions to receiving assumptive help: The moderating effects of group membership and perceived need for help. *Journal of Applied Social Psychology*, *41*(12), 2793–2815. https://doi.org/10.1111/j.1559-1816.2011.00859.x

Hardy, C. L. & Van Vugt, M. (2006). Nice guys finish first: The competitive altruism hypothesis. *Personality and Social Psychology Bulletin*, *32*(10), 1402–1413. https://doi.org/10.1177/0146167206291006

Head, M. L., Holman, L., Lanfear, R., Kahn, A. T., & Jennions, M. D. (2015). The extent and consequences of p-hacking in science. *PLOS Biology*, *13*(3), e1002106. https://doi.org/10.1371/journal.pbio.1002106

Ioannidis, J. P. A., Munafò, M. R., Fusar-Poli, P., Nosek, B. A., & David, S. P. (2014). Publication and other reporting biases in cognitive sciences: Detection, prevalence, and prevention. *Trends in Cognitive Sciences*, *18*(5), 235–241. https://doi.org/10.1016/j.tics.2014.02.010

Latane, B. & Darley, J. M. (1968). Group inhibition of bystander intervention in emergencies. *Journal of Personality and Social Psychology*, *10*(3), 215–221. https://doi.org/10.1037/h0026570

Latane, B. & Darley, J. M. (1970). *The unresponsive bystander: Why doesn't he help?* Appleton-Century Crofts.

Latane, B. & Nida, S. (1981). Ten years of research on group size and helping. *Psychological Bulletin*, *89*(2), 308–324. https://doi.org/10.1037/0033-2909.89.2.308

Levine, M., Prosser, A., Evans, D., & Reicher, S. (2005). Identity and emergency intervention: How social group membership and inclusiveness of group boundaries shape helping behavior. *Personality and Social Psychology Bulletin*, *31*(4), 443–453. https://doi.org/10.1177/0146167204271651

Littman, R., Estrada, S., Stagnaro, M. N., Dunham, Y., Rand, D., & Baskin-Sommers, A. (2020). Community violence and prosociality: Experiencing and committing violence predicts norm-enforcing punishment but not cooperation. *Social Psychological and Personality Science, 11*(2), 276–283. https://doi.org/10.1177/1948550619849431

Louis, W. R., Thomas, E., Chapman, C. M., Achia, T., Wibisono, S., Mirnajafi, Z., & Droogendyk, L. (2019). Emerging research on intergroup prosociality: Group members' charitable giving, positive contact, allyship, and solidarity with others. *Social and Personality Psychology Compass*, *13*(3), e12436. https://doi.org/10.1111/spc3.12436

Macmillan Dictionary (2020, November 20). Help. https://www.macmillandictionary.com/dictionary/british/help_1

Merriam-Webster Dictionary (2020, November 20). Help. https://www.merriam-webster.com/dictionary/help

McPhetres, J., Albayrak-Aydemir, N., Barbosa Mendes, A., Chow, E. C., Gonzalez-Marquez, P., Loukras, E., Maus, A., O'Mahony, A., Pomareda, C., Primbs, M., Sackman, S. L., Smithson, C., & Volodko, K. (2020). A decade of theory as reflected in Psychological Science (2009-2019). *PLoS ONE, 16*(3), e0247986. https://doi.org/10.1371/journal.pone.0247986

Morela, E., Hatzigeorgiadis, A., Theodorakis, Y., Goudas, M., & Elbe, A. (2020). Youth sport motivational climate and attitudes toward migrants' acculturation: The role of empathy and altruism. *Journal of Applied Social Psychology*. Advance online publication. https://doi.org/10.1111/jasp.12713

Motyl, M., Demos, A. P., Carsel, T. S., Hanson, B. E., Melton, Z. J., Mueller, A. B., Prims, J. P., Sun, J., Washburn, A. N., Wong, K. M., Yantis, C., & Skitka, L. J. (2017). The state of social and personality science: Rotten to the core, not so bad, getting better, or

getting worse? *Journal of Personality and Social Psychology*, *113*(1), 34–58. https://doi.org/10.1037/pspa0000084

Muthukrishna, M. & Henrich, J. (2019). A problem in theory. *Nature Human Behaviour*, *3*(3), 221–229. https://doi.org/10.1038/s41562-018-0522-1

Open Science Collaboration. (2015). Estimating the reproducibility of psychological science. *Science, 349*(6251), 1-10. https://doi.org/10.1126/science.aac4716

Piliavin., J. A., Dovidio, J. F., Gaertner, S. L., & Clark, R. D. (1981). *Emergency intervention*. Academy Press.

Stürmer, S. & Snyder, M. (Eds.). (2010). *The psychology of prosocial behavior: Group processes, intergroup relations, and helping behavior*. Blackwell Publishing.

Tekin Güven, S. & Drury, J. (2020). *Silent Walk as a Street Mobilization: Campaigning following the Grenfell Tower fire* [Preprint]. SocArXiv. https://doi.org/10.31235/osf.io/rkyq8

van Leeuwen, E. & Täuber, S. (2010). The strategic side of out-group helping. In S. Stürmer & M. Snyder (Eds.), *The psychology of prosocial behavior: Group processes, intergroup relations, and helping behaviour* (1st ed., pp. 81–102). Blackwell Publishing.

van Leeuwen, E. & Zagefka, H. (Eds.). (2017). *Intergroup helping*. Springer International Publishing.

van Zomeren, M., Kutlaca, M., & Turner-Zwinkels, F. (2018). Integrating who "we" are with what "we" (will not) stand for: A further extension of the Social Identity Model of Collective Action. *European Review of Social Psychology*, *29*(1), 122–160. https://doi.org/10.1080/10463283.2018.1479347

van Zomeren, M., Postmes, T., & Spears, R. (2008). Toward an integrative social identity model of collective action: A quantitative research synthesis of three socio-

psychological perspectives. *Psychological Bulletin*, *134*(4), 504–535. https://doi.org/10.1037/0033-2909.134.4.504

Zagefka, H. (2021). Intergroup helping during the coronavirus crisis: Effects of group identification, ingroup blame and third party outgroup blame. *Journal of Community & Applied Social Psychology*, *31*(1), 83–93. https://doi.org/10.1002/casp.2487

Chapter 3 (Theoretical framework)

Banyard, V. L., Rizzo, A. J., & Edwards, K. M. (2020). Community actionists: Understanding adult bystanders to sexual and domestic violence prevention in communities. *Psychology of Violence*, *10*(5), 531–541. https://doi.org/10.1037/vio0000281

Batson, C. D. (1998). Altruism and prosocial behavior. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (4th ed., pp. 282–316). McGraw-Hill.

Bickman, L. & Kamzan, M. (1973). The effect of race and need on helping behavior. *The Journal of Social Psychology*, *89*(1), 73–77. https://doi.org/10.1080/00224545.1973.9922569

Bierhoff, H. W. (2002). Prosocial behaviour. In M. Hewstone & W. Stroebe (Eds.), *Introduction to social psychology* (3rd ed., pp. 11–17). Blackwell.

Bowling, N. A., Lyons, B. D., & Burns, G. N. (2020). Staying quiet or speaking out: Does peer reporting depend on the type of counterproductive work behavior witnessed? *Journal of Personnel Psychology*, *19*(1), 14–23. https://doi.org/10.1027/1866-5888/a000238

Casey, E. A., Lindhorst, T., & Storer, H. L. (2017). The situational-cognitive model of adolescent bystander behavior: Modeling bystander decision-making in the context of

bullying and teen dating violence. *Psychology of Violence, 7*(1), 33–44. https://doi.org/10.1037/vio0000033

Cunningham, E. & Platow, M. J. (2007). On helping lower status out-groups: The nature of the help and the stability of the intergroup status hierarchy. *Asian Journal of Social Psychology, 10*(4), 258–264. https://doi.org/10.1111/j.1467-839X.2007.00234.x

Darley, J. M. & Latane, B. (1968). Bystander intervention in emergencies: Diffusion of responsibility. *Journal of Personality and Social Psychology*, *8*(4), 377–383. https://doi.org/10.1037/h0025589

Dovidio, J. F. & Gaertner, S. L. (1981). The effects of race, status, and ability on helping behavior. *Social Psychology Quarterly*, *44*(3), 192. https://doi.org/10.2307/3033833

Dovidio, J. F., Gaertner, S. L., Shnabel, N., Saguy, T., & Johnson, J. (2010). Recategorization and prosocial behavior: Common in-group identity and a dual identity. In S. Stürmer & M. Snyder (Eds.), *The psychology of prosocial behavior: Group processes, intergroup relations, and helping behavior* (1st ed., pp.191–208). Blackwell Publishing.

Dovidio, J. F., Gaertner, S. L., Validzic, A., Matoka, K., Johnson, B., & Frazier, S. (1997). Extending the benefits of recategorization: Evaluations, self-disclosure, and helping. *Journal of Experimental Social Psychology*, *33*(4), 401–420. https://doi.org/10.1006/jesp.1997.1327

Dovidio, J. F., Piliavin, J. A., Schroeder, D. A., & Penner, L. A. (2006). *The social psychology of prosocial behavior.* Lawrence Erlbaum Associates Publishers.

Dovidio, J. F. & Penner, L. A. (2001). Helping and altruism. In G. J. O. Fletcher & M. S. Clark (Eds.), *Blackwell handbook of social psychology: Interpersonal processes* (1st ed., pp. 162-195). Blackwell.

Ellemers, N., Spears, R., & Doosje, B. (Eds.). (1999). *Social identity: Context, commitment, content*. Blackwell Science.

Fischer, P., Krueger, J. I., Greitemeyer, T., Vogrincic, C., Kastenmüller, A., Frey, D., Heene, M., Wicher, M., & Kainbacher, M. (2011). The bystander-effect: A meta-analytic review on bystander intervention in dangerous and non-dangerous emergencies. *Psychological Bulletin*, *137*(4), 517–537. https://doi.org/10.1037/a0023304

Freis, S. D. & Gurung, R. A. R. (2013). A Facebook analysis of helping behavior in online bullying. *Psychology of Popular Media Culture*, *2*(1), 11–19. https://doi.org/10.1037/a0030239

Gini, G., Thornberg, R., & Pozzoli, T. (2020). Individual moral disengagement and bystander behavior in bullying: The role of moral distress and collective moral disengagement. *Psychology of Violence*, *10*(1), 38–47. https://doi.org/10.1037/vio0000223

Hellemans, C., Dal Cason, D., & Casini, A. (2017). Bystander helping behavior in response to workplace bullying. *Swiss Journal of Psychology*, *76*(4), 135–144. https://doi.org/10.1024/1421-0185/a000200

Holland, K. J. & Cipriano, A. E. (2019). Bystander response to sexual assault disclosures in the U.S. Military: Encouraging survivors to use formal resources. *American Journal of Community Psychology*, *64*(1–2), 203–218. https://doi.org/10.1002/ajcp.12333

Hopkins, N., Reicher, S., Harrison, K., Cassidy, C., Bull, R., & Levine, M. (2007). Helping to improve the group stereotype: On the strategic dimension of prosocial behavior. *Personality and Social Psychology Bulletin*, *33*(6), 776–788. https://doi.org/10.1177/0146167207301023

Iyer, A. & Leach, C. W. (2010). Helping disadvantaged out-groups challenge unjust inequality: The role of group-based emotions. In S. Stürmer & M. Snyder (Eds.), *The psychology of prosocial behavior: Group processes, intergroup relations, and helping*

(1st ed., pp.337–354). Blackwell Publishing.

Jackson, L. M. & Esses, V. M. (1997). Of scripture and ascription: The relation between religious fundamentalism and intergroup helping. *Personality and Social Psychology Bulletin, 23*(8), 893–906. https://doi.org/10.1177/0146167297238009

Jouriles, E. N., Krauss, A., Sargent, K. S., Grych, J. H., Cascardi, M., O'Leary, K. D., Murphy, C., Nguyen, J., McDonald, R., & Rosenfield, D. (2020). College students' feelings of campus connectedness, party safety behavior and intervening to prevent sexual assault and intimate partner violence. *Psychology of Violence, 10*(5), 542–551. https://doi.org/10.1037/vio0000284

Kaya, A., Le, T. P., Brady, J., & Iwamoto, D. (2020). Men who intervene to prevent sexual assault: A grounded theory study on the role of masculinity in bystander intervention. *Psychology of Men & Masculinities, 21*(3), 463–478. https://doi.org/10.1037/men0000249

Kazerooni, F., Taylor, S. H., Bazarova, N. N., & Whitlock, J. (2018). Cyberbullying bystander intervention: The number of offenders and retweeting predict likelihood of helping a cyberbullying victim. *Journal of Computer-Mediated Communication, 23*(3), 146–162. https://doi.org/10.1093/jcmc/zmy005

Kleinsasser, A., Jouriles, E. N., McDonald, R., & Rosenfield, D. (2015). An online bystander intervention program for the prevention of sexual violence. *Psychology of Violence, 5*(3), 227–235. https://doi.org/10.1037/a0037393

Latane, B. & Darley, J. M. (1968). Group inhibition of bystander intervention in emergencies. *Journal of Personality and Social Psychology, 10*(3), 215–221. https://doi.org/10.1037/h0026570

Latane, B. & Darley, J. M. (1970). *The unresponsive bystander: Why doesn't he help?* Appleton-Century Crofts.

Latane, B. & Nida, S. (1981). Ten years of research on group size and helping. *Psychological Bulletin*, *89*(2), 308–324. https://doi.org/10.1037/0033-2909.89.2.308

Levine, M., Cassidy, C., Brazier, G., & Reicher, S. (2002). Self-categorization and bystander non-intervention: Two experimental studies. *Journal of Applied Social Psychology*, *32*(7), 1452–1463. https://doi.org/10.1111/j.1559-1816.2002.tb01446.x

Levine, M., Prosser, A., Evans, D., & Reicher, S. (2005). Identity and emergency intervention: How social group membership and inclusiveness of group boundaries shape helping behavior. *Personality and Social Psychology Bulletin*, *31*(4), 443–453. https://doi.org/10.1177/0146167204271651

Levine, M. & Thompson, K. (2004). Identity, place, and bystander intervention: Social categories and helping after natural disasters. *The Journal of Social Psychology*, *144*(3), 229–245. https://doi.org/10.3200/SOCP.144.3.229-245

Macmillan Dictionary (2020). Help. Retrieved on November 20, 2020 from https://www.macmillandictionary.com/dictionary/british/help_1

Maner, J. K., Luce, C. L., Neuberg, S. L., Cialdini, R. B., Brown, S., & Sagarin, B. J. (2002). The effects of perspective taking on motivations for helping: Still no evidence for altruism. *Personality and Social Psychology Bulletin*, *28*(11), 1601–1610. https://doi.org/10.1177/014616702237586

Manning, R., Levine, M., & Collins, A. (2007). The Kitty Genovese murder and the social psychology of helping: The parable of the 38 witnesses. *American Psychologist*, *62*(6), 555–562. https://doi.org/10.1037/0003-066X.62.6.555

McKay, P. F., Avery, D. R., Tonidandel, S., Morris, M. A., Hernandez, M., & Hebl, M. R. (2007). Racial differences in employee retention: Are diversity climate perceptions the key? *Personnel Psychology*, *60*(1), 35–62. https://doi.org/10.1111/j.1744-6570.2007.00064.x

Merriam-Webster Dictionary (2020). Help. Retrieved on November 20, 2020 from https://www.merriam-webster.com/dictionary/help

Nadler, A. (2002). Inter–group helping relations as power relations: Maintaining or challenging social dominance between groups through helping. *Journal of Social Issues, 58*(3), 487–502. https://doi.org/10.1111/1540-4560.00272

New York Times (1964). 37 who saw murder didn't call the police; apathy at stabbing of Queens woman shocks inspector. Retrieved on November 20, 2020 from https://www.nytimes.com/1964/03/27/archives/37-who-saw-murder-didnt-call-the-police-apathy-at-stabbing-of.html

Nier, J. A., Gaertner, S. L., Dovidio, J. F., Banker, B. S., Ward, C. M., & Rust, M. C. (2001). Changing interracial evaluations and behavior: The effects of a common group identity. *Group Processes & Intergroup Relations*, *4*(4), 299–316. https://doi.org/10.1177/1368430201004004001

Piliavin, J. A., Dovidio, J. F., Gaertner, S. L., & Clark, R. D. (1981). *Emergency intervention*. Academy Press.

Rabow, J., Newcomb, M. D., Monto, M. A., & Hernandez, A. C. R. (1990). Altruism in drunk driving situations: Personal and situational factors in intervention. *Social Psychology Quarterly*, *53*(3), 199–213. https://doi.org/10.2307/2786959

Seedman, A. A. & Hellman, P. (1974). *Fifty years after Kitty Genovese: The original case file revisited*. The Experiment.

Stürmer, S. & Snyder, M. (Eds.). (2010). *The psychology of prosocial behavior: Group processes, intergroup relations, and helping behavior*. Blackwell Publishing.

Sue, D. W., Alsaidi, S., Awad, M. N., Glaeser, E., Calle, C. Z., & Mendez, N. (2019). Disarming racial microaggressions: Microintervention strategies for targets, White

allies, and bystanders. *American Psychologist*, *74*(1), 128–142. https://doi.org/10.1037/amp0000296

Tajfel, H. & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33–47). Brooks/Cole.

Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D., & Wetherell, M. S. (1987). *Rediscovering the social group: A self-categorisation theory.* Basil Blackwell.

van Leeuwen, E. & Täuber, S. (2010). The strategic side of out-group helping. In S. Stürmer & M. Snyder (Eds.), *The psychology of prosocial behavior: Group processes, intergroup relations, and helping* (1st ed., pp.81–102). Blackwell Publishing.

van Leeuwen, E. & Zagefka, H. (Eds.) (2017). *Intergroup helping*. Springer International Publishing.

Vezzali, L., Stathi, S., Crisp, R. J., & Capozza, D. (2015). Comparing direct and imagined intergroup contact among children: Effects on outgroup stereotypes and helping intentions. *International Journal of Intercultural Relations*, *49*, 46–53. https://doi.org/10.1016/j.ijintrel.2015.06.009

Wolf, S. T., Insko, C. A., Kirchner, J. L., & Wildschut, T. (2008). Interindividual-intergroup discontinuity in the domain of correspondent outcomes: The roles of relativistic concern, perceived categorization, and the doctrine of mutual assured destruction. *Journal of Personality and Social Psychology*, *94*(3), 479–494. https://doi.org/10.1037/0022-3514.94.3.479

Chapter 4 (Methodological framework)

Adam, H. (2015). Xenophobia, asylum seekers, and immigration policies in Germany. *Nationalism and Ethnic Politics*, *21*(4), 446–464. https://doi.org/10.1080/13537113.2015.1095528

Anderson, B. (2017). Towards a new politics of migration? *Ethnic and Racial Studies*, *40*(9), 1527–1537. https://doi.org/10.1080/01419870.2017.1300297

Anderson, J. C. & Gerbig, D. W. (1991). Predicting the performance of measures in a confirmatory factor analysis with a pretest assessment of their substantive validities. *Journal of Applied Psychology*, *76*(5), 732–740. https://doi.org/10.1037/0021-9010.76.5.732

Attia, M. & Edge, J. (2017). Be(com)ing a reflexive researcher: A developmental approach to research methodology. *Open Review of Educational Research*, *4*(1), 33–45. https://doi.org/10.1080/23265507.2017.1300068

Behrend, T. S., Sharek, D. J., Meade, A. W., & Wiebe, E. N. (2011). The viability of crowdsourcing for survey research. *Behavior Research Methods*, *43*(3), 800–813. https://doi.org/10.3758/s13428-011-0081-0

Bhui, K. (2015). From the Editor's desk. *British Journal of Psychiatry*, *207*(4), 369–370. https://doi.org/10.1192/bjp.207.4.369

Braun, V. & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Brawley, A. M. & Pury, C. L. S. (2016). Work experiences on MTurk: Job satisfaction, turnover, and information sharing. *Computers in Human Behavior*, *54*, 531–546. https://doi.org/10.1016/j.chb.2015.08.031

British Psychological Society (2018). *Code of ethics and conduct*. https://www.bps.org.uk/sites/www.bps.org.uk/files/Policy/Policy%20-%20Files/BPS%20Code%20of%20Ethics%20and%20Conduct%20%28Updated%20July%202018%29.pdf

Creswell, J. W. & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research* (2nd ed.). SAGE Publications.

Crump, M. J. C., McDonnell, J. V., & Gureckis, T. M. (2013). Evaluating Amazon's Mechanical Turk as a tool for experimental behavioral research. *PLOS ONE*, *8*(3), e57410. https://doi.org/10.1371/journal.pone.0057410

Elliott, R., Fischer, C. T., & Rennie, D. L. (1999). Evolving guidelines for publication of qualitative research studies in psychology and related fields. *British Journal of Clinical Psychology*, *38*(3), 215–229. https://doi.org/10.1348/014466599162782

Evans, G. (2016). Europe's migrant crisis: The year that changed a continent. Retrieved on November 20, 2020 from BBC News, https://www.bbc.co.uk/news/world-europe-53925209

Fort, K., Adda, G., & Cohen, K. B. (2011). Amazon Mechanical Turk: Gold mine or coal mine? *Computational Linguistics*, *37*(2), 413–420. https://doi.org/10.1162/COLI_a_00057

Gilmore, R. O., Diaz, M. T., Wyble, B. A., & Yarkoni, T. (2017). Progress toward openness, transparency, and reproducibility in cognitive neuroscience: Openness in cognitive neuroscience. *Annals of the New York Academy of Sciences*, *1396*(1), 5–18. https://doi.org/10.1111/nyas.13325

Gleibs, I. H. (2017). Are all "research fields" equal? Rethinking practice for the use of data from crowdsourcing market places. *Behavior Research Methods*, *49*(4), 1333–1342. https://doi.org/10.3758/s13428-016-0789-y

Guillemin, M. & Gillam, L. (2004). Ethics, reflexivity, and "ethically important moments" in Research. *Qualitative Inquiry*, *10*(2), 261–280. https://doi.org/10.1177/1077800403262360

Halabi, S., Dovidio, J. F., & Nadler, A. (2008). When and how do high status group members offer help: Effects of social dominance orientation and status threat. *Political Psychology*, *29*(6), 841–858.

https://doi.org/10.1111/j.1467-9221.2008.00669.x

Head, M. L., Holman, L., Lanfear, R., Kahn, A. T., & Jennions, M. D. (2015). The extent and consequences of p-hacking in science. *PLOS Biology*, *13*(3), e1002106. https://doi.org/10.1371/journal.pbio.1002106

Ioannidis, J. P. A. (2005). Why most published research findings are false. *PLOS Medicine*, *2*(8), e124. https://doi.org/10.1371/journal.pmed.0020124

Ioannidis, J. P. A., Munafò, M. R., Fusar-Poli, P., Nosek, B. A., & David, S. P. (2014). Publication and other reporting biases in cognitive sciences: Detection, prevalence, and prevention. *Trends in Cognitive Sciences*, *18*(5), 235–241. https://doi.org/10.1016/j.tics.2014.02.010

James, T. K. & Zagefka, H. (2017). The effects of group memberships of victims and perpetrators in humanly caused disasters on charitable donations to victims. *Journal of Applied Social Psychology*, *47*(8), 446–458. https://doi.org/10.1111/jasp.12452

Jaspal, R., Carriere, K. R., & Moghaddam, F. M. (2016). Bridging micro, meso, and macro processes in social psychology. In J. Valsiner, G. Marsico, N. Chaudhary, T. Sato, & V. Dazzani (Eds.), *Psychology as the science of human being* (pp. 265–276). Springer International Publishing. https://doi.org/10.1007/978-3-319-21094-0_15

Klein, O., Hardwicke, T. E., Aust, F., Breuer, J., Danielsson, H., Mohr, A. H., IJzerman, H., Nilsonne, G., Vanpaemel, W., & Frank, M. C. (2018). A practical guide for transparency in psychological science. *Collabra: Psychology*, *4*(1), 20. https://doi.org/10.1525/collabra.158

Konuk, E. & Zat, Z. (2015). Humanitarian programs and interventions in Turkey. *Journal of EMDR Practice and Research*, *9*(2), 106–113. https://doi.org/10.1891/1933-3196.9.2.106

Leeuwen, E. van & Mashuri, A. (2012). When common identities reduce between-group helping. *Social Psychological and Personality Science*, *3*(3), 259–265. https://doi.org/10.1177/1948550611417315

Levine, M. & Manning, R. (2013). Social identity, group processes, and helping in emergencies. *European Review of Social Psychology*, *24*(1), 225–251. https://doi.org/10.1080/10463283.2014.892318

Levine, M. & Thompson, K. (2004). Identity, place, and bystander intervention: Social categories and helping after natural disasters. *The Journal of Social Psychology*, *144*(3), 229–245. https://doi.org/10.3200/SOCP.144.3.229-245

Levine, M., Cassidy, C., & Jentzsch, I. (2010). The implicit identity effect: Identity primes, group size, and helping. *British Journal of Social Psychology*, *49*(4), 785–802. https://doi.org/10.1348/014466609X480426

McPherson, G. & Thorne, S. (2006). Exploiting exceptions to enhance interpretive qualitative health research: Insights from a study of cancer communication. *International Journal of Qualitative Methods*, *5*(2), 73–86. https://doi.org/10.1177/160940690600500210

Moosa-Mitha, M. (2016). Geography of care: Syrian Refugees and the welfare state. *Affilia*, *31*(3), 281–284. https://doi.org/10.1177/0886109916658583

Morgan, D. L. (1998). Practical strategies for combining qualitative and quantitative methods: Applications to health research. *Qualitative Health Research*, *8*(3), 362–376. https://doi.org/10.1177/104973239800800307

Morse, J. M. (1991). Approaches to qualitative-quantitative methodological triangulation. *Nursing Research*, *40*(2), 120–123. https://doi.org/10.1097/00006199-199103000-00014

Motyl, M., Demos, A. P., Carsel, T. S., Hanson, B. E., Melton, Z. J., Mueller, A. B., Prims, J. P., Sun, J., Washburn, A. N., Wong, K. M., Yantis, C., & Skitka, L. J. (2017). The

state of social and personality science: Rotten to the core, not so bad, getting better, or getting worse? *Journal of Personality and Social Psychology*, *113*(1), 34–58. https://doi.org/10.1037/pspa0000084

Munafò, M. R., Nosek, B. A., Bishop, D. V. M., Button, K. S., Chambers, C. D., Percie du Sert, N., Simonsohn, U., Wagenmakers, E.-J., Ware, J. J., & Ioannidis, J. P. A. (2017). A manifesto for reproducible science. *Nature Human Behaviour*, *1*(1), 0021. https://doi.org/10.1038/s41562-016-0021

Nadler, A. & Halabi, S. (2006). Intergroup helping as status relations: Effects of status stability, identification, and type of help on receptivity to high-status group's help. *Journal of Personality and Social Psychology, 91*(1), 97–110. https://doi.org/10.1037/0022-3514.91.1.97

Nosek, B. A., Alter, G., Banks, G. C., Borsboom, D., Bowman, S. D., Breckler, S. J., Buck, S., Chambers, C. D., Chin, G., Christensen, G., Contestabile, M., Dafoe, A., Eich, E., Freese, J., Glennerster, R., Goroff, D., Green, D. P., Hesse, B., Humphreys, M., … Yarkoni, T. (2015). Promoting an open research culture. *Science*, *348*(6242), 1422–1425. https://doi.org/10.1126/science.aab2374

Office for National Statistics (2020). Muslim population in the UK. Retrieved on November 20, 2020 from https://www.ons.gov.uk/aboutus/transparencyandgovernance/freedomofinformationfoi/muslimpopulationintheuk/

Open Science Collaboration. (2015). Estimating the reproducibility of psychological science. *Science*, *349*(6251), aac4716. https://doi.org/10.1126/science.aac4716

Ostrand, N. (2015). The Syrian refugee crisis: A comparison of responses by Germany, Sweden, the United Kingdom, and the United States. *Journal on Migration and Human Security, 3*(3), 255-279. https://doi.org/10.1177/233150241500300301

Palaganas, E. C., Sanchez, M. C., Molintas, M. V. P., & Caricativo, R. D. (2017). Reflexivity in qualitative research: A journey of learning. *The Qualitative Report, 22*(2), 426–438. http://nsuworks.nova.edu/tqr/vol22/iss2/5

Palan, S. & Schitter, C. (2018). Prolific.ac—A subject pool for online experiments. *Journal of Behavioral and Experimental Finance*, *17*, 22–27. https://doi.org/10.1016/j.jbef.2017.12.004

Peer, E., Brandimarte, L., Samat, S., & Acquisti, A. (2017). Beyond the Turk: Alternative platforms for crowdsourcing behavioral research. *Journal of Experimental Social Psychology*, *70*, 153–163. https://doi.org/10.1016/j.jesp.2017.01.006

Pettersson, K. & Sakki, I. (2017). Pray for the fatherland! Discursive and digital strategies at play in nationalist political blogging. *Qualitative Research in Psychology*, *14*(3), 315–349. https://doi.org/10.1080/14780887.2017.1290177

Statista (2020). Ranking of the largest Syrian refugee-hosting countries in 2019. Retrieved on November 20, 2020 from https://www.statista.com/statistics/740233/major-syrian-refugee-hosting-countries-worldwide/

Stronach, I., Garratt, D., Pearce, C., & Piper, H. (2007). Reflexivity, the picturing of selves, the forging of method. *Qualitative Inquiry*, *13*(2), 179–203. https://doi.org/10.1177/1077800406295476

Templeton, A., Tekin Güven, S., Hoerst, C., Vestergren, S., Davidson, L., Ballentyne, S., Madsen, H., & Choudhury, S. (2020). Inequalities and identity processes in crises: Recommendations for facilitating safe response to the COVID-19 pandemic. *British Journal of Social Psychology*, *59*(3), 674–685. https://doi.org/10.1111/bjso.12400

United Nations (2014, May 15). *Department of Economic and Social Affairs, Population Division statement by J. Wilmoth, Item (21a): International migration and*

development. New York: Globalization and interdependence.

United Nations High Commissioner for Refugees (2020a). Syrian regional refugee response. Retrieved on November 20, 2020 from https://data2.unhcr.org/en/situations/syria

United Nations High Commissioner for Refugees (2020b). UNHCR viewpoint: 'Refugee' or 'migrant' – Which is right? Retrieved on November 20, 2020 from https://www.unhcr.org/news/latest/2016/7/55df0e556/unhcr-viewpoint-refugee-migrant-right.html

United Nations High Commissioner for Refugees (2020c). Donors. Retrieved on November 20, 2020 from https://www.unhcr.org/uk/donors.html

Valsiner, J., & Rosa, A. (2007). *The Cambridge handbook of sociocultural psychology*. Cambridge University Press. http://www.credoreference.com/book/cupsp

van Bavel, J. J., Baicker, K., Boggio, P. S., Capraro, V., Cichocka, A., Cikara, M., Crockett, M. J., Crum, A. J., Douglas, K. M., Druckman, J. N., Drury, J., Dube, O., Ellemers, N., Finkel, E. J., Fowler, J. H., Gelfand, M., Han, S., Haslam, S. A., Jetten, J., … Willer, R. (2020). Using social and behavioural science to support COVID-19 pandemic response. *Nature Human Behaviour*, *4*(5), 460–471. https://doi.org/10.1038/s41562-020-0884-z

van Leeuwen, E. & Täuber, S. (2011). Demonstrating knowledge: The effects of group status on outgroup helping. *Journal of Experimental Social Psychology*, *47*(1), 147–156. https://doi.org/10.1016/j.jesp.2010.09.008

van Zomeren, M. (2019). Intergroup contact and collective action: A match made in hell, or in heaven? *Journal of Theoretical Social Psychology*, *3*(1), 75–82. https://doi.org/10.1002/jts5.35

Zagefka, H. (2017). It could have been me: Proximity motivates disaster giving. *International Journal of Nonprofit and Voluntary Sector Marketing*, *23*(1), e1587. https://doi.org/10.1002/nvsm.1587

Zagefka, H. & James, T. (2015). The psychology of charitable donations to disaster victims and beyond: The psychology of charitable donations. *Social Issues and Policy Review*, *9*(1), 155–192. https://doi.org/10.1111/sipr.12013

Chapter 5 (Measuring global bystander intervention and exploring its antecedents for helping refugees)

Albayrak-Aydemir, N. & Gleibs, I. H. (2020). Measuring global bystander intervention and exploring its antecedents for helping refugees. *British Journal of Psychology*. Advance online publication. https://doi.org/10.1111/bjop.12474

Anderson, J. C. & Gerbing, W. G. (1991). Predicting the performance of measures in a confirmatory factor analysis with a pretest assessment of their substantive validities. *Journal of Applied Psychology*, *76*(5), 732-740. https://doi.org/10.1037/0021-9010.76.5.732

Banyard, V. L. (2011). Who will help prevent sexual violence: Creating an ecological model of bystander intervention. *Psychology of Violence*, *1*(3), 216-229. https://doi.org/10.1037/a0023739

Banyard, V., Moschella, E., Jouriles, E., & Grych, J. (2019). Exploring action coils for bystander intervention: Modeling bystander consequences. *Journal of American College Health*. Advance online publication. https://doi.org/10.1080/07448481.2019.1665052

Batson, C. D. (1991). *The altruism question: Toward a social-psychological answer*. New York: Psychology Press.

Batson, C. D., Batson, J. G., Griffitt, C. A., Barrientos, S., Brandt, J. R., Sprengelmeyer, P.,

& Bayly, M. J. (1989). Negative-state relief and the empathy-altruism hypothesis. *Journal of Personality and Social Psychology, 56*(6), 922-933. https://doi.org/10.1037/0022-3514.56.6.922

Bickman, L. & Rosenbaum, D. P. (1977). Crime reporting as a function of bystander encouragement, surveillance, and credibility. *Journal of Personality and Social Psychology, 35*(8), 577-586. https://doi.org/10.1037/0022-3514.35.8.577

Burn, S. M. (2009). A situational model of sexual assault prevention through bystander intervention. *Sex Roles, 60*(11), 779-792. https://doi.org/10.1007/s11199-008-9581-5

Chen, F. F. (2007). Sensitivity of goodness of fit indexes to lack of measurement invariance. *Structural Equation Modeling, 14*(3), 464-504. https://doi.org/10.1080/10705510701301834

Cialdini, R. B., Brown, S. L., Lewis, B. P., Luce, C., & Neuberg, S. L. (1997). Reinterpreting the empathy-altruism relationship: When one into one equals oneness. *Journal of Personality and Social Psychology, 73*(3), 481-494. https://doi.org/10.1037/0022-3514.73.3.481

Cramer, R. E., Mcmaster, M. R., Bartell, P. A., & Dragna, M. (1988). Subject competence and minimization of the bystander effect. *Journal of Applied Social Psychology, 18*(13), 1133-1148. https://doi.org/10.1111/j.1559-1816.1988.tb01198.x

Darley, J. M. & Latane, B. (1968). Bystander intervention in emergencies: Diffusion of responsibility. *Journal of Personality and Social Psychology, 8*(4), 377-383. https://doi.org/10.1037/h0025589

Dovidio, J. F., Piliavin, J. A., Schroeder, D. A., & Penner, L. A. (2006). *The social psychology of prosocial behavior*. New York: Psychology Press.

Emswiller, T., Deaux, K., & Willits, J. E. (1971). Similarity, sex, and requests for small favors. *Journal of Applied Social Psychology, 1*(3), 284-291.

https://doi.org/10.1111/j.1559-1816.1971.tb00367.x

English Proficiency Index (2020). Education First English Proficiency Index. Retrieved on February 1, 2020 from https://www.ef.co.uk/__/~/media/centralefcom/epi/downloads/full-reports/v9/ef-epi-2019-english.pdf

Fischer, P., Greitemeyer, T., Pollozek, F., & Frey, D. (2006). The unresponsive bystander: Are bystanders more responsive in dangerous emergencies? *European Journal of Social Psychology*, *36*(2), 267-278. https://doi.org/10.1002/ejsp.297

Fischer, P., Krueger, J. I., Greitemeyer, T., Vogrincic, C., Kastenmüller, A., Frey, D., Heene, M., Wicher, M., & Kainbacher, M. (2011). The bystander-effect: A meta-analytic review on bystander intervention in dangerous and non-dangerous emergencies. *Psychological Bulletin, 137*(4), 517-537. https://doi.org/10.1037/a0023304

Goodman, S. & Kirkwood, S. (2019). Political and media discourses about integrating refugees in the UK. *European Journal of Social Psychology, 49*(7), 1456-1470. https://doi.org/10.1002/ejsp.2595

Greitemeyer, T., Fischer, P., Kastenmüller, A., & Frey, D. (2006). Civil courage and helping behavior: Differences and similarities. *European Psychologist, 11*(2), 90-98. https://doi.org/10.1027/1016-9040.11.2.90

Habashi, M. M., Graziano, W. G., & Hoover, A. E. (2016). Searching for the prosocial personality: A big five approach to linking personality and prosocial behavior. *Personality and Social Psychology Bulletin, 42*(9), 1177-1192. https://doi.org/10.1177/0146167216652859

Hoefnagels, C. & Zwikker, M. (2001). The bystander dilemma and child abuse: Extending the Latane and Darley model to domestic violence. *Journal of Applied Social Psychology, 31*(6), 1158-1183. https://doi.org/10.1111/j.1559-1816.2001.tb02668.x

Hope, R. M. (2013). Rmisc: Ryan Miscellaneous. R package version 1.5. https://cran.r-project.org/package=Rmisc

Hu, L. & Bentler, P. M. (1999) Cutoff criteria for fit indexes in covariance structure analysis: Conventional criteria versus new alternatives. *Structural Equation Modeling, 6*, 1-55. https://doi.org/10.1080/10705519909540118

James, T. K. & Zagefka, H. (2017). The effects of group memberships of victims and perpetrators in humanly caused disasters on charitable donations to victims. *Journal of Applied Social Psychology*, *47*(8), 446-458. https://doi.org/10.1111/jasp.12452

Jenkins, L. N., Fredrick, S. S., & Nickerson, A. (2018). The assessment of bystander intervention in bullying: Examining measurement invariance across gender. *Journal of School Psychology*, *69*, 73-83. https://doi.org/10.1016/j.jsp.2018.05.008

Jiang, G. & Mai, Y. (2020). equaltestMI: Examine measurement invariance via equivalence testing and projection method. R package version 0.6.0. https://cran.r-project.org/package=equaltestMI

Kline, R. B. (2011). *Principles and practice of structural equation modeling.* New York: The Guilford Press.

Korkmaz S, Goksuluk D, & Zararsiz G. (2014). MVN: An R package for assessing multivariate normality. *The R Journal, 6*(2), 151-162. R package version 1.6. https://cran.r-project.org/web/packages/MVN/index.html

Latane, B. & Darley, J. M. (1970). *The unresponsive bystander: Why doesn't he help?* New York: Appleton-Century Crofts.

Leone, R. M., Parrott, D. J., & Swartout, K. M. (2017). When is it "manly" to intervene?: Examining the effects of a misogynistic peer norm on bystander intervention for sexual aggression. *Psychology of Violence, 7*(2), 286-295. https://doi.org/10.1037/vio0000055

Levine, M., Cassidy, C., Brazier, G., & Reicher, S. (2002). Self-categorization and bystander non-intervention: Two experimental studies. *Journal of Applied Social Psychology, 32*(7), 1452-1463. https://doi.org/10.1111/j.1559-1816.2002.tb01446.x

Levine, M. & Crowther, S. (2008). The responsive bystander: How social group membership and group size can encourage as well as inhibit bystander intervention. *Journal of Personality and Social Psychology, 95*(6), 1429-1439. https://doi.org/10.1037/a0012634

Louis, W. R., Thomas, E., Chapman, C. M., Achia, T., Wibisono, S., Mirnajafi, Z., & Droogendyk, L. (2019). Emerging research on intergroup prosociality: Group members' charitable giving, positive contact, allyship, and solidarity with others. *Social and Personality Psychology Compass, 13*(3), e12436. https://doi.org/10.1111/spc3.12436

Mahendran, K. (2017). Public narratives on human mobility: Countering technocratic and humanitarian refugee narratives with a "one-world" solidarity narrative. *Journal of Community & Applied Social Psychology, 27*(2), 147-157. https://doi.org/10.1002/casp.2304

Markey, P. M. (2000). Bystander intervention in computer-mediated communication. *Computers in Human Behavior*, *16*(2), 183-188. https://doi.org/10.1016/S0747-5632(99)00056-4

Navarro, D. J. (2015). Learning statistics with R: A tutorial for psychology students and other beginners. R package version 0.5. https://cran.r-project.org/web/packages/lsr/index.html

Nickerson, A. B., Aloe, A. M., Livingston, J. A., & Feeley, T. H. (2014). Measurement of the bystander intervention model for bullying and sexual harassment. *Journal of Adolescence*, *37*(4), 391-400. https://doi.org/10.1016/j.adolescence.2014.03.003

Pavey, L., Greitemeyer, T., & Sparks, P. (2012). "'I help because I want to, not because you tell me to'": Empathy increases autonomously motivated helping. *Personality and Social Psychology Bulletin, 38*(5), 681-689. https://doi.org/10.1177/0146167211435940

Pittinsky, T. L. & Diamante, N. (2015). Global bystander nonintervention. *Peace and Conflict: Journal of Peace Psychology, 21*(2), 226-247. https://doi.org/10.1037/pac0000076

R Core Team (2020). R: A language and environment for statistical computing. R Foundation for Statistical Computing, Vienna, Austria. http://www.R-project.org

Rabow, J., Newcomb, M. D., Monto, M. A., & Hernandez, A. C. R. (1990). Altruism in drunk driving situations: Personal and situational factors in intervention. *Social Psychology Quarterly, 53*(3), 199-213. https://doi.org/10.2307/2786959

Revelle, W. (2019). psych: Procedures for personality and psychological research. R package version 1.9.12. https://cran.r-project.org/package=psych

Rizopoulos, D. (2006). ltm: An R package for latent variable modelling and item response theory analyses. *Journal of Statistical Software, 17*(5), 1-25. R package version 0.7-0. https://cran.r-project.org/web/packages/ltm/index.html

Rosseel, Y. (2012). lavaan: An R Package for structural equation modeling. *Journal of Statistical Software, 48*(2), 1-36. R package version 0.4-14. https://cran.r-project.org/web/packages/lavaan/index.html

Rutkowski, G. K., Gruder, C. L., & Romer, D. (1983). Group cohesiveness, social norms, and bystander intervention. *Journal of Personality and Social Psychology*, *44*(3), 545-552. https://doi.org/10.1037/0022-3514.44.3.545

Schwartz, S. H. & Clausen, G. T. (1970). Responsibility, norms, and helping in an emergency. *Journal of Personality and Social Psychology*, *16*(2), 299-310.

https://doi.org/10.1037/h0029842

Sheeran, P. & Webb, T. L. (2016). The intention-behavior gap. *Social and Personality Psychology Compass, 10*(9), 503-518. https://doi.org/10.1111/spc3.12265

Shotland, R. L. & Straw, M. K. (1976). Bystander response to an assault: When a man attacks a woman. *Journal of Personality and Social Psychology, 34*(5), 990-999. https://doi.org/10.1037/0022-3514.34.5.990

Small, D. A. & Loewenstein, G. (2003). Helping a victim or helping the victim: Altruism and identifiability. *The Journal of Risk and Uncertainty, 26*(1), 5-16. https://doi.org/10.1023/A:1022299422219

Solomon, L. Z., Solomon, H., & Stone, R. (1978). Helping as a function of number of bystanders and ambiguity of emergency. *Personality and Social Psychology Bulletin, 4*(2), 318-321. https://doi.org/10.1177/014616727800400231

Statista (2019). Number of social media users worldwide from 2020 to 2021. Retrieved on December 1, 2019 from https://www.statista.com/statistics/278414/number-of-worldwide-social-network-users/

Steiger, J. H. (2007). Understanding the limitations of global fit assessment in structural equation modeling. *Personality and Individual Differences, 42*(5), 893-898. https://doi.org/10.1016/j.paid.2006.09.017

Toi, M. & Batson, C. D. (1982). More evidence that empathy is a source of altruistic motivation. *Journal of Personality and Social Psychology, 43*(2), 281-292. https://doi.org/10.1037/0022-3514.43.2.281

Trope, Y. & Liberman, N. (2010). Construal-level theory of psychological distance. *Psychological Review, 117*(2), 440-463. https://doi.org/10.1037/a0018963

United Nations (2019). Deliver humanitarian aid. Retrieved on December 1, 2019 from

https://www.un.org/en/sections/what-we-do/deliver-humanitarian-aid/

United Nations High Commissioner for Refugees (2019). Figures at a glance. Retrieved on December 1, 2019 from https://www.unhcr.org/uk/figures-at-a-glance.html

United Nations High Commissioner for Refugees (2020d). The world in numbers. Retrieved on February 1, 2020 from http://popstats.unhcr.org/en/overview

Wolf, E. J., Harrington, K. M., Clark, S. L., & Miller, M. W. (2013). Sample size requirements for structural equation models: An evaluation of power, bias, and solution propriety. *Educational and Psychological Measurement, 73*(6), 913-934. https://doi.org/10.1177/0013164413495237

World Health Organization (2020). Emergencies. Retrieved on February 1, 2020 from https://www.who.int/emergencies/crises/en/

Zagefka, H. (2017). It could have been me: Proximity motivates disaster giving. *International Journal of Nonprofit and Voluntary Sector Marketing, 23*(1), e1587. https://doi.org/10.1002/nvsm.1587

Zagefka, H., Noor, M., Brown, R., de Moura, G. R., & Hopthrow, T. (2011). Donating to disaster victims: Responses to natural and humanly caused events. *European Journal of Social Psychology*, *41*(3), 353-363. https://doi.org/10.1002/ejsp.781

Chapter 6 (Multiple identities in context and interaction: the role of national and religious identities in helping refugees)

Albayrak-Aydemir, N. & Gleibs, I. H. (2020). Measuring global bystander intervention and exploring its antecedents for helping refugees. *British Journal of Psychology*. Advance online publication. https://doi.org/10.1111/bjop.12474

Amer, A. (2020). Between recognition and mis/nonrecognition: Strategies of negotiating and performing identities among White Muslims in the United Kingdom. *Political Psychology*, *41*(3), 533–548. https://doi.org/10.1111/pops.12637

Choma, B. L., Hodson, G., & Costello, K. (2012). Intergroup disgust sensitivity as a predictor of Islamophobia: The modulating effect of fear. *Journal of Experimental Social Psychology*, *48*(2), 499–506. https://doi.org/10.1016/j.jesp.2011.10.014

Doosje, B., Ellemers, N., & Spears, R. (1995). Perceived intragroup variability as a function of group status and identification. *Journal of Experimental Social Psychology*, *31*, 410–436. https://doi.org/10.1006/jesp.1995.1018

Dovidio, J. F., Gaertner, S. L., Validzic, A., Matoka, K., Johnson, B., & Frazier, S. (1997). Extending the benefits of recategorization: Evaluations, self-disclosure, and helping. *Journal of Experimental Social Psychology*, *33*(4), 401–420. https://doi.org/10.1006/jesp.1997.1327

Gaertner, S. L., Dovidio, J. F., Anastasio, P. A., Bachman, B. A., & Rust, M. C. (1993). The common ingroup identity model: Recategorization and the reduction of intergroup bias. *European Review of Social Psychology*, *4*(1), 1–26. https://doi.org/10.1080/14792779343000004

Hasbún López, P., Martinović, B., Bobowik, M., Chryssochoou, X., Cichocka, A., Ernst-Vintila, A., Franc, R., Fülöp, É., Ghilani, D., Kochar, A., Lamberty, P., Leone, G., Licata, L., & Žeželj, I. (2019). Support for collective action against refugees: The role of national, European, and global identifications, and autochthony beliefs. *European Journal of Social Psychology*, *49*(7), 1439–1455. https://doi.org/10.1002/ejsp.2608

Héliot, Y., Gleibs, I. H., Coyle, A., Rousseau, D. M., & Rojon, C. (2020). Religious identity in the workplace: A systematic review, research agenda, and practical implications. *Human Resource Management*, *59*(2), 153–173. https://doi.org/10.1002/hrm.21983

Holmes, S. M. & Castañeda, H. (2016). Representing the "European refugee crisis" in Germany and beyond: Deservingness and difference, life and death: Representing the

"European refugee crisis". *American Ethnologist, 43*(1), 12–24. https://doi.org/10.1111/amet.12259

Hope, R. M. (2013). Rmisc: Ryan Miscellaneous. R package version 1.5. https://cran.r-project.org/package=Rmisc

James, T. K. & Zagefka, H. (2017). The effects of group memberships of victims and perpetrators in humanly caused disasters on charitable donations to victims. *Journal of Applied Social Psychology, 47*(8), 446–458. https://doi.org/10.1111/jasp.12452

Kunst, J. R., Sadeghi, T., Tahir, H., Sam, D., & Thomsen, L. (2016). The vicious circle of religious prejudice: Islamophobia makes the acculturation attitudes of majority and minority members clash. *European Journal of Social Psychology*, *46*(2), 249–259. https://doi.org/10.1002/ejsp.2174

Levine, M., Cassidy, C., Brazier, G., & Reicher, S. (2002). Self-categorization and bystander non-intervention: Two experimental studies. *Journal of Applied Social Psychology, 32*(7), 1452–1463. https://doi.org/10.1111/j.1559-1816.2002.tb01446.x

Levine, M. & Crowther, S. (2008). The responsive bystander: How social group membership and group size can encourage as well as inhibit bystander intervention. *Journal of Personality and Social Psychology*, *95*(6), 1429–1439. https://doi.org/10.1037/a0012634

Levine, M. & Manning, R. (2013). Social identity, group processes, and helping in emergencies. *European Review of Social Psychology*, *24*(1), 225–251. https://doi.org/10.1080/10463283.2014.892318

Levine, M., Prosser, A., Evans, D., & Reicher, S. (2005). Identity and emergency intervention: How social group membership and inclusiveness of group boundaries shape helping behavior. *Personality and Social Psychology Bulletin*, *31*(4), 443–453. https://doi.org/10.1177/0146167204271651

Levine, M. & Thompson, K. (2004). Identity, place, and bystander intervention: Social categories and helping after natural disasters. *The Journal of Social Psychology, 144*(3), 229–245. https://doi.org/10.3200/SOCP.144.3.229-245

McAndrew, S. (2020). Belonging, believing, behaving, and Brexit: Channels of religiosity and religious identity in support for leaving the European Union*. *The British Journal of Sociology, 71*(5), 867–897. https://doi.org/10.1111/1468-4446.12793

Nadler, A. (2016). Intergroup helping relations. *Current Opinion in Psychology, 11*, 64–68. https://doi.org/10.1016/j.copsyc.2016.05.016

Navarro, D. J. (2015). Learning statistics with R: A tutorial for psychology students and other beginners. R package version 0.5. https://cran.r-project.org/web/packages/lsr/index.html

Palasinski, M., Abell, J., & Levine, M. (2012). Intersectionality of ethno-cultural identities and construal of distant suffering outgroups. *The Qualitative Report, 17*(17), 1–17.

Pehrson, S., Brown, R., & Zagefka, H. (2009). When does national identification lead to the rejection of immigrants? Cross-sectional and longitudinal evidence for the role of essentialist in-group definitions. *British Journal of Social Psychology, 48*(1), 61–76. https://doi.org/10.1348/014466608X288827

Postmes, T., Haslam, S. A., & Jans, L. (2013). A single-item measure of social identification: Reliability, validity, and utility. *British Journal of Social Psychology, 52*(4), 597–617. https://doi.org/10.1111/bjso.12006

Purdie-Vaughns, V. & Eibach, R. P. (2008). Intersectional invisibility: The distinctive advantages and disadvantages of multiple subordinate-group Identities. *Sex Roles, 59*(5–6), 377–391. https://doi.org/10.1007/s11199-008-9424-4

R Core Team (2020). R: A language and environment for statistical computing. R Foundation for Statistical Computing, Vienna, Austria. http://www.R-project.org

Revelle, W. (2019). psych: Procedures for personality and psychological research. R package version 1.9.12. https://cran.r-project.org/package=psych

Schneider, F. W., Gruman, J. A., & Coutts, L. M. (2012). *Applied social psychology: Understanding and addressing social and practical problems* (2nd ed.). Sage Publishing.

Settless, I. H. & Buchanan, N. T. (2014). Multiple groups, multiple identities, and intersectionality. In V. Benet-Martínez & Y.-Y. Hong (Eds.), *The Oxford handbook of multicultural identity* (pp. 160–180). Oxford University Press.

Shih, M., Pittinsky, T. L., & Ambady, N. (1999). Stereotype susceptibility: Identity salience and shifts in quantitative performance. *Psychological Science*, *10*(1), 80–83. https://doi.org/10.1111/1467-9280.00111

Smith, G. & Woodhead, L. (2018). Religion and Brexit: Populism and the Church of England. *Religion, State and Society*, *46*(3), 206–223. https://doi.org/10.1080/09637494.2018.1483861

Uenal, F. (2016). Disentangling Islamophobia: The differential effects of symbolic, realistic, and terroristic threat perceptions as mediators between social dominance orientation and Islamophobia. *Journal of Social and Political Psychology*, *4*(1), 66–90. https://doi.org/10.5964/jspp.v4i1.463

van Leeuwen, E. & Mashuri, A. (2012). When common identities reduce between-group helping. *Social Psychological and Personality Science*, *3*(3), 259–265. https://doi.org/10.1177/1948550611417315

Verkuyten, M. (2013). Justifying discrimination against Muslim immigrants: Out-group ideology and the five-step social identity model: Justifying discrimination. *British Journal of Social Psychology*, *52*(2), 345–360. https://doi.org/10.1111/j.2044-8309.2011.02081.x

Verkuyten, M. & Martinovic, B. (2015). Behind the ethnic–civic distinction: Public attitudes towards immigrants' political rights in the Netherlands. *Social Science Research, 53,* 34–44. https://doi.org/10.1016/j.ssresearch.2015.05.002

Wakefield, J. R. H. & Hopkins, N. (2017). Help that helps: Exploring strategic motivations in intergroup helping transactions. In E. van Leeuwen & H. Zagefka (Eds.), *Intergroup helping* (pp. 159–181). Springer International Publishing. https://doi.org/10.1007/978-3-319-53026-0_8

Zagefka, H., Noor, M., Brown, R., de Moura, G. R., & Hopthrow, T. (2011). Donating to disaster victims: Responses to natural and humanly caused events. *European Journal of Social Psychology*, *41*(3), 353–363. https://doi.org/10.1002/ejsp.781

Zellmer-Bruhn, M. E., Maloney, M. M., Bhappu, A. D., & Salvador, R. (Bombie). (2008). When and how do differences matter? An exploration of perceived similarity in teams. *Organizational Behavior and Human Decision Processes*, *107*(1), 41–59. https://doi.org/10.1016/j.obhdp.2008.01.004

Chapter 7 (A paradox of helping in global emergencies: who will help refugees at a distance?)

Albayrak-Aydemir, N. & Gleibs, I. H. (2020). Measuring global bystander intervention and exploring its antecedents for helping refugees. *British Journal of Psychology*. Advance online publication. https://doi.org/10.1111/bjop.12474

Albayrak-Aydemir, N. & Gleibs, I. H. (2021). Multiple identities in context and interaction: the role of national and religious identities in helping refugees. Under review.

Braun, V. & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Cikara, M., Bruneau, E. G., & Saxe, R. R. (2011). Us and them: Intergroup failures of empathy. *Current Directions in Psychological Science, 20*(3), 149–153. https://doi.org/10.1177/0963721411408713

Cottle, S. (2014). Rethinking media and disasters in a global age: What's changed and why it matters. *Media, War & Conflict, 7*(1), 3–22. https://doi.org/10.1177/1750635213513229

Cottle, S. & Nolan, D. (2007). Global humanitarianism and the changing aid-media field: "Everyone was dying for footage". *Journalism Studies, 8*(6), 862–878. https://doi.org/10.1080/14616700701556104

Cutler, F. (2007). Context and attitude formation: Social interaction, default information, or local interests? *Political Geography, 26*(5), 575–600. https://doi.org/10.1016/j.polgeo.2007.04.001

Darley, J. M. & Latane, B. (1968). Bystander intervention in emergencies: Diffusion of responsibility. *Journal of Personality and Social Psychology*, *8*(4), 377–383. https://doi.org/10.1037/h0025589

Dovidio, J. F., Gaertner, S. L., Validzic, A., Matoka, K., Johnson, B., & Frazier, S. (1997). Extending the benefits of recategorization: Evaluations, self-disclosure, and helping. *Journal of Experimental Social Psychology*, *33*(4), 401–420. https://doi.org/10.1006/jesp.1997.1327

Dovidio, J. F., Piliavin., J. A., Schroeder, D. A., & Penner, L. A. (2006). *The social psychology of prosocial behavior* (1st ed.). Lawrence Erlbaum Associates Publishers.

Elliott, R., Fischer, C. T., & Rennie, D. L. (1999). Evolving guidelines for publication of qualitative research studies in psychology and related fields. *British Journal of Clinical Psychology*, *38*(3), 215–229. https://doi.org/10.1348/014466599162782

Fanti, K. A., Vanman, E., Henrich, C. C., & Avraamides, M. N. (2009). Desensitization to

media violence over a short period of time. *Aggressive Behavior*, *35*(2), 179–187. https://doi.org/10.1002/ab.20295

Gaertner, S. L., Dovidio, J. F., Anastasio, P. A., Bachman, B. A., & Rust, M. C. (1993). The common ingroup identity model: Recategorization and the reduction of intergroup bias. *European Review of Social Psychology*, *4*(1), 1–26. https://doi.org/10.1080/14792779343000004

Gaertner, S. L., Mann, J., Murrell, A., & Dovidio, J. F. (1989). Reducing intergroup bias: The benefits of recategorization. *Journal of Personality and Social Psychology*, *57*(2), 239–249. https://doi.org/10.1037//0022-3514.57.2.239

Gostin, L. O. & Roberts, A. E. (2015). Forced migration: The human face of a health crisis. *JAMA*, *314*(20), 2125–2126. https://doi.org/10.1001/jama.2015.14906

Hasbún López, P., Martinović, B., Bobowik, M., Chryssochoou, X., Cichocka, A., Ernst-Vintila, A., Franc, R., Fülöp, É., Ghilani, D., Kochar, A., Lamberty, P., Leone, G., Licata, L., & Žeželj, I. (2019). Support for collective action against refugees: The role of national, European, and global identifications, and autochthony beliefs. *European Journal of Social Psychology*, *49*(7), 1439–1455. https://doi.org/10.1002/ejsp.2608

Héliot, Y., Gleibs, I. H., Coyle, A., Rousseau, D. M., & Rojon, C. (2020). Religious identity in the workplace: A systematic review, research agenda, and practical implications. *Human Resource Management*, *59*(2), 153–173. https://doi.org/10.1002/hrm.21983

Janiszewski, C. (1988). Preconscious processing effects: The independence of attitude formation and conscious thought. *Journal of Consumer Research*, *15*(2), 199–209. https://doi.org/10.1086/209157

Kirkwood, S. (2017). The humanisation of refugees: A discourse analysis of UK parliamentary debates on the European refugee 'crisis': The humanisation of refugees.

Journal of Community & Applied Social Psychology, *27*(2), 115–125. https://doi.org/10.1002/casp.2298

Krahé, B., Möller, I., Huesmann, L. R., Kirwil, L., Felber, J., & Berger, A. (2011). Desensitization to media violence: Links with habitual media violence exposure, aggressive cognitions, and aggressive behavior. *Journal of Personality and Social Psychology*, *100*(4), 630–646. https://doi.org/10.1037/a0021711

Latane, B. & Darley, J. M. (1970). *The unresponsive bystander: Why doesn't he help?* Appleton-Century Crofts.

Lee, G. & Cappella, J. N. (2001). The effects of political talk radio on political attitude formation: Exposure versus knowledge. *Political Communication*, *18*(4), 369–394. https://doi.org/10.1080/10584600152647092

Levine, M., Cassidy, C., Brazier, G., & Reicher, S. (2002). Self-categorization and bystander non-intervention: Two experimental studies. *Journal of Applied Social Psychology*, *32*(7), 1452–1463. https://doi.org/10.1111/j.1559-1816.2002.tb01446.x

Levine, M. & Crowther, S. (2008). The responsive bystander: How social group membership and group size can encourage as well as inhibit bystander intervention. *Journal of Personality and Social Psychology*, *95*(6), 1429–1439. https://doi.org/10.1037/a0012634

Levine, M. & Manning, R. (2013). Social identity, group processes, and helping in emergencies. *European Review of Social Psychology*, *24*(1), 225–251. https://doi.org/10.1080/10463283.2014.892318

Levine, M., Prosser, A., Evans, D., & Reicher, S. (2005). Identity and emergency intervention: How social group membership and inclusiveness of group boundaries shape helping behavior. *Personality and Social Psychology Bulletin*, *31*(4), 443–453. https://doi.org/10.1177/0146167204271651

Liberman, N., Trope, Y., & Stephan, E. (2007). Psychological distance. In A. W. Kruglanski & E. T. Higgins (Eds.), *Social psychology: Handbook of basic principles* (Vol. 2, pp. 353–383). Guilford Press.

Lienen, C. S. & Cohrs, J. C. (2021). Redefining the meaning of negative history in times of sociopolitical change: A social creativity approach. *Political Psychology*. Advance online publication. https://doi.org/10.1111/pops.12725

Liviatan, I., Trope, Y., & Liberman, N. (2008). Interpersonal similarity as a social distance dimension: Implications for perception of others' actions. *Journal of Experimental Social Psychology*, *44*(5), 1256–1269. https://doi.org/10.1016/j.jesp.2008.04.007

McPherson, G. & Thorne, S. (2006). Exploiting exceptions to enhance interpretive qualitative health research: Insights from a study of cancer communication. *International Journal of Qualitative Methods*, *5*(2), 73–86. https://doi.org/10.1177/160940690600500210

Office for National Statistics (2020). Retrieved on November 20, 2020 from https://www.ons.gov.uk/aboutus/transparencyandgovernance/freedomofinformationfoi/muslimpopulationintheuk/

Perdue, C. W., Dovidio, J. E., Gurtman, M. B., & Tyler, R. B. (1990). Us and them: Social categorization and the process of intergroup bias. *Journal of Personality and Social Psychology*, *59*(3), 475–486. https://doi.org/10.1037//0022-3514.59.3.475

Pittinsky, T. L. & Diamante, N. (2015). Global bystander nonintervention. *Peace and Conflict: Journal of Peace Psychology*, *21*(2), 226–247. https://doi.org/10.1037/pac0000076

Scharrer, E. (2008). Media exposure and sensitivity to violence in news reports: Evidence of desensitization? *Journalism & Mass Communication Quarterly*, *85*(2), 291–310. https://doi.org/10.1177/107769900808500205

Statista (2020). Ranking of the largest Syrian refugee-hosting countries in 2019. Retrieved on

November 20, 2020 from https://www.statista.com/statistics/740233/major-syrian-refugee-hosting-countries-worldwide/

Stürmer, S. & Snyder, M. (Eds.). (2010). *The psychology of prosocial behavior: Group processes, intergroup relations, and helping behavior*. Blackwell Publishing.

Stürmer, S., Snyder, M., Kropp, A., & Siem, B. (2006). Empathy-motivated helping: The moderating role of group membership. *Personality and Social Psychology Bulletin*, *32*(7), 943–956. https://doi.org/10.1177/0146167206287363

Tajfel, H. & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations*. Brooks/Cole.

Tarrant, M., Dazeley, S., & Cottom, T. (2009). Social categorization and empathy for outgroup members. *British Journal of Social Psychology*, *48*(3), 427–446. https://doi.org/10.1348/014466608X373589

Trope, Y. & Liberman, N. (2003). Temporal construal. *Psychological Review*, *110*(3), 403–421. https://doi.org/10.1037/0033-295X.110.3.403

Trope, Y., Liberman, N., & Wakslak, C. (2007). Construal levels and psychological distance: Effects on representation, prediction, evaluation, and behavior. *Journal of Consumer Psychology*, *17*(2), 83–95. https://doi.org/10.1016/S1057-7408(07)70013-X

Turner, J. (2007). The messenger overwhelming the message: Ideological cues and perceptions of bias in television news. *Political Behavior*, *29*(4), 441–464. https://doi.org/10.1007/s11109-007-9031-z

van Leeuwen, E. & Zagefka, H. (Eds.). (2017). *Intergroup helping*. Springer International Publishing.

Zagefka, H. (2021). Intergroup helping during the coronavirus crisis: Effects of group identification, ingroup blame and third party outgroup blame. *Journal of Community & Applied Social Psychology, 31*, 83–93. https://doi.org/10.1002/casp.2487

Zagefka, H., Noor, M., Brown, R., de Moura, G. R., & Hopthrow, T. (2011). Donating to disaster victims: Responses to natural and humanly caused events. *European Journal of Social Psychology*, *41*(3), 353–363. https://doi.org/10.1002/ejsp.781

Zellmer-Bruhn, M. E., Maloney, M. M., Bhappu, A. D., & Salvador, R. (Bombie). (2008). When and how do differences matter? An exploration of perceived similarity in teams. *Organizational Behavior and Human Decision Processes*, *107*(1), 41–59. https://doi.org/10.1016/j.obhdp.2008.01.004

Chapter 8 (Discussion)

Gillespie, A. (2010). The dialogical turn: Turning the corner? *Theory & Psychology, 20*, 461–463. https://doi:10.1177/0959354310364279

Hopkins, N. (2008). Identity, practice and dialogue. *Journal of Community & Applied Social Psychology, 18*, 363–368. https://doi:10.1002/casp.954

Howarth, C., Campbell, C., Cornish, F., Franks, B., Garcia-Lorenzo, L., Gillespie, A., Gleibs, I., Goncalves-Portelinha, I., Jovchelovitch, S., Lahlou, S., Mannell, J., Reader, T., & Tennant, C. (2013). Insights from societal psychology: The contextual politics of change. *Journal of Social and Political Psychology*, *1*(1), 364–384. https://doi.org/10.5964/jspp.v1i1.64

APPENDICES

Appendix A: Chapter 5 (Measuring global bystander intervention and exploring its antecedents for helping refugees)

Table A1

Materials used in Study 1, Study 2, and Study 3 of Chapter 5

Study 1
New block
Question 1 The purpose of this page is to make sure that you understand the directions of this task. Please read the following information carefully. We want to understand how people help refugees. Therefore, we created a questionnaire with 32 items that are supposed to measure one of four different dimensions of helping. Your task is to look at these questionnaire items and match them with their corresponding definition. These dimensions are 1) noticing the event, 2) recognising the event as an emergency, 3) taking responsibility to help, and 4) knowing how to help. Before beginning the task, you will be asked to read the definitions of these dimensions. You are not expected to memorise them since they will be presented on your screen. However, please pay careful attention to these definitions as your answers should be based on them. If you understood the task, please continue to the next page to see the definitions.
New block
Question 2 Here are the four definitions (in no particular order): Noticing the event: Shifting attention to an atypical situation and becoming aware of an unusual event. Recognising the event as an emergency: Acknowledging the urgency of an event and identifying it as an emergency that requires others' assistance. Taking responsibility to help: Having care for those in need and feeling responsible to support them. Knowing how to help: Having information about or capacity to learn about how to provide help to those in need.

Question 3

Did you understand the four definitions given above?

O Yes (1)

O No (2)

New block

Question 4

Please drag and drop the items to their corresponding definition. If you think an item does not represent one of the definitions, you can move it to the "unclassified" category.

Here are the definitions for your reference:

Noticing the event: Shifting attention to an atypical situation and becoming aware of an unusual event.

Recognising the event as an emergency: Acknowledging the urgency of an event and identifying it as an emergency that requires others' assistance.

Taking responsibility to help: Having care for those in need and feeling responsible to support them.

Knowing how to help: Having information about or capacity to learn about how to provide help to those in need.

Noticing the event (1)	Recognising the event as an emergency (2)	Taking responsibility to help (3)	Knowing how to help (4)	Unclassified (5)

_____ I aware of the Syrian refugee issue around the world. (1)

_____ I know that my country has taken on a number of Syrian refugees. (2)

_____ I know that a lot of Syrians are forced to leave their countries each year for being able to continue their lives. (3)

_____ I am aware of Syrians who die every day while escaping their countries to save their lives. (4)

_____ I believe that people urgently need to intervene in the Syrian refugee issue by offering some kind of help or support. (5)

_____ I think that it is crucial for Syrian refugees to receive help from other people. (6)

_____ I believe that the assistance of other people is fundamental to cease the suffering of Syrian refugees. (7)

_____ It is evident to me that urgent humanitarian aid is needed for Syrian refugee issue. (8)

_____ I feel personally responsible to help Syrian refugees to safely continue their lives. (9)

_____ I feel responsible for taking action to resolve the current situation of Syrian refugees. (10)

_____ It is my responsibility to intervene in the suffering of Syrian refugees I witnessed. (11)

_____ It is my duty to do something to ease the pain and suffering of Syrian refugees. (12)

_____ I have the skills to support a Syrian refugee who needs assistance. (13)
_____ I know what to say to get others help or support Syrian refugees. (14)
_____ I can help with getting a Syrian refugee out of a situation in which they are suffering. (15)
_____ I can find organisations that provide support to Syrian refugees. (16)
_____ I know that millions of Syrians flee from their country and seek shelter in other countries. (18)
_____ I know that Syrian refugees are undergoing a horrible pain to save their lives. (19)
_____ I am aware that Syrian refugees flee to safety and stability from conflict and violence. (20)
_____ I think that the Syrian refugee issue is a severe emergency that other people should be involved. (21)
_____ It is evident to me that someone who is a Syrian refugee needs help from others. (22)
_____ I believe that the situation of Syrian refugees is an emergency that requires the help of other people. (23)
_____ I think that a lot of immediate funding is needed to save the lives of Syrian refugees. (24)
_____ Although I'm not the one causing Syrian refugees' situation, it is still my responsibility as a human to try to help them. (25)
_____ I believe that I have a responsibility to help Syrian refugees because my actions can comfort them. (26)
_____ I feel it is my duty to help Syrian refugees because I'm better off than they are. (27)
_____ I believe that I have a responsibility to do what I can to help Syrian refugees. (28)
_____ I can easily reach out the charities that help Syrian refugees. (29)
_____ I feel capable of helping Syrian refugees by raising my voice about their struggles. (30)
_____ I know a number of ways I can help Syrian refugees. (31)
_____ I am capable of using my political voice in favour of Syrian refugees to support their struggles. (32)

New block

Question 5
Almost done. Just a few more questions about your demographic information.

Question 6
What is your age?
_____

Question 7
What is your gender?
O Female (1)

O Male (2)
O Non-binary (3)
O Other (please specify): (4) _____

Question 8
What is your religion?
O Christian (1)
O Muslim (2)
O Jewish (3)
O Agnostic (4)
O No religious affiliation (5)
O Other (please specify): (6) _____

Question 9
What is your nationality?
_____

Study 2

New block

Question 1
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I aware of the Syrian refugee issue around the world. (1)							
I know that a lot of Syrians are forced to leave their countries each year for being able to continue their lives. (2)							
I am aware that there is a war in Syria causing many people to flee from their homeland. (3)							
It is evident to me that urgent humanitarian aid is needed for Syrian refugee issue. (4)							
I think that the Syrian refugee issue is a severe emergency that many people should be involved. (5)							
I believe that the situation of Syrian refugees is an emergency that requires the help of many people. (6)							
I feel personally responsible to help Syrian refugees to safely continue their lives. (7)							

It is my duty to do something to ease the pain and suffering of Syrian refugees. (8)
I believe that I have a responsibility to help Syrian refugees because my actions can comfort them. (9)
I know what to say to get others help or support Syrian refugees. (10)
I can find organisations that provide support to Syrian refugees. (11)
I know a number of ways I can help Syrian refugees. (12)

New block

Question 2
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I feel great sympathy for Syrian refugees and their suffering. (1)							
I feel very compassionate for Syrian refugees. (2)							
I have a lot of empathy with Syrian refugees for the horrors they suffered. (3)							
I feel very concerned for Syrian refugees. (4)							
I feel very sorry for Syrian refugees. (5)							

New block

Question 3
Almost done. Just a few more questions about your demographic information.

Question 4
What is your age?

_____

Question 5
What is your gender?
O Female (1)
O Male (2)
O Non-binary (3)
O Other (please specify): (4) _____

Question 6
What is your religion?
O Christian (1)
O Muslim (2)
O Jewish (3)
O Agnostic (4)
O No religious affiliation (5)
O Other (please specify): (6) _____

Question 7
What is your nationality?
_____

New block

Question 8
Before finishing your survey, would you like to help Syrian refugees by giving some or all of your Prolific participation money to them? Please choose how much of your reward you would like to donate (this amount will be deducted from your participation reward and will be sent to Syrian refugees in need):
O 0% (1)
O 10% (2)
O 20% (3)
O 30% (4)
O 40% (5)
O 50% (6)
O 60% (7)
O 70% (8)
O 80% (9)
O 90% (10)
O 100% (11)
Please continue to the next page for finishing the survey.

Study 3						
New block						
Question 1						
There are no right or wrong answers. We are interested in what you think.						
How often do you experience the following statements?						
Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
In my daily life, I see the situation of Syrian refugees. (1)						
In my daily life, I hear from others about the situation of Syrian refugees. (2)						
I witness the situation of Syrian refugees through media/social media. (3)						
Question 2						
How much do you agree or disagree with the following statements?						
Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
People around me are not certain that Syrian refugees need help. (1)						
People around me do not think of helping Syrian refugees. (2)						
Question 3						
How much do you agree or disagree with the following statements?						
Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
The situation of Syrian has gone on for a long time. (1)						
The situation of Syrian refugees will continue for quite a while. (2)						
Question 4						
How much do you agree or disagree with the following statements?						
Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
Syrian refugees are receiving enough help from others. (1)						

My help to Syrian refugees is unnecessary. (2)

Question 5

How much do you agree or disagree with the following statements?

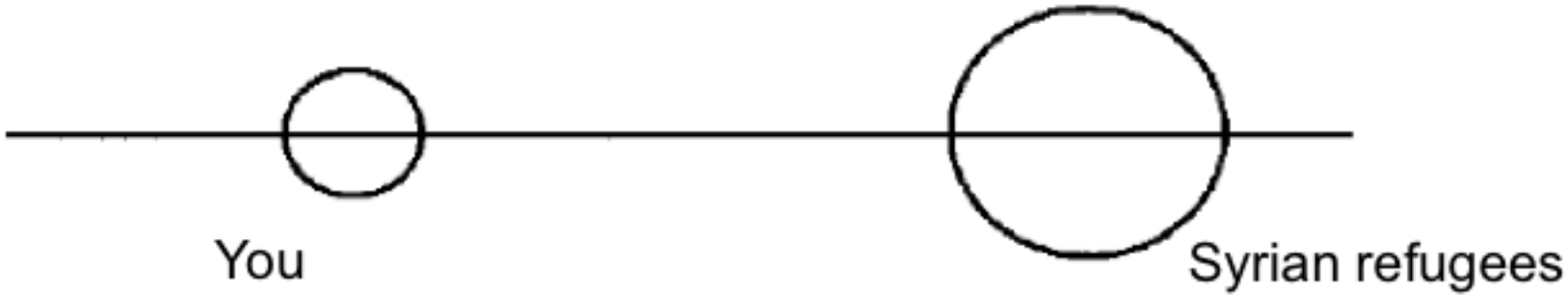
	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
Syrian refugees are people like me. (1)							
Syrian refugees are similar to me. (2)							

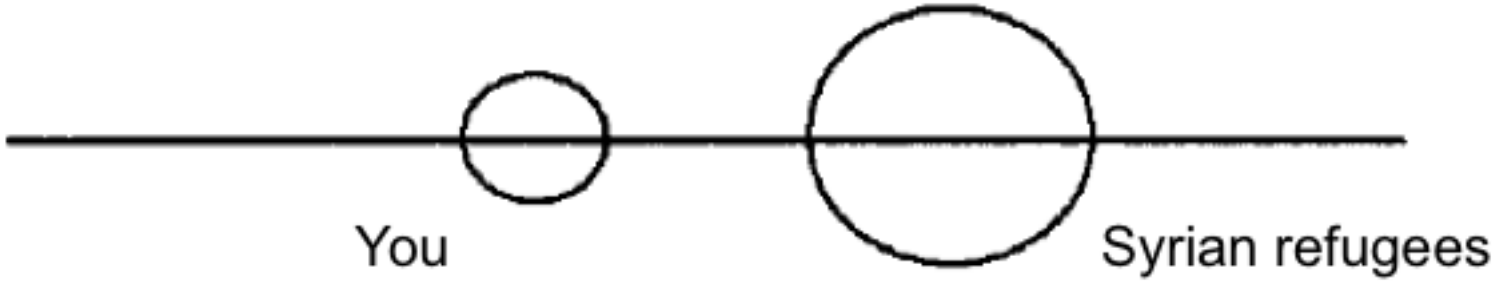
New block

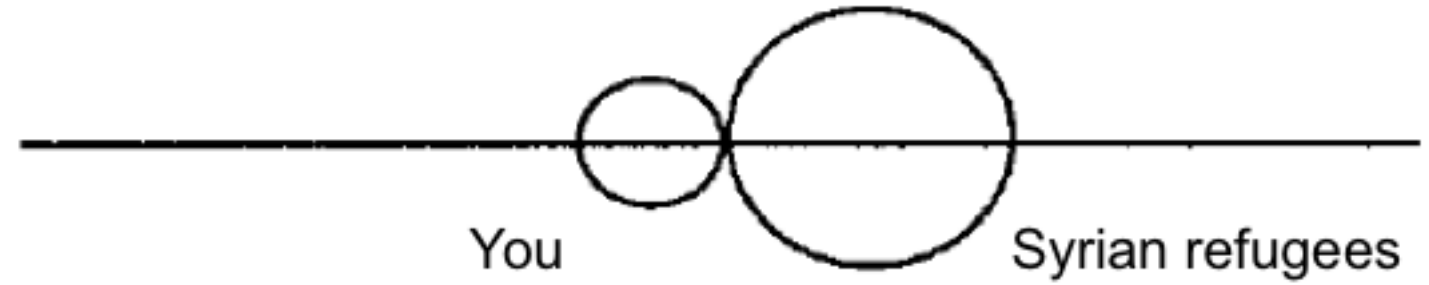
Question 6

There are no right or wrong answers. We are interested in what you think.

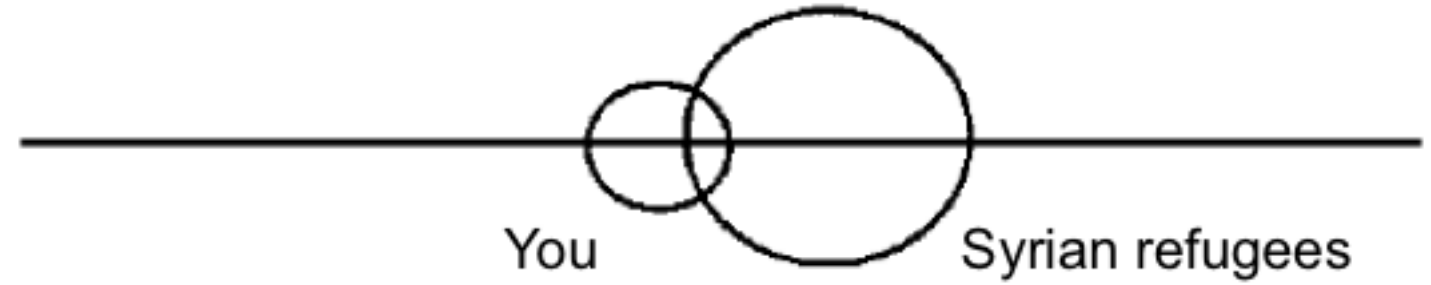
Which picture represents your closeness to Syrian refugees the best?

o (1) 

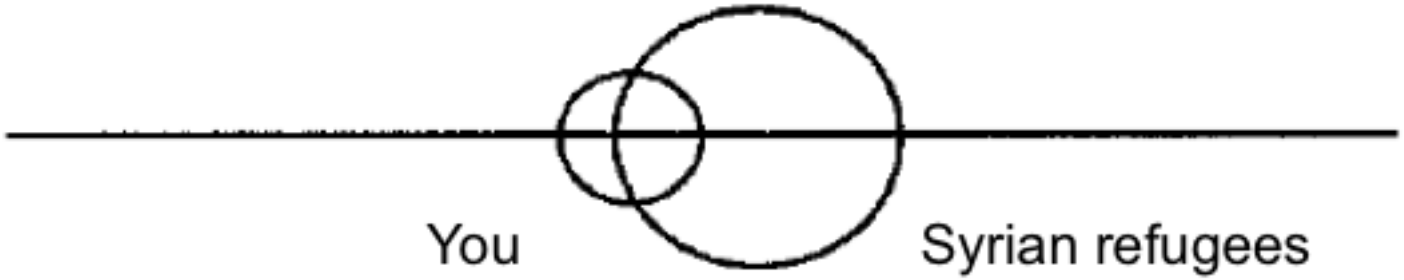
o (2) 


You
Syrian refugees

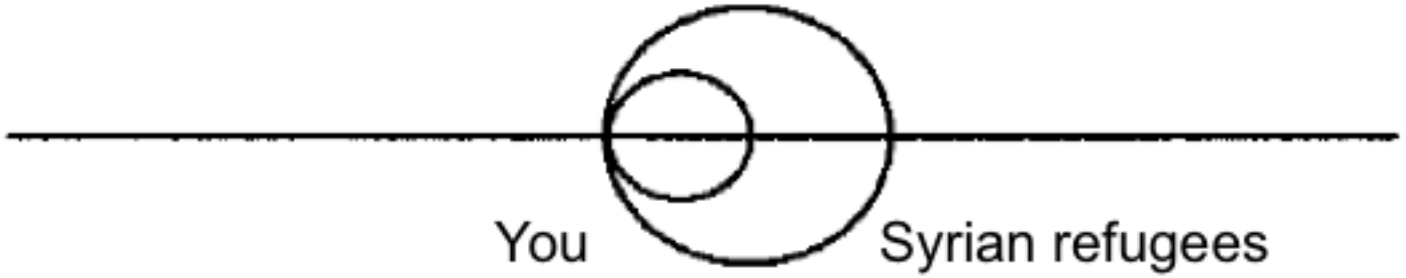
o (3)

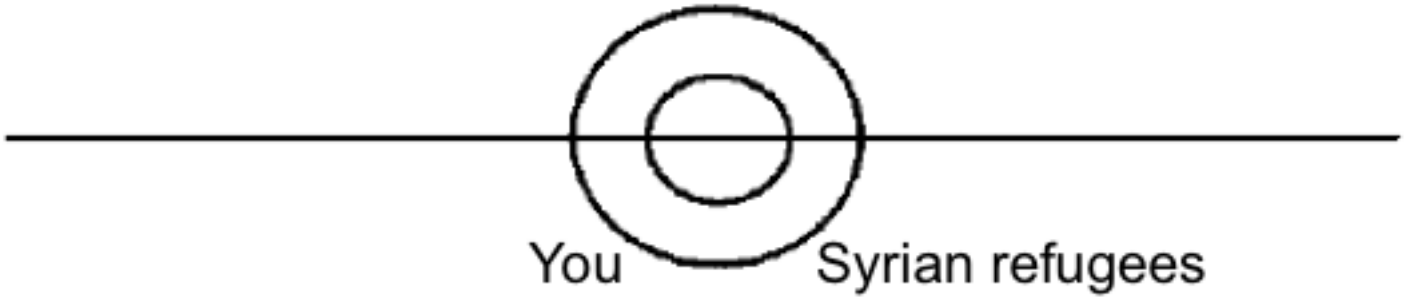

You
Syrian refugees

o (4)


You
Syrian refugees

o (5)

o (6) 

o (7) 

New block

Question 7

There are no right or wrong answers. We are interested in what you think.

How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I know how to help Syrian refugees without contributing to fraud or corruption. (1)							
I know the help I would give Syrian refugees would fully reach them. (2)							

Question 8

How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)

People around me would view me as acting incorrectly if they learn that I'm helping Syrian refugees. (1)
I would feel embarrassed if people around me would find out that I'm helping Syrian refugees. (2)

Question 9
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
There are more competent people than me to help Syrian refugees. (1)							
Stakeholders (such as governments or NGOs) are more capable to help Syrian refugees than I am. (2)							

New block

Question 10
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I am aware of the Syrian refugee issue around the world. (1)							
I know that a lot of Syrians are forced to leave their country each year to be able to continue their lives. (2)							
I am aware that there is a war in Syria causing many people to flee from their homeland. (3)							
It is evident to me that urgent humanitarian aid is needed for the Syrian refugee issue. (4)							
I think that the Syrian refugee issue is a severe emergency that many people should be involved. (5)							
I believe that the situation of Syrian refugees is an emergency that requires the help of many people. (6)							
Please choose the option of somewhat agree for this item to show that you are reading this sentence. (7)							
I feel personally responsible for helping Syrian refugees to safely continue their lives. (8)							
It is my duty to do something to ease the pain and suffering of Syrian refugees. (9)							
I believe that I have a responsibility to help Syrian refugees because my actions can comfort them. (10)							
I know what to say to get others to help or support Syrian refugees. (11)							
I can find organisations that provide support to Syrian refugees. (12)							
I know a number of ways I can help Syrian refugees. (13)							

New block

Question 11

There are no right or wrong answers. We are interested in what you think.

How much do you support or oppose the following statements?

	Strongly oppose (1)	Oppose (2)	Somewhat oppose (3)	Neither support nor oppose (4)	Somewhat support (5)	Support (6)	Strongly support (7)
The British government should grant humanitarian protection to Syrian refugees through normal asylum procedures. (1)							
The British government should take part in the United Nations' programmes to help Syrian refugees. (2)							
The British government should provide support to the region and tackle the criminal smuggling gangs that are exploiting vulnerable Syrian refugees. (3)							
The British government should push other countries to adopt a long-term strategy for helping Syrian refugees. (4)							

Question 12

How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would like to help Syrian refugees in the United Kingdom. (1)							
I would like to help Syrian refugees in Turkey. (2)							
I would like to help Syrian refugees worldwide. (3)							

New block

Question 13

The survey is nearly finished. Now, there is an optional task.

For another research study, we want to convert some of the news we found about Syrian refugees into machine-readable format. You can help both us and Syrian refugees by typing some of these news. For each sentence you type, we will donate £0.02 to Syrian refugees in need. Your typing needs to be accurate for this. There are 15 sentences in total, which means that we can donate a maximum of £0.30 with your help. You can type as many sentences as you wish.

You do not have to do this task. It is totally up to you whether you want to help or not.

If you want to help, you can begin typing in the box given below the news. When/If you want to move on to the final page of the survey, please just simply continue to the next page.

Image:cd1

_____
_____
_____
_____
_____

New block

Question 14
Almost done. Just a few more questions about your demographic information.

Question 15
What is your age?

_____

Question 16
What is your gender?
O Female (1)
O Male (2)
O Non-binary (3)
O Other (please specify): (4) _____

Question 17
What is your religion?
O Christian (1)
O Muslim (2)
O Jewish (3)
O Agnostic (4)
O No religious affiliation (5)
O Other (please specify): (6) _____

Question 18
What is your nationality?
O American (1)

O British (2)
O German (3)
O Other (please specify): (4) _____

Question 19
Which country do you live in?
O United States (1)
O United Kingdom (2)
O Germany (3)
O Other (please specify): (4) _____

Table A2

Item categorisations for scoring in Study 1 of Chapter 5

Item statement	Item number	Item factor
I am aware of the Syrian refugee issue around the world.	item 1	NOTICE item 1
I know that my country has taken on a number of Syrian refugees.	item 2	NOTICE item 2
I know that a lot of Syrians are forced to leave their countries each year for being able to continue their lives.	item 3	NOTICE item 3
I am aware of Syrians who die every day while escaping their countries to save their lives.	item 4	NOTICE item 4
I am aware that there is a war in Syria causing many people to flee from their homeland.	item 17	NOTICE item 5
I know that millions of Syrians flee from their countries and seek shelter in other countries.	item 18	NOTICE item 6
I know that Syrian refugees are undergoing a horrible pain to save their lives.	item 19	NOTICE item 7
I am aware that Syrian refugees flee to safety and stability from conflict and violence.	item 20	NOTICE item 8
I believe that people urgently need to intervene in the Syrian refugee issue by offering some kind of help or support.	item 5	EMERGENCY item 1
I think that it is crucial for Syrian refugees to receive help from other people.	item 6	EMERGENCY item 2
I believe that the assistance of other people is fundamental to cease the suffering of Syrian refugees.	item 7	EMERGENCY item 3
It is evident to me that urgent humanitarian aid is needed for the Syrian refugee issue.	item 8	EMERGENCY item 4
I think that the Syrian refugee issue is a severe emergency that other people should be involved.	item 21	EMERGENCY item 5
It is evident to me that someone who is a Syrian refugee needs help from others.	item 22	EMERGENCY item 6
I believe that the situation of Syrian refugees is an emergency that requires the help of other people.	item 23	EMERGENCY item 7
I think that a lot of immediate funding is needed to save the lives of Syrian refugees.	item 24	EMERGENCY item 8
I feel personally responsible for helping Syrian refugees to safely continue their lives.	item 9	RESPONSIBILITY item 1
I feel responsible for taking action to resolve the current situation of Syrian refugees.	item 10	RESPONSIBILITY item 2
It is my responsibility to intervene in the suffering of Syrian refugees I witnessed.	item 11	RESPONSIBILITY item 3
It is my duty to do something to ease the pain and suffering of Syrian refugees.	item 12	RESPONSIBILITY item 4

Although I'm not the one causing Syrian refugees' situation, it is still my responsibility as a human to try to help them.	item 25	RESPONSIBILITY item 5
I believe that I have a responsibility to help Syrian refugees because my actions can comfort them.	item 26	RESPONSIBILITY item 6
I feel it is my duty to help Syrian refugees because I'm better off than they are.	item 27	RESPONSIBILITY item 7
I believe that I have a responsibility to do what I can to help Syrian refugees.	item 28	RESPONSIBILITY item 8
I have the skills to support a Syrian refugee who needs assistance.	item 13	KNOW item 1
I know what to say to get others help or support Syrian refugees.	item 14	KNOW item 2
I can help with getting a Syrian refugee out of a situation in which they are suffering.	item 15	KNOW item 3
I can find organisations that provide support to Syrian refugees.	item 16	KNOW item 4
I can easily reach out the charities that help Syrian refugees.	item 29	KNOW item 5
I feel capable of helping Syrian refugees by raising my voice about their struggles.	item 30	KNOW item 6
I know a number of ways I can help Syrian refugees.	item 31	KNOW item 7
I am capable of using my political voice in favour of Syrian refugees to support their struggles.	item 32	KNOW item 8

Table A3

Analysis codes used in Study 1, Study 2, and Study 3 of Chapter 5

Study 1
attaching & detaching data frame attach(s1data) detach(s1data)
descriptive statistics mean(da, na.rm=TRUE) sd(da, na.rm=TRUE) dg.table <- table(dg) dg.table prop.table(dg.table) dr.table <- table(dr) dr.table prop.table(dr.table) dn.table <- table(dn) dn.table prop.table(dn.table)

# proportion of substantive agreement & substantive validity coefficient scores by items 	
# Psa = nc / N 	
# Csv = (nc – no) / N 	
 	
# i1 (notice - 1) 	
i1.table <- table(i1)
i1.table
i1.psa <- 71/80
i1.psa
i1.csv <- (71-5)/80
i1.csv
# i2 (notice - 1) 	
i2.table <- table(i2)
i2.table
i2.psa <- 46/80
i2.psa
i2.csv <- (46-11)/80
i2.csv
# i3 (notice - 1) 	
i3.table <- table(i3)
i3.table

```
i3.psa <- 64/80
i3.psa
i3.csv <- (64-11)/80
i3.csv
# i4 (notice - 1)
i4.table <- table(i4)
i4.table
i4.psa <- 49/80
i4.psa
i4.csv <- (49-30)/80
i4.csv
# i5 (emergency - 2)
i5.table <- table(i5)
i5.table
i5.psa <- 45/80
i5.psa
i5.csv <- (45-18)/80
i5.csv
# i6 (emergency - 2)
i6.table <- table(i6)
i6.table
i6.psa <- 34/80
i6.psa
i6.csv <- (34-22)/80
i6.csv
# i7 (emergency - 2)
i7.table <- table(i7)
i7.table
i7.psa <- 26/80
i7.psa
i7.csv <- (26-18)/80
i7.csv
# i8 (emergency - 2)
i8.table <- table(i8)
i8.table
i8.psa <- 56/80
i8.psa
i8.csv <- (56-11)/80
i8.csv
# i9 (responsibility - 3)
i9.table <- table(i9)
i9.table
i9.psa <- 67/80
```

```
i9.psa
i9.csv <- (67-8)/80
i9.csv
# i10 (responsibility - 3)
i10.table <- table(i10)
i10.table
i10.psa <- 65/80
i10.psa
i10.csv <- (65-6)/80
i10.csv
# i11 (responsibility - 3)
i11.table <- table(i11)
i11.table
i11.psa <- 64/80
i11.psa
i11.csv <- (64-8)/80
i11.csv
# i12 (responsibility - 3)
i12.table <- table(i12)
i12.table
i12.psa <- 66/80
i12.psa
i12.csv <- (66-5)/80
i12.csv
# i13 (know - 4)
i13.table <- table(i13)
i13.table
i13.psa <- 49/80
i13.psa
i13.csv <- (49-21)/80
i13.csv
# i14 (know - 4)
i14.table <- table(i14)
i14.table
i14.psa <- 59/80
i14.psa
i14.csv <- (59-13)/80
i14.csv
# i15 (know - 4)
i15.table <- table(i15)
i15.table
i15.psa <- 51/80
i15.psa
```

```
i15.csv <- (51-23)/80
i15.csv
# i16 (know - 4)
i16.table <- table(i16)
i16.table
i16.psa <- 65/80
i16.psa
i16.csv <- (65-10)/80
i16.csv
# i17 (notice - 1)
i17.table <- table(i17)
i17.table
i17.psa <- 68/80
i17.psa
i17.csv <- (68-10)/80
i17.csv
# i18 (notice - 1)
i18.table <- table(i18)
i18.table
i18.psa <- 58/80
i18.psa
i18.csv <- (58-18)/80
i18.csv
# i19 (notice - 1)
i19.table <- table(i19)
i19.table
i19.psa <- 42/80
i19.psa
i19.csv <- (42-33)/80
i19.csv
# i20 (notice - 1)
i20.table <- table(i20)
i20.table
i20.psa <- 53/80
i20.psa
i20.csv <- (53-21)/80
i20.csv
# i21 (emergency - 2)
i21.table <- table(i21)
i21.table
i21.psa <- 67/80
i21.psa
i21.csv <- (67-5)/80
```

```
i21.csv
# i22 (emergency - 2)
i22.table <- table(i22)
i22.table
i22.psa <- 29/80
i22.psa
i22.csv <- (29-25)/80
i22.csv
# i23 (emergency - 2)
i23.table <- table(i23)
i23.table
i23.psa <- 62/80
i23.psa
i23.csv <- (62-10)/80
i23.csv
# i24 (emergency - 2)
i24.table <- table(i24)
i24.table
i24.psa <- 40/80
i24.psa
i24.csv <- (40-28)/80
i24.csv
# i25 (responsibility - 3)
i25.table <- table(i25)
i25.table
i25.psa <- 63/80
i25.psa
i25.csv <- (63-6)/80
i25.csv
# i26 (responsibility - 3)
i26.table <- table(i26)
i26.table
i26.psa <- 66/80
i26.psa
i26.csv <- (66-6)/80
i26.csv
# i27 (responsibility - 3)
i27.table <- table(i27)
i27.table
i27.psa <- 59/80
i27.psa
i27.csv <- (59-9)/80
i27.csv
```

```
  # i28 (responsibility - 3)
  i28.table <- table(i28)
  i28.table
  i28.psa <- 65/80
  i28.psa
  i28.csv <- (65-6)/80
  i28.csv
  # i29 (know - 4)
  i29.table <- table(i29)
  i29.table
  i29.psa <- 57/80
  i29.psa
  i29.csv <- (57-15)/80
  i29.csv
  # i30 (know - 4)
  i30.table <- table(i30)
  i30.table
  i30.psa <- 51/80
  i30.psa
  i30.csv <- (51-24)/80
  i30.csv
  # i31 (know - 4)
  i31.table <- table(i31)
  i31.table
  i31.psa <- 64/80
  i31.psa
  i31.csv <- (64-6)/80
  i31.csv
  # i32 (know - 4)
  i32.table <- table(i32)
  i32.table
  i32.psa <- 52/80
  i32.psa
  i32.csv <- (52-17)/80
  i32.csv
# proportion of substantive agreement & substantive validity coefficient scores by factors

  # notice - with all 8 items
  notice.psa.all <- (i1.psa + i2.psa + i3.psa + i4.psa + i17.psa + i18.psa + i19.psa + i20.psa)
/ 8
  notice.psa.all
  notice.csv.all <- (i1.csv + i2.csv + i3.csv + i4.csv + i17.csv + i18.csv + i19.csv + i20.csv)
/ 8
```

```
  notice.csv.all
  # notice - with selected 3 items
  notice.psa.selected <- (i1.psa + i3.psa + i17.psa) / 3
  notice.psa.selected
  notice.csv.selected <- (i1.csv + i3.csv + i17.csv) / 3
  notice.csv.selected

  # emergency - with all 8 items
  emergency.psa.all <- (i5.psa + i6.psa + i7.psa + i8.psa + i21.psa + i22.psa + i23.psa +
i24.psa) / 8
  emergency.psa.all
  emergency.csv.all <- (i5.csv + i6.csv + i7.csv + i8.csv + i21.csv + i22.csv + i23.csv +
i24.csv) / 8
  emergency.csv.all
  # emergency - with selected 3 items
  emergency.psa.selected <- (i8.psa + i21.psa + i23.psa) / 3
  emergency.psa.selected
  emergency.csv.selected <- (i8.csv + i21.csv + i23.csv) / 3
  emergency.csv.selected

  # responsibility - with all 8 items
  responsibility.psa.all <- (i9.psa + i10.psa + i11.psa + i12.psa + i25.psa + i26.psa + i27.psa
+ i28.psa) / 8
  responsibility.psa.all
  responsibility.csv.all <- (i9.csv + i10.csv + i11.csv + i12.csv + i25.csv + i26.csv + i27.csv
+ i28.csv) / 8
  responsibility.csv.all
  # responsibility - with selected 3 items
  responsibility.psa.selected <- (i9.psa + i12.psa + i26.psa) / 3
  responsibility.psa.selected
  responsibility.csv.selected <- (i9.csv + i12.csv + i26.csv) / 3
  responsibility.csv.selected

  # know - with all 8 items
  know.psa.all <- (i13.psa + i14.psa + i15.psa + i16.psa + i29.psa + i30.psa + i31.psa +
i32.psa) / 8
  know.psa.all
  know.csv.all <- (i13.csv + i14.csv + i15.csv + i16.csv + i29.csv + i30.csv + i31.csv +
i32.csv) / 8
  know.csv.all
  # know - with selected 3 items
  know.psa.selected <- (i14.psa + i16.psa + i31.psa) / 3
  know.psa.selected
```

```
  know.csv.selected <- (i14.csv + i16.csv + i31.csv) / 3
  know.csv.selected

  # overall - with all 8 items
  overall.psa.all <- (notice.psa.all + emergency.psa.all + responsibility.psa.all +
know.psa.all) / 4
  overall.psa.all
  overall.csv.all <- (notice.csv.all + emergency.csv.all + responsibility.csv.all +
know.csv.all) / 4
  overall.csv.all
  # know - with selected 3 items
  overall.psa.selected <- (notice.psa.selected + emergency.psa.selected +
responsibility.psa.selected + know.psa.selected) / 4
  overall.psa.selected
  overall.csv.selected <- (notice.csv.selected + emergency.csv.selected +
responsibility.csv.selected + know.csv.selected) / 4
  overall.csv.selected
```

Study 2

```
# attaching & detaching data frame

  attach(s2data)
  detach(s2data)
```

```
# reliability statistics
  library(psych)

  df.n <- cbind(n1,n2,n3)
  psych::alpha(df.n)
  df.e <- cbind(e1,e2,e3)
  psych::alpha(df.e)
  df.r <- cbind(r1,r2,r3)
  psych::alpha(df.r)
  df.k <- cbind(k1,k2,k3)
  psych::alpha(df.k)
  df.emp <- cbind(emp1,emp2,emp3,emp4,emp5)
  psych::alpha(df.emp)
```

```
# descriptive statistics

  mean(da, na.rm=TRUE)
  sd(da, na.rm=TRUE)
  dg.table <- table(dg)
  dg.table
  prop.table(dg.table)
  dr.table <- table(dr)
```

```
  dr.table
  prop.table(dr.table)
  dn.table <- table(dn)
  dn.table
  prop.table(dn.table)
# descriptive scores
  library(Rmisc)

  mean(xn, na.rm=TRUE)
  sd(xn, na.rm=TRUE)
  CI(xn, ci=0.95)
  mean(xe, na.rm=TRUE)
  sd(xe, na.rm=TRUE)
  CI(xe, ci=0.95)
  mean(xr, na.rm=TRUE)
  sd(xr, na.rm=TRUE)
  CI(xr, ci=0.95)
  mean(xk, na.rm=TRUE)
  sd(xk, na.rm=TRUE)
  CI(xk, ci=0.95)
  mean(cd, na.rm=TRUE)
  sd(cd, na.rm=TRUE)
  CI(cd, ci=0.95)
  mean(xemp, na.rm=TRUE)
  sd(xemp, na.rm=TRUE)
  CI(xemp, ci=0.95)
# correlations

  cor.test(xn, xe)
  cor.test(xn, xr)
  cor.test(xn, xk)
  cor.test(xn, cd)
  cor.test(xn, xemp)
  cor.test(xe, xr)
  cor.test(xe, xk)
  cor.test(xe, cd)
  cor.test(xe, xemp)
  cor.test(xr, xk)
  cor.test(xr, cd)
  cor.test(xr, xemp)
  cor.test(xk, cd)
  cor.test(xk, xemp)
  cor.test(cd, xemp)
```

```
# exploratory data analysis

  # distribution, skewness, and kurtosis
  library(MVN)

  mvn(s2data_mvn, subset = NULL, mvnTest = c("mardia", "hz", "royston", "dh",
                                    "energy"), covariance = TRUE, tol = 1e-25, alpha = 0.5,
     scale = FALSE, desc = TRUE, transform = "none", R = 1000,
     univariateTest = c("SW", "CVM", "Lillie", "SF", "AD"),
     univariatePlot = "none", multivariatePlot = "none",
     multivariateOutlierMethod = "none", bc = FALSE, bcType = "rounded",
     showOutliers = FALSE, showNewData = FALSE)
  result <- mvn(data = s2data_mvn, mvnTest = "royston")
  result$multivariateNormality

  # category response percentages
  library(ltm)

  ltm::descript(s2data_mvn)
```

```
# confirmatory factor analysis
  library(lavaan)

  #four-factor model
  four.model <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3 '
  cfa(model = four.model, data = s2data, meanstructure = TRUE,  conditional.x = "default",
     fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
     std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
     sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
     group = NULL,  group.label = NULL, group.equal = "", group.partial = "",
     group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
     likelihood = "default", link = "default", information = "default", se = "robust",
     test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
     do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
     zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
     verbose = FALSE, warn = TRUE, debug = FALSE)
  four.fit <- cfa(four.model, data=s2data)
```

```
summary(four.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)

#one-factor model
one.model <- ' notice  =~ n1 + n2 + n3 + e1 + e2 + e3 + r1 + r2 + r3 + k1 + k2 + k3 '
cfa(model = one.model, data = s2data, meanstructure = TRUE,  conditional.x = "default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = NULL,  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
one.fit <- cfa(one.model, data=s2data)
summary(one.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
# model comparison
anova(four.fit, one.fit)

#three-factor model
three.model <- ' notice  =~ n1 + n2 + n3 + e1 + e2 + e3
          responsibility =~ r1 + r2 + r3
          know   =~ k1 + k2 + k3 '
cfa(model = three.model, data = s2data, meanstructure = TRUE,  conditional.x =
"default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = NULL,  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
```

```
    verbose = FALSE, warn = TRUE, debug = FALSE)
  three.fit <- cfa(three.model, data=s2data)
  summary(three.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
  # model comparison
  anova(four.fit, three.fit)
```

```
# structural equation modelling
  library(lavaan)

  sem.model <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3
            emergency ~ notice
            responsibility ~ notice + emergency
            know ~ notice + emergency + responsibility
            cd ~ notice + emergency + responsibility + know'
  sem(model = sem.model, data = s2data, meanstructure = TRUE,  conditional.x =
"default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = NULL,  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
  sem.model.fit <- sem(sem.model, data=s2data)
  summary(sem.model.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
```

Study 3

```
# attaching & detaching data frame

  attach(s3data)
  detach(s3data)
```

```
# creating data frames for groups

  br.data <- s3data[ which(spg=='1'), ]
  gr.data <- s3data[ which(spg=='2'), ]
```

```
# reliability statistics
 library(psych)

 # british
 df.br.n <- cbind(br.data$n1,br.data$n2,br.data$n3)
 psych::alpha(df.br.n)
 df.br.e <- cbind(br.data$e1,br.data$e2,br.data$e3)
 psych::alpha(df.br.e)
 df.br.r <- cbind(br.data$r1,br.data$r2,br.data$r3)
 psych::alpha(df.br.r)
 df.br.k <- cbind(br.data$k1,br.data$k2,br.data$k3)
 psych::alpha(df.br.k)
 df.br.psu <- cbind(br.data$psu1,br.data$psu2,br.data$psu3)
 psych::alpha(df.br.psu)
 df.br.hi <- cbind(br.data$hi1,br.data$hi2,br.data$hi3)
 psych::alpha(df.br.hi)
 df.br.sov <- cbind(br.data$sov1,br.data$sov2,br.data$sov3)
 psych::alpha(df.br.sov)
 cor.test(br.data$pi1, br.data$pi2)
 cor.test(br.data$pcoe1, br.data$pcoe2)
 cor.test(br.data$dor1, br.data$dor2)
 cor.test(br.data$psi1, br.data$psi2)
 cor.test(br.data$keh1, br.data$keh2)
 cor.test(br.data$ai1, br.data$ai2)
 cor.test(br.data$ioh1, br.data$ioh2)

 # german
 df.gr.n <- cbind(gr.data$n1,gr.data$n2,gr.data$n3)
 psych::alpha(df.gr.n)
 df.gr.e <- cbind(gr.data$e1,gr.data$e2,gr.data$e3)
 psych::alpha(df.gr.e)
 df.gr.r <- cbind(gr.data$r1,gr.data$r2,gr.data$r3)
 psych::alpha(df.gr.r)
 df.gr.k <- cbind(gr.data$k1,gr.data$k2,gr.data$k3)
 psych::alpha(df.gr.k)
 df.gr.psu <- cbind(gr.data$psu1,gr.data$psu2,gr.data$psu3)
 psych::alpha(df.gr.psu)
 df.gr.hi <- cbind(gr.data$hi1,gr.data$hi2,gr.data$hi3)
 psych::alpha(df.gr.hi)
 df.gr.sov <- cbind(gr.data$sov1,gr.data$sov2,gr.data$sov3)
 psych::alpha(df.gr.sov)
 cor.test(gr.data$pi1, gr.data$pi2)
 cor.test(gr.data$pcoe1, gr.data$pcoe2)
```

```
  cor.test(gr.data$dor1, gr.data$dor2)
  cor.test(gr.data$psi1, gr.data$psi2)
  cor.test(gr.data$keh1, gr.data$keh2)
  cor.test(gr.data$ai1, gr.data$ai2)
  cor.test(gr.data$ioh1, gr.data$ioh2)
# descriptive statistics

  # british
  mean(br.data$da, na.rm=TRUE)
  sd(br.data$da, na.rm=TRUE)
  br.dg.table <- table(br.data$dg)
  br.dg.table
  prop.table(br.dg.table)
  br.dr.table <- table(br.data$dr)
  br.dr.table
  prop.table(br.dr.table)
  br.dn.table <- table(br.data$dn)
  br.dn.table
  prop.table(br.dn.table)
  br.dcr.table <- table(br.data$dcr)
  br.dcr.table
  prop.table(br.dcr.table)

  # german
  mean(gr.data$da, na.rm=TRUE)
  sd(gr.data$da, na.rm=TRUE)
  gr.dg.table <- table(gr.data$dg)
  gr.dg.table
  prop.table(gr.dg.table)
  gr.dr.table <- table(gr.data$dr)
  gr.dr.table
  prop.table(gr.dr.table)
  gr.dn.table <- table(gr.data$dn)
  gr.dn.table
  prop.table(gr.dn.table)
  gr.dcr.table <- table(gr.data$dcr)
  gr.dcr.table
  prop.table(gr.dcr.table)
# descriptive scores
  library(Rmisc)

  # british
  mean(br.data$xn, na.rm=TRUE)
```

```
sd(br.data$xn, na.rm=TRUE)
CI(br.data$xn, ci=0.95)
mean(br.data$xe, na.rm=TRUE)
sd(br.data$xe, na.rm=TRUE)
CI(br.data$xe, ci=0.95)
mean(br.data$xr, na.rm=TRUE)
sd(br.data$xr, na.rm=TRUE)
CI(br.data$xr, ci=0.95)
mean(br.data$xk, na.rm=TRUE)
sd(br.data$xk, na.rm=TRUE)
CI(br.data$xk, ci=0.95)
mean(br.data$xpsu, na.rm=TRUE)
sd(br.data$xpsu, na.rm=TRUE)
CI(br.data$xpsu, ci=0.95)
mean(br.data$xhi, na.rm=TRUE)
sd(br.data$xhi, na.rm=TRUE)
CI(br.data$xhi, ci=0.95)
mean(br.data$cd, na.rm=TRUE)
sd(br.data$cd, na.rm=TRUE)
CI(br.data$cd, ci=0.95)
mean(br.data$xsov, na.rm=TRUE)
sd(br.data$xsov, na.rm=TRUE)
CI(br.data$xsov, ci=0.95)
mean(br.data$xpi, na.rm=TRUE)
sd(br.data$xpi, na.rm=TRUE)
CI(br.data$xpi, ci=0.95)
mean(br.data$xpcoe, na.rm=TRUE)
sd(br.data$xpcoe, na.rm=TRUE)
CI(br.data$xpcoe, ci=0.95)
mean(br.data$xdor, na.rm=TRUE)
sd(br.data$xdor, na.rm=TRUE)
CI(br.data$xdor, ci=0.95)
mean(br.data$xpsi, na.rm=TRUE)
sd(br.data$xpsi, na.rm=TRUE)
CI(br.data$xpsi, ci=0.95)
mean(br.data$soo1, na.rm=TRUE)
sd(br.data$soo1, na.rm=TRUE)
CI(br.data$soo1, ci=0.95)
mean(br.data$xkeh, na.rm=TRUE)
sd(br.data$xkeh, na.rm=TRUE)
CI(br.data$xkeh, ci=0.95)
mean(br.data$xai, na.rm=TRUE)
sd(br.data$xai, na.rm=TRUE)
```

```
CI(br.data$xai, ci=0.95)
mean(br.data$xioh, na.rm=TRUE)
sd(br.data$xioh, na.rm=TRUE)
CI(br.data$xioh, ci=0.95)

# german
mean(gr.data$xn, na.rm=TRUE)
sd(gr.data$xn, na.rm=TRUE)
CI(gr.data$xn, ci=0.95)
mean(gr.data$xe, na.rm=TRUE)
sd(gr.data$xe, na.rm=TRUE)
CI(gr.data$xe, ci=0.95)
mean(gr.data$xr, na.rm=TRUE)
sd(gr.data$xr, na.rm=TRUE)
CI(gr.data$xr, ci=0.95)
mean(gr.data$xk, na.rm=TRUE)
sd(gr.data$xk, na.rm=TRUE)
CI(gr.data$xk, ci=0.95)
mean(gr.data$xpsu, na.rm=TRUE)
sd(gr.data$xpsu, na.rm=TRUE)
CI(gr.data$xpsu, ci=0.95)
mean(gr.data$xhi, na.rm=TRUE)
sd(gr.data$xhi, na.rm=TRUE)
CI(gr.data$xhi, ci=0.95)
mean(gr.data$cd, na.rm=TRUE)
sd(gr.data$cd, na.rm=TRUE)
CI(gr.data$cd, ci=0.95)
mean(gr.data$xsov, na.rm=TRUE)
sd(gr.data$xsov, na.rm=TRUE)
CI(gr.data$xsov, ci=0.95)
mean(gr.data$xpi, na.rm=TRUE)
sd(gr.data$xpi, na.rm=TRUE)
CI(gr.data$xpi, ci=0.95)
mean(gr.data$xpcoe, na.rm=TRUE)
sd(gr.data$xpcoe, na.rm=TRUE)
CI(gr.data$xpcoe, ci=0.95)
mean(gr.data$xdor, na.rm=TRUE)
sd(gr.data$xdor, na.rm=TRUE)
CI(gr.data$xdor, ci=0.95)
mean(gr.data$xpsi, na.rm=TRUE)
sd(gr.data$xpsi, na.rm=TRUE)
CI(gr.data$xpsi, ci=0.95)
mean(gr.data$soo1, na.rm=TRUE)
```

```
  sd(gr.data$soo1, na.rm=TRUE)
  CI(gr.data$soo1, ci=0.95)
  mean(gr.data$xkeh, na.rm=TRUE)
  sd(gr.data$xkeh, na.rm=TRUE)
  CI(gr.data$xkeh, ci=0.95)
  mean(gr.data$xai, na.rm=TRUE)
  sd(gr.data$xai, na.rm=TRUE)
  CI(gr.data$xai, ci=0.95)
  mean(gr.data$xioh, na.rm=TRUE)
  sd(gr.data$xioh, na.rm=TRUE)
  CI(gr.data$xioh, ci=0.95)
# correlations

  # british
  cor.test(br.data$xn, br.data$xe)
  cor.test(br.data$xn, br.data$xr)
  cor.test(br.data$xn, br.data$xk)
  cor.test(br.data$xn, br.data$xpsu)
  cor.test(br.data$xn, br.data$xhi)
  cor.test(br.data$xn, br.data$cd)
  cor.test(br.data$xe, br.data$xr)
  cor.test(br.data$xe, br.data$xk)
  cor.test(br.data$xe, br.data$xpsu)
  cor.test(br.data$xe, br.data$xhi)
  cor.test(br.data$xe, br.data$cd)
  cor.test(br.data$xr, br.data$xk)
  cor.test(br.data$xr, br.data$xpsu)
  cor.test(br.data$xr, br.data$xhi)
  cor.test(br.data$xr, br.data$cd)
  cor.test(br.data$xk, br.data$xpsu)
  cor.test(br.data$xk, br.data$xhi)
  cor.test(br.data$xk, br.data$cd)
  cor.test(br.data$xpsu, br.data$xhi)
  cor.test(br.data$xpsu, br.data$cd)
  cor.test(br.data$xhi, br.data$cd)

  # german
  cor.test(gr.data$xn, gr.data$xe)
  cor.test(gr.data$xn, gr.data$xr)
  cor.test(gr.data$xn, gr.data$xk)
  cor.test(gr.data$xn, gr.data$xpsu)
  cor.test(gr.data$xn, gr.data$xhi)
  cor.test(gr.data$xn, gr.data$cd)
```

```
  cor.test(gr.data$xe, gr.data$xr)
  cor.test(gr.data$xe, gr.data$xk)
  cor.test(gr.data$xe, gr.data$xpsu)
  cor.test(gr.data$xe, gr.data$xhi)
  cor.test(gr.data$xe, gr.data$cd)
  cor.test(gr.data$xr, gr.data$xk)
  cor.test(gr.data$xr, gr.data$xpsu)
  cor.test(gr.data$xr, gr.data$xhi)
  cor.test(gr.data$xr, gr.data$cd)
  cor.test(gr.data$xk, gr.data$xpsu)
  cor.test(gr.data$xk, gr.data$xhi)
  cor.test(gr.data$xk, gr.data$cd)
  cor.test(gr.data$xpsu, gr.data$xhi)
  cor.test(gr.data$xpsu, gr.data$cd)
  cor.test(gr.data$xhi, gr.data$cd)
```

```
 # exploratory data analysis

  # distribution, skewness, and kurtosis
  library(MVN)

  mvn(s3data_mvn, subset = NULL, mvnTest = c("mardia", "hz", "royston", "dh",
                                  "energy"), covariance = TRUE, tol = 1e-25, alpha = 0.5,
     scale = FALSE, desc = TRUE, transform = "none", R = 1000,
     univariateTest = c("SW", "CVM", "Lillie", "SF", "AD"),
     univariatePlot = "none", multivariatePlot = "none",
     multivariateOutlierMethod = "none", bc = FALSE, bcType = "rounded",
     showOutliers = FALSE, showNewData = FALSE)
  result <- mvn(data = s3data_mvn, mvnTest = "royston")
  result$multivariateNormality

  # category response percentages
  library(ltm)

  ltm::descript(s3data_mvn)
```

```
 # confirmatory factor analysis - by groups
  library(lavaan)

  # british: four-factor model
  four.model <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3 '
  cfa(model = four.model, data = s3data, meanstructure = TRUE,  conditional.x = "default",
```

```
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
 br.four.fit <- cfa(four.model, data=br.data)
 summary(br.four.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)

 # german: four-factor model
 four.model <- ' notice  =~ n1 + n2 + n3
          emergency =~ e1 + e2 + e3
          responsibility =~ r1 + r2 + r3
          know   =~ k1 + k2 + k3 '
 cfa(model = four.model, data = s3data, meanstructure = TRUE,  conditional.x = "default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
 gr.four.fit <- cfa(four.model, data=gr.data)
 summary(gr.four.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
```

```
# confirmatory factor analysis - model comparisons based on measurement invariance
 library(lavaan)
 library(equaltestMI)
```

```
  # defining model
  four.model <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3 '
  four.model.mi <- eqMI.main(model = four.model, data = s3data, group = "spg",
meanstructure = TRUE,
                      output = "both", equivalence.test = TRUE, adjRMSEA = TRUE,
                      projection = TRUE, bootstrap = 1000L)

  # configural equivalence: nothing equal
  summary(four.model.mi$convention.sem$LavaanOut$fit.combine.groups,
        fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)

  # metric equivalence: equal loadings
  summary(four.model.mi$convention.sem$LavaanOut$fit.metric,
        fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
  anova(four.model.mi$convention.sem$LavaanOut$fit.combine.groups,
four.model.mi$convention.sem$LavaanOut$fit.metric)

  # scalar equivalence: equal loadings and intercepts
  summary(four.model.mi$convention.sem$LavaanOut$fit.scalar,
        fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
  anova(four.model.mi$convention.sem$LavaanOut$fit.metric,
four.model.mi$convention.sem$LavaanOut$fit.scalar)

  # strict residuals: equal loadings, intercepts, and residuals
  summary(four.model.mi$convention.sem$LavaanOut$fit.strict.residuals,
        fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
  anova(four.model.mi$convention.sem$LavaanOut$fit.scalar,
four.model.mi$convention.sem$LavaanOut$fit.strict.residuals)
```

```
# confirmatory factor analysis - model comparisons based on factors
  library(lavaan)

  # four-factor model
  four.model <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3 '
  cfa(model = four.model, data = s3data, meanstructure = TRUE,  conditional.x = "default",
     fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
     std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
```

```
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
 four.fit <- cfa(four.model, data=s3data, group = "spg")
 summary(four.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)

 # one-factor model
 one.model <- ' notice  =~ n1 + n2 + n3 + e1 + e2 + e3 + r1 + r2 + r3 + k1 + k2 + k3 '
 cfa(model = one.model, data = s3data, meanstructure = TRUE,  conditional.x = "default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
 one.fit <- cfa(one.model, data=s3data, group = "spg")
 summary(one.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
 # model comparison
 anova(four.fit, one.fit)

 # three-factor model
 three.model <- ' notice  =~ n1 + n2 + n3 + e1 + e2 + e3
          responsibility =~ r1 + r2 + r3
          know   =~ k1 + k2 + k3 '
 cfa(model = three.model, data = s3data, meanstructure = TRUE,  conditional.x =
"default",
```

```
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
 three.fit <- cfa(three.model, data=s3data, group = "spg")
 summary(three.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
 # model comparison
 anova(four.fit, three.fit)
```

```
# structural equation modelling
 library(lavaan)

 # political support
 psu.sem <- ' notice  =~ n1 + n2 + n3
          emergency =~ e1 + e2 + e3
          responsibility =~ r1 + r2 + r3
          know   =~ k1 + k2 + k3
          emergency ~ notice
          responsibility ~ notice + emergency
          know ~ notice + emergency + responsibility
          xpsu ~ notice + emergency + responsibility + know '
 sem(model = psu.sem, data = s3data, meanstructure = TRUE,  conditional.x = "default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
```

```
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
  psu.sem.fit <- sem(psu.sem, data=s3data, group = "spg")
  summary(psu.sem.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)

  # helping intention
  hi.sem <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3
            emergency ~ notice
            responsibility ~ notice + emergency
            know ~ notice + emergency + responsibility
            xhi ~ notice + emergency + responsibility + know '
  sem(model = hi.sem, data = s3data, meanstructure = TRUE,  conditional.x = "default",
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
  hi.sem.fit <- sem(hi.sem, data=s3data, group = "spg")
  summary(hi.sem.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)

  # charitable donation
  cd.sem <- ' notice  =~ n1 + n2 + n3
            emergency =~ e1 + e2 + e3
            responsibility =~ r1 + r2 + r3
            know   =~ k1 + k2 + k3
            emergency ~ notice
            responsibility ~ notice + emergency
            know ~ notice + emergency + responsibility
            cd ~ notice + emergency + responsibility + know '
  sem(model = cd.sem, data = s3data, meanstructure = TRUE,  conditional.x = "default",
```

```
    fixed.x = "default", orthogonal = FALSE, std.lv = FALSE,  parameterization =
"default",
    std.ov = FALSE, missing = "default", ordered = NULL,  sample.cov = NULL,
    sample.cov.rescale = "default", sample.mean = NULL, sample.nobs = NULL,  ridge =
1e-05,
    group = "spg",  group.label = NULL, group.equal = "", group.partial = "",
    group.w.free = FALSE, cluster = NULL, constraints = ",  estimator = "MLM",
    likelihood = "default", link = "default", information = "default", se = "robust",
    test = "Satorra-Bentler", bootstrap = 1000L, mimic = "default", representation =
"default",
    do.fit = TRUE, control = list(), WLS.V = NULL, NACOV = NULL, zero.add =
"default",
    zero.keep.margins = "default", zero.cell.warn = TRUE, start = "default",
    verbose = FALSE, warn = TRUE, debug = FALSE)
  cd.sem.fit <- sem(cd.sem, data=s3data, group = "spg")
  summary(cd.sem.fit, fit.measures=TRUE, rsquare=TRUE, standardized=TRUE)
```

```
# multiple regressions

  # notice
    # british
    bn.fit <- lm(xn ~ xsov, data = br.data)
    summary(bn.fit)
    # german
    gn.fit <- lm(xn ~ xsov, data = gr.data)
    summary(gn.fit)

  # emergency
    # british
    cor.test(br.data$xpi, br.data$xpcoe)
    be.fit <- lm(xe ~ xpi + xpcoe, data = br.data)
    summary(be.fit)
    # german
    cor.test(gr.data$xpi, gr.data$xpcoe)
    ge.fit <- lm(xe ~ xpi + xpcoe, data = gr.data)
    summary(ge.fit)

  # responsibility
    # british
    br.fit <- lm(xr ~ xpsi, data = br.data)
    summary(br.fit)
    # german
    gr.fit <- lm(xr ~ xpsi, data = gr.data)
    summary(gr.fit)
```

```
  # know
    # british
    bk.fit <- lm(xk ~ xkeh, data = br.data)
    summary(bk.fit)
    # german
    gk.fit <- lm(xk ~ xkeh, data = gr.data)
    summary(gk.fit)

  # political support
    # british
    cor.test(br.data$xai, br.data$xioh)
    bpsu.fit <- lm(xpsu ~ xai + xioh, data = br.data)
    summary(bpsu.fit)
    # german
    cor.test(gr.data$xai, gr.data$xioh)
    gpsu.fit <- lm(xpsu ~ xai + xioh, data = gr.data)
    summary(gpsu.fit)

  # helping intention
    # british
    cor.test(br.data$xai, br.data$xioh)
    bhi.fit <- lm(xhi ~ xai + xioh, data = br.data)
    summary(bhi.fit)
    # german
    cor.test(gr.data$xai, gr.data$xioh)
    ghi.fit <- lm(xhi ~ xai + xioh, data = gr.data)
    summary(ghi.fit)

  # charitable donation
    # british
    cor.test(br.data$xai, br.data$xioh)
    bcd.fit <- lm(cd ~ xai + xioh, data = br.data)
    summary(bcd.fit)
    # german
    cor.test(gr.data$xai, gr.data$xioh)
    gcd.fit <- lm(cd ~ xai + xioh, data = gr.data)
    summary(gcd.fit)
# manova
  variables <- cbind(xn, xsov,
                     xe, xpi, xpcoe,
                     xr, xpsi,
                     xk, xkeh,
```

```
                xpsu, xhi, cd, xai, xioh)
all <- manova(variables ~ factor(spg))
summary(all, test = "Wilks")
summary.aov(all)

# multiple pairwise comparisons
library(lsr)

# xn
notice <- aov(formula = xn ~ factor(spg))
summary(notice)
TukeyHSD(notice)
etaSquared(notice)
# xsov
sov <- aov(formula = xsov ~ factor(spg))
summary(sov)
TukeyHSD(sov)
etaSquared(sov)

# xe
emergency <- aov(formula = xe ~ factor(spg))
summary(emergency)
TukeyHSD(emergency)
etaSquared(emergency)
# xpi
pi<- aov(formula = xpi ~ factor(spg))
summary(pi)
TukeyHSD(pi)
etaSquared(pi)
# xpcoe
pcoe <- aov(formula = xpcoe ~ factor(spg))
summary(pcoe)
TukeyHSD(pcoe)
etaSquared(pcoe)

# xr
responsibility <- aov(formula = xr ~ factor(spg))
summary(responsibility)
TukeyHSD(responsibility)
etaSquared(responsibility)
# xpsi
psi <- aov(formula = xpsi ~ factor(spg))
summary(psi)
```

```
TukeyHSD(psi)
etaSquared(psi)

# xk
know <- aov(formula = xk ~ factor(spg))
summary(know)
TukeyHSD(know)
etaSquared(know)
# xkeh
keh <- aov(formula = xkeh ~ factor(spg))
summary(keh)
TukeyHSD(keh)
etaSquared(keh)

# xpsu
psu <- aov(formula = xpsu ~ factor(spg))
summary(psu)
TukeyHSD(psu)
etaSquared(psu)
# xhi
hi <- aov(formula = xhi ~ factor(spg))
summary(hi)
TukeyHSD(hi)
etaSquared(hi)
# cd
xcd <- aov(formula = cd ~ factor(spg))
summary(xcd)
TukeyHSD(xcd)
etaSquared(xcd)
# xai
ai <- aov(formula = xai ~ factor(spg))
summary(ai)
TukeyHSD(ai)
etaSquared(ai)
# xioh
ioh <- aov(formula = xioh ~ factor(spg))
summary(ioh)
TukeyHSD(ioh)
etaSquared(ioh)
```

Appendix B: Chapter 6 (Multiple identities in context and interaction: the role of national and religious identities in helping refugees)

Table B1

Materials used in Study 1, Study 2, and Study 3 of Chapter 6

Study 1						
New block						
Question 1a/1b/1c (a: Non-Muslim British, b: Muslim British, & c: Muslim Turkish) There are no right or wrong answers. We are interested in what you think. How much do you agree or disagree with the following statements?						
Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I see myself as British/British/Turkish. (1)						
I see myself as a member of my religious group. (2)						
New block						
Question 2 There are no right or wrong answers. We are interested in what you think. How much do you agree or disagree with the following statements?						
Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
Syrian refugees are people like me. (1)						
New block						
Question 3a/3b/3c (a: Non-Muslim British, b: Muslim British, & c: Muslim Turkish) There are no right or wrong answers. We are interested in what you think. How much do you support or oppose the following statements?						
Strongly oppose (1)	Oppose (2)	Somewhat oppose (3)	Neither support nor oppose (4)	Somewhat support (5)	Support (6)	Strongly support (7)

The British/British/Turkish government should grant humanitarian protection to Syrian refugees through normal asylum procedures. (1)
The British/British/Turkish government should take part in the United Nations' programmes to help Syrian refugees. (2)
The British/British/Turkish government should provide support to the region and tackle the criminal smuggling gangs that are exploiting vulnerable Syrian refugees. (3)
The British/British/Turkish government should push other countries to adopt a long-term strategy for helping Syrian refugees. (4)

Question 4a/4b/4c (a: Non-Muslim British, b: Muslim British, & c: Muslim Turkish)
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would like to help Syrian refugees in the United Kingdom/the United Kingdom/NA. (1)							
I would like to help Syrian refugees in Turkey/ Turkey/ Turkey. (2)							
I would like to help Syrian refugees worldwide/worldwide/worldwide. (3)							

New block

Question 5
What is your age?
_____

Question 6
What is your gender?
O Female (1)
O Male (2)
O Non-binary (3)
O Other (please specify): (4) _____

Question 7
What is your religion?
O Christian (1)
O Muslim (2)
O Jewish (3)
O Agnostic (4)

O No religious affiliation (5)
O Other (please specify): (6) _____

Question 8
What is your nationality?
O British (1)
O Turkish (2)
O Other (please specify): (3) _____

Question 9
Which country do you live in?
O United Kingdom (1)
O Turkey (2)
O Other (please specify): (3) _____

Study 2

New block

Question 1
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I identify with other British people. (1)							
I see myself as British. (2)							
I am glad to be British. (3)							
I feel strong ties with British people. (4)							

Question 2
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I identify with other members of my religious group. (1)						
I see myself as a member of my religious group. (2)						
I am glad to be a member of my religious group. (3)						
I feel strong ties with the members of my religious group. (4)						

New block

Question 3a/3b/3c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)

There are no right or wrong answers. We are interested in what you think.

How much do you agree or disagree with the following statements?

Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
Syrian/Christian Syrian/Muslim Syrian refugees are people like me. (1)						
Syrian/Christian Syrian/Muslim Syrian refugees are similar to me. (2)						

New block

Question 4a/4b/4c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)

There are no right or wrong answers. We are interested in what you think.

How much do you support or oppose the following statements?

Strongly oppose (1)	Oppose (2)	Somewhat oppose (3)	Neither support nor oppose (4)	Somewhat support (5)	Support (6)	Strongly support (7)
The British government should grant humanitarian protection to Syrian/Christian Syrian/Muslim Syrian refugees through normal asylum procedures. (1)						
The British government should take part in the United Nations' programmes to help Syrian/Christian Syrian/Muslim Syrian refugees. (2)						
The British government should provide support to the region and tackle the criminal smuggling gangs that are exploiting vulnerable Syrian/Christian Syrian/Muslim Syrian refugees. (3)						
The British government should push other countries to adopt a long-term strategy for helping Syrian/Christian Syrian/Muslim Syrian refugees. (4)						

Question 5a/5b/5c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)

How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would like to help Syrian/Christian Syrian/Muslim Syrian refugees in the United Kingdom. (1)							
I would like to help Syrian/Christian Syrian/Muslim Syrian refugees in Turkey. (2)							
I would like to help Syrian/Christian Syrian/Muslim Syrian refugees worldwide. (3)							

New block

Question 6a/6b/6c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)

Before finishing your survey, would you like to help Syrian/Christian Syrian/Muslim Syrian refugees by giving some or all of your Prolific participation money to them?

Please choose how much of your reward you would like to donate (this amount will be deducted from your participation reward and will be sent to Syrian/Christian Syrian/Muslim Syrian refugees in need):

O 0% (1)
O 10% (2)
O 20% (3)
O 30% (4)
O 40% (5)
O 50% (6)
O 60% (7)
O 70% (8)
O 80% (9)
O 90% (10)
O 100% (11)

Please continue to the next page for finishing the survey.

New block

Question 7

What is your age?

_____

Question 8
What is your gender?
O Female (1)
O Male (2)
O Non-binary (3)
O Other (please specify): (4) _____

Question 9
What is your religion?
O Christian (1)
O Muslim (2)
O Jewish (3)
O Agnostic (4)
O No religious affiliation (5)
O Other (please specify): (6) _____

Question 10
What is your nationality?
O British (1)
O Other (please specify): (2) _____

Question 11
Which country do you live in?
O United Kingdom (1)
O Other (please specify): (2) _____

Study 3

New block

Question 1a/1b/1c (a: intergroup-control condition, b: intergroup-similarity condition, & c: intergroup-dissimilarity condition)
Please list five common or five uncommon characteristics between movies and books/five things that are similar between Christians and Muslims/five things that are NOT similar between Christians and Muslims.

_____
_____
_____
_____
_____

New block

Question 2
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I identify with other British people. (1)							
I see myself as British. (2)							
I am glad to be British. (3)							
I feel strong ties with British people. (4)							

Question 3
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I identify with other members of my religious group. (1)							
I see myself as a member of my religious group. (2)							
I am glad to be a member of my religious group. (3)							
I feel strong ties with the members of my religious group. (4)							

New block

Question 4a/4b/4c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)
There are no right or wrong answers. We are interested in what you think.
How much do you agree or disagree with the following statements?

Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
Syrian/Christian Syrian/Muslim Syrian refugees are people like me. (1)						
It's important that you pay attention to this study. Please tick "strongly disagree". (2)						
Syrian/Christian Syrian/Muslim Syrian refugees are similar to me. (3)						

New block

Question 5a/5b/5c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)
There are no right or wrong answers. We are interested in what you think.
How much do you support or oppose the following statements?

Strongly oppose (1)	Oppose (2)	Somewhat oppose (3)	Neither support nor oppose (4)	Somewhat support (5)	Support (6)	Strongly support (7)
The British government should grant humanitarian protection to Syrian/Christian Syrian/Muslim Syrian refugees through normal asylum procedures. (1)						
The British government should take part in the United Nations' programmes to help Syrian/Christian Syrian/Muslim Syrian refugees. (2)						
The British government should provide support to the region and tackle the criminal smuggling gangs that are exploiting vulnerable Syrian/Christian Syrian/Muslim Syrian refugees. (3)						
The British government should push other countries to adopt a long-term strategy for helping Syrian/Christian Syrian/Muslim Syrian refugees. (4)						

Question 6a/6b/6c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)
How much do you agree or disagree with the following statements?

Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
I would like to help Syrian/Christian Syrian/Muslim Syrian refugees in the United Kingdom. (1)						
I would like to help Syrian/Christian Syrian/Muslim Syrian refugees in Turkey. (2)						
I would like to help Syrian/Christian Syrian/Muslim Syrian refugees worldwide. (3)						

New block

Question 7a/7b/7c (a: control-target condition, b: Christian-target condition, & c: Muslim-target condition)

Before finishing your survey, would you like to help Syrian/Christian Syrian/Muslim Syrian refugees by giving some or all of your Prolific participation money to them?
Please choose how much of your reward you would like to donate (this amount will be deducted from your participation reward and will be sent to Syrian/Christian Syrian/Muslim Syrian refugees in need):
O 0% (1)
O 10% (2)
O 20% (3)
O 30% (4)
O 40% (5)
O 50% (6)
O 60% (7)
O 70% (8)
O 80% (9)
O 90% (10)
O 100% (11)
Please continue to the next page for finishing the survey.

New block

Question 8
What is your age?
_____

Question 9
What is your gender?
O Female (1)
O Male (2)
O Non-binary (3)
O Other (please specify): (4) _____

Question 10
What is your religion?

O Christian (1)
O Muslim (2)
O Jewish (3)
O Agnostic (4)
O No religious affiliation (5)
O Other (please specify): (6) _____

Question 11
What is your nationality?
O British (1)
O Other (please specify): (2) _____

Question 12
Which country do you live in?
O United Kingdom (1)
O Other (please specify): (2) _____

Table B2

Analysis codes used in Study 1, Study 2, and Study 3 of Chapter 6

Study 1

```
# attaching & detaching data frame

  attach(s1data)
  detach(s1data)
```

```
# creating data frames for groups

  nb.data <- s1data[ which(spg=='1'), ]
  mb.data <- s1data[ which(spg=='2'), ]
  mt.data <- s1data[ which(spg=='3'), ]
```

```
# reliability statistics
  library(psych)

  # non-muslim british
  df.nb.psu <- cbind(nb.data$psu1,nb.data$psu2,nb.data$psu3,nb.data$psu4)
  psych::alpha(df.nb.psu)
  df.nb.hi <- cbind(nb.data$hi1,nb.data$hi2,nb.data$hi3)
  psych::alpha(df.nb.hi)

  # muslim british
  df.mb.psu <- cbind(mb.data$psu1,mb.data$psu2,mb.data$psu3,mb.data$psu4)
  psych::alpha(df.mb.psu)
  df.mb.hi <- cbind(mb.data$hi1,mb.data$hi2,mb.data$hi3)
  psych::alpha(df.mb.hi)

  # muslim turkish
  df.mt.psu <- cbind(mt.data$psu1,mt.data$psu2,mt.data$psu3,mt.data$psu4)
  psych::alpha(df.mt.psu)
  cor.test(mt.data$hi2,mt.data$hi3)
```

```
# descriptive statistics

  # non-muslim british
  mean(nb.data$da, na.rm=TRUE)
  sd(nb.data$da, na.rm=TRUE)

  # muslim british
  mean(mb.data$da, na.rm=TRUE)
  sd(mb.data$da, na.rm=TRUE)
```

```
  # muslim turkish
  mean(mt.data$da, na.rm=TRUE)
  sd(mt.data$da, na.rm=TRUE)

  #all
  dg.table <- table(spg,dg)
  dg.table
  dr.table <- table(spg,dr)
  dr.table
  dn.table <- table(spg,dn)
  dn.table
  dcr.table <- table(spg,dcr)
  dcr.table
```

```
# descriptive scores
  library(Rmisc)

  # non-muslim british
  mean(nb.data$ni2, na.rm=TRUE)
  sd(nb.data$ni2, na.rm=TRUE)
  CI(nb.data$ni2, ci=0.95)
  mean(nb.data$ri2, na.rm=TRUE)
  sd(nb.data$ri2, na.rm=TRUE)
  CI(nb.data$ri2, ci=0.95)
  mean(nb.data$psi1, na.rm=TRUE)
  sd(nb.data$psi1, na.rm=TRUE)
  CI(nb.data$psi1, ci=0.95)
  mean(nb.data$xpsu, na.rm=TRUE)
  sd(nb.data$xpsu, na.rm=TRUE)
  CI(nb.data$xpsu, ci=0.95)
  mean(nb.data$xhi, na.rm=TRUE)
  sd(nb.data$xhi, na.rm=TRUE)
  CI(nb.data$xhi, ci=0.95)

  # muslim british
  mean(mb.data$ni2, na.rm=TRUE)
  sd(mb.data$ni2, na.rm=TRUE)
  CI(mb.data$ni2, ci=0.95)
  mean(mb.data$ri2, na.rm=TRUE)
  sd(mb.data$ri2, na.rm=TRUE)
  CI(mb.data$ri2, ci=0.95)
  mean(mb.data$psi1, na.rm=TRUE)
  sd(mb.data$psi1, na.rm=TRUE)
  CI(mb.data$psi1, ci=0.95)
```

```
mean(mb.data$xpsu, na.rm=TRUE)
sd(mb.data$xpsu, na.rm=TRUE)
CI(mb.data$xpsu, ci=0.95)
mean(mb.data$xhi, na.rm=TRUE)
sd(mb.data$xhi, na.rm=TRUE)
CI(mb.data$xhi, ci=0.95)

# muslim turkish
mean(mt.data$ni2, na.rm=TRUE)
sd(mt.data$ni2, na.rm=TRUE)
CI(mt.data$ni2, ci=0.95)
mean(mt.data$ri2, na.rm=TRUE)
sd(mt.data$ri2, na.rm=TRUE)
CI(mt.data$ri2, ci=0.95)
mean(mt.data$psi1, na.rm=TRUE)
sd(mt.data$psi1, na.rm=TRUE)
CI(mt.data$psi1, ci=0.95)
mean(mt.data$xpsu, na.rm=TRUE)
sd(mt.data$xpsu, na.rm=TRUE)
CI(mt.data$xpsu, ci=0.95)
mean(mt.data$xhi, na.rm=TRUE)
sd(mt.data$xhi, na.rm=TRUE)
CI(mt.data$xhi, ci=0.95)
```

```
# correlations

# non-muslim british
cor.test(nb.data$ni2, nb.data$ri2)
cor.test(nb.data$ni2, nb.data$psi1)
cor.test(nb.data$ni2, nb.data$xpsu)
cor.test(nb.data$ni2, nb.data$xhi)
cor.test(nb.data$ri2, nb.data$psi1)
cor.test(nb.data$ri2, nb.data$xpsu)
cor.test(nb.data$ri2, nb.data$xhi)
cor.test(nb.data$psi1, nb.data$xpsu)
cor.test(nb.data$psi1, nb.data$xhi)
cor.test(nb.data$xpsu, nb.data$xhi)

# muslim british
cor.test(mb.data$ni2, mb.data$ri2)
cor.test(mb.data$ni2, mb.data$psi1)
cor.test(mb.data$ni2, mb.data$xpsu)
cor.test(mb.data$ni2, mb.data$xhi)
cor.test(mb.data$ri2, mb.data$psi1)
```

```
cor.test(mb.data$ri2, mb.data$xpsu)
cor.test(mb.data$ri2, mb.data$xhi)
cor.test(mb.data$psi1, mb.data$xpsu)
cor.test(mb.data$psi1, mb.data$xhi)
cor.test(mb.data$xpsu, mb.data$xhi)

# muslim turkish
cor.test(mt.data$ni2, mt.data$ri2)
cor.test(mt.data$ni2, mt.data$psi1)
cor.test(mt.data$ni2, mt.data$xpsu)
cor.test(mt.data$ni2, mt.data$xhi)
cor.test(mt.data$ri2, mt.data$psi1)
cor.test(mt.data$ri2, mt.data$xpsu)
cor.test(mt.data$ri2, mt.data$xhi)
cor.test(mt.data$psi1, mt.data$xpsu)
cor.test(mt.data$psi1, mt.data$xhi)
cor.test(mt.data$xpsu, mt.data$xhi)
```

```
# manova

outcomes <- cbind(ni2,ri2,psi1,xpsu,xhi)
model <- manova(outcomes~factor(spg))
summary(model, test = "Wilks")
summary.aov(model)

# multiple pairwise comparisons
library(lsr)

# national identification
model.ni <- aov(formula = ni2 ~ factor(spg))
summary(model.ni)
TukeyHSD(model.ni)
etaSquared(model.ni)
# religious identification
model.ri <- aov(formula = ri2 ~ factor(spg))
summary(model.ri)
TukeyHSD(model.ri)
etaSquared(model.ri)
# perceived similarity
model.psi <- aov(formula = psi1 ~ factor(spg))
summary(model.psi)
TukeyHSD(model.psi)
etaSquared(model.psi)
# political support
```

```
model.psu <- aov(formula = xpsu ~ factor(spg))
summary(model.psu)
TukeyHSD(model.psu)
etaSquared(model.psu)
# helping intention
model.hi <- aov(formula = xhi ~ factor(spg))
summary(model.hi)
TukeyHSD(model.hi)
etaSquared(model.hi)
```

Study 2

```
# attaching & detaching data frame

attach(s2data)
detach(s2data)
```

```
# creating data frames for groups

cb.data <- s2data[ which(dr=='1'), ]
nb.data <- s2data[ which(dr=='5'), ]
cont.data <- s2data[ which(tic=='1'), ]
chrt.data <- s2data[ which(tic=='2'), ]
must.data <- s2data[ which(tic=='3'), ]
cont.cb.data <- s2data[ which(tic=='1' & dr=='1'), ]
cont.nb.data <- s2data[ which(tic=='1' & dr=='5'), ]
chrt.cb.data <- s2data[ which(tic=='2' & dr=='1'), ]
chrt.nb.data <- s2data[ which(tic=='2' & dr=='5'), ]
must.cb.data <- s2data[ which(tic=='3' & dr=='1'), ]
must.nb.data <- s2data[ which(tic=='3' & dr=='5'), ]
```

```
# reliability statistics
library(psych)

# christian british
df.cb.ni <- cbind(cb.data$ni1,cb.data$ni2,cb.data$ni3,cb.data$ni4)
psych::alpha(df.cb.ni)
df.cb.ri <- cbind(cb.data$ri1,cb.data$ri2,cb.data$ri3,cb.data$ri4)
psych::alpha(df.cb.ri)
cor.test(cb.data$psi1,cb.data$psi2)
df.cb.psu <- cbind(cb.data$psu1,cb.data$psu2,cb.data$psu3,cb.data$psu4)
psych::alpha(df.cb.psu)
df.cb.hi <- cbind(cb.data$hi1,cb.data$hi2,cb.data$hi3)
psych::alpha(df.cb.hi)

# nonreligious british
df.nb.ni <- cbind(nb.data$ni1,nb.data$ni2,nb.data$ni3,nb.data$ni4)
```

```
  psych::alpha(df.nb.ni)
  df.nb.ri <- cbind(nb.data$ri1,nb.data$ri2,nb.data$ri3,nb.data$ri4)
  psych::alpha(df.nb.ri)
  cor.test(nb.data$psi1,nb.data$psi2)
  df.nb.psu <- cbind(nb.data$psu1,nb.data$psu2,nb.data$psu3,nb.data$psu4)
  psych::alpha(df.nb.psu)
  df.nb.hi <- cbind(nb.data$hi1,nb.data$hi2,nb.data$hi3)
  psych::alpha(df.nb.hi)
```

```
# descriptive statistics

  # christian british
  mean(cb.data$da, na.rm=TRUE)
  sd(cb.data$da, na.rm=TRUE)

  # nonreligious british
  mean(nb.data$da, na.rm=TRUE)
  sd(nb.data$da, na.rm=TRUE)

  #all
  dg.table <- table(dr,dg)
  dg.table
  dn.table <- table(dr,dn)
  dn.table
  dcr.table <- table(dr,dcr)
  dcr.table
  dr.table <- table(dr,tic)
  dr.table
```

```
# descriptive scores
  library(Rmisc)

  # christian british
    # control-target condition
    mean(cont.cb.data$xni, na.rm=TRUE)
    sd(cont.cb.data$xni, na.rm=TRUE)
    CI(cont.cb.data$xni, ci=0.95)
    mean(cont.cb.data$xri, na.rm=TRUE)
    sd(cont.cb.data$xri, na.rm=TRUE)
    CI(cont.cb.data$xri, ci=0.95)
    mean(cont.cb.data$xpsi, na.rm=TRUE)
    sd(cont.cb.data$xpsi, na.rm=TRUE)
    CI(cont.cb.data$xpsi, ci=0.95)
    mean(cont.cb.data$xpsu, na.rm=TRUE)
    sd(cont.cb.data$xpsu, na.rm=TRUE)
```

```
CI(cont.cb.data$xpsu, ci=0.95)
mean(cont.cb.data$xhi, na.rm=TRUE)
sd(cont.cb.data$xhi, na.rm=TRUE)
CI(cont.cb.data$xhi, ci=0.95)
mean(cont.cb.data$cd, na.rm=TRUE)
sd(cont.cb.data$cd, na.rm=TRUE)
CI(cont.cb.data$cd, ci=0.95)
# christian-target condition
mean(chrt.cb.data$xni, na.rm=TRUE)
sd(chrt.cb.data$xni, na.rm=TRUE)
CI(chrt.cb.data$xni, ci=0.95)
mean(chrt.cb.data$xri, na.rm=TRUE)
sd(chrt.cb.data$xri, na.rm=TRUE)
CI(chrt.cb.data$xri, ci=0.95)
mean(chrt.cb.data$xpsi, na.rm=TRUE)
sd(chrt.cb.data$xpsi, na.rm=TRUE)
CI(chrt.cb.data$xpsi, ci=0.95)
mean(chrt.cb.data$xpsu, na.rm=TRUE)
sd(chrt.cb.data$xpsu, na.rm=TRUE)
CI(chrt.cb.data$xpsu, ci=0.95)
mean(chrt.cb.data$xhi, na.rm=TRUE)
sd(chrt.cb.data$xhi, na.rm=TRUE)
CI(chrt.cb.data$xhi, ci=0.95)
mean(chrt.cb.data$cd, na.rm=TRUE)
sd(chrt.cb.data$cd, na.rm=TRUE)
CI(chrt.cb.data$cd, ci=0.95)
# muslim-target condition
mean(must.cb.data$xni, na.rm=TRUE)
sd(must.cb.data$xni, na.rm=TRUE)
CI(must.cb.data$xni, ci=0.95)
mean(must.cb.data$xri, na.rm=TRUE)
sd(must.cb.data$xri, na.rm=TRUE)
CI(must.cb.data$xri, ci=0.95)
mean(must.cb.data$xpsi, na.rm=TRUE)
sd(must.cb.data$xpsi, na.rm=TRUE)
CI(must.cb.data$xpsi, ci=0.95)
mean(must.cb.data$xpsu, na.rm=TRUE)
sd(must.cb.data$xpsu, na.rm=TRUE)
CI(must.cb.data$xpsu, ci=0.95)
mean(must.cb.data$xhi, na.rm=TRUE)
sd(must.cb.data$xhi, na.rm=TRUE)
CI(must.cb.data$xhi, ci=0.95)
mean(must.cb.data$cd, na.rm=TRUE)
```

```
  sd(must.cb.data$cd, na.rm=TRUE)
  CI(must.cb.data$cd, ci=0.95)

# nonreligious british
  # control-target condition
  mean(cont.nb.data$xni, na.rm=TRUE)
  sd(cont.nb.data$xni, na.rm=TRUE)
  CI(cont.nb.data$xni, ci=0.95)
  mean(cont.nb.data$xri, na.rm=TRUE)
  sd(cont.nb.data$xri, na.rm=TRUE)
  CI(cont.nb.data$xri, ci=0.95)
  mean(cont.nb.data$xpsi, na.rm=TRUE)
  sd(cont.nb.data$xpsi, na.rm=TRUE)
  CI(cont.nb.data$xpsi, ci=0.95)
  mean(cont.nb.data$xpsu, na.rm=TRUE)
  sd(cont.nb.data$xpsu, na.rm=TRUE)
  CI(cont.nb.data$xpsu, ci=0.95)
  mean(cont.nb.data$xhi, na.rm=TRUE)
  sd(cont.nb.data$xhi, na.rm=TRUE)
  CI(cont.nb.data$xhi, ci=0.95)
  mean(cont.nb.data$cd, na.rm=TRUE)
  sd(cont.nb.data$cd, na.rm=TRUE)
  CI(cont.nb.data$cd, ci=0.95)
  # christian-target condition
  mean(chrt.nb.data$xni, na.rm=TRUE)
  sd(chrt.nb.data$xni, na.rm=TRUE)
  CI(chrt.nb.data$xni, ci=0.95)
  mean(chrt.nb.data$xri, na.rm=TRUE)
  sd(chrt.nb.data$xri, na.rm=TRUE)
  CI(chrt.nb.data$xri, ci=0.95)
  mean(chrt.nb.data$xpsi, na.rm=TRUE)
  sd(chrt.nb.data$xpsi, na.rm=TRUE)
  CI(chrt.nb.data$xpsi, ci=0.95)
  mean(chrt.nb.data$xpsu, na.rm=TRUE)
  sd(chrt.nb.data$xpsu, na.rm=TRUE)
  CI(chrt.nb.data$xpsu, ci=0.95)
  mean(chrt.nb.data$xhi, na.rm=TRUE)
  sd(chrt.nb.data$xhi, na.rm=TRUE)
  CI(chrt.nb.data$xhi, ci=0.95)
  mean(chrt.nb.data$cd, na.rm=TRUE)
  sd(chrt.nb.data$cd, na.rm=TRUE)
  CI(chrt.nb.data$cd, ci=0.95)
  # muslim-target condition
```

```
  mean(must.nb.data$xni, na.rm=TRUE)
  sd(must.nb.data$xni, na.rm=TRUE)
  CI(must.nb.data$xni, ci=0.95)
  mean(must.nb.data$xri, na.rm=TRUE)
  sd(must.nb.data$xri, na.rm=TRUE)
  CI(must.nb.data$xri, ci=0.95)
  mean(must.nb.data$xpsi, na.rm=TRUE)
  sd(must.nb.data$xpsi, na.rm=TRUE)
  CI(must.nb.data$xpsi, ci=0.95)
  mean(must.nb.data$xpsu, na.rm=TRUE)
  sd(must.nb.data$xpsu, na.rm=TRUE)
  CI(must.nb.data$xpsu, ci=0.95)
  mean(must.nb.data$xhi, na.rm=TRUE)
  sd(must.nb.data$xhi, na.rm=TRUE)
  CI(must.nb.data$xhi, ci=0.95)
  mean(must.nb.data$cd, na.rm=TRUE)
  sd(must.nb.data$cd, na.rm=TRUE)
  CI(must.nb.data$cd, ci=0.95)
```

```
# correlations

 # christian british
  # control-target condition
  cor.test(cont.cb.data$xni, cont.cb.data$xri)
  cor.test(cont.cb.data$xni, cont.cb.data$xpsi)
  cor.test(cont.cb.data$xni, cont.cb.data$xpsu)
  cor.test(cont.cb.data$xni, cont.cb.data$xhi)
  cor.test(cont.cb.data$xni, cont.cb.data$cd)
  cor.test(cont.cb.data$xri, cont.cb.data$xpsi)
  cor.test(cont.cb.data$xri, cont.cb.data$xpsu)
  cor.test(cont.cb.data$xri, cont.cb.data$xhi)
  cor.test(cont.cb.data$xri, cont.cb.data$cd)
  cor.test(cont.cb.data$xpsi, cont.cb.data$xpsu)
  cor.test(cont.cb.data$xpsi, cont.cb.data$xhi)
  cor.test(cont.cb.data$xpsi, cont.cb.data$cd)
  cor.test(cont.cb.data$xpsu, cont.cb.data$xhi)
  cor.test(cont.cb.data$xpsu, cont.cb.data$cd)
  cor.test(cont.cb.data$xhi, cont.cb.data$cd)
  # christian-target condition
  cor.test(chrt.cb.data$xni, chrt.cb.data$xri)
  cor.test(chrt.cb.data$xni, chrt.cb.data$xpsi)
  cor.test(chrt.cb.data$xni, chrt.cb.data$xpsu)
  cor.test(chrt.cb.data$xni, chrt.cb.data$xhi)
  cor.test(chrt.cb.data$xni, chrt.cb.data$cd)
```

```
  cor.test(chrt.cb.data$xri, chrt.cb.data$xpsi)
  cor.test(chrt.cb.data$xri, chrt.cb.data$xpsu)
  cor.test(chrt.cb.data$xri, chrt.cb.data$xhi)
  cor.test(chrt.cb.data$xri, chrt.cb.data$cd)
  cor.test(chrt.cb.data$xpsi, chrt.cb.data$xpsu)
  cor.test(chrt.cb.data$xpsi, chrt.cb.data$xhi)
  cor.test(chrt.cb.data$xpsi, chrt.cb.data$cd)
  cor.test(chrt.cb.data$xpsu, chrt.cb.data$xhi)
  cor.test(chrt.cb.data$xpsu, chrt.cb.data$cd)
  cor.test(chrt.cb.data$xhi, chrt.cb.data$cd)
  # muslim-target condition
  cor.test(must.cb.data$xni, must.cb.data$xri)
  cor.test(must.cb.data$xni, must.cb.data$xpsi)
  cor.test(must.cb.data$xni, must.cb.data$xpsu)
  cor.test(must.cb.data$xni, must.cb.data$xhi)
  cor.test(must.cb.data$xni, must.cb.data$cd)
  cor.test(must.cb.data$xri, must.cb.data$xpsi)
  cor.test(must.cb.data$xri, must.cb.data$xpsu)
  cor.test(must.cb.data$xri, must.cb.data$xhi)
  cor.test(must.cb.data$xri, must.cb.data$cd)
  cor.test(must.cb.data$xpsi, must.cb.data$xpsu)
  cor.test(must.cb.data$xpsi, must.cb.data$xhi)
  cor.test(must.cb.data$xpsi, must.cb.data$cd)
  cor.test(must.cb.data$xpsu, must.cb.data$xhi)
  cor.test(must.cb.data$xpsu, must.cb.data$cd)
  cor.test(must.cb.data$xhi, must.cb.data$cd)

# nonreligious british
  # control-target condition
  cor.test(cont.nb.data$xni, cont.nb.data$xri)
  cor.test(cont.nb.data$xni, cont.nb.data$xpsi)
  cor.test(cont.nb.data$xni, cont.nb.data$xpsu)
  cor.test(cont.nb.data$xni, cont.nb.data$xhi)
  cor.test(cont.nb.data$xni, cont.nb.data$cd)
  cor.test(cont.nb.data$xri, cont.nb.data$xpsi)
  cor.test(cont.nb.data$xri, cont.nb.data$xpsu)
  cor.test(cont.nb.data$xri, cont.nb.data$xhi)
  cor.test(cont.nb.data$xri, cont.nb.data$cd)
  cor.test(cont.nb.data$xpsi, cont.nb.data$xpsu)
  cor.test(cont.nb.data$xpsi, cont.nb.data$xhi)
  cor.test(cont.nb.data$xpsi, cont.nb.data$cd)
  cor.test(cont.nb.data$xpsu, cont.nb.data$xhi)
  cor.test(cont.nb.data$xpsu, cont.nb.data$cd)
```

```
  cor.test(cont.nb.data$xhi, cont.nb.data$cd)
  # christian-target condition
  cor.test(chrt.nb.data$xni, chrt.nb.data$xri)
  cor.test(chrt.nb.data$xni, chrt.nb.data$xpsi)
  cor.test(chrt.nb.data$xni, chrt.nb.data$xpsu)
  cor.test(chrt.nb.data$xni, chrt.nb.data$xhi)
  cor.test(chrt.nb.data$xni, chrt.nb.data$cd)
  cor.test(chrt.nb.data$xri, chrt.nb.data$xpsi)
  cor.test(chrt.nb.data$xri, chrt.nb.data$xpsu)
  cor.test(chrt.nb.data$xri, chrt.nb.data$xhi)
  cor.test(chrt.nb.data$xri, chrt.nb.data$cd)
  cor.test(chrt.nb.data$xpsi, chrt.nb.data$xpsu)
  cor.test(chrt.nb.data$xpsi, chrt.nb.data$xhi)
  cor.test(chrt.nb.data$xpsi, chrt.nb.data$cd)
  cor.test(chrt.nb.data$xpsu, chrt.nb.data$xhi)
  cor.test(chrt.nb.data$xpsu, chrt.nb.data$cd)
  cor.test(chrt.nb.data$xhi, chrt.nb.data$cd)
  # muslim-target condition
  cor.test(must.nb.data$xni, must.nb.data$xri)
  cor.test(must.nb.data$xni, must.nb.data$xpsi)
  cor.test(must.nb.data$xni, must.nb.data$xpsu)
  cor.test(must.nb.data$xni, must.nb.data$xhi)
  cor.test(must.nb.data$xni, must.nb.data$cd)
  cor.test(must.nb.data$xri, must.nb.data$xpsi)
  cor.test(must.nb.data$xri, must.nb.data$xpsu)
  cor.test(must.nb.data$xri, must.nb.data$xhi)
  cor.test(must.nb.data$xri, must.nb.data$cd)
  cor.test(must.nb.data$xpsi, must.nb.data$xpsu)
  cor.test(must.nb.data$xpsi, must.nb.data$xhi)
  cor.test(must.nb.data$xpsi, must.nb.data$cd)
  cor.test(must.nb.data$xpsu, must.nb.data$xhi)
  cor.test(must.nb.data$xpsu, must.nb.data$cd)
  cor.test(must.nb.data$xhi, must.nb.data$cd)
```

```
# manova

  outcomes <- cbind(xni,xri,xpsi,xpsu,xhi,cd)
  model <- manova(outcomes~factor(tic)*factor(dr))
  summary(model, test = "Wilks")
  summary.aov(model)

  # multiple pairwise comparisons
  library(lsr)
```

```
# national identification
model.ni <- aov(formula = xni ~ factor(tic)*factor(dr))
summary(model.ni)
TukeyHSD(model.ni)
etaSquared(model.ni)
# religious identification
model.ri <- aov(formula = xri ~ factor(tic)*factor(dr))
summary(model.ri)
TukeyHSD(model.ri)
etaSquared(model.ri)
# perceived similarity
model.psi <- aov(formula = xpsi ~ factor(tic)*factor(dr))
summary(model.psi)
TukeyHSD(model.psi)
etaSquared(model.psi)
# political support
model.psu <- aov(formula = xpsu ~ factor(tic)*factor(dr))
summary(model.psu)
TukeyHSD(model.psu)
etaSquared(model.psu)
# helping intention
model.hi <- aov(formula = xhi ~ factor(tic)*factor(dr))
summary(model.hi)
TukeyHSD(model.hi)
etaSquared(model.hi)
# charitable donation
model.cd <- aov(formula = cd ~ factor(tic)*factor(dr))
summary(model.cd)
TukeyHSD(model.cd)
etaSquared(model.cd)
```

Study 3

```
# attaching & detaching data frame

attach(s3data)
detach(s3data)
```

```
# creating data frames for groups

icon.data <- s3data[ which(icc=='1'), ]
isim.data <- s3data[ which(icc=='2'), ]
idis.data <- s3data[ which(icc=='3'), ]
cont.data <- s3data[ which(tic=='1'), ]
chrt.data <- s3data[ which(tic=='2'), ]
must.data <- s3data[ which(tic=='3'), ]
```

```
  icon.cont.data <- s3data[ which(icc=='1' & tic=='1'), ]
  icon.chrt.data <- s3data[ which(icc=='1' & tic=='2'), ]
  icon.must.data <- s3data[ which(icc=='1' & tic=='3'), ]
  isim.cont.data <- s3data[ which(icc=='2' & tic=='1'), ]
  isim.chrt.data <- s3data[ which(icc=='2' & tic=='2'), ]
  isim.must.data <- s3data[ which(icc=='2' & tic=='3'), ]
  idis.cont.data <- s3data[ which(icc=='3' & tic=='1'), ]
  idis.chrt.data <- s3data[ which(icc=='3' & tic=='2'), ]
  idis.must.data <- s3data[ which(icc=='3' & tic=='3'), ]
# reliability statistics
  library(psych)

  df.ni <- cbind(ni1,ni2,ni3,ni4)
  psych::alpha(df.ni)
  df.ri <- cbind(ri1,ri2,ri3,ri4)
  psych::alpha(df.ri)
  cor.test(psi1,psi2)
  df.psu <- cbind(psu1,psu2,psu3,psu4)
  psych::alpha(df.psu)
  df.xhi <- cbind(hi1,hi2,hi3)
  psych::alpha(df.xhi)
# descriptive statistics

  mean(da, na.rm=TRUE)
  sd(da, na.rm=TRUE)
  dg.table <- table(dg)
  dg.table
  dr.table <- table(dr)
  dr.table
  dn.table <- table(dn)
  dn.table
  dcr.table <- table(dcr)
  dcr.table
# manipulation check for intergroup-comparison manipulation
  library(lsr)

  model.psi <- aov(formula = xpsi ~ factor(icc))
  summary(model.psi,  test = "Wilks")
  TukeyHSD(model.psi)
  etaSquared(model.psi)
# descriptive scores
  library(Rmisc)
```

```
# control-target condition
mean(cont.data$xni, na.rm=TRUE)
sd(cont.data$xni, na.rm=TRUE)
CI(cont.data$xni, ci=0.95)
mean(cont.data$xri, na.rm=TRUE)
sd(cont.data$xri, na.rm=TRUE)
CI(cont.data$xri, ci=0.95)
mean(cont.data$xpsi, na.rm=TRUE)
sd(cont.data$xpsi, na.rm=TRUE)
CI(cont.data$xpsi, ci=0.95)
mean(cont.data$xpsu, na.rm=TRUE)
sd(cont.data$xpsu, na.rm=TRUE)
CI(cont.data$xpsu, ci=0.95)
mean(cont.data$xhi, na.rm=TRUE)
sd(cont.data$xhi, na.rm=TRUE)
CI(cont.data$xhi, ci=0.95)
mean(cont.data$cd, na.rm=TRUE)
sd(cont.data$cd, na.rm=TRUE)
CI(cont.data$cd, ci=0.95)
# christian-target condition
mean(chrt.data$xni, na.rm=TRUE)
sd(chrt.data$xni, na.rm=TRUE)
CI(chrt.data$xni, ci=0.95)
mean(chrt.data$xri, na.rm=TRUE)
sd(chrt.data$xri, na.rm=TRUE)
CI(chrt.data$xri, ci=0.95)
mean(chrt.data$xpsi, na.rm=TRUE)
sd(chrt.data$xpsi, na.rm=TRUE)
CI(chrt.data$xpsi, ci=0.95)
mean(chrt.data$xpsu, na.rm=TRUE)
sd(chrt.data$xpsu, na.rm=TRUE)
CI(chrt.data$xpsu, ci=0.95)
mean(chrt.data$xhi, na.rm=TRUE)
sd(chrt.data$xhi, na.rm=TRUE)
CI(chrt.data$xhi, ci=0.95)
mean(chrt.data$cd, na.rm=TRUE)
sd(chrt.data$cd, na.rm=TRUE)
CI(chrt.data$cd, ci=0.95)
# muslim-target condition
mean(must.data$xni, na.rm=TRUE)
sd(must.data$xni, na.rm=TRUE)
CI(must.data$xni, ci=0.95)
mean(must.data$xri, na.rm=TRUE)
```

```
sd(must.data$xri, na.rm=TRUE)
CI(must.data$xri, ci=0.95)
mean(must.data$xpsi, na.rm=TRUE)
sd(must.data$xpsi, na.rm=TRUE)
CI(must.data$xpsi, ci=0.95)
mean(must.data$xpsu, na.rm=TRUE)
sd(must.data$xpsu, na.rm=TRUE)
CI(must.data$xpsu, ci=0.95)
mean(must.data$xhi, na.rm=TRUE)
sd(must.data$xhi, na.rm=TRUE)
CI(must.data$xhi, ci=0.95)
mean(must.data$cd, na.rm=TRUE)
sd(must.data$cd, na.rm=TRUE)
CI(must.data$cd, ci=0.95)
```

```
# correlations

  # control-target condition
  cor.test(cont.data$xni, cont.data$xri)
  cor.test(cont.data$xni, cont.data$xpsi)
  cor.test(cont.data$xni, cont.data$xpsu)
  cor.test(cont.data$xni, cont.data$xhi)
  cor.test(cont.data$xni, cont.data$cd)
  cor.test(cont.data$xri, cont.data$xpsi)
  cor.test(cont.data$xri, cont.data$xpsu)
  cor.test(cont.data$xri, cont.data$xhi)
  cor.test(cont.data$xri, cont.data$cd)
  cor.test(cont.data$xpsi, cont.data$xpsu)
  cor.test(cont.data$xpsi, cont.data$xhi)
  cor.test(cont.data$xpsi, cont.data$cd)
  cor.test(cont.data$xpsu, cont.data$xhi)
  cor.test(cont.data$xpsu, cont.data$cd)
  cor.test(cont.data$xhi, cont.data$cd)
  # christian-target condition
  cor.test(chrt.data$xni, chrt.data$xri)
  cor.test(chrt.data$xni, chrt.data$xpsi)
  cor.test(chrt.data$xni, chrt.data$xpsu)
  cor.test(chrt.data$xni, chrt.data$xhi)
  cor.test(chrt.data$xni, chrt.data$cd)
  cor.test(chrt.data$xri, chrt.data$xpsi)
  cor.test(chrt.data$xri, chrt.data$xpsu)
  cor.test(chrt.data$xri, chrt.data$xhi)
  cor.test(chrt.data$xri, chrt.data$cd)
  cor.test(chrt.data$xpsi, chrt.data$xpsu)
```

```
cor.test(chrt.data$xpsi, chrt.data$xhi)
cor.test(chrt.data$xpsi, chrt.data$cd)
cor.test(chrt.data$xpsu, chrt.data$xhi)
cor.test(chrt.data$xpsu, chrt.data$cd)
cor.test(chrt.data$xhi, chrt.data$cd)
# muslim-target condition
cor.test(must.data$xni, must.data$xri)
cor.test(must.data$xni, must.data$xpsi)
cor.test(must.data$xni, must.data$xpsu)
cor.test(must.data$xni, must.data$xhi)
cor.test(must.data$xni, must.data$cd)
cor.test(must.data$xri, must.data$xpsi)
cor.test(must.data$xri, must.data$xpsu)
cor.test(must.data$xri, must.data$xhi)
cor.test(must.data$xri, must.data$cd)
cor.test(must.data$xpsi, must.data$xpsu)
cor.test(must.data$xpsi, must.data$xhi)
cor.test(must.data$xpsi, must.data$cd)
cor.test(must.data$xpsu, must.data$xhi)
cor.test(must.data$xpsu, must.data$cd)
cor.test(must.data$xhi, must.data$cd)
```

```
# manova

outcomes <- cbind(xni,xri,xpsi,xpsu,xhi,cd)
model <- manova(outcomes~factor(tic))
summary(model, test = "Wilks")
summary.aov(model)

# multiple pairwise comparisons
library(lsr)

# national identification
model.ni <- aov(formula = xni ~ factor(tic))
summary(model.ni)
TukeyHSD(model.ni)
etaSquared(model.ni)
# religious identification
model.ri <- aov(formula = xri ~ factor(tic))
summary(model.ri)
TukeyHSD(model.ri)
etaSquared(model.ri)
# perceived similarity
model.psi <- aov(formula = xpsi ~ factor(tic))
```

```
summary(model.psi)
TukeyHSD(model.psi)
etaSquared(model.psi)
# political support
model.psu <- aov(formula = xpsu ~ factor(tic))
summary(model.psu)
TukeyHSD(model.psu)
etaSquared(model.psu)
# helping intention
model.hi <- aov(formula = xhi ~ factor(tic))
summary(model.hi)
TukeyHSD(model.hi)
etaSquared(model.hi)
# charitable donation
model.cd <- aov(formula = cd ~ factor(tic))
summary(model.cd)
TukeyHSD(model.cd)
etaSquared(model.cd)
```

Appendix C: Chapter 7 (A paradox of helping in global emergencies: who will help refugees at a distance?)

Table C1

Topic guide used in the study of Chapter 7

New section
1. Just to collect some demographic information, could you briefly tell me a bit about yourself? Where are you from and what do you do for a living?
New section
2. If you met a completely new person who asked you the question of who you are, what would you answer? What are some of the things about yourself that you would mention? 3. In terms of your identity, how do you see or define yourself? What are the things that are important to who you are and how you see yourself? 4. Are there any global issues that are important to you and who you are? What are they? 4.1. Why (not)?
New section
5. If you were describing a Syrian refugee, what would you tell me about that person? What comes to your mind when you hear the word "Syrian refugees"? 5.1. You have mentioned some things you know about Syrian refugees. Where has this knowledge or information come from? How did you learn about these things that you've mentioned? 5.2. How did you feel when you first heard about them? 5.3. Do you continue to follow their situation? 6. Do you think if you lived in another country, the way you see Syrian refugees and their situation would be different? 6.1. How come? Can you give examples?
New section
7. If you were able to decide, what do you think should be done about the current situation of Syrian refugees? 8. Now, thinking about you personally, what do you think you personally can do to help Syrian refugees? 8.1. Have you done anything in the past, in terms of helping?

If yes:
8.1.1. How did you decide to help them?
8.1.2. Can you tell me more about how you helped them?
8.1.3. Do you continue to help?
8.1.4. What motivated you for helping?
8.1.5. Why did you choose that method?
If no:
8.1.6. Why not?

New section

9. What do you think others think when they hear the word “Syrian refugees”? What kind of people do they imagine?
10. You have mentioned a few different things that other people might think about when they hear the word “Syrian refugees”. Why do you think they think these things?

New section

11. How do you think the world is handling Syrian refugees?
11.1. Who do you think is responsible for their situation?
11.2. Who do you think should help them, and how?
12. Do you think helping Syrian refugees is something that is important to others?
12.1. Why (not)?

New section

13. What do you think the situation for Syrian refugees will be in the near future? Do you see things changing, getting better or worse?
13.1. Why (not)?
13.2. Do you think you or others would be more or less willing to help them in the future?

New section

14. Are there things I have not asked that you think I should?
15. Is there anything you would like to add?