

THE ROLE OF EMOTIONS AND GROUP IDENTIFICATION IN DECISION TO  
DISSENT FROM GROUP NORMS

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MEHMET FATİH BÜKÜN

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TO DISSENT FROM GROUP NORMS**

submitted by **MEHMET FATİH BÜKÜN** in partial fulfillment of the requirements  
for the degree of **Doctor of Philosophy in Psychology, the Graduate School of Social  
Sciences of Middle East Technical University** by,

Prof. Dr. Yaşar KONDAKÇI  
Dean  
Graduate School of Social Sciences

---

Prof. Dr. Sibel KAZAK BERUMENT  
Head of Department  
Department of Psychology

---

Assist. Prof. Dr. Banu CİNGÖZ ULU  
Supervisor  
Department of Psychology

---

**Examining Committee Members:**

Assoc. Prof. Dr. Yonca TOKER GÜLTAŞ (Head of the Examining  
Committee)  
Middle East Technical University  
Department of Psychology

---

Assist. Prof. Dr. Banu CİNGÖZ ULU (Supervisor)  
Middle East Technical University  
Department of Psychology

---

Prof. Dr. Türker ÖZKAN  
Middle East Technical University  
Department of Psychology

---

Assoc. Prof. Dr. Derya HASTA  
Ankara University  
Department of Psychology

---

Assist. Prof. Dr. Nevin SOLAK  
TED University  
Department of Psychology

---



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**Name, Last Name:** Mehmet Fatih BÜKÜN

**Signature:**

## **ABSTRACT**

### **THE ROLE OF EMOTIONS AND GROUP IDENTIFICATION IN DECISION TO DISSENT FROM GROUP NORMS**

BÜKÜN, Mehmet Fatih

Ph.D., The Department of Psychology

Supervisor: Assist. Prof. Dr. Banu ÇİNGÖZ ULU

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The normative conflict model of dissent (Packer, 2008; Packer & Chasteen, 2010) suggests that the decision regarding following or dissenting to a group norm among highly identified members reflects a conflict between the well-being of the group and being a loyal member. Hence, members with high identification are more likely to oppose the norm rather than conform to the norm when they see a norm as harmful. This dissertation examined the role of emotions, specifically anger and shame, when members of a group experience norm conflict. I proposed that ingroup norms threatening the group's image can lead highly identified members to evaluate these norms as a threat to the group. Then experiencing norm conflict may lead to shame, anger, and nonconformity. I tested the hypotheses in two correlational studies, including METU employees ( $N = 362$ ) using generic “harmful norms” in a vaguely defined manner; and METU students ( $N = 282$ ) employing a plagiarism norm that was presented to be quite common among students. In the first study, image-threatening ingroup norms lead to the experiencing of norm conflict and thus anger. In the second study, ingroup norms threaten the group’s image, lead to norm conflict and thus anger

and shame. Two studies indicated that image threat positively predicted perceptions of norm conflict and shame. Besides, shame and anger would be a motivator of action labeled as nonconformity in this dissertation. However, the relationship between the strength of identification and image threat on norm conflict was not significant.

**Keywords:** normative conflict, image threat, group identification, emotions, nonconformity

## ÖZ

### DUYGULARIN VE GRUP KİMLİĞİ İLE ÖZDEŞİMİN GRUP NORMLARINA MUHALEFETTEKİ ROLÜ

BÜKÜN, Mehmet Fatih

Doktora, Psikoloji Bölümü

Tez Yöneticisi: Assist. Prof. Dr. Banu CİNGÖZ ULU

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Norm çatışmasından kaynaklı muhalefet modeli (Packer, 2008; Packer & Chasteen, 2010), yüksek aidiyet sahibi grup üyelerinin grubun iyiliği ve gruba sadık, iyi bir grup üyesi olma arasındaki çatışma durumunda, grup normunun desteklenmesi veya karşı çıkılmasına dair bir karar olduğunu önermektedir. Bundan dolayı, grubu ile yüksek aidiyet içinde olan grup üyelerinin, grup normunu zararlı olarak gördüğünde, norma uyma yerine karşı çıkmaları daha muhtemeldir. Bu araştırma, grup üyelerinin norm çatışması deneyimlediklerinde, duyguların rolünü özellikle kızgınlık ve utanma duygularını araştırmayı amaçlamaktadır. Grup imajını tehdit eden grup normlarının, gruba yüksek aidiyet ile bağlı olan grup üyelerini, bu normların grup için zararlı olarak değerlendirmelerine yol açabileceğini önerdim. Daha sonra ise deneyimlenen norm çatışmasının utanç, öfke ve norma uymamaya yol açabilir. Bu hipotezi iki korelasyonel çalışma ile test ettim. ODTÜ çalışanlarının ( $N = 362$ ) katıldığı ilk çalışma genel özellikler taşıyan zararlı olarak değerlendirilebilecek normlar içerirken, ODTÜ öğrencilerinin ( $N = 282$ ) katıldığı ikinci çalışma ise öğrenciler arasında yaygın olarak varmış gibi gösterilen intihal normunu içermiştir. İlk çalışmada, grup imajını tehdit



eden grup normu, kişilerin grup normu ile çatışma yaşamalarına ve sonra ise öfke hissetmelerine yol açmıştır. İkinci çalışmada ise, grup imajına yönelik tehdit algısının yol açtığı norm çatışmasından sonra hem öfke ve hem de utanç hissedilmiştir. Her iki çalışmada da, tehdit edilmiş grup imajı, norm çatışmasını ve utanç duygusunu yordamıştır. Ayrıca utanç ve öfke, bu tez kapsamında norma uymama olarak adlandırılan hareket geçme davranışını tetiklemiştir. Ancak, grup ile özdeşimin ve grup imajına yönelik tehdidin norm çatışması üzerindeki ilişkisi anlamlı bulunmamıştır.

**Anahtar kelimeler:** norm çatışması, imaj tehdidi, grup özdeşleşmesi, duygular, norma uymama

*To my family*

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## **CHAPTER 1**

### **INTRODUCTION**

The research on group norms has been a major topic in the discipline of social psychology since its inception. Topics of conformity, obedience, and minority influence (see Asch, 1951, 1956; Milgram, 1963; Moscovici & Faucheux, 1972; Sherif, 1967) were some of the earliest studies that helped establish the discipline's identity. These early studies mainly drew attention to conformity and obedience, yet the importance of group norms has been one of the most fundamental issues in social psychology. The topic of social norms is where the areas of sociology and social psychology intersect (Jetten & Hornsey, 2014). Norm is defined as common, prevalent, or expected to follow in the individual's surroundings (Sherif, 1967). Norms are defined as "social facts" by Durkheim (1958); they are the rules we must obey from birth and we learn to conform to these rules since it is an obligation to live in the society we were born in. Therefore, norms determine how groups and their members should behave.

The social identity perspective, which revolutionized the study of intergroup relations in social psychology, brought the concepts of social categorization and social comparison to the fore. When people define themselves as members of a group and feel a sense of belongingness, they are more likely to follow group norms (e.g., Abrams, Wetherell, Cochrane, Hogg, & Turner, 1990; Terry & Hogg, 1996; Terry, Hogg, & White, 1999). However, in recent years, other findings regarding the characteristics of those that conform or not conform to the group norms have received more attention (see Ellemers & Jetten, 2013; Hornsey, 2016; Jetten & Hornsey, 2014; Packer, 2008; Postmes & Jetten, 2006). For example, contrary to their group's normative position, which was to refuse an official apology to the Aborigines,

Australians who prioritize their moral values did not conform to the majority view (Hornsey, Majkut, Terry, & Mckimmie, 2003).

Recent studies on norms suggest that contrary to expectations, and there are findings that people who strongly identify with their group may be more likely to display nonnormative behavior (Crane & Platow, 2010; Jetten, Spears, & Postmes, 2004; Packer, 2008; Packer & Chasteen, 2010). One theory that hypothesizes a relationship between ingroup identification and dissenting to a group norm is the normative conflict model (Packer, 2008). Accordingly, a "norm conflict" arises when members of a group perceive a conflict between the group's current norms compared to another standard that they believe should apply. These could be moral ideals in line with their personal values or imaginary standards. Interestingly, the theory proposes that when group members perceive such a conflict regarding a group norm, *strongly identified* members (as opposed to weakly identified ones) are more likely to dissent, which would be the opposite of what the previous literature suggests in terms of conformity. The norm here refers to the common behavior of a group's majority, i.e., a descriptive norm. For example, the behaviors of members can be seen as harmful for a group in the long run. This could create a conflict between the norms of a group and the standard mentioned above.

As a social psychological construct, dissent is not a novel concept, especially regarding the vast literature on minority influence that examines societal change. The change in gender stereotypes (e.g., Farh et al., 2020) and racist attitudes (e.g., Sanchez-Mazas, 2018) can be explained through the consistent but open-minded minority that default from the majority opinion, who then become successful in changing the majority opinions, and eventually, their norms.

Other research that examined causes of deviance and non-normative behavior reported a variety of factors such as disloyalty to the group (e.g., Russell, Doosje, & Ellemers, 1997), the importance of moral values (e.g., Hornsey et al., 2003), a desire to be unique (e.g., Blanton & Christie, 2003) and receiving tangible rewards (Hornsey & Jetten, 2003). However, the distinct position of the normative conflict model of dissent from both deviance research and minority influence research is its acknowledgment of identification as a major factor that positively predicts dissent. This is true to the extent that highly identified members perceive a discrepancy

between the norms of the group and another option, standard or ideal (Packer, 2008). In other words, the strength of identification may be a trigger of nonconformity to the norms.

In this dissertation, I aimed to investigate the normative conflict model of dissent in a context where a group's image is at stake. When certain group norms are perceived as negative and likely to tarnish the group's image, it is especially the strongly identified members that would be motivated to maintain the positive group image (Tajfel & Turner, 1979). Therefore, when strongly identified members witness norms that may harm the group's image, they may be especially prone to experience norm conflict and, consequently, motivated to positively shift the group's image. This is also attributable to their motivation of changing the norms due to their levels of experienced norm conflict. Hence, highly identified members who experience a threat to the group's overall image may be more likely to dissent to their ingroup or at least not conform to them in an effort to perhaps later change them (Shuman, Johnson, Saguy, & Halperin, 2018). The first aim of this dissertation is to examine the norm conflict model (which will be explained in more detail later) in the context of image threat.

The second aim of this dissertation is to examine the role of emotions in the pathway to dissent. In other words, besides identification, image concerns, and their role in norm conflict, I investigated two emotions, anger and shame, that may facilitate the road to dissent. The motivational role of emotions is quite established in the literature (Harth, Leach, & Kessler, 2013; Porat, Halperin, & Tamir, 2016; Schmader & Lickel, 2006). Especially, anger and shame (see Iyer, Schmader, & Lickel, 2007) seem to be critical for restoring a threatened group image or opposing ingroup norms.

The current dissertation's primary goal is to replicate the normative conflict model of dissent in a Turkish cultural context. In doing that, I investigate the role of image concerns in producing norm conflict in highly identified group members. Moreover, after the experience of norm conflict, I expect to see that shame and anger would be the prominent emotions in the pathway that lead to dissent from group norms. Therefore, I expect that identification and image concerns (along with their interaction) would play a role in predicting the level of norm conflict experienced, resulting in the

emotions of shame and anger, hence predicting nonconformity and dissent. The proposed model may be seen in Figure 1.

In the following section, I first explain the normative conflict model of dissent in more detail, followed by the necessary conceptual clarifications. Then, I include the main contribution of this dissertation, namely the role of image concerns and emotions. I conclude the next chapter with an overview of the present research.

### **1.1. Normative Conflict Model of Dissent**

As emphasized in the introduction section, the effects of the dissent opinions on the group have already been investigated in social psychology literature from "minority influence" studies (Moscovici, 1976). Nonconformity studies have recently become more popular. These studies aim to explain the reasons for dissent within the group (Hornsey, 2016; Jetten & Hornsey, 2014; Rios, 2012). In line with these nonconformity studies, the normative conflict model of dissent (Packer, 2008) also investigates the reason for nonconformity behavior in the group.

Classical social identity studies emphasized that belonging to a group also brings compliance with group norms (Abrams et al., 1990; Terry & Hogg, 1996). However, in some cases, individuals may not want to comply with their ingroup norms for different reasons (Hornsey et al., 2003; Packer, 2008), and this is also a starting point of the normative conflict model. The model explains the interaction between strength of identification with the group and norm conflict on displaying conformity or nonconformity from group norms.

Group studies showed that group members might exhibit behaviors towards stability or change towards their groups. Especially within the social identity approach, group members exhibit behaviors to change negative aspects and sustain positive aspects of the group (Crocker & Luhtanen, 1990; Packer, 2008). So, what are the contributions of the nonconformity studies to understand group behavior? Besides, what positive consequences can a nonconformity behavior have for a group?

The first nonconformity studies, within the minority influence paradigm, showed that the ideas and thoughts other than the majority ones (Wood, Lundgren, Ouellette, Busceme, & Blackstone, 1994) help groups make more effective, useful decisions in their thinking and decision-making processes (Nemeth, 1995). Similarly,

dissent against the majority's thoughts may lead to the emergence of different, creative, and innovative ideas (Nemeth, Brown, & Rogers, 2001). Constructive deviance showed that different behaviors could lead to a positive change (Ellemers & Jetten, 2013; Jetten & Hornsey, 2014). For example, Rosa Parks accelerated the momentum of the American Citizens' Movement by taking a stand against discrimination against black people in buses. Therefore, it led to positive results by violating the existing norm. In other words, it helped arouse different ideas through violating the norm, explicitly conflicting with past practices, and then assisted in initiating practices that would eventually advance societal norms towards racial equality.

In addition, some members' dissent against behaviors and attitudes that may be harmful to the group may be motivated to protect the group from future harm (Packer, Fujita, & Chasteen, 2013). Furthermore, industrial psychology studies reported that deviance in an institution could have positive results. For example, people who violate or do not comply with the norms can cause positive changes for the organization, considering that some practices may harm the institution (Dahling & Gutworth, 2017). In addition, since individuals care about how their groups are perceived by other groups or individuals when they assume that their group image may be adversely affected by their group members' negative behavior, they oppose their group members' behaviors. For example, American and British citizens asked for compensation for their troops' actions in Iraq by reacting to the decision-makers in their countries when they assumed that such actions would harm their country's image (Iyer et al., 2007). In line with this literature on nonconformity, I expected that perceiving normative conflict—a conflict between a group's current norms as opposed to another standard—might play a role in willingness to dissent or nonconformity.

In the first instance, what does the *norm* mentioned in the normative conflict model of dissent studies mean? The norm within a group is defined as things done in general or approved and disapproved (Kallgren, Reno, & Cialdini, 2000). Norms are divided into two: descriptive and injunctive. The descriptive norm is a behavior that the majority does and is considered normal by the majority. If everyone else is doing it, the idea that it should make sense to do it is dominant in descriptive norms. On the other hand, injunctive norm refers to the norms that should be done and require

sanctions if not followed (Cialdini, Reno, & Kallgren, 1990). Therefore, the normative conflict model mostly deals with descriptive norms.

The normative conflict model assumes that people try to resolve this normative conflict depending on the level of identification they establish with their groups. According to the model, members resolve this conflict differently, depending on their levels of identification with the group. Weakly identified ingroup members act in line with their priorities by either disengaging from the group or doing nothing. However, strongly identified members either oppose the norm (dissent) or try to comply with the situation (uneasy conformity) so as not to disturb the harmony. When making this decision, individuals react considering the benefits for a group (such as the group's progress, protection from harm) and the harm for themselves (exclusion, personal cost).

Perhaps, it can be expected that there is a negative relationship between identification and experiences of normative conflict based on conformity literature. That is, strongly identified group members may be less motivated to detect a discrepancy between the group's norms and other standards than weakly identified ones. Therefore, strongly identified members might conform to the current norms compared to weakly identified ones because they are less likely to perceive a discrepancy in line with the literature between identification and conformity (e.g., Abrams et al., 1990; Terry & Hogg, 1996; Terry et al., 1999). The importance of normative conflict arises in proposing something different from the literature between identification and conformity in which strongly identified members might experience a high degree of normative conflict than weakly identified ones. Consistent with the base prediction of the normative conflict model, it was found that especially the highly identified members act to correct a norm (i.e., plagiarism) for their group's good (Packer & Chasteen, 2010).

Particularly the highly identified members dissent to norms that may be negative or harmful to the group if they believe that the dissent will be better (Packer, 2008; Packer & Miners, 2014). For example, despite the group's positive attitudes towards plagiarism, strongly identified members dissented it for protecting the group from any harm (Packer & Chasteen, 2010). At this point, highly identified individuals deviate for the good of the group because they are connected to the group with loyalty,

while low identified ones deviate for their individual purposes as they are connected to the group with disloyalty. Loyalty at this point refers to prioritizing one's group, and it even includes helping the group even though the person knows that he/she will be personally harmed. However, disloyalty refers to prioritizing one's interest despite possible harm to the group. In addition, strongly identified group members showed more loyalty to their groups even at the risk of dismissal from the group (Van Vugt & Hart, 2004).

According to the normative conflict model of dissent, people connected to their groups with loyalty conflict with their groups and eventually dissent to their group norms under certain conditions. Especially when these group members perceive a distinction between the group's norms and those that should be followed or should be better for the group, they experience conflict. In other words, if the descriptive norms that are followed are negative, harmful, dangerous, or inefficient for the group, especially strongly identified members have a conflict regarding compliance with these norms. It was reported that strongly identified group members put more effort into having a positive identity (Tajfel, 1981). Therefore, according to the normative conflict model of dissent, highly identified members who prioritize their group intentionally violate or dissent these norms that may negatively affect the group (Packer, 2008; Packer & Chasteen, 2010).

The normative conflict model's main hypothesis is that perception of normative conflict moderates the relationship between the strength of identification and conformity to group norms (Packer, 2008). In the low normative conflict situations, strongly identified members are likely to ask themselves, "what is the best path that I can follow for my group?". Because the best ways are likely to conform to the group's norms, the positive relationship between identification and conformity can be observed. On the other hand, weakly identified members might show less conformity to the group norms since they care about the group less than the strongly identified members. However, in the opposite, which is experiencing high normative conflict, some strongly identified group members are not likely to conform to the group's norms if they think that following the present norms are not appropriate for the group or inconsistent with the standard of group' norms. According to the normative conflict model, both strongly and weakly identified group members are likely to show

nonnormative behavior when experiencing normative conflict, but with different reasons. It suggested that weakly identified group members may be motivated not to follow group norms since they prioritize their individual aims, but strongly identified are motivated not to follow the group's norms since they give importance to the group's welfare.

The normative conflict model of dissent supposes that both strongly and weakly identified group members are likely to experience norm conflict. When they experience norm conflict, group members evaluate the possible costs and benefits of the possible actions. The level of ingroup identification is the determining factor of how group members pursue goals. When people prioritize group identity, they are more likely to follow collectively oriented goals than individual ones. In this respect, while strongly identified members may often behave in the collective interest, weakly identified members might prefer to think in a self-centric manner (Packer & Miners, 2014).

By considering the interaction between group identity and norm conflict and cost/benefit, Packer and Miners (2014) identified eight different cases, underlying motivations of conforming or not conforming with group norm. It is reported that weakly identified members can have norm conflict as much as those strongly identified ones. In addition, it is also reported that they can also consider the cost and benefits results of their behavior while resolving norm conflict (Packer & Miners, 2014). These cases are; At high levels of normative conflict: *collectively oriented dissent (by strong identifiers)* is defined as not conforming with group norm towards changing a group norm or initiating the change within the group. I expected that participants who strongly identified with their group attend in this dissertation's studies would engage in dissent to challenge harmful norms with collective aims. *Uneasy conformity (by strong identifiers)* may be presented by strongly identified members aware of harmful norms but unwilling to dissent because of being costly. *Personally oriented dissent (by weak identifiers)*; when leaving the group requires a high cost, this is a case of resolving norm conflict by changing group norm in accordance with personal purposes. *Disengagement (by weak identifiers)* represents that even if these people conflict with group norms, they may not consider it essential for themselves. On the other hand; at the low levels of normative conflict: *Loyal conformity (by strong*



*identifiers*) represents conformity behavior shows that the individual accepts and support group norm. *Strategic nonconformity (by strong identifiers)*; if they think that engaging in nonconformity will benefit the group, they strategically attend to their group in the opposite position. *Indifference (by weak identifiers)* refers to people not making an effort or spending time making the group better since they are not much committed to the group. *Strategic conformity (by weak identifiers)*; people with low-level conformity with the group may keep staying in the group when they think that staying in the group is better for them and conformity with the group has more benefits.

Up to this point, the normative conflict model was presented with the outcome of dissent, deviance, and nonconformity. In the next section, I provide some conceptual clarifications regarding these different constructs and explain why I select nonconformity as the best outcome measure to be considered in this dissertation.

## **1.2. Conceptual Definitions and Clarifications in Various Forms of Nonconformity**

There is a large body of literature indicating the prevalence of conformity behavior since the first studies on groups in social psychology (see Asch, 1951, 1956; Milgram, 1963; Sherif, 1967). There are several mechanisms proposed to underline conformity to norms. These are normative influence in which people need approval from others, and they have a fear of punishment if they conflict with group norms, informational influence in which people rely on others to taking information about the situation (like the Asch paradigm), social identification urge to group members conform group' norms to behaving in harmony (Packer, 2012). Accordingly, conformity may come from different reasons.

With the recent study's nonconformity findings, it is normal and helpful with emerging new views for group life (see Blanton & Christie, 2003; Crane & Platow, 2010; Hornsey, 2016; Jetten & Hornsey, 2012, 2014; Packer & Chasteen, 2010; Rios, 2012). The nonconformity behavior discussed here refers to consciously and willingly not complying with the norm.

The studies showed that especially strongly identified members are willing to engage in nonconformity behavior when they see disagreement between group interest and norms (Crane & Platow, 2010; Packer & Chasteen, 2010). Nonconformity can be

seen in two ways; one is challenging norms to change them (dissent) and distancing oneself from the group (disengagement) (Packer, 2008). Related to certain situations, people prefer to engage in or disengagement from a group (see Packer & Miners, 2012; Sani & Todman, 2002). The study indicated that strongly identified members thinking on the negative result of harmful norms on the group represented nonconformity as engagement with their group, but weakly identified members thinking on their personal concerns showed disengagement type of nonconformity (Packer & Miners, 2012). Therefore, the level of identification may be the indicator of which type of nonconformity can be selected in facing the condition of harmful norms. In addition, people preferred to engage in nonconformity with both individualistic and collectivistic concerns. Other concepts which are deviance, dissent and collective action related to nonconformity behavior have similar or close operationalizations in the literature.

The concepts of deviance and dissent are typically used for the situation in which members exhibit *different* behaviors than their ingroups. What about the relationship between dissent and deviance? Some studies report that these two concepts are different, although they are used interchangeably (Hornsey, 2016; Jetten & Hornsey, 2014). Dissent is defined as expressing different thoughts and disputes against group norms, behavior, and decisions (Jetten & Hornsey, 2014). It is also defined as nonconformist reactions aiming to change groups' harmful norms (Packer, 2008). On the other hand, deviance is described as a violation of the group norm (Jetten & Hornsey, 2014). As a more comprehensive concept than dissent, deviance can be exhibited in different ways: it can be positive and negative or constructive and destructive. While "negative deviance" refers to the failure to follow the group norm, "positive deviance" imply intentionally not to conform ingroup norms by following acceptable ways (Galperin, 2012; Herington & van de Fliert, 2018; Jetten & Hornsey, 2014; Spreitzer & Sonenshein, 2004). Similarly, "constructive deviance" employed in organizational studies refers to non-complying employees who do not follow the institution's norms with an aim to improve a group. However, destructive deviance is exhibited to either harm the organization or to take advantage of a situation for oneself (Galperin, 2012; Warren, 2003).

Five motivations explain deviance and dissent in group studies (Jetten & Hornsey, 2014). The first motivation result from group members' disloyalty. When the group does not meet especially low identified members' expectations or are unsatisfied with their group, they are likely to disengage from their group or not to follow the norms. These members may consider leaving the group as the first option rather than striving to make their group better because they prioritize their aims. For example, some employees choose not to comply with the norms they should follow due to their institutions' discrimination policies (Ferris, Spence, Brown, & Heller, 2012). The second motivation is coming from loyalty compared to the first motivation. Group members may dissent group's harmful norms because they are concerned about their group's norms. Besides, by dissenting, members are motivated to change harmful group norms for the better. Moreover, this type of motivation of taking action was specified in "constructive deviance" (Galperin, 2012) and "the normative conflict model of dissent" (Packer, 2008). The model posits that both high and low identified members might dissent to their group norms. Those who are low identified members are likely to dissent or deviant from the group by considering their personal goals, but those of highly identified members may be motivated to dissent by considering collective goals. For example, highly identified students present nonconformity to plagiarism because they want to protect their school from harm (Packer & Chasteen, 2010). As for the third motivation, some group members do not comply with group norms when the norms contradict their moral values. For example, the Australian government made a regulation for apologizing for what has been done to the Aborigines in the past. Despite the opposition of their groups, some Australians supported Aborigines' apology due to their moral view taking precedence on group attitude toward apology (Hornsey et al., 2003). The fourth motivation is that some group members show dissent or deviance against norms to show that they are different from their group. The most typical example of this motivation can be seen in "deviance regulation theory." For example, someone who learns that most of their friends does not get the flu vaccine is more affected by the message that the person who receives the flu vaccine has positive characteristics. In the opposite case, when most friends get the flu vaccine, people are more affected by the message that those who do not get the flu vaccine have negative characteristics (Blanton, Stuart, & Van den Eijnden, 2001).

Finally, in the fifth motivation, people can show deviance to gain something concretely or indirectly. For example, they may try to get financial resources for themselves through stealing or fraud, especially in industrial institutions (Warren, 2003).

Among the motivations that lead to exhibiting dissent or deviance, the reactions to the negative and harmful norms for the group, the second motivation, which refers to the reactions for the sake of the well-being of the group, is the main motivation of the participants while dissenting in the studies conducted within the scope of this thesis.

Moreover, because the concept of collective action refers to change, it has similar goals to be achieved with dissent, deviance, and nonconformity, so it needs to be explained too. As for the definition of collective action, it is defined as whole actions to change the status and position of a group rather than one or more people (Wright, Taylor, & Moghaddam, 1990). For example, people are involved in collective action to remove systematic discrimination against ethnicity (Morris, 1984) or gender (Kelly & Breinlinger, 1996). However, this thesis focused on how group members would behave regarding their group's harmful norms rather than focusing on the position of any group. Hence, collective action was not suitable for conceptualizing the dependent variable of the thesis's studies which is taking actions.

Minority influence studies have also shown that there may be deviant thoughts in a group (Moscovici & Faucheux, 1972). In the minority influence studies, essentially, the question of how a deviant action to change dominant thoughts will succeed is sought (Moscovici & Faucheux, 1972). However, the hypothesis of the normative conflict model discussed within the scope of this thesis tries to answer which members (strongly or weakly identified members) deviate from the norms instead of conforming with them under which conditions.

As a result, I conceptualized the dependent variables of this thesis considering dissent, deviance, and nonconformity. Dissent is defined as a disagreement with group norms (Jetten & Hornsey, 2014) and as a non-conformist response to change the group norms (Packer, 2008). However, deviance refers to the violation of the norms (Jetten & Hornsey, 2014). The dependent variable of this thesis does not include any norm violation, and rather it aimed to measure how participants would behave when they

come across harmful behaviors displayed by their group's members. Hence, the concept of dissent might explain the dependent variable better than deviance.

Packer and Chasteen (2010) defined "nonconformity" through the concepts of "disagreement with the norm" and "dissent to the norm". Besides, they combined the concepts of "disagreement with the norm" and "dissent to the norm" under their study's nonconformity scale. In their study, participants were assigned to conflict conditions. The normative conflict was manipulated as a collective harm condition in which they were asked to reflect on the negative consequences of plagiarism on the group totally and an individual harm condition in which they were want to think about the negative result of plagiarism on them personally. They generated the nonconformity scale to combine two subscales: "disagreement with plagiarism" and "dissent to plagiarism". As for the items of this scale, "Overall, how serious an offense do you think plagiarism is?" is used for "index of disagreement with the norm." However, such an item as "write a letter to a student newspaper presenting arguments against plagiarism at the University of Toronto" is used for dissent which is defined as "willingness to challenge the norm." Later, they discussed the subscales of attitude (index of disagreement with the norm = disagreement) and intention (willingness to challenge the norm = dissent) under one dimension as a nonconformity.

In the study, which is the second research conducted within the scope of this thesis, I used the norm of plagiarism. There are similar items, including the concepts of disagreement to the norm and willingness to challenge this study's norm. Therefore, the dependent variable used in this second research is called nonconformity. In addition, some items contain "willingness to challenge the norm" in the dependent variable scale (for example, "I would be willing to warn those responsible in advance so that things would not be the last minute at school") that I used in the first research as well. Furthermore, there are also items (for example, "I would avoid behaviors that would cause the school to appear in the media with negative news", "I would avoid following the norms that I deem harmful for the school") that can be defined with the concepts of positive deviance and constructive deviance that can be defined through the behavior of violating the norm consciously to make something better. As the concepts of positive deviance and constructive deviance include not complying with the norms consciously (Gutworth & Dahling, 2013), it also means a nonconformity.

Therefore, in this first research, I also conceptualized the dependent variable under the name of "nonconformity."

It was reported that the normative conflict might be experienced especially if the norms followed by the groups of people are considered as annoying, inefficient, dangerous, or harmful (Packer, 2008). Therefore, I expected that a widespread norm with a possibility of tarnishing a group's image might be a cause of norm conflict. In the next section, since I aimed to investigate the normative conflict model of dissent in a context of image concern, its literature background is presented in more detail.

### **1.3. Image Concern regarding Identity, Norm Conflict, and Nonconformity**

I investigate the normative conflict model of dissent in a context where a group's image is in danger. I hypothesize some factors to urge people to react against their group's adverse behaviors, which may affect the group's image adversely. One of the indicators of reaction against adverse behaviors under image concern conditions would be the strength of identification.

Identification is one of the most crucial mobilizers among all the different variables that activate people effectively (van Zomeren, Postmes, & Spears, 2008). The group's negative behaviors might lead to a negative perception of the group's identity (Wohl, Branscombe, & Klar, 2006). Besides, strongly identified members are sensitive to maintaining their group's positive perceptions (Tajfel & Turner, 1979; van Zomeren et al., 2008). Moreover, these members challenge their group norms, considering the good of the group and protecting the group from possible harm (Packer & Chasteen, 2010). Therefore, identification is expected to be crucial in mobilizing people to protect their group's positive image.

Highly identified group members are likely to care more about their group's image and restore its damaged image. For example, Americans perceived their in-group members' transgression as a greater threat to their group image than the Belgian army's deeds (Piff, Martinez, & Keltner, 2012). Therefore, when they witness their tarnished image, they might want to remove the threat and restore the damaged group image. The threat to the Chilean identity also led to the perception of in-group responsibility with a feeling of empathy in order to compensate for the harms conducted against Mapuches (Čehajić, Brown, & González, 2009).

When the harmful behaviors negatively affect the group's image, these transgressions might be perceived as the group's character (see Iyer et al., 2007; Leach, Iyer, & Pedersen, 2007). Moreover, in cases where transgressions may affect the self, it is difficult to justify or deny the negative conclusion of transgressions on the self (e.g., Sullivan, Landau, Branscombe, Rothschild, & Cronin, 2013). Also, the negative group image may harm the group's reputation (Ellemers, Spears, & Doosje, 2002). In light of the given literature, image threat might harm the positive perception of group identity and its reputation.

Strongly identified group members are prone to using some justifications to overcome the threat that may affect group identity adversely (e.g., Leidner, Castano, Zaiser, & Giner-Sorolla, 2010). On the other hand, these members criticized more safely compared to the other members, and their criticism might be accepted more positively (Hornsey & Imani, 2004). Strongly identified members can also change the group more than the other members (Hornsey, Trembath, & Gunthorpe, 2004). Therefore, rather than escaping from confrontation, strongly identified members might take responsibility and compensate for the harm to restore the group's damaged image (e.g., Čehajić et al., 2009; Shuman et al., 2018). For instance, these members did not approve of their group's behavior in the case of the Americans' actions in Iraq, taking into account that these actions would harm their group image; and hence they experienced the norm conflict with their group (Shuman et al., 2018).

It was found that especially strongly identified members act to restore harmful norms or behaviors for the good of the group. For example, despite the group's positive attitudes towards plagiarism, strongly identified members dissented from the when they perceive the norm to be harmful to the group; strongly identified members did not experience norm conflict, or dissented from the group norm when they considered individual harm or no harm (Packer & Chasteen, 2010). Therefore, when group members follow norms that may affect their group's image adversely, especially strongly identified members may challenge group members to protect the group. Therefore, in light of the normative conflict model (Packer, 2008), strongly identified members are expected to dissent their group's norms that could harm the group's image for the good of their group. Hence, image threat could be a catalyst to motivate strongly identified members to struggle against their group members' harmful behaviors.

There is a motivational role of emotions in restoring correcting or eliminating harmful situations (see Harth, Leach, & Kessler, 2013; Porat, Halperin, & Tamir, 2016; Schmader & Lickel, 2006). Furthermore, anger and shame play a critical role in restoring the threatened group image (Iyer et al., 2007). In this sense, I expect anger and shame to play a motivator role by opposing harmful norms to restore the threatened group's image.

#### **1.4. The Role of Shame and Anger**

Modern psychology gives a pivotal role to emotions in human functioning (Lazarus, 1991; van Zomeren, Postmes, & Spears, 2012). Since emotions include a psychological mechanism, they help regulate the environment (Lazarus, 1991). Hence, emotions assume a key role in motivating people to participate in action (Goldenberg, Halperin, van Zomeren, & Gross, 2016; Van Zomeren, Spears, Fischer, & Leach, 2004). As frequently indicated in the collective action literature, anger has a sparking role when challenging and objecting to targets (van Stekelenburg & Klandermans, 2013).

Emotion taxonomy proposes that the classification of group-level emotions can be determined based on the object and the subject of emotions (Iyer & Leach, 2008). The subject is an in-group member, but the object may be in-group or out-group members based on situations. When emotion taxonomy conceptualization is applied to the normative conflict model (Packer, 2008), the subject and object of emotions are in-group members, because group members challenge their in-group members due to their misdeeds. Group members cannot search for any perpetrator outside the group to blame for harmful situations.

This thesis focuses on shame and anger as two possible key emotions that motivate group members to restore harmful norms. Specifically, in the emotion literature, the link between the tarnished, damaged, or threatened image and the feeling of shame is dominantly emphasized (Iyer et al., 2007; Johns, Schmader, & Lickel, 2005; Leach, Iyer, & Pedersen, 2006). In this direction, the studies report that shame is experienced following the tarnished group image, playing a pivotal role in restoring the image (Iyer et al., 2007; Schmader & Lickel, 2006). Moreover, while anger may be felt in the case of injustice and inequality mostly (Frijda, 1986; Lazarus, 1991;



Leach et al., 2006; Scherer, Schorr, & Johnstone, 2001; Van Zomeren et al., 2004), it is also observed in cases when the image is threatened (Iyer et al., 2007). In this sense, I expect shame and anger to urge strongly identified members to restore their damaged group image, in this thesis.

There is broad literature on the relationship between the image threat and the feeling of shame. The feeling of shame may happen in three dimensions in case of perceiving image threat. First, people may feel shame due to their actions. For instance, when they give a bad presentation, the feeling of shame results in an attempt to correct the threatened self-image. In the second case, people escape from the perpetrators for undesired behaviors consequently tarnishing their group identity. To illustrate, some members felt shame by American students' prejudice towards Middle-Eastern-origin people after September 11<sup>th</sup> and they preferred to stay away from those who presented prejudicial acts (Johns, Schmader, & Lickel, 2005). Lastly, people sometimes feel shame due to the disgraceful acts of those whom they are connected (Lickel, Schmader, Curtis, Scarnier, & Ames, 2005). Since their other group members' harmful behaviors degrade their group image and adversely represent their group identity, they are likely to compensate for their negative perception of group identity. The cases of this thesis are parallel to this situation. For example, the Serbian people felt shame for ethnic cleansing done by other Serbians against Bosnians, and as a result, they supported the compensation of victims' damage (Čehajić & Brown, 2008). American and British university students felt shame for Iraq's occupation by their own countries. They reacted to the occupation, considering that their national identities were remembered with the negative characteristics of Iraq's invasion (Iyer et al., 2007). In another example, both recalling an event and watching the news, which may arouse the feeling of shame, threatened the group's identity, and therefore, members wanted to take actions to protect their positive group image (Welten, Zeelenberg, & Breugelmans, 2012). In conclusion, in line with the last example, I expect group members to feel shame when they perceive in-group members' behavior as harmful to affect the group image adversely.

I also investigated the role of anger, along with shame. The role of anger and shame together has not been investigated in many studies (Iyer et al., 2007; Leach et al., 2006). Anger is one of the most typical emotions that evoke people to take action

(Carver & Harmon-Jones, 2009; van Stekelenburg & Klandermans, 2013; Van Zomeren et al.). In addition, anger has a powerful role to mobilize many different actions, such as restoring the wrong behavior and compensating for the harms (Iyer et al., 2007). With its high activation, it can urge people to take action in the context of image concern. For example, when the group's image is threatened by the group members' negative and harmful behaviors, people show harsh reactions such as antagonism, anger, or punishment against the group members who cause negative image (Piff et al., 2012).

Anger can produce many different reactions compared to the other emotions. For example, when people were told that their group members were responsible for environmental pollution; those who felt anger wanted to punish those people, but those who felt guilty wanted compensation for the damage to the environment' (Harth et al., 2013). In another study, while Americans, who felt shame about occupation Iraq, defended the withdrawal from Iraq; others who felt anger advocated multiple behaviors, including the compensation for the losses suffered by Iraqis, interrogating those responsible, and withdrawal from Iraq (Iyer et al., 2007). In another similar study, non-Aboriginal Australians felt anger and guilt for having more advantages than Aboriginals and since the Aboriginals were systematically exposed to disadvantages. However, those who felt anger wanted to participate in political actions to alleviate discrimination against the Aboriginals (Leach et al., 2006).

The role of guilt, which is considered to be in close meaning with shame, is not examined within the scope of this thesis. As mentioned before, group members may perceive a behavior that may threaten the group image that is likely to be seen as a character of the whole group, which leads to the feeling of shame and acting to restore the self-image (Gausel & Leach, 2011). However, guilt is more related to other-caused misdeeds, therefore group members are likely to compensate for harm to others (Schmader & Lickel, 2006). Hence, shame may cause self-defensive motivations, but guilt may activate motivations to change and improve the negative situations (Gausel & Leach, 2011). Shame is also more related to self-containing issues compared to other emotions. For example, after experiencing a negative event that is likely to arouse both the emotions of shame and guilt, people who feel shame want to change themselves rather than their behaviors to regulate their damaged self (Niedenthal, Tangney, &

Gavanski, 1994). Furthermore, guilt is felt more in moral failure, but shame is felt more in case of failure in self-image concern. For example, non-Aboriginal Australians, who considered themselves to have more advantages than the Aborigines as unfair, wanted to compensate for this inequality by feeling guilt (Leach et al., 2006). Moreover, apologizing for what their group members have done is associated with the feeling of guilt (Doosje, Branscombe, Spears, & Manstead, 1998). As a result, guilt is an emotion that motivates compensating for the loss of other groups or individuals. This is why I do not focus on the emotion of guilt in this thesis. Guilt is mostly examined in the between-group relations studies. which is out of the scope of this thesis. I only examine the role of shame when the group members display behaviors to tarnish the group's image. In the next part, I will present more detailed information about the present research.

### **1.5. The Present Research**

I tested the hypotheses in two studies. The studies were a correlational design in which the levels of normative conflict, the degree to which the members find these norms to harm the image of the group, the emotions of shame and anger, as well as the propensity to dissent are all measured through scales. The sample consisted of METU employees, including academicians, civil servants, or workers. The second study includes METU students. In this study, I presented a norm and presented it as if most METU students shared it. Then I measured (through the relevant scales) the degree of experienced norm conflict, the emotions of anger and shame, as well as the intention to dissent.

I suggest that in-group transgressions that are likely to threaten the group's identity image can urge high identifiers to evaluate the transgression as detrimental to the group, leading to experiencing conflict with their members who have conducted harmful behaviors. Hence, I expect that because strongly identified members are likely to focus on the impact of harmful behavior on the group's image, they will experience normative conflict, and thus feel shame and anger. Because strongly identified members care about positive group image more than weakly identifiers (Tajfel & Turner, 1979), they will think about the damage of harmful behaviors on the group's image more. As it is stated, high identifiers feel normative conflict when they evaluate

norms as harmful to the group (Packer, 2008). A study in the literature showed that people experience psychological discomfort when group members violate the group's values (Glasford, Pratto, & Dovidio, 2008). In addition, people who experience norm conflict with their group experience psychological discomfort (Dahling & Gutworth, 2017). The threatened group image in the intergroup context reveals norm conflict and leads to guilt and collective action (Shuman et al., 2018).

I did not add the role of feeling guilty to this study. Undoubtedly, individuals took responsibility for what their group did by feeling guilt and shame in the literature (Johns et al., 2005b). However, individuals felt more shame than guilt because the threat was on the group image (Lickel et al., 2005; Piff et al., 2012). Another important point is that both emotions can lead to reactions differently. Guilt can compensate for the consequences of groups' negative behavior on an out-group (Lickel, Schmader, & Barquissau, 2012). In other words, guilt is felt as a result of the damage done to others. However, individuals feel shame due to the fact that negative behaviors caused by their groups make the group look negative in general (Johns et al., 2005b; Lickel et al., 2005). Therefore, as a result of feeling shame, people endeavor to fix negative identity perceptions. In the studies conducted within this thesis's scope, I investigated the role of shame since it is related to the group image's negative perception due to the groups' behaviors rather than harming another person or group.

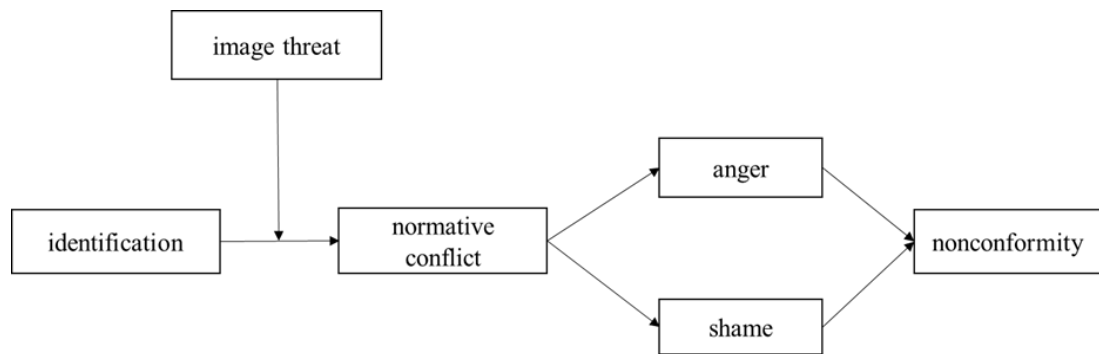
In this dissertation, I investigated how strongly identified group members would behave when their group norms might threaten the group's image. In other words, I examined the moderator role of image threat in the relationship between the strength of identification and normative conflict. After experiencing norm conflict, I wondered how anger and shame would play a role in nonconformist actions to threaten groups' norms. Therefore, I also examined the mediator role of anger and shame in the effect of normative conflict on nonconformity.

As a result, I proposed that people strongly identified with their group are more willing to pursue dissent to protect their group when they come across a norm conflict that threatens the group image. I hypothesize that the group image's threat or concern will lead to a higher perception of normative conflict among high identifiers, resulting in more shame and anger. Thus, strongly identified members would take action to

protect their group identity image. The proposed path model is presented in conceptual Figure 1 below.

**Figure 1**

*The Proposed Path Model: The Mediating Role of Normative Conflict, Anger and Shame Between Identification, Image Threat and Their Interaction on Nonconformity*



## **CHAPTER 2**

### **STUDY 1**

The sample consisted of METU employees, including academicians, civil servants, or workers. Accordingly, the study's variables are the strength of identification, the levels of normative conflict, which is the degree to which the members find these norms to harm the image of the group, the emotions of shame and anger, as well as the propensity to nonconformity which are all measured through scales. Hence, normative conflict was also measured with the scale. Here, participants respond to the items that include the extent to which they see a particular group norm harmful for the group (Packer, 2009). However, I measured norm conflict with a generated scale by Dahling and Gutworth (2017), which generally can be used in an organizational context. Therefore, to use this normative conflict scale, I preferred to conduct the study with METU employees. The strength of identification, image threat, and the interaction of them was assigned as independent variables. The dependent variable was nonconformity. Normative conflict, anger, and shame played the role of mediators. The hypothesis of the first study is as follows.

H1: Testing the base hypothesis of the normative conflict model of dissent: The level of normative conflict would moderate the relationship between the strength of identification and nonconformity.

H2: The interaction effect of strength of identification and image threat on normative conflict: As the value of the image threat increases, the relationship between identification and norm conflict increases.

H3: The normative conflict would mediate the relationship between the interaction of the strength of identification and image threat on anger and shame and nonconformity.

H4: Anger and shame would mediate the effect of normative conflict on nonconformity.

H5: Anger or shame would mediate the effect of image threat on nonconformity.

## **2.1. Method**

### **2.1.1. Procedure**

Prior to data collection, the approval of the METU Humans Ethics Committee was taken. I collected data in two ways online and printed paper. To ensure METU workers' participation in the study, I communicate with several civil societies like unions and associations on the campus to convey surveys to their members. I also filled out the survey a paper-and-pencil questionnaire myself on campus. Besides, I asked the unit chiefs to distribute the surveys to their employees. Firstly, the participants were enabled to read the consent form (see Appendix A) to inform the study's aim. At the end of the study, participants were also debriefed (see Appendix B) about the study and thanked for their assistance.

### **2.1.2. Participants**

Self-reported data by 362 employees were collected from METU. Of the 362 employees, 178 (49.2%) male, 116 (32%) female, 4 (1.1%) did not want to state their gender, and 64 (17.7%) did not report. Except for 83 participants who did not report their ages, the remaining 279 participants' mean age was 42.25 ( $SD = 8.60$ ). The required sample size was calculated by  $N:q$  rule, in which the recommended ratio would be 20:1.  $N$  is a sample size, and  $q$  represents the number of parameters. In addition, the less ideal sample size would be 10:1 (Jackson, 2003). Because the proposed model has 20 parameters, the recommended sample size would be  $20q$ ,  $N = 400$ . However, less ideal would be  $10q$  or  $N = 200$ . Hence, although the 362 sample size is not ideal, it is more than the smallest sample size.

The mean for the participants' tenure at METU is 13.85 ( $SD = 8.43$ ), but 67 participants did not report their tenure at METU. In terms of the status of participants, 231 (63.8%) participants reported as administrative staff, 27 (7.5%) as academicians,

30 (8.3%) as workers, and 74 (20.4%) participants did not report their position (see Table 1 for demographic information, Table 2 for units that the participants worked in and Table 3 the list of unions or associations participations are members).

**Table 1**

*Demographic Information for All Participants in Study 1*

Variables	<i>M</i>	<i>SD</i>	Range	<i>N</i>	%
Age	42.25	8.60	22-63		
Gender					
Male				178	49.2
Female				116	32
Decline to Declare				4	1.1
Not Reported				64	17.7
Position					
Administrative				231	63.8
Academician				27	7.5
Worker				30	8.3
Not Reported				74	20.4
Income					
< 2000				2	0.6
2001-3000				54	14.9
3001-5000				81	22.4
5001-7000				40	11
7001-10000				44	12.2
10001-15000				11	3
15000 <				3	.8
Not Reported				127	35.1
Tenure			1-35		
< 1 years				10	2.8
1-3				14	3.9
3-5				24	6.6
5-10				87	24
10-15				51	14.1
15-20				51	14.1
20 years <				58	16
Not Reported				67	18.5

*Note.* *M* = Mean. *SD* = Standard Deviation. *N* = 362



**Table 2***Units That The Participants Worked in*

Units	<i>N</i>	%
Office of Domestic Services	78	21.5
Directorate of Construction & Technical Works	32	8.8
Directorate of Computing (Computer Center)	18	5
Directorate of Library & Documentation (Library)	16	4.4
Directorate of Personnel Affairs	16	4.4
Rectorate	14	3.9
Directorate of Student Affairs (Registrar's Office)	13	3.6
Others	10	3
Department of Psychology	7	1.9
Office of Scientific Research Projects Coordination	6	1.7
Office of Kindergarten	6	1.7
Office of Public Relations	3	.8
Directorate for Revolving Fund Management	3	.8
Department of Engineering	3	.8
Directorate of Strategy Development	3	.8
Not Reported	134	37

*Note.* Others include 10 units including one member. These units are Graduate School of Natural and Applied Sciences, International Cooperations Office, Research Assistant in Department, Academician, Enstitu, Department of Chemistry, Faculty of Arts and Science, Directorate of Administrative and Financial Affairs, Civil Servant, Directorate of Health, Culture & Sports.

**Table 3***The List of Unions or Associations Participations Are Members*

Unions or Associations	<i>N</i>	<i>%</i>
1. No Membership	61	16.9
2. Member	49	13.5
3. Turkish Education, Teaching and Scientific Services Branch of Public Workers Associations ( <i>Turkish Abbr. Türk Eğitim-Sen</i> )	32	8.8
4. Education and Science Workers' Union ( <i>Turkish Abbr. Eğitim-Sen</i> )	19	5.2
5. Public Services Employees Union of Turkey ( <i>Turkish Abbr. Genel-İş</i> )	17	4.7
6. Commerce, Cooperative, Education, Bureau and Fine Arts Workers Union of Turkey ( <i>Turkish Abbr. Tez-Koop-İş</i> )	10	2.8
7. University Administrative Staff Union ( <i>Turkish Abbr. Üni-Per-Sen</i> )	7	1.9
8. Other	5	1.5
9. Security and Defense Workers Union ( <i>Turkish Abbr. Güvenlik-İş</i> )	3	.8
10. Not Reported	159	43.9

*Note.* 3: (Turkish: Türkiye Eğitim, Öğretim Ve Bilim Hizmetleri Kolu Kamu Çalışanları Sendikası) attached to Turkish Confederation of Public Workers Associations (Turkish: Türkiye Kamu Çalışanları Sendikaları Konfederasyonu, TÜRKİYE KAMU-SEN) 4: (Turkish: Eğitim ve Bilim Emekçileri Sendikası) attached to The Confederation of Public Employees' Trade Unions (Turkish: Kamu Emekçileri Sendikaları Konfederasyonu, KESK), 5: (Turkish: Türkiye Genel Hizmetler İşçileri Sendikası) attached to The Confederation of Progressive Trade Unions of Turkey (Turkish: Türkiye Devrimci İşçi Sendikaları Konfederasyonu, DİSK) 6: (Turkish: Türkiye Ticaret, Kooperatif, Eğitim, Büro ve Güzel Sanatlar İşçileri Sendikası) attached to The Confederation of Turkish Trade Unions (Turkish: Türkiye İşçi Sendikaları Konfederasyonu, TÜRK-İŞ) 7: (Turkish: Üniversite İdari Personel Sendikası) 8: Other category included five different unions or associations none of them having more than one participant 9: (Turkish: Güvenlik ve Savunma İşçileri Sendikası) attached to The Confederation of Turkish Trade Unions (Turkish: Türkiye İşçi Sendikaları Konfederasyonu, TÜRK-İŞ).

### **2.1.3. Measurement Instruments**

**2.1.3.1. Demographic Information Form.** The following questions were used to depict the participants' demographic characteristics: ages, gender, family incomes, department or administrative units, number of years worked in METU, positions (academic, administrative, or others), registered civil society (see Appendix C).

**2.1.3.2. Identification with METU.** I employed a used scale (Demir, Demir, & Özkan, 2018) to measure identification with METU. The scale has four items as follows; "How important is it to you to be a member of METU?", "To what extent do you define yourself as a member of METU?", "How happy are you as a member of

METU?" and "How much do you feel belong to METU?". The scale items consisted of a seven-point Likert-type scale. Each items' point was specified based on the meaning of the item. For example, the item "How important is it to you to be a member of METU?" ranged from 1 = totally not important to 7 = extremely important. Higher scores indicate high identification with their group. The Cronbach alpha measure of the identification scale's internal reliability was satisfactory ( $\alpha = .95$ ,  $n = 360$ ) (see Appendix D).

**2.1.3.3. Normative Conflict Scale.** Dahling and Gutworth (2017) normative conflict measure, which is consisted of eight items, was translated to Turkish and adapted to the current setting (university) to measure the degree of normative conflict the participants experienced. In the translation process, first, I translated the scale to Turkish, and then to check their language, I had the scale translated to my colleague. After, I used back translation to compare with its original language. I asked my other colleague to translate the scale back into English.

The sample items for this scale are "I think this organization falls short of what it could be because of the rules and norms it enforces on employees" and "This organization could be so much better if it followed different rules or norms." Responses were taken on a seven-point Likert-type scale from 1 = "strongly disagree" and 7 = "strongly agree." The higher scores indicate experiencing a high level of conflict with their group norms. After recoding the reversed item "I think that the rules and norms of this organization are valid and reasonable," the Cronbach alpha of the normative conflict scale was calculated as ( $\alpha = .84$ ,  $n = 331$ ) (see Appendix E).

**2.1.3.4. Image Threat.** I measured with created five items refer to perceiving image concern which is likely to induce threat. The image threat was measured by asking questions about manipulated scenarios or news (for example, Iyer et al., 2007). After reading this passage, they expressed their appraisals of image threat based on the passage's content. However, this study does not include any manipulated passage, so I created harmful norms or practices possible observed in the institution due to the study's sample consisting of employees. Based on the created possible harmful norms

that employees can conduct, I constituted the image threat items considering the inducing threat of harmful norms.

The example item for Group Image Threat Scale is "The arbitrary decisions taken at the lower and upper levels undermine the credibility of METU" and "The fact that the school procedures are not completely transparent undermine the institutional reputation of METU." Higher scores on this scale's items indicate participants are likely to perceive norms as threatening group image at a high level. The Cronbach alpha of the Group Image Threat Scale was ( $\alpha = .78, n = 348$ ) (see Appendix F).

**2.1.3.5. Emotions.** I focus on two emotions: anger and shame, to capture participants' emotions. I measure each emotion with five items. Generally, to measure emotional reactions in group studies, the discrete emotional term was asked to reply (for example; Iyer et al., 2007; Leach et al., 2006; Lickel et al., 2005). However, I did not use this way to assess emotional reactions. Because I did not use manipulated passages to assess image threat concern reactions, I preferred to use items that represent situational meaning. These five items also are the same used in the image threat scale. That is, I created possible harmful behaviors seen in many situations.

The same item was converted into anger and shame. The example for anger is "I would feel *angry* if I saw the arbitrary decisions often taken at the lower and upper levels," and for shame is "I would feel *shame* if I saw the arbitrary decisions often taken at the lower and upper levels." The scale was constructed as a feeling thermometer; participants indicated their emotions between 0-100 degrees. Higher scores indicate experiencing anger or shame to a high degree. The internal reliability of five anger items was ( $\alpha = .89, n = 320$ ) and five shame items was ( $\alpha = .91, n = 299$ ) (see Appendix G).

**2.1.3.6. Nonconformity Reactions.** The scale aimed to measure how and what participants take actions and disobey harmful practices to eliminate harmful practices in METU. I created ten items to assess participants' degree of willingness to taking action based on nonconformity literature (for example, Packer & Chasteen, 2010). Besides, I paid attention to image threat and emotions scale's items when generating this scale's items. Because the items of this scale assess participants' degree of

willingness to correct and disobey possible harmful norms observed in the institutions, I also formed the scale items considering possible negative behaviors and practices.

The scale constituted ten items on a seven-point Likert type from 1 (strongly disagree) and 7 (strongly agree). The example items for this scale are "I would ask the relevant department or chiefs to ensure that each employee has specific responsibilities" and "I would avoid obeying common norms that I found harmful for METU." Participants who had higher scores on this scale's items indicate a high willingness to dissent harmful norms. The internal reliability of items was ( $\alpha = .89$ ,  $n = 304$ ) (see Appendix H).

**2.1.3.7. Control Questions.** I mentioned several hypothetical harmful norms represented at METU. Five rating scales and three open-ended questions asked whether participants thought these norms were prevalent at METU or whether they encountered such norms personally. This is more like a reality check. These five rating scales are "How often do you encounter such practices (arbitrary decisions often taken at the lower and upper levels, the habit of getting works done at the last minute) at METU in general?", "In your opinion, how common are such norms (employees are not assigned according to their knowledge and skills, school procedures which are not entirely transparent) at METU?", "In your opinion, how usual are they at METU?", "In your opinion, how wrong are such practices and norms in general?" and "To what extent do they bother you?". Participants rated the rating scales on a 7-point Likert-type scale (see Appendix I).

Open-ended questions are "Are there any other similar practices or behaviors that you encounter other than those mentioned above?", "What do you feel if you encounter such situations? If there are other emotions that you feel other than the anger and shame we are interested in, you can also specify them", and "You can write if you have any comments about this subject" (see Appendix I).

## **2.2. Results**

Before the analysis, I checked the missing data, outliers (multivariate and univariate outliers), and assumptions (normality, linearity, and homoscedasticity) of variables via SPSS version 26 software. The variable scores were calculated by

averaging responses to items. Because 35 participants did not answer any dependent variable items, they were excluded from the analysis. The remaining missing value is less than 5%, and they were replaced with group mean. Besides, any method tackling for missing values less than 5% produces similar results (Tabachnick & Fidell, 2019).

I firstly checked multivariate outliers in cases. I used Mahalanobis distances with  $p < .001$  were calculated for detecting multivariate outliers. Seven multivariate outliers were detected with a chi-square value greater than the critical value ( $\chi^2(7, .001) = 24.322$ ). After deleting multivariate cases, I checked univariate outliers using the critical z value of  $\pm 3.29$  in all variables. Fourteen univariate outliers were detected and excluded from data in image, anger, and nonconformity variables. Besides, normality assumptions did not meet only for importance to image (*kurtosis* = 2.454) and nonconformity (*kurtosis* = 1.075) due to violation of kurtosis. Table 5 presents means, standard deviations, Cronbach's alpha coefficients, and correlations among all variables included in the analysis.

To replicate the normative conflict model, I tested the basic hypothesis of the normative conflict model. After seeing the role of image threat in inducing normative conflict, I analyzed the moderating role of image threat between norm conflict and identification. In addition, I tested the model without adding emotions to see the role of image threat and emotions in the model separately. Lastly, I tested the proposed full model.

### ***2.2.1. Exploratory Factor Analysis of The First Study's Variables***

Prior to the analysis of data, I overviewed scale constructions and then specified the scales' factors. I used the principal components analysis method to construct factor analysis for each scale. The list-wise method was used to cope with missing values, so participants who answered all items were considered. For convergence of items, the number of iterations was restricted to a maximum of 25. Besides, the cut-off for loading was kept at .30.

**2.2.1.1. The Normative Conflict Scale.** This scale was adapted to Turkish from the scale developed by Dahling and Gutworth (2017). Prior to using this scale in analysis, its items were subjected to factor analysis. The factor analysis was conducted

on eight items showing that both the sampling adequacy test the Kaiser-Meyer-Olkin statistic ( $KMO = .873$ ) and the Barlett's statistic ( $\chi^2 (28) = 1085.841, p < .001$ ) were satisfactory, so the sample was adequate for factor analysis. The analysis revealed a model with one factor having an eigenvalue of 4.07 and explained 50.90% of the total variance. The loading on the factor ranged from .43 to .83 (see Table 4 for an overview of the normative conflict scale's items).

**Table 4**

*Factor Loadings and Univariate Summary Statistics of Normative Conflict Scale in Study 1*

Items	Loading	<i>M</i>	<i>SD</i>
1. I think this organization falls short of what it could be because of the rules and norms it enforces on employees.	.67	4.34	1.78
2. This organization could be so much better if it followed different rules or norms.	.75	5.14	1.55
3. I think this organization will never reach its true potential until it changes its practices.	.79	4.59	1.78
4. The standards of this organization encourage the wrong sort of behavior from employees.	.83	4.29	1.84
5. This organization has rules or norms that lead to wasteful or counterproductive behavior.	.82	4.58	1.88
6. This organization could be much more efficient if people could follow different rules or norms.	.81	5.05	1.62
7. The values of this organization are not accurately reflected in the rules and norms it sets.	.50	5.02	2.69
8. I think that the rules and norms of this organization are valid and reasonable.*	-.43	3.84	1.63
<i>Eigenvalue</i>	4.07		
<i>Variance (%)</i>	50.90		
<i>Cronbach's a</i>	.84		

*Note.* *M* = Mean. *S* = Standard Deviation. \*reversed item

**2.2.1.2. Image Threat.** The factor analysis on five image threat items revealed a one-factor solution with eigenvalue and scree plot analysis. Both the KMO statistic ( $KMO = .748$ ) and the Barlett's statistic ( $\chi^2 (10) = 514.658, p < .001$ ) were satisfactory, so the sample was adequate for factor analysis. The analysis revealed a model with one factor having an eigenvalue of 2.71 and explained 54.28% of the total variance. The loading on the factor ranged from .63 to .79 (see Table 5 for an overview of the image threat scale's items).

**Table 5**

*Factor Loadings and Univariate Summary Statistics of Image Threat in Study 1*

Items	Loading	<i>M</i>	<i>SD</i>
1. The arbitrary decisions taken at the lower and upper levels undermine the credibility of METU.	.79	5.78	1.45
2. The fact that the school procedures are not completely transparent undermines the institutional reputation of METU.	.74	5.51	1.61
3. In a media I see as neutral, if I read a news in which there is discrimination in METU, the image of METU is shaken in my eyes.	.63	4.63	1.97
4. Assessment such as recruitment and promotion at METU rumors that the processes are not carried out objectively harm the values of METU.	.78	5.6	1.62
5. The perception that METU is not sensitive to social problems, it damages METU's pioneering identity.	.73	5.61	1.52
<i>Eigenvalue</i>	2.71		
<i>Variance (%)</i>	54.28		
<i>Cronbach's a</i>	.78		

Note. M = Mean. SD = Standard Deviation

**2.2.1.3. Emotions.** The factor analysis revealed one factor on five anger items. Both the KMO statistic ( $KMO = .855$ ) and the Barlett's statistic ( $\chi^2 (10) = 913.878, p < .001$ ) were satisfactory. The analysis revealed a model with one factor having an eigenvalue of 3.49 and explained 69.73% of the total variance. The loading on the factor ranged from .75 to .87 (see Table 6 for an overview of the emotions scale's items).

The factor analysis also revealed one factor on five shame items. Both the KMO statistic ( $KMO = .869$ ) and the Barlett's statistic ( $\chi^2 (10) = 978.968, p < .001$ ) were satisfactory. The analysis revealed a model with one factor having an eigenvalue



of 3.68 and explained 73.63% of the total variance. The loading on the factor ranged from .81 to .89.

**Table 6**

*Factor Loadings and Univariate Summary Statistics of Anger and Shame in Study 1*

Items	Anger	<i>M</i>	<i>SD</i>	Shame	<i>M</i>	<i>SD</i>
1. I would feel <i>angry/shame</i> if I saw the arbitrary decisions often taken at the lower and upper levels.	.87	74.26	25.5	.87	64.54	31.88
2. I would feel <i>angry/shame</i> if I saw works were done at the last minute.	.86	73.13	25.03	.88	61.78	31.02
3. I would feel <i>angry/shame</i> if I saw all practices changed in every management change.	.81	67.76	26.87	.84	56.15	31
4. I would feel <i>angry/shame</i> if I heard that METU serves with a prejudiced and unequal approach.	.88	76.36	25.98	.89	69.62	31.58
5. I would feel <i>angry/shame</i> if I come across news about nepotism at METU in the media.	.75	70.68	28.21	.81	66.38	31.11
<i>Eigenvalue</i>	3.49			3.68		
<i>Variance (%)</i>	69.73			73.63		
<i>Cronbach's a</i>	.89			.91		

*Note.* Range 0-100. *M* = Mean. *SD* = Standard Deviation

**2.2.1.4. Nonconformity Reactions.** After conducting the exploratory factor analysis on ten items, both the KMO statistic ( $KMO = .903$ ) and the Barlett's statistic ( $\chi^2 (45) = 1517.010, p < .001$ ) were satisfactory. The analysis revealed a model with two factors, explaining 63.81% of the variance. While the first factor had an eigenvalue of 5.17 and explained 51.69% of the variance, the second factor had an eigenvalue of 1.21 and explained 12.11% of the variance. The first-factor loading was higher than the second-factor loadings on the same items, so I decided to use this scale as one factor in the analysis. The difference between the same loadings was higher than .20 on behalf of the first factor. The loading on the factor ranged from .47 to .79. However, on the scree plot, the curve did not clearly inflect two factors. Then, Varimax Rotation was conducted on items revealing a two-factor structure. The first factor, expressing nonconformity, had an eigenvalue of 3.26 and explained the 32.57% of the total variance. The loading on the factor ranged from .52 to .84. The second factor, expressing nonconformity, had an eigenvalue of 3.12 and explained 31.24 of the total variance. The loading on this factor ranged from .72 to .85. One item was excluded

due to loading on the two-factor close values having a lower than .20 difference; however, because two subscales were highly correlated ( $r = .61, p < .001$ ) and showed the same pattern of effects on other variables (for example; anger was correlated with nonconformity subscale  $r = .39, p < .001$  and nonconformity subscale  $r = .36, p < .001$ ), I decided to combine two subscales and using a one-factor solution to measure the nonconformity reactions (see Table 7 for an overview of the nonconformity scale's items).

**Table 7**

*Factor Loadings and Univariate Summary Statistics of Nonconformity in Study 1*

Items	Loading	<i>M</i>	<i>SD</i>
1. At METU, I would be willing to warn those responsible so that works does not get to the last minute.	.73	5.57	1.44
2. If I witnessed that works were not carried out transparently, I would attempt to record the practices in writing.	.78	5.4	1.5
3. I would convey to the responsible people that it should be done according to the work plan and written documents to prevent the works from changing completely in every administration.	.79	5.5	1.53
4. I would ask the relevant department or chiefs to ensure that each employee has specific responsibilities.	.75	5.56	1.43
5. When I saw common practices that I thought might be harmful to METU, I would try not to comply with them.	.69	5.83	1.33
6. I would avoid any behavior that would cause METU with negative news in the media.	.75	6.15	1.28
7. I would not hesitate to express my views about the mistakes and wrong practices at METU (e.g., sending e-mails to the lists on this subject).	.47	4.8	1.69
8. I would avoid obeying common norms that I found harmful for METU.	.66	5.83	1.4
9. If I encountered behaviors that could harm METU in its competition with other universities, I would oppose them.	.77	5.75	1.37
10. To use different resources more efficiently at METU; for example, I would avoid doing something wrong by everyone.	.76	6.24	1.06
<i>Eigenvalue</i>	5.17		
<i>Variance (%)</i>	51.69		
<i>Cronbach's a</i>	0.89		

*Note.* *M* = Mean. *SD* = Standard Deviation

**Table 8**

*Descriptive Statistics, Cronbach Alphas and Bivariate Correlations Between Study 1 Variables*

Variables	1	2	3	4	5	6
Range	1-7	1-7	1-7	0-100	0-100	1-7
1. Identification	(.95)					
2. Threat	-.10	(.78)				
3. Normative conflict	-.24**	.47**	(.84)			
4. Anger	-.06	.33**	.24**	(.89)		
5. Shame	-.03	.26**	.17**	.55**	(.91)	
6. Nonconformity	.18**	.39**	.35**	.39**	.31**	(.89)
<i>M</i>	4.73	5.46	4.61	74.48	66.10	5.63
<i>SD</i>	1.66	1.14	1.22	18.76	24.10	1.04

Note. 1) Cronbach Alpha coefficients for the scales can be seen in parentheses

2) *M* = Mean. *SD* = Standard Deviation. *N* = 306. \**p* < .05. \*\**p* < .01.

**2.2.1.5. Control Questions.** The exploratory factor analysis was conducted on five control items to extract the pattern. Both the KMO statistic ( $KMO = .747$ ) and the Barlett's statistic ( $\chi^2(10) = 1197.257, p < .001$ ) were satisfactory. The analysis revealed a model with two factors. The first factor had an eigenvalue of 3.23 and explained 64.68% of the variance. The second factor had an eigenvalue of 1.16 and explained 23.23% of the variance. The second factor's items were loaded on the first factor as well. Therefore, I employed Varimax Rotation on five items concluding as distinguished two factors. While the rotated first factor had an eigenvalue of 2.59 and explained 51.86% of the variance, the second factor had an eigenvalue of 1.8 and explained 36.05% of the variance. Since the first factor's items measure how often participants encounter harmful norms, how these norms are common and usual is called "frequency of harmful norms" ( $M = 4.65, SD = 1.63$ ). Besides, because the second-factor measures how many harmful practices are wrong and what extent they bother, I call it "disturbance from harmful norms" ( $M = 5.92, SD = 1.45$ ). The detailed results of factor analysis can be seen in Table 9. The internal reliability of items for first factor was ( $\alpha = .93, n = 341$ ) and for the second factor was ( $\alpha = .86, n = 344$ ).

The mean score of the two scales was higher than the average (3.5) of the used Likert scale. Most participants consider possible harmful norms that might be seen in the METU and are likely to harm METU. I used this scale to check the consistency

with the assumptions of the normative conflict model. Packer (2008) proposed that especially strongly identified members want to challenge harmful, dangerous, or ineffective norms to protect their group from harm. Besides, the correlation between norm conflict and scales was significant (frequency of harmful norms =  $r = .51, p < .001$ ; disturbance from harmful norms =  $r = .27, p < .001$ ). Hence, I infer from the results of control questions that possible harmful norms or practices used in the other scales are suitable to measure the thesis hypotheses (see Table 9 for an overview of the control questions).

**Table 9**

*Factor Loadings and Univariate Summary Statistics of Control Questions*

Items	First Factor		
	Loading	<i>M</i>	<i>SD</i>
1. How often do you encounter such practices (arbitrary decisions often taken at the lower and upper levels, the habit of getting works done at the last minute) at METU in general?	.90	4.69	1.74
2. In your opinion, how common are such norms (employees are not assigned according to their knowledge and skills, school procedures which are not entirely transparent) at METU?	.92	4.75	1.67
3. In your opinion, how usual are they at METU?	.93	4.58	1.78
<i>Eigenvalue</i>	2.59		
<i>Variance (%)</i>	51.86		
<i>Cronbach's a</i>	.93		
	Second Factor		
4. In your opinion, how wrong are such practices and norms in general?	.90	5.83	1.58
5. To what extent do they bother you?	.92	6.03	1.45
<i>Eigenvalue</i>	1.8		
<i>Variance (%)</i>	36.05		
<i>Cronbach's a</i>	.86		

*Note.* *M* = Mean. *SD* = Standard Deviation

### 2.2.2. Testing the Basic Hypothesis of The NCM in Study 1

The normative conflict model (Packer, 2008; Packer & Chasteen, 2010) proposes that strongly identified members are more likely than weakly identified ones to express nonconformity or less likely to conform when they experience normative conflict.

I conducted a multiple regression analysis to test the interaction between normative conflict and the strength of identification on nonconformity expression to harmful norms or practices to test the normative conflict model's primary hypothesis. I used the PROCESS macro (Model 1) for SPSS (Hayes, 2018) to regress nonconformist behavior on the predictor variables: identification and normative conflict. The bootstrapping procedure with 5000 iterations was used to obtain 95% confidence intervals (CIs).

Overall model was significant ( $F(3, 302) = 29.84, p < .001, R^2 = .23$ ). Strength of identification ( $b = .52, SE = .10, t = 5.06, p < .001, CI = [.32, .73]$ ) and normative conflict ( $b = .66, SE = .10, t = 6.44, p < .001, CI = [.46, .86]$ ) significantly predicted nonconformity to harmful norms or practices.

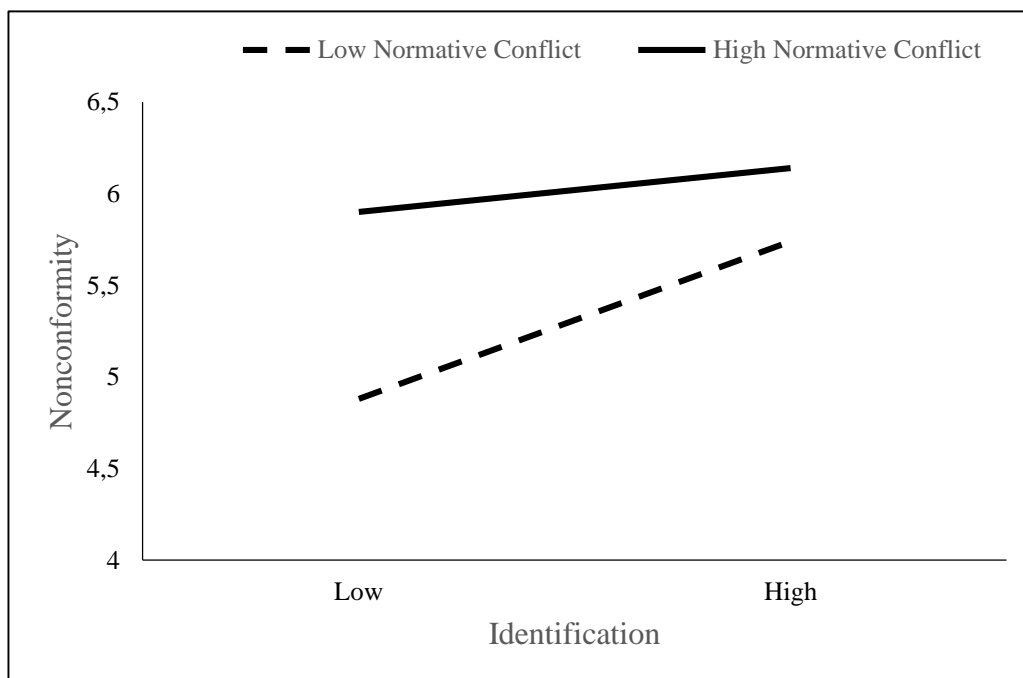
The relationship between the interaction of identification and norm conflict was statistically significant ( $b = -.08, SE = .02, t = -3.72, p < .001, CI = [-.12, -.04]$ ) in the model, indicating that normative conflict was a significant moderator of the effect of identification on nonconformist behavior (Hypothesis 1). Strength of identification was positively associated with nonconformity to harmful norm among individuals low (1 *SD* below the mean, so norm conflict = ( $M = 4.61, SD = 1.22$ ):  $b = .26, SE = .04, t = 6.42, p < .001, CI = [.18, .34]$ ) and high (1 *SD* above the mean, so norm conflict = ( $M = 4.61, SD = 1.22$ ):  $b = .07, SE = .04, t = 2.01, p = .04, CI = [.002, .14]$ ) in norm conflict with their group. Accordingly, a 1-unit increase in identification results in .26 points on nonconformity for low normative conflict, but a 1-unit increase in identification concludes .07 points on nonconformity for high normative conflict. Strongly identified members showed more than weakly identified ones to express nonconformity or less likely to conform when they experience low and high normative conflict. That is, nonconformity was high in the experiencing of low and high normative conflict for strong identifiers, indicating that they reacted to the harmful

norms regardless of their perception of norm conflict. Although nonconformity increased more from the low to high normative conflict for weak identifiers, it did not surpass the nonconformity level of strong identifiers.

Besides, according to Johnson-Neyman significance region(s), while 83.33% below the mean of norm conflict ( $M = 5.84$ ) was significant, 16.67% above was the mean of norm conflict was non-significant. In other words, when perceiving norm conflict at least ( $M = 5.84$ ), identification and nonconformity was significantly related ( $b = .07$ ,  $SE = .04$ ,  $t = 1.96$ ,  $p = .05$ ,  $CI = [.00, .14]$ ). As norm conflict increases, the relationship between identification and nonconformity decreases and becomes negative with the highest norm conflict ( $M = 7$ ;  $b = -.02$ ,  $SE = .05$ ,  $t = -.35$ ,  $p = .73$ ,  $CI = [-.13, .09]$ ). However, when norm conflict decreases, the relationship between identification and nonconformity increase and becomes more positive with the lowest norm conflict ( $M = 1$ ;  $b = .45$ ,  $SE = .08$ ,  $t = 5.33$ ,  $p < .001$ ,  $CI = [.28, .61]$ ). Besides, for those having high level of identification, normative conflict was high in both conditions compared to low identification.

## Figure 2

*Interaction Between Normative Conflict and Identification on Nonconformity, Points are Displayed at 1 SD Above and Below The Mean*



### ***2.2.3. The Moderating Role of Image Threat Between Norm Conflict and Identification in Study 1***

The overall model was significant ( $F(3, 302) = 35.47, p < .001, R^2 = .26$ ). While strength of identification ( $b = .13, SE = .17, t = .79, p = .43, CI = [-.20, .47]$ ) did not significantly predict normative conflict, threat ( $b = .72, SE = .15, t = 4.66, p < .001, CI = [.42, 1.02]$ ) significantly predicted normative conflict. Furthermore, the interaction term was not statistically significant ( $b = -.05, SE = .03, t = -1.68, p = .09, CI = [-.11, .01]$ ) in the model, indicating that threat was not a significant moderator of the effect of identification on normative conflict.

### ***2.2.4. The Path Model: The Mediating Role of Normative Conflict Between Identity and Threat On Nonconformity in Study 1***

I tested the full model apart from emotions variables. I tested the prediction of identification, threat, and interaction on the norm and thus on nonconformity via R software lavaan package (Rosseel, 2012). The model fit was not sufficient,  $\chi^2 (n=306, df=3) = 53.96, p < .001$ , comparative fit index (CFI) = .96, and root mean square error approximation (RMSEA) = .236.

Threat was significant predictor of norm conflict ( $b = .72, SE = .15, z = 4.69, p < .001, CI = [.42, 1.02]$ ), which means seeing harmful norms as threat to their group image induces experience of norm conflict with their group. Furthermore, norm conflict also significantly predicted nonconformity ( $b = .26, SE = .04, z = 6.44, p < .001, CI = [.18, .34]$ ), meaning that perceiving norm as harming to group would trigger to challenge group's norms. Contrary to, identification ( $b = .13, SE = .17, z = .80, p = .42, CI = [-.20, .46]$ ), and the interaction effect of threat and identification ( $b = -.05, SE = .03, z = -1.69, p = .09, CI = [-.11, .01]$ ) did not significantly predict norm conflict.

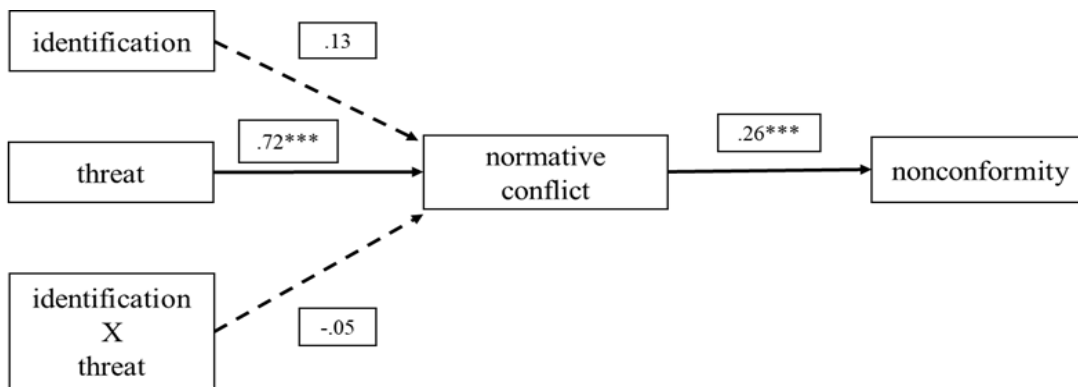
The overall explained variance in norm conflict was  $R^2 = .26$ , and in nonconformity  $R^2 = .12$ . The parameter estimates are shown in Figure 3.

There were three indirect effects in the model. The indirect effect of threat on nonconformity via norm conflict was only significant (*indirect effect*;  $b = .15, SE = .05, z = 3.27, p = .001, CI = [.07, .24]$ ). That is, seeing harmful norms as threat to their group image induced experiencing of conflict with their group and resulting in

nonconformity to their group. However, the indirect effect of identification (*indirect effect*;  $b = .03$ ,  $SE = .04$ ,  $z = .77$ ,  $p = .44$ ,  $CI = [-.04, .10]$ ) and the interaction effect of threat and identification (*indirect effect*;  $b = -.01$ ,  $SE = .01$ ,  $z = -1.62$ ,  $p = .11$ ,  $CI = [-.02, .002]$ ) on nonconformity with normative conflict was not significant. Besides, total effect of this path model was significant ( $b = .82$ ,  $SE = .29$ ,  $z = 2.82$ ,  $p = .005$ ,  $CI = [.18, 1.34]$ ).

### Figure 3

*The Path Model: The Mediating Role of Normative Conflict Between Identity, Threat, and Their Interaction on Nonconformity in Study 1*



Numbers are unstandardized coefficients. \*\*\* $p < .001$ . Nonsignificant paths are displayed in the dashed line.

#### 2.2.5. Full Model Path Analysis Tested in Study 1

I proposed that harmful group norms that were likely to threaten group identity image could lead strongly identified members to evaluate as more harmful and lead to more norm conflict. Hence, strongly identified members were likely to feel more shame and anger resulting in nonconformity to harmful norms. I tested serial mediated moderation via R software using the lavann package. The model fit was not sufficient:  $\chi^2 (n = 306, df = 8) = 78.82$ ,  $p < .001$ , comparative fit index (CFI) = .95, and root mean square error approximation (RMSEA) = .17.

Threat was significant predictor of norm conflict ( $b = .72$ ,  $SE = .15$ ,  $z = 4.69$ ,  $p < .001$ ,  $CI = [.42, 1.02]$ ), but identification ( $b = .13$ ,  $SE = .17$ ,  $z = .80$ ,  $p = .43$ ,  $CI = [-$



.20, .46]) and interaction effect relationship between identification and threat (Hypothesis 2) ( $b = -.05$ ,  $SE = .03$ ,  $z = -1.69$ ,  $p = .09$ ,  $CI = [-.11, .01]$ ) did not significantly predict norm conflict.

While norm conflict ( $b = 1.28$ ,  $SE = 1.23$ ,  $z = 1.04$ ,  $p = .30$ ,  $CI = [-1.14, .370]$ ) was not a significant predictor of shame, threat ( $b = 4.90$ ,  $SE = 1.32$ ,  $z = 3.71$ ,  $p < .001$ ,  $CI = [2.31, 7.49]$ ) was a significant predictor of shame which means thinking harmful norm a threat to the group's image induced experiencing of shame.

Norm conflict ( $b = 1.61$ ,  $SE = .94$ ,  $z = 1.72$ ,  $p = .09$ ,  $CI = [-.22, 3.45]$ ) did not significantly predict anger, but threat ( $b = 4.70$ ,  $SE = 1.001$ ,  $z = 4.69$ ,  $p < .001$ ,  $CI = [2.74, 6.66]$ ) was a significant predictor of anger. Similar to the relationship between threat and shame, participants evaluated that group's norm might affect group's image negatively felt anger.

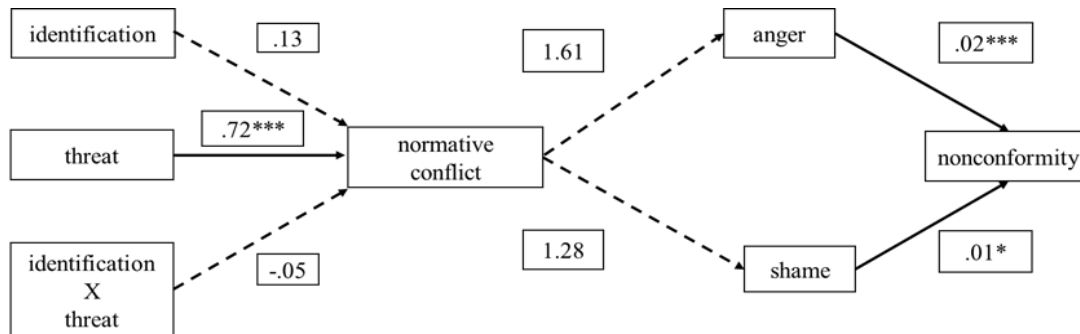
Nonconformity was significantly predicted by shame ( $b = .01$ ,  $SE = .002$ ,  $z = 2.06$ ,  $p = .04$ ,  $CI = [.00, .01]$ ) and anger ( $b = .02$ ,  $SE = .003$ ,  $z = 5.11$ ,  $p < .001$ ,  $CI = [.01, .02]$ ). That is, feeling shame and anger result in taking action in order to protect their group from harmful norms.

The overall explained variance in norm conflict was  $R^2 = .26$ , in shame  $R^2 = .07$ , in anger  $R^2 = .12$ , and in nonconformity  $R^2 = .17$ . The parameter estimates are shown in Figure 4.

The model revealed several serial mediations. Normative conflict, shame, and anger played a mediator role in the model. The model includes ten indirect effects, but only the indirect effect of threat (*indirect effect*;  $b = .14$ ,  $SE = .06$ ,  $z = 2.30$ ,  $p = .02$ ,  $CI = [.03, .26]$ ) on nonconformity via anger was significant (Hypothesis 5), indicating that perception of group's norm harm to the group's image resulted as feeling anger which in turned to challenge followed harmful group norms. Besides, total effect of this path model was significant ( $b = 33.06$ ,  $SE = 11.36$ ,  $z = 2.91$ ,  $p = .004$ ,  $CI = [8.74, 53.24]$ ).

**Figure 4**

*The Full Model Tested Using Path Analysis Between Variables in Study 1*



Numbers are unstandardized coefficients. \* $p < .05$ , \*\*\* $p < .001$ .  
Nonsignificant paths are displayed in the dashed line.

### 2.3. The Assessment of The 1<sup>st</sup> Study

The first study's dissertation hypotheses were tested in a correlational design; thus, all the measurement instruments were Likert-type scales. METU employees also participated in this study.

Firstly, I tested the primary hypothesis of the normative conflict model (Packer, 2008). The normative conflict model posits that strong identifiers dissent to their group's norms to protect their group from possible harm when they come across harmful norms or behaviors conducted by their group members. There was a significant effect between the strength of identification and norm conflict on nonconformity behavior. In other words, normative conflict was a significant moderator of the effect of identification on nonconformity. The strength of identification correlates with nonconformity among participants in low and high norm conflict with their group. However, when norm conflict decreased, the relationship between identification and nonconformity increased and became more positive on the lowest norm conflict.

To measure norm conflict, I used a scale to capture discomfort and disagreement with norms or practices followed at METU. As the first study participants are civil servants, they may avoid criticizing their institution for fear of being fired and being blacklisted. Because the norm conflict scale includes items

referring to directly criticizing group norms or practices, they may avoid expressing their criticisms.

On the other hand, as norm conflict increased, the relationship between identification and nonconformity decreased and became negative on the highest norm conflict condition. Usually compatible with norm conflict proposes I expected that strongly identifiers would be willing to protect their group from harm when norm conflict increased. Therefore, I think that weakly identified group members might believe that they would have nothing to lose and could safely criticize the norms. In addition, they may not be satisfied with working in this institution, and thus they are not strongly identified with their institution.

For those with a high level of identification, normative conflict was high in both conditions compared to low identifiers. Furthermore, nonconformity was high in both norm conflict conditions, indicating that they showed nonconformity regardless of the possible harm caused by group norms. Following harmful norms or practices was accepted as unsuitable situations regardless of experiencing norm conflict with their group members.

The normative conflict model (Packer & Chasteen, 2010) indicated that strongly identified members wanted to dissent from group norms when they thought that group norms were likely to harm the group. They conducted studies by manipulating norms as collective harm conditions. In such cases, participants expressed their arguments about why harmful norms might affect the group as a whole. In individual harm conditions, the participants wrote their arguments about why harmful norms might affect individuals. However, I did not manipulate norms to measure the normative conflict in the first study. Instead, I used the generated norm conflict scale developed by Dahling et al. (2017). Consistent with normative conflict model results that revealed that strongly identified members in collective harm condition displayed more nonconformity than in other conditions, I found greater nonconformity in high normative conflict than the low normative conflict in the present study.

One of the expected results of this dissertation is that image threat predicted the norm conflict model. The study revealed that people in a high threat condition experienced more norm conflict due to their group members' transgressions (Shuman

et al., 2018). When people evaluate group norms or behaviors that are likely to harm the group, they may experience conflict (Packer, 2008). Accordingly, the participants who accept harmful in-group norms can experience norm conflict with their group members.

Besides, participants, who experienced norm conflict, took action to correct harmful norms. The normative conflict played a mediator role between image threat and nonconformity, meaning that the participants who evaluate in-group transgressions that are likely to tarnish the group's identity image experience more conflict with their group. Thus, they take action to correct harmful behaviors. According to the normative conflict model (Packer, 2008; Packer & Chasteen, 2010), strongly identified group members are likely to challenge the behaviors of their group since they perceive these behaviors to be harmful to the group, so the strength of identification is a critical variable in the model. However, this study showed that when people see their threatened group identity, they experience conflict with their in-group members, conducted harmful behaviors, and thus took action to correct or protect their group's identity image.

I expected that harmful in-group norms that were likely to threaten the group's identity image could lead to high identifiers to deem the norms harmful to the group and urge norm conflict with their group members. However, the interaction effect of identification and image threat on norm conflict was found insignificant.

Threat significantly predicted shame and anger, so these results supported the broad literature between these emotions and threat (Iyer et al., 2007; Johns et al., 2005a; Leach et al., 2006; Lickel et al., 2005). As a result of these findings, it can be put forth that when actual norms or practices are likely to threaten the group's image, group members feel not only a shame but also anger.

Besides, consistent with the emotion literature, this study showed that shame and anger are significant predictors of nonconformity. In this dissertation, I expected people would want to take action to correct or protect their group's identity image with the feeling of shame. This result supported the definition of anger, which is regarded as the most prototypical emotion of taking action, and anger as a strong motivator role of action (Carver & Harmon-Jones, 2009; Harmon-Jones, 2003).

While shame did not play a mediator role between threat and nonconformity, anger significantly mediated the effect of threat on dissent. I expected that shame would play the mediator role between image threat and nonconformity. However, the extent of shame reported by the participants due to the threatened group image was not parallel to express nonconformist behavior from the group norms. On the other hand, participants felt anger for believing that harmful group norms were likely to threaten the group image. Therefore, they wanted to dissent their in-group members due to the harmful actions presented. The findings supported that the threatened image may induce a feeling of anger, which is among high arousal emotions and has a highly activating feature.

There is a different measurement of normative conflict. Packer and Chasteen (2010) manipulated the norm conflict in the first normative conflict studies with participants assigned to different conflict conditions as collective, individual, and control. In the collective harm condition, participants reflected their arguments about why plagiarism would harm the group; in the individual harm condition, they reflected their arguments about harm to the individual; they did not reflect any arguments in the control condition. Prior to the manipulation, participants were asked to read the normative information, including their group members' lenient views toward the norm.

The other example is measuring normative conflict through scales to determine members' perception of certain situations or following norms compared to the group view. For example, the scale's normative conflict regarding Obamacare was measured, including items to detect whether the participants' views were different from the majority (see Dupuis, Wohl, Packer, & Tabri, 2016).

The other measuring method is using the scale. The scale used in industrial psychology studies includes the items aiming to capture the members' perception of conflict with their group regarding the norms or practices (Dahling & Gutworth, 2017). I also used this scale to measure the norm conflict.

As for the norm conflict, I included different norms followed in the institution by employees in the other scales as well. To check whether these norms or practices were done by employees or not, the questions that check the encounter, common, or usual of the norm in the institution were asked to the employees. The mean value was higher than the middle point (3.5) of the scale ( $M = 5.33$ ). The correlation between the

norm conflict and frequency of harmful norms was found ( $r = .52, p < .001$ ). Therefore, these results showed that participants might encounter the same norms or practices.

## CHAPTER 3

### STUDY 2

The first study tested the hypothesis that the interaction effect between the strength of identification and image threat would induce anger and shame and lead to nonconformity. I expected that strongly identified members would see that harmful norms were likely to harm the group's image and resulting in taking action to correct these harmful norms. However, the results did not support the first study's hypothesis; that is, the interaction effect between identification and image threat was not significant on normative conflict. Besides, while normative conflict did not significantly predict anger and shame, these emotions were a significant predictor of nonconformity.

The second study's sample consisted of METU students. To overcome the limitation of the first study, rather than measuring normative conflict with the scale, I presented a norm as if the majority of METU students shared it. I chose plagiarism as the harmful norm to appeal to all students. I measured (through the relevant scales) the degree of experienced norm conflict, the emotions of anger and shame, the strength of identification, the degree of perceived image threat, as well as the intention to nonconformity.

Research on emotions in group studies revealed that group members are likely to feel shame and anger if they provided their group members' transgressions, threatening the group's image. Besides, these emotions are likely to urge group members to correct their group members' transgressions (Iyer et al., 2007). Although shame and anger would be critical motivator emotions in this dissertation to test hypotheses, I also add some negative emotions to control the unique effect of shame and anger on nonconformity, which is the dependent variable. These negative emotions consisted of 10 PANAS negative emotions and sadness. Accordingly, while

adding the negative emotions as predictors of nonconformity, I expected that shame and anger would still be key predictors of nonconformity. The same as the hypotheses of the first study were tested in the second study.

### **3.1. Method**

#### ***3.1.1. Procedure***

Before data collection, the approval of the METU Humans Ethics Committee was taken. I collected data via online surveys. I invited METU students to participate in this study through SONA Participant Pool. First, the participants were enabled to read the consent form to inform them regarding the study's aim (see Appendix J). Then, they completed the study's questionnaires. Finally, participants were debriefed (see Appendix K) and thanked for their help.

#### ***3.1.2. Participants***

Two hundred eighty-two METU students participated in this study (68 males, 179 females, eight did not want to indicate their gender, and 27 did not report their gender). Except for 27 participants who did not report their ages, the remaining 255 participants' mean age was 22.18 ( $SD = 2.13$ ). According to the  $N:q$  rule (Jackson, 2003), the sample size of this study is higher than the smallest sample size as to  $10q$  or  $N = 200$  considering 20 parameters of this study.

In terms of the participants' department, most participants, as 142 (50.4%), reported their department as psychology. Another high number of students' department is 17 (6%) philosophy, 14 (5%) economy department. Besides, 30 (10.6%) students did not report their department. Students number according to department rate was presented in Table 10 and demographic information in Table 11.



**Table 10***The Distribution of Participants by Departments*

Department	<i>N</i>	%
Psychology	142	50.4
Philosophy	17	6
Economics	14	5
Political Science and Public Administration	9	3.2
City and Regional Planning	7	2.5
Biology	6	2.1
Electrical and Electronic Engineering	6	2.1
Architecture	6	2.1
Sociology	6	2.1
Foreign Languages Education	5	1.8
Early Childhood Education	4	1.4
Industrial Design	3	1.1
Civil Engineering	3	1.1
Chemical Engineering	3	1.1
Metallurgical and Materials Engineering	3	1.1
Other	8	6.7
Not Reported	30	10.6

*Note.* Other include students coming from 13 different departments. Two students are from Computer Engineering, Food Engineering, Mechanical Engineering, Business Administration, Molecular Biology, and Genetics. One student is from Industrial Engineering, Physics, Aeronautical and Space Engineering, Elementary Mathematics Education, Elementary Mathematics Education, Statistics, Geological Engineering, Chemistry Education, and History.

**Table 11***Demographic Information for All Participants in Study 2*

Variables	<i>M</i>	<i>SD</i>	<i>N</i>	%
Age	22.18	2.13		
Gender				
Male			68	24.11
Female			179	63.48
Decline to Declare			8	2.84
Not Reported			27	9.57
Level of Study				
Preparation			5	1.8
First grade			59	20.9
2nd grade			93	33
3rd grade			60	21.3
4th grade			35	12.4
Not Reported			30	10.6
Date of Entry				
2011			1	0.4
2012			5	1.8
2013			5	1.8
2014			6	2.1
2015			25	8.9
2016			54	19.1
2017			84	29.8
2018			57	20.2
2019			18	6.4
Not Reported			27	9.6
Mostly Lived Place				
Big City			186	66
City			34	12.1
Town			29	10.3
Small Town			3	1.1
Village			3	1.1
Not Reported			27	9.6

*Note.* M = Mean. SD = Standard Deviation. N = 282.

According to religiosity, 133 (47.2%) participants do not believe in any religion, but 122 (43.3%) participants believe in a religion. 27 (9.6%) participants did not want to declare their belief. How much your religion affects your daily life was ranged from 1 = never to 11 = quite a few. Most of participants as 103 (36.5%) students

marked 1, 27 (9.6%) students marked 3, 21 (7.4%) students marked 2 or 6 and 19 (6.7%) students marked 4 or 8. 27 (9.6%) participants did not answer this question. Therefore, 181 participants who answered how much your religion affects your daily life are located under the middle, which is 6 and 74 participants located above the middle. 21 (7.4%) participants marked the middle point of the scale.

The question of how conservative do you find yourself was ranged from 1 = never to 11 = quite a few. Most of participants as 102 (36.2%) students marked 1, 42 (14.9%) students marked 2, 30 (10.6%) students marked 3, 22 (7.8%) students marked 6, 19 (6.7%) students marked 4, 12 (4.3%) students marked 5, 11 (3.9%) students 7, 9 (3.2%) students marked 8, 7 (2.5%) students marked 9, 1 (.4%) student marked 11. Moreover, 27 (9.6%) students did not answer this question.

In terms of political orientation specified based on left and right-wing, most of the participants indicated in the left-wing. The scale ranged from 1 (extreme left-wing) to 11 (extreme right-wing). 45 (16%) participants marked the middle point of the scale. 194 (68.79%) participants marked under the middle scale presented left-wing, 16 (5.67%) participants marked above the middle scale presented right-wing, and 27 (9.6%) did not indicate their political orientations.

### ***3.1.3. Measurement Instrument***

**3.1.3.1. Demographic Information Form.** To identify the demographic characteristics of the second study's participants, participants would like to respond to the following questions: age, gender, department, the level of study, the entry of METU, place lived the longest, religiosity, the effect of religion in daily life, the level of conservatism, political orientations (see Appendix L).

**3.1.3.2. Identification with METU.** The same identification scale used in the first study was also provided to measure the strength of METU students' identification. Higher scores indicate a strong identification with the group. The Cronbach alpha measure of the identification scale's internal reliability was satisfactory ( $\alpha = .89$ ,  $n = 275$ ) (see Appendix D).

**3.1.3.3. Normative Conflict with Group.** I used the plagiarism norm based on previously followed methods in one of the normative conflict hypotheses by Packer

and Chasteen (2010). In addition to this method, to make the norm believable, I remind the fake study conducted in the 2018 Spring semester named “The view of METU students on ethical values.” Before presenting this bogus study, I would state the definition of plagiarism. Then participants read that most METU students did not think that plagiarism was a big problem and first done plagiarism should be accepted tolerantly. Besides, the norm includes that 84% of METU students in this study agreed wholly or to a large extent that “Plagiarism is not such a serious crime, although it should generally be avoided.” The norm passage was presented below (see Appendix M);

Plagiarism involves copying another person's work without giving them appropriate credit for it and reference. The term plagiarism refers to presenting another person's ideas or words as if they were your own and applies regardless of whether you did so intentionally or accidentally.

According to the results of the study titled “Ethical Values by METU students”, which we previously conducted (in the Spring 2018 semester) at METU, most of the METU students think that plagiarism is not a very serious problem. In fact, they believe that first-time acts of plagiarism should be treated leniently. In addition, 84% of METU students in this study agreed with the statement that: "Although it should generally be avoided, plagiarism is not a serious offense."

After presenting this norm text, participants would like to express their perception of this harmful norm. The norm conflict scale included six items of which two are reversed ranged on six Likert types. The example items for this scale is “My approach and the majority of METU students’ approaches about plagiarism...”. Each item’s point was specified based on its meaning. The scale was ranged on a 6-point scale. The example for this item is 1 = indicating “it is totally opposite” and 6 = indicating “it is exactly the same”. The Cronbach alpha of the normative conflict scale was ( $\alpha = .90, n = 274$ ) (see Appendix N).

To check whether the text was read, I asked them to write the rate at which plagiarism in the text is not considered a serious crime. The control question was presented after all scales.

**3.1.3.4. Image Threat.** The scale measured the perception of threat causing of plagiarism threat. I created the image threat scale based on the same literature on image threat in group studies (see Iyer et al., 2007; Shuman et al., 2018). Image threat was especially measured by how others, which are out-group members, view the

transgressed groups due to their harmful deeds. Because of the perception of how the group is known, it is determined by how others view negative behaviors. Therefore, I created the items of the image threat scale based on this view.

The scale consisted of four items ranged on a 7-point scale where 1 indicating never agree and 7 totally agree. A higher score indicates perceiving a higher level of threat due to perceiving the norm as harmful. The example item for the scale is “The fact that METU students do not think of plagiarism as a serious crime harms the image of METU”. The Cronbach alpha of the normative conflict scale was ( $\alpha = .92, n = 269$ ) (see Appendix O).

**3.1.3.5. Emotions.** To measure emotional reaction to the harmful norm, participants filled two emotion scales. One of them included only anger and shame items, and the other scale had negative emotions. Instead of filling only a discrete emotions scale, participants expressed their feelings with items containing METU students' views about plagiarism. Generally, the same studies with this thesis's studies, using discrete emotions to participants' feelings on harmful behaviors. However, I prefer a situation containing items to capture the participant's feelings better.

The first scale consisted of four items. Besides, the scale was constructed as a feeling thermometer; that is, participants indicated their emotions between 0-100 degrees. The example item for this scale is “I feel *anger/shame* because most of METU students do not see plagiarism as a serious problem”. The internal reliability of anger items was ( $\alpha = .96, n = 265$ ) and shame items was ( $\alpha = .96, n = 267$ ) (see Appendix P).

The other emotion scale included 11 discrete negative emotions, ten of which are from the PANAS scale (Gençöz, 2000) and one item including sadness was added. The scale items were 7-point scale where 1 indicating *I never feel* and 7 indicating *I feel extremely*. The internal reliability of negative emotions was ( $\alpha = .90, n = 264$ ) (see Appendix Q).

**3.1.3.6. Nonconformity Reactions.** This scale was constructed to measure the perception of plagiarism and intentions of taking action against plagiarism. The scale's items were generated based on the previously conducted research, which tested

normative conflict model assumptions by plagiarism norm (see Packer & Chasteen, 2010). I also used this scale once the replication of normative conflict model studies.

The scale consisted of 9 items on a 6-point scale where items' point was specified based on their construction. The example item was "How will you be willing to discuss the plagiarism with your friends?" where 1 indicates *I am not willing* and 6 I am very willing. The internal reliability of nonconformity items was ( $\alpha = .86, n = 259$ ) (see Appendix R).

### **3.2. Results**

Before the analysis, I checked the missing data, outliers (multivariate and univariate), and normality assumptions of variables using SPSS 26 version software. The variable scores were calculated by averaging responses to items. Since 23 participants did not respond to any dependent variable items, they did not include the analysis. Two cases from the emotion scale were replaced with group mean.

I firstly checked multivariate outliers in cases using Mahalanobis distances. Three multivariate outliers were detected with a chi-square value greater than the critical value ( $\chi^2(7, .001) = 24.322$ ). After deleting multivariate cases, univariate outliers were determined by using the critical z value of  $\pm 3.29$  in all variables. Detected four univariate outliers were excluded from data in threat and norm conflict variables. Besides, normality assumptions did not meet only for strength of identification (*skewness* = -1.067) and threat (*skewness* = -1.041) variables due to violation of skewness. Table 8 presents means, standard deviations, Cronbach's alphas, and correlations among the study's variables.

#### ***3.2.1. Exploratory Factor Analysis of The First Study's Variables***

I followed the same procedure employed in the first study for factor loadings. I used the principal components analysis method to construct factor analysis for each scale. The list-wise method was employed to deal with missing values. Furthermore, for convergence of items, the number of iterations was restricted with a maximum of 25, and the cut-off for loading was kept at .30.

**3.2.1.1. Normative Conflict Scale.** The factor analysis revealed one factor in six norm conflict items. Both the KMO statistic ( $KMO = .89$ ) and the Barlett's statistic ( $\chi^2 (15) = 1029.992, p < .001$ ) were satisfactory, so the sample was adequate for factor analysis. The analysis revealed a model with one factor having an eigenvalue of 4.09 and explained 68.11% of the total variance. The loading on the factor ranged from .74 to .89 (see Table 12 for an overview of the normative conflict scale's items).

**Table 12**

*Factor Loadings and Univariate Summary Statistics of Normative Conflict in Study 2*

Items	Loading	<i>M</i>	<i>SD</i>
1. My approach and the majority of METU students' approaches about plagiarism...	.75	2.71	1.23
2. Since the majority at METU do not see plagiarism as a serious crime...	.85	2.43	1.18
3. At METU, the majority of them tolerate plagiarism...	.89	4.6	1.14
4. The fact that the majority at METU does not take plagiarism seriously will harm the level that METU wants to reach...	.86	4.85	1.17
5. The tolerance and spread of plagiarism will lead to METU in the long run...	.85	4.96	1.08
6. The opinion that the tolerant approach of the majority of METU towards plagiarism contradicts the ethical norms of METU...	.74	4.82	1.19
<i>Eigenvalue</i>	4.09		
<i>Variance (%)</i>	68.11		
<i>Cronbach's a</i>	.90		

*Note.* *M* = Mean. *SD* = Standard Deviation

**3.2.1.2. Image Threat.** The factor analysis revealed one factor in four image threat items. Because the KMO statistic ( $KMO = .85$ ) and the Barlett's statistic ( $\chi^2 (6) = 818.598, p < .001$ ) were satisfactory, the sample was suitable for factor analysis. A 1-factor solution has an eigenvalue of 3.25 and explained 81.28% of the total variance. The loading on the factor ranged from .88 to .93 (see Table 13 for an overview of the image threat scale's items).

**Table 13***Factor Loadings and Univariate Summary Statistics of Image Threat in Study*

2

Items	Loading	<i>M</i>	<i>SD</i>
1. The fact that METU students do not think of plagiarism as a serious crime harms the image of METU.	.93	5.46	1.39
2. The fact that the majority of METU students tolerate plagiarism may cause people outside of METU to think negatively about METU.	.90	5.51	1.55
3. METU students' tolerance of plagiarism would hurt the image of METU in Turkey.	.90	5.33	1.5
4. If I read in a scientific publication that the majority of METU students do not consider plagiarism as a serious crime, the image of METU is shaken in my eyes.	.88	5.54	1.51
<i>Eigenvalue</i>	3.25		
<i>Variance (%)</i>	81.28		
<i>Cronbach's a</i>	.92		

Note. *M* = Mean. *SD* = Standard Deviation

**3.2.1.3. Emotions.** The principal component analysis was utilized to investigate the factor structure of four anger-related items. The value of both the KMO statistic ( $KMO = .867$ ) and the Barlett's statistic ( $\chi^2 (6) = 1187.858, p < .001$ ) were adequate to conduct factor analysis. The analysis revealed a model with one factor having an eigenvalue of 3.55 and explained 88.65% of the total variance. The loading on the factor ranged from .93 to .96.

The factor analysis also revealed one factor in four shame-related items. Both the KMO statistic ( $KMO = .873$ ) and the Barlett's statistic ( $\chi^2 (6) = 1280.178, p < .001$ ) were satisfactory. The analysis revealed a model with one factor having an eigenvalue of 3.59 and explained 89.72% of the total variance. The loading on the factor ranged from .92 to .97.

Besides, the factor analysis revealed two factors on eleven negative emotions. Since both the KMO statistic ( $KMO = .894$ ) and the Barlett's statistic ( $\chi^2 (55) = 1610.203, p < .001$ ) met the criterion, the data was suitable to employ factor analysis. The analysis revealed a model with the first factor having an eigenvalue of 5.67 and explained 51.48 % of the total variance. The second factor has an eigenvalue of 1.28 and explained 11.62% of the total variance. The loading on the first factor ranged from



.76 to .86, and the second factor ranged from .37 to .47. Because the second-factor load on the same item and their loading lower than the first factor, the factor reduction was fixed as one factor ranged from .42 to .81 (see Table 14 for an overview of emotions scale's items).

**Table 14**

*Factor Loadings and Univariate Summary Statistics of Anger and Shame*

*In Study 2*

Items	Anger	<i>M</i>	<i>SD</i>	Shame	<i>M</i>	<i>SD</i>
1. I feel <i>anger/shame</i> that most METU students do not see plagiarism as a serious problem.	.96	47.31	30.09	.95	54.52	31.47
2. The fact that most of the METU students tolerate plagiarism makes me feel <i>anger/shame</i> .	.95	48.79	30.32	.97	55.48	31.54
3. The fact that most METU students see cheating as innocent arouses my <i>anger/shame</i> .	.93	51.79	32.04	.92	53.09	32.57
4. If I see posts on social media stating that the vast majority of METU students do not see plagiarism as a serious problem, I feel <i>anger/shame</i> .	.93	53.82	31.08	.95	61.68	32.5
<i>Eigenvalue</i>	3.55			3.59		
<i>Variance (%)</i>	88.65			89.71		
<i>Cronbach's a</i>	.96			.96		

*Note.* Range 0-100. *M* = Mean. *SD* = Standard Deviation

**3.2.1.4. Nonconformity Reactions.** The factor analysis revealed two factors on nine items related to nonconformity reactions. Both the KMO statistic ( $KMO = .859$ ) and the Barlett's statistic ( $\chi^2(36) = 1002.041, p < .001$ ) exhibited adequate value. The analysis revealed a model with the first factor having an eigenvalue of 4.32 and explained 48.03 % of the total variance. The second factor has an eigenvalue of 1.37 and explained 15.20% of the total variance. The loading on the first factor ranged from .54 to .80 and the second factor ranged from .33 to .57. Because the second-factor load on the same item and their loading lower than the first factor, the factor reduction was fixed as one factor ranged from .54 to .80 (see Table 15 for an overview of nonconformity reactions scale's items).

**Table 15**

*Factor Loadings and Univariate Summary Statistics of Nonconformity Reactions in Study 2*

Items	Loading	<i>M</i>	<i>SD</i>
1. Overall, how serious an offense do you think plagiarism is?	.80	4.70	1.12
2. How acceptable is plagiarism for you?	.77	2.58	1.18
3. If you found out that someone you know is plagiarizing, how would that information affect your attitude towards that person?	.70	3.05	1.10
4. How much do you support the use of software such as Turnitin for plagiarism detection?	.62	4.96	1.12
5. How willing would you be to join a facebook group discussing plagiarism?	.54	2.78	1.33
6. How willing would you be to participate in the petition against plagiarism on change.org?	.67	3.59	1.58
7. How willing would you be to write an article about plagiarism in ODTULU magazine?	.58	3.04	1.41
8. How willing are you to discuss plagiarism with your friends?	.77	4.12	1.31
9. How willing would you be to voice your opinions in discussing plagiarism in the different lessons you have taken?	.76	3.9	1.37
<i>Eigenvalue</i>	4.32		
<i>Variance (%)</i>	48.03		
<i>Cronbach's a</i>	.86		

Note. *M* = Mean. *SD* = Standard Deviation

**Table 16**

*Descriptive Statistics, Cronbach Alphas and Bivariate Correlations Between Study 2 Variables*

Variables	1	2	3	4	5	6	7
Range	1-7	1-7	1-6	0-100	0-100	1-7	1-6
1. Identification	(.89)						
2. Threat	.03	(.92)					
3. Normative Conflict	.01	.80**	(.90)				
4. Anger	.10	.60**	.70**	(.96)			
5. Shame	.12	.69**	.65**	.70**	(.96)		
6. Negative Emotions	.13*	.58**	.60**	.69**	.68**	(.90)	
7. Nonconformity	.11	.65**	.73**	.65**	.64**	.63**	(.86)
<i>M</i>	5.53	5.50	4.73	50.86	56.69	3.64	3.95
<i>SD</i>	1.23	1.25	.92	28.78	29.81	1.24	.85

Note. 1) Cronbach Alpha coefficients for the scales can be seen in parentheses

2) *M* = Mean. *SD* = Standard Deviation. *N* = 254. \**p* < .05. \*\**p* < .01.

### ***3.2.2. Testing The Basic Hypothesis of The NCM in Study 2***

The control question demonstrated that, on average, participants presumed that 76.33% ( $SD = 15.21$ ) of students did not think that plagiarism was a serious crime. Hence, most participants were likely to accept the reality of the plagiarism norm. Eighteen participants estimated that 50% or less of the students did not think plagiarism was a serious crime. Because there was no difference between the result of excluded and non-excluded of these participants, I kept these participants in the analyses.

I conducted the same analysis to test the second study hypotheses. To test the moderated multiple regression analysis, I employed the PROCESS macro for SPSS Model 1 (Hayes, 2018) to test the interaction effect of identification and norm conflict on nonconformity.

The Overall model is significant ( $F(3, 250) = 98.17, p < .001, R^2 = .54$ ). Strength of identification ( $b = .03, SE = .18, t = .17, p = .87, CI = [-.33, .39]$ ) was not a significant predictor of nonconformity, but normative conflict ( $b = .63, SE = .22, t = 2.89, p = .004, CI = [.20, 1.06]$ ) significantly predicted nonconformity. Furthermore, the interaction effect between identification and norm conflict on nonconformity was not significant ( $b = .01, SE = .04, t = .23, p = .82, CI = [-.07, .08]$ ) (Hypothesis 1).

### ***3.2.3. The Moderating Role of Image Threat Between Norm Conflict and Identification in Study 2***

Overall model is significant ( $F(3, 302) = 147.53, p < .001, R^2 = .63$ ). While strength of identification ( $b = -.13, SE = .14, t = -.91, p = .36, CI = [-.42, .15]$ ) did not significantly predict normative conflict, threat ( $b = .46, SE = .15, t = 3.09, p = .002, CI = [.17, .75]$ ) significantly predicted normative conflict. Furthermore, the interaction term was not statistically significant ( $b = .02, SE = .03, t = .89, p = .37, CI = [-.03, .07]$ ) in the model, indicating that threat was not a significant moderator of the effect of identification on normative conflict.

### 3.2.4. The Path Model: The Mediating Role of Normative Conflict Between Identity and Threat on Nonconformity in Study 2

I tested the full model apart from emotions variables. I tested the prediction of identification, threat, and interaction on the norm and thus on nonconformity via R software using the lavaan package (Rosseel, 2012). The model fit was not sufficient,  $\chi^2 (n = 254, df = 3) = 13.24, p = .004$ , comparative fit index (CFI) = .99, and root mean square error approximation (RMSEA) = .12.

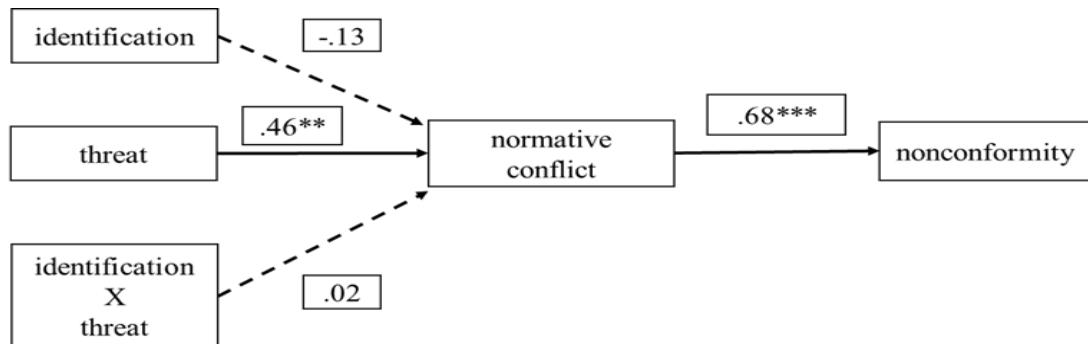
Threat was significant predictor of norm conflict ( $b = .46, SE = .15, z = 3.11, p = .002, CI = [.17, .74]$ ), but identification ( $b = -.13, SE = .14, z = -.92, p = .36, CI = [-.41, .15]$ ), and the interaction effect of threat and identification ( $b = .02, SE = .03, z = .90, p = .37, CI = [-.03, .07]$ ) did not significantly predict norm conflict. Furthermore, norm conflict also significantly predicted nonconformity ( $b = .68, SE = .04, z = 16.93, p < .001, CI = [.60, .76]$ ).

The overall explained variance in norm conflict  $R^2 = .64$ , and in nonconformity  $R^2 = .53$ . The parameter estimates are shown in Figure 5.

There are three indirect effects in the model. The indirect effect of threat on nonconformity via norm conflict was significant (*indirect effect*;  $b = .24, SE = .08, z = 2.95, p = .003, CI = [.10, .43]$ ), meaning that participants who perceive threat were likely to tarnish their group image might experience norm conflict with their group, which in turned trigger to attend nonconformity in order to protect the group. However, the indirect effect of identification (*indirect effect*;  $b = -.07, SE = .08, z = -.91, p = .36, CI = [-.22, .09]$ ) and the interaction effect of threat and identification (*indirect effect*;  $b = .01, SE = .01, z = .94, p = .35, CI = [-.01, .04]$ ) on nonconformity with normative conflict was not significant. Besides, total effect of this path model was not significant ( $b = .28, SE = .36, z = .76, p = .45, CI = [-.46, .97]$ ).

**Figure 5**

*The Path Model: The Mediating Role of Normative Conflict Between Identity, Threat and Their Interaction on Dissent in Study 2*



Numbers are unstandardized coefficients. \*\* $p < .01$ , \*\*\* $p < .001$ . Nonsignificant paths are displayed in the dashed line.

### 3.2.5. Full Model Path Analysis in Study 2

I proposed that harmful group norms that were likely to threaten group identity image could lead strongly identified members to evaluate as more harmful and lead to more norm conflict. Hence, strongly identified members were likely to feel more shame and anger resulting in nonconformity to harmful norms. I tested serial mediated moderation via R software using the lavann package. First, I tested the path model without adding negative emotions. The analysis revealed that the model was not fit the data well regarding fit indices, which are  $\chi^2 (n = 254, df = 9) = 124.218, p < .001$ , comparative fit index (CFI) = .94, and root mean square error approximation (RMSEA) = .23.

Threat was significant predictor of norm conflict ( $b = .46, SE = .15, z = 3.11, p = .002, CI = [.17, .74]$ ), but identification ( $b = -.13, SE = .14, z = -.92, p = .36, CI = [-.41, .15]$ ) and interaction term ( $b = .02, SE = .03, z = .90, p = .37, CI = [-.03, .07]$ ) did not significantly predict norm conflict (Hypothesis 2).

Besides, norm conflict ( $b = 9.63, SE = 2.39, z = 4.03, p < .001, CI = [4.94, 14.32]$ ) and threat ( $b = 10.68, SE = 1.76, z = 6.09, p < .001, CI = [7.24, 14.11]$ ) were a significant predictor of shame.

Norm conflict ( $b = 18.64$ ,  $SE = 2.33$ ,  $z = 7.99$ ,  $p < .001$ ,  $CI = [14.07, 23.21]$ ) significantly predicted anger, but threat ( $b = 2.94$ ,  $SE = 1.71$ ,  $z = 1.72$ ,  $p = .09$ ,  $CI = [-.42, 6.29]$ ) was not a significant predictor of anger.

Nonconformity was significantly predicted by shame ( $b = .01$ ,  $SE = .001$ ,  $z = 7.32$ ,  $p < .001$ ,  $CI = [.008, .014]$ ), and anger ( $b = .01$ ,  $SE = .002$ ,  $z = 7.51$ ,  $p < .001$ ,  $CI = [.008, .014]$ ).

The overall explained variance in norm conflict  $R^2 = .64$ , in shame  $R^2 = .50$ , in anger  $R^2 = .49$ , and in nonconformity  $R^2 = .45$ . The parameter estimates are shown in Figure 6.

After reported not including negative emotions in the model, I run the model with negative emotions as exogenous variable on the nonconformity. However, after controlling for the effect of negative emotions in the model, the fit indices of the model were not fit revealing  $\chi^2 (n = 254, df = 15) = 329.898$ ,  $p < .001$ , comparative fit index (CFI) = .85 and and root mean square error approximation (RMSEA) = .29. Nonconformity was significantly predicted by shame ( $b = .01$ ,  $SE = .001$ ,  $z = 5.63$ ,  $p < .001$ ,  $CI = [.005, .011]$ ), anger ( $b = .01$ ,  $SE = .001$ ,  $z = 5.67$ ,  $p < .001$ ,  $CI = [.005, .011]$ ), and negative emotions ( $b = .17$ ,  $SE = .03$ ,  $z = 5.55$ ,  $p < .001$ ,  $CI = [.108, .226]$ ).

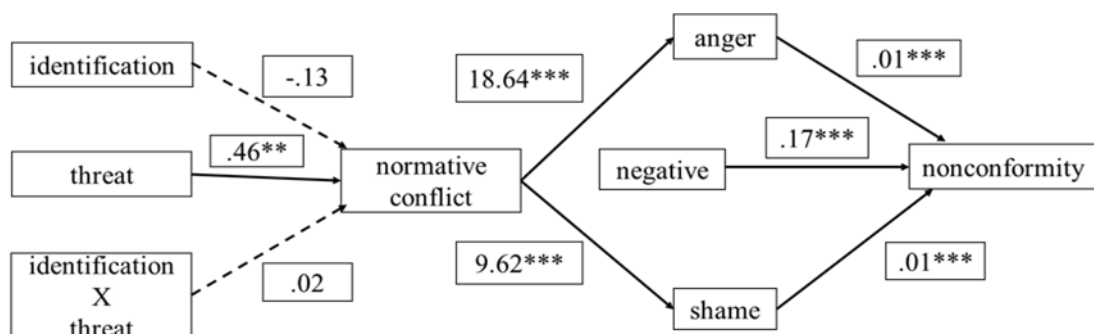
A multiple regression analysis was conducted to investigate the relationship between emotions and dependent variables which are threat, norm conflict, and nonconformity. Considering dependent variable as norm conflict, the model was significant ( $F(3, 250) = 99.72$ ,  $p < .001$ ,  $R^2 = .54$ ). The results showed that anger ( $b = .01$ ,  $SE = .002$ ,  $t = 6.41$ ,  $p < .001$ , semipartial = .27) and shame ( $b = .01$ ,  $SE = .002$ ,  $t = 4.36$ ,  $p < .001$ , semipartial = .19) significantly and positively predicted norm conflict, but negative emotion ( $b = .08$ ,  $SE = .05$ ,  $t = 1.77$ ,  $p = .07$ , semipartial = .08) did not significantly predict norm conflict. This means that individuals who feel more anger and shame due to harmful norms are predicted to experience more norm conflict with their group. When dependent variable as threat, the model was significant ( $F(3, 250) = 86.002$ ,  $p < .001$ ,  $R^2 = .51$ ). The results indicated that anger ( $b = .01$ ,  $SE = .003$ ,  $t = 2.62$ ,  $p = .009$ , semipartial = .12) and shame ( $b = .02$ ,  $SE = .003$ ,  $t = 6.84$ ,  $p < .001$ , semipartial = .30), and negative emotion ( $b = .15$ ,  $SE = .07$ ,  $t = 2.20$ ,  $p = .029$ , semipartial = .10) were a significant predictors of threat. This means that individuals feel higher level of anger, shame, and other negative emotions are likely to perceive

harmful norms threat to their group image. Furthermore, when dependent variable as nonconformity, the model was significant ( $F(3, 250) = 88.36, p < .001, R^2 = .52$ ). The results indicated that anger ( $b = .01, SE = .002, t = 4.17, p < .001, \text{semipartial} = .18$ ) and shame ( $b = .01, SE = .002, t = 4.19, p < .001, \text{semipartial} = .18$ ), and negative emotion ( $b = .17, SE = .05, t = 3.69, p < .001, \text{semipartial} = .16$ ) significantly and positively predicted nonconformity. That is, feeling higher levels of anger, shame, and other negative emotions owing to conflict with their group result in attend to nonconformity to protect their group.

The model revealed several serial mediations. The indirect effect of threat on shame (*indirect effect*;  $b = 4.40, SE = 1.80, z = 2.45, p = .014, CI = [1.41, 8.52]$ ) and anger (*indirect effect*;  $b = 8.49, SE = 2.85, z = 2.96, p = .003, CI = [3.08, 14.62]$ ) via norm conflict was significant (Hypothesis 3). As expected, participants perceiving harmful norms as threat to group image were more likely to expect feeling shame and anger due to threatened group image and which in turn wanted to nonconformity their group. Furthermore, the indirect effect of norm conflict on nonconformity with shame (*indirect effect*;  $b = .05, SE = .02, z = 2.19, p = .028, CI = [.01, .11]$ ) and anger (*indirect effect*;  $b = .09, SE = .04, z = 2.41, p = .016, CI = [.01, .16]$ ) was significant (Hypothesis 4). Thus, experiencing norm conflict with their group lead to feeling shame and anger and which in turn to attend action in order to protect their group from harmful norms. However, total effect of this path model was not significant ( $b = 18.30, SE = 15.56, z = 1.18, p = .24, CI = [-12.69, 49.52]$ ).

**Figure 6**

*The Full Model Tested Using Path Analysis Between Variables in Study 2*



Numbers are unstandardized coefficients. \*\* $p < .01$ , \*\*\* $p < .001$ .  
Nonsignificant paths are displayed in the dashed line.

### **3.3. The Assessment of The 2<sup>nd</sup> Study**

METU students participated in the second study. In this study, I used a plagiarism norm that was presented as if the majority of students shared it. Likert-type scales were also used for the measurement.

The data of the second study data revealed nearly the same results pattern as the first one. In terms of testing the normative conflict model's main hypothesis, this study showed that the interaction effect between identification and normative conflict was not significant, unlike the first study.

Furthermore, the path model of the second study exerted the same pattern results between the variables. For example, the threat significantly predicted the norm conflict. Although a different scale was used to measure the norm conflict and threat, the same pattern and direction were reported between the norm conflict and threat.

Besides, in line with the result of the first study, there was a significant relationship between the norm conflict and nonconformity. Therefore, two studies supported that the reason for conflict between members with their group is likely to threaten the group image. After experiencing the norm conflict, people may want to take action against their in-group norms to protect their group image or correct the tarnished group image. Packer (2008) reported that members dissent from their group based on the source of conflicts like personal values or founding norms or standards of the group itself. In the present result, people experienced conflict with their group because other group members were likely to tarnish the group's image. Accordingly, this research showed that image threat is one of the important predictors of normative conflict.

An important difference was reported between the strength of identification and normative conflict. Identification did not significantly predict norm conflict in the path model. While this relationship was positive in the first study, it was negative in the second study's path analysis. Besides, the correlation between the strength of identification and norm conflict was found significant in the first study. As I previously stated, two samples were students and employees for the first and second study, respectively. High identifiers can criticize their group easily than low identifiers because they may face a few reactions from other members (Hornsey et al., 2004).



However, low identifiers also criticize the norms or actions of their group. Although high identifiers care about their group's problems more than low identified ones do (Hornsey et al., 2004; Packer, 2008), when out-group members overhear problems, strongly identified members do not want to articulate criticisms about their groups (Packer, 2014). Therefore, I think that high identifiers may avoid criticizing their group, considering others' probability of hearing what they say.

As for the effect of anger, shame, and negative emotions, all relationships were found significant for all emotions in terms of being a predictor or a dependent variable. Norm conflict was a significant predictor of shame, anger, and negative emotions. People may feel disturbance, uneasiness, or boredom with actual norms or practices compared with alternative ones, ending with experiencing conflict with their group (Packer, 2008). Hence, experiencing conflict with the group based on the normative conflict model may naturally lead to negative emotions. Participants already felt all negative emotions, which were tested in these studies after experiencing norm conflict.

Besides, the threat significantly predicted shame. In line with the results and literature regarding the first study (see Allpress, Brown, Giner-Sorolla, Deonna, & Teroni, 2014; Iyer et al., 2007; Lickel, Steele, & Schmader, 2011; Piff et al., 2012), participants who evaluate the harmful norms that are likely to threaten the group's image may feel shame. Furthermore, anger, shame, and composited negative emotions significantly predicted nonconformist behaviors. The motivator role of negative emotions on taking action has already been emphasized in the different studies (see Smith, Cronin, & Kessler, 2008; van Stekelenburg & Klandermans, 2013; Van Zomeren et al., 2004).

Shame and anger played a mediator role between the effect of threat and nonconformity. As expected, participants perceiving harmful norms as a threat to the group image were more likely to expect the feeling of shame and anger due to the threatened group image, consequently wanting to express nonconformity. The mediator role of shame between threat and nonconformity is one of the most important findings in this dissertation. Because I expected that, in line with threat and emotion literature (Iyer et al., 2007; Lickel et al., 2012, 2005, 2011), group members would feel shame after their threatened image by their in-group transgressions. Hence, students

who evaluated other students' plagiarism considerations were likely to tarnish the university's image and thus felt shame.

Besides, shame and anger mediated the relationship between the norm conflict and nonconformity. Thus, experiencing norm conflict with their group leads to shame and anger, making them take action to protect their group from harmful norms. Accordingly, shame and anger revealed similar pattern effects. In addition, shame and anger were found related to each other in situations like hostility, irritation, and annoyance (Tangney, Stuewig, & Mashek, 2007). The experience of conflict, which is the reason for the threatened image, maybe an efficient predictor of shame and anger by urging people to show nonconformist behaviors.

In addition, nearly the same strength and direction were reported between the study's emotions and related variables. For example, there was a significant, positive relationship between threat and anger ( $r = .60$ ), shame ( $r = .69$ ), and negative emotions ( $r = .58$ ); norm conflict and anger ( $r = .70$ ), shame ( $r = .65$ ), and negative emotions ( $r = .60$ ); nonconformity and anger ( $r = .65$ ), shame ( $r = .64$ ), and negative emotions ( $r = .63$ ). However, norm conflict was regressed on all emotions together, indicating that only negative emotions did not predict norm conflict. This means that individuals who feel more anger and shame due to harmful norms are likely to experience more norm conflict with their group. On the other hand, when threat is regressed on emotions with multiple regression analysis, all emotions are significant predictors of threat. This means that individuals who feel a higher level of anger, shame, and other negative emotions are more likely to perceive harmful norms as threats to their group image. Besides, all emotions are significant predictors of nonconformity in the multiple regression analysis.

## CHAPTER 4

### GENERAL DISCUSSION

This dissertation aimed to investigate how group members, based on their strength of identification, would react to and correct in-group norms that may be harmful to protect their group from possible harm, especially when in-group transgression may threaten the group's identity image. I proposed that highly identified members experienced norm conflict with their group's norms when their group members threatened the group's image, resulting in shame, anger, and nonconformity.

Two studies were conducted to research whether norm conflict, shame, and anger might play a mediator role in the relationship between the image threat and the strength of identification on norm conflict.

Some of the findings can present a general picture. There was a significant relationship between the experiencing of normative conflict and nonconformity. Accordingly, the more participants experienced conflict with group norms, and the more likely they were willing to engage in nonconformist behaviors. In addition, there was a link between concerning about group image and the experiencing conflict with the group's norms. Participants who see the group norms that threatened the group's image might experience norm conflict. The other result is related to combined the previous emphasized results. Namely, the normative conflict played a mediator role between image threat and nonconformity (Hypothesis 3). Accordingly, seeing harmful norms as a threat to their group image induced experiencing conflict with the group's norm and resulting in nonconformist behaviors to the harmful group's norms in order to protect the group.

According to the normative conflict model's base hypothesis, there is a moderation effect of norm conflict between the strength of identification and nonconformity only in the first study (Hypothesis 1). Strongly identified members are

likely to engage in dissent when they experience norm conflict in which they consider the group's norm that may harm the group (Packer, 2008). Consistent with the normative conflict model's base hypothesis, strong identifiers showed more nonconformity than low identifiers. Moreover, strongly identified members were willing to express more nonconformity when they experienced high norm conflict. In addition, as consistent with the literature, being strongly identified with their group may also bring more concern about their group as to being low identified.

I proposed that threat to the group's image may trigger strong identifiers to consider the norms that may harm the group image, leading to norm conflict. I did not find the interaction effect between image threat and identification on the normative conflict in the two studies (Hypothesis 2). The relationship between the strength of identification and normative conflict is significant in the negative direction ( $r = -.24$ ) in the second study, but there is no significant relationship in the first study. However, the normative conflict model proposed that highly identified members are likely to experience norm conflict with the group's norms due to having more care about their group than weakly identified ones.

Nevertheless, not all highly identified members prefer to criticize their group's norm for achieving and protecting positive group identity; some of them apply to mechanisms such as justify or deny harmful behaviors to having positive identity (Knowles, Lowery, Chow, & Unzueta, 2014). Accordingly, highly identified members might deny negative behaviors by not associating them with their group. Therefore, they may have preferred to escape from the negative situation instead of criticizing their group. Even ingroup members' deviant behaviors are more criticized than the same deviant behavior conducted by outgroup members (Rullo, Presaghi, & Livi, 2015). In addition, Packer (2008) suggested that when some strongly identified members experience low levels of normative conflict, they may display loyal conformity to the group's norms.

I did not manipulate image threat in this dissertation. However, in the Shuman and his colleagues' study (2018), the group's image threat was manipulated by reminding the negative attributions on Americans' character due to the negative cases they caused in the Guantanamo detention center. The concern of a group's image was studied in the intergroup context (Iyer et al., 2007; Shuman et al., 2018) in which the

effect of what one group did to another group on the perpetrator group image was examined. However, because this dissertation's hypothesis did not need to be examined in the intergroup context, I did not manipulate the image threat.

On the other hand, this dissertation showed that image threat could motivate normative conflict with two samples, so perceiving a threat to the group's image may induce seeing the possible harms of the group's norm on the group's image. As such, perceptions of the norm conflict come from evaluating the current norms that may harm the group's image. Moreover, harmfulness of the norm has been associated with a threat to group image (e.g., Iyer et al., 2007). The image threat generally arises from concern on misdeeds conducted by ingroup against outgroup that may negatively harm the ingroup's image (Ellemers et al., 2002). However, in this dissertation, the group's image may be threatened by its harmful norms or practices, so this dissertation's research was conducted intragroup perspective.

I expect shame and anger to be two critical emotions motivating people to display nonconformist behaviors in case of image threat. As frequently emphasized in the literature, people feel shame after seeing the threatened group image (Iyer et al., 2007; Johns et al., 2005a; Leach et al., 2006). Furthermore, people experience shame after witnessing the tarnished group image, resulting in restoring the group's image (Iyer et al., 2007; Schmader & Lickel, 2006). Besides, anger has high arousal in taking action among the other emotions (Carver & Harmon-Jones, 2009; van Stekelenburg & Klandermans, 2013; Van Zomeren et al.) Anger is also felt due to the threatened group's image (Iyer et al., 2007). The role of other emotions such as fear, guilt, or other negative emotions is not researched in this thesis based on the following premises. Guilt is experienced when group members see their in-group members' transgressions to harm the group's moral standards and be responsible for harming other groups (Schmader & Lickel, 2006; Zebel, Doosje, & Spears, 2009). Fear may motivate people to escape danger and harm. Besides, sadness is associated with people running away and giving up (Frijda, Kuipers, & ter Schure, 1989). Hence, instead of other negative emotions, I predict shame and anger to be possible motivators in this thesis.

As compatible with enormous literature between image threat and feeling of shame, the studies showed that people who considered their group's image tarnished

were more likely to feel shame (see Allpress et al., 2014; Iyer et al., 2007; Lickel et al., 2011; Piff et al., 2012). Moreover, the significant effect of shame and anger in motivating the taking action was revealed in the two studies. It is supported that shame and anger together can be a motivator to change the undesirable behaviors (Ferguson, 2005; Iyer et al., 2007; Kam & Bond, 2009; Tangney, Wagner, Fletcher, & Gramzow, 1992).

There are also some inconsistent results comparing the two studies. While there is no relationship between normative conflict with anger and shame in the first study, this relationship was observed in the second study. Furthermore, unlike the first study, norm conflict's indirect effects were significant on nonconformity via shame and anger (Hypothesis 4). I tried to overcome the first study's limitation in the second study. In the first study, I used a scale to measure the perception of normative conflict. However, in the second study, I used the norm as if most students shared it. Therefore, the norm used in the first study is more real than that of the second study. Therefore, the significant results between these variables showed the contributions I made in the second study seem to have worked.

People may experience norm conflict with their group when they see the contradiction between the current norms and the ideal ones. After experiencing a normative conflict, people felt psychological discomfort (Dahling & Gutworth, 2017) and guilt (Shuman et al., 2018). The norm violation urged victims to feel shame and anger toward the perpetrator (Kam & Bond, 2009). After detecting the difference between the current and alternative norms, namely experiencing normative conflict, people may be bothered and annoyed (Packer, 2008). Hence, it was expected that normative conflict led them to have emotional experiences like shame and anger in this research.

Only anger mediated the relationship between image threat and nonconformity in the first study (Hypothesis 5). However, in the second study, shame and anger mediated the relationship between image threat and nonconformity. I expected the strong relationship between image threat and nonconformity mediated by shame more possible than anger (Iyer et al., 2007; Lickel et al., 2012, 2005, 2011; Schmader & Lickel, 2006). However, as compatible with the strongly emphasized motivator role of anger, the perception of harm to group image evoked anger and, thus, urged to voice

their contrary opinion about the group's norms and practices. Furthermore, when the motivator role of emotions was investigated in the context of perceived harm to the group image, anger triggered the group's members to taking action in distinct strategies compared to shame and guilt (see Iyer et al., 2007; Leach et al., 2007).

The literature talks about shame in two forms, moral shame and image shame (Allpress et al., 2014). While image shame leads to a negative orientation called anger and avoidance, moral shame is related to a positive orientation called apology and compensation in intergroup relations. Therefore, shame and anger can be related in some situations. In line with this literature, especially in the second study, shame and anger showed the same pattern with the study's variables threat, normative conflict, and nonconformity.

The role of other negative emotions was investigated in considering their possible relationship with taking action. Although guilt and sadness are the first emotions that come to mind, taking into account other possible negative emotions, I added sadness to negative emotions on the PANAS Scale and took them as one dimension to see the unique effect of shame and anger. As was expected, the negative emotions were related to nonconformity in the model. Moreover, anger and shame continued to be effective on nonconformity while controlling the negative emotions.

There are differences between the results of the two studies. The base hypothesis of the normative conflict model was tested only in the first study. Normative conflict significantly predicted the feeling of shame and anger in the second study. Anger played a mediator role between image threat and nonconformity in two studies. The difference between the two studies may come from the type of sample and measurement of variables. While the first study's sample consists of METU employees, the second study includes students from different departments of the METU. In addition, the difference in measurement of normative conflict may affect the reactions of two study participants during experiencing norm conflict. In the first study, the normative conflict was directly measured by Likert type scale. Moreover, the scale includes items that lead to thinking on the current norms and practices, such as "*this organization has rules or norms that lead to wasteful or counterproductive behavior*", so the norms were not specific. However, in the second study, I chose the

plagiarism norm that presented as if most students shared it and then measured the perception of norm conflict with scale, so one specific norm was selected.

METU employees are civil servants. Therefore, there is always a risk of being afraid of criticism with the fear of losing one's job (see Berry, Ones, & Sackett, 2007). However, it is not easy to be fired from public office according to the civil service law. The civil servants were criticized safely ( $M = 5.63$ ,  $SD = 1.04$ ) in the first study. Consistently, there was a significant relationship between the perception of norm conflict and nonconformity. However, the interaction effect of identification and image threat on norm conflict was not significant. Hence, contrary to what I predicted, the strength of identification did not play a significant role. In addition, there is a negative relationship between the strength of identification and norm conflict. Therefore, weakly identified members may act on their interests rather than the well-being of the institution while criticizing their institution's practices.

On the other hand, in the second study, plagiarism as the norm was selected to measure the normative conflict. Students showed less criticism to the norm ( $M = 3.95$ ,  $SD = .85$ ) compared to first study. The relationship between the strength of identification and image threat on norm conflict was not significant. However, they perceived a high level of norm conflict by stating plagiarism to be serious and harmful. Plagiarism is a serious offense, so students who exhibit plagiarism may face a serious sanction according to the student discipline regulations. There was a significant relationship between image threat and norm conflict. Therefore, regardless of the strength of identification, students adopted a negative approach to plagiarism and perceived it as a threat to the group image. In addition, after considering plagiarism as behavior that might harm the group image, they experienced the feeling of shame and anger, which was not significant in the first study. Hence, anger may be felt due to the individual perception of injustice rather than the role of identification. Besides, the relationship between injustice and feeling of shame is strongly emphasized in the literature (N. Frijda, 1986; Lazarus, 1991; Scherer et al., 2001).

#### **4.1. Contributions, Limitations, and Conclusion**

These findings contributed to the normative conflict model (Packer, 2008). According to this model, when in-group members assume that group norms or



practices may harm the group, they may experience normative conflict. After that, they may take action against their group members to correct harmful norms or actions. In the first empirical study on the normative conflict model (Packer & Chasteen, 2010), strongly identified members wanted to dissent when they articulated how a group's norm might be harmful to the group; however, the same members expressed negative impacts of the same norm on their individualistic outcomes. Testing the basic hypothesis of the normative conflict in this dissertation, only the interaction effect between the strength of identification and norm conflict on dissent was found significant in the first correlational study. The results partially supported the hypothesis that strongly identified group members are willing to dissent their group when they experience both high and low norm conflict with their group.

The motivating role of image threat on normative conflict was indicated in the intergroup conflict context (Shuman et al., 2018). On the other hand, I indicated the role of image threat on normative conflict as a predictor without intergroup context because people are likely to see out-group harmful actions that have potentially a threat to the group image. Another significant difference from that study is that participants felt guilty because of the threatened moral image inducing normative conflict. In this regard, I reported that participants felt image shame when they appraised that in-group transgression and harmful norms may threaten the group image. Shame was distinguished as an image and moral based on different effects (Allpress et al., 2014). Accordingly, the concept of image threat has been investigated for the first time, considering the assumptions of the normative conflict model of dissent.

The normative conflict led to the experience of distress and boredom (Dahling & Gutworth, 2017; Packer, 2008). It was reported that feelings of psychological discomfort resulted in experiencing normative conflict. In this dissertation, the normative conflict model induced feelings of shame and anger when participants considered the negative results on the group identity due to the threatened group image. Therefore, this dissertation revealed the theoretical contributions to the link between normative conflict and its reactions.

There is a discussion on the role of shame as an approach-oriented (Allpress, Barlow, Brown, & Louis, 2010; Gausel, Leach, Vignoles, & Brown, 2012; Schmader & Lickel, 2006) or avoidance-oriented (e.g., Tangney & Dearing, 2002) feeling. The

literature review shows that when people think that they cannot repair their disgraced or threatened image, there is a negative link between shame and a constructive approach (Leach & Cidam, 2015). On the other hand, in parallel with this dissertation's findings, participants reacted to their group members when they felt the same due to their threatened image actions. Hence, this dissertation supported the positive relationship between approach-oriented reactions and feelings of shame.

A broad literature emphasized the approach orientations of the feeling of anger (Carver & Harmon-Jones, 2009; Harmon-Jones, 2003). In addition, there are a plethora of studies in the literature regarding the motivator role of anger in taking action (Van Zomeren, 2013; Van Zomeren & Iyer, 2009; Van Zomeren et al., 2004). Consistent with this literature, anger was a significant predictor of nonconformity in this dissertation, referring to intentionally violating the group's norms to change with alternatives.

As well as theoretical implications, there are some practical results of this thesis. Generally, people prefer protecting their group members, so they may not criticize their harmful behaviors. However, these studies indicated that people might experience conflict with their group because their group members' behaviors threaten their image. Consequently, they are willing to show nonconformity to their group to correct their damaged image.

I adapted the normative conflict scale used in the previous study (Dahling & Gutworth, 2017). The scale was used in the industrial psychology concept; therefore, I also used it with employees. In this sense, the concepts of my first study and adapted study are similar.

This dissertation also suggested that authorities may pay attention to different voices to understand the reason for nonconformity behaviors. It cannot be accepted that all criticisms may serve the good of the group. Some members dissent to their group for personal aims, but some highly identified members challenge harmful norms or rules for the collective aim (Packer & Chasteen, 2010). Therefore, one of the practical implications of this dissertation is that authorities should listen to different voices instead of rejecting them. Furthermore, in industrial psychology, constructive deviance may help construct efficient rules and atmosphere (Dahling & Gutworth,

2017; Gutworth & Dahling, 2013). That is why, rather than firing or punishing the employees, it may be useful for institutions to think about nonconformist behaviors.

This dissertation has some limitations that should be reduced in subsequent studies. First of all, I did not fully manipulate the image threat by using a method in which are wanted to witness the threatened group's image from the eyes of others. In the second study, I only used the fictitious norm, and then participants responded to the rating scale on the image threat. On the other hand, I could not manipulate the image threat applied in the literature (see Iyer et al., 2007). The image threat used in the literature was conducted in the intergroup context, but these studies were conducted within the in-group context; therefore, the method used to manipulate image threat in the previous studies is not suitable for this dissertation's studies.

The basic hypothesis of the normative conflict model of dissent that we tested partially supported the original results: the interaction between norm conflict and identification was significant in predicting dissent in the first study. However, the interaction effect between the strength of identification and the image threat on the normative conflict was statistically nonsignificant. There was a significant relationship between image threat and the perception of normative conflict in the two studies. But, identification did not play an effective role in this relationship. Hence, different measuring methods such as experimental may be effective instead of correlational design.

The association between the image threat and shame was strongly emphasized (Iyer et al., 2007; Lickel et al., 2012, 2005, 2011; Schmader & Lickel, 2006). In addition, this relationship was reported in this dissertation. Image threat also predicted anger; besides, anger mediated the relationship between image threat and nonconformity in the two studies. Therefore, to distinguish the role of shame and anger in the context of image concern, perhaps the possible different nonconformist behaviors of shame and anger need to be further researched.

As a result, this dissertation aimed to research how their experiences of norm conflict and image threat reflect their feelings of shame and anger and, ultimately, nonconformity and dissent, particularly in the strongly identified group members. The results indicated no interaction effect of the relationship between the strength of identification and the image threat on the normative conflict. However, people who

appraised a more negative effect on the group image due to harmful behaviors that threatened the group image would experience more norm conflict with their group and felt more shame and anger. Besides, depending on the motivation to protect the group's positive image, people engaged in nonconforming behaviors to correct harmful group norms rather than being indifferent to in-group members' transgressions.

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## APPENDICES

### A: INFORMED CONSENT FORM (STUDY 1)

Bu çalışma Orta Doğu Teknik Üniversitesi Psikoloji bölümü öğretim üyesi Banu Cingöz Ulu danışmanlığında, Psikoloji bölümü araştırma görevlisi M. Fatih Bükün tarafından doktora tezi kapsamında yürütülmektedir. Bu form sizi araştırmanın koşulları hakkında bilgilendirmek için hazırlanmıştır.

**Çalışmanın amacı nedir?** Çalışmanın amacı ODTÜ mensuplarının, ODTÜ'ye dair duygu ve düşünceleri hakkında bilgi toplamaktır.

**Bize nasıl yardımcı olmanızı isteyeceğiz?** Araştırmaya katılmayı kabul ederseniz yaklaşık 15 dakika sürecek ODTÜ'ye dair duygu ve düşünceleriniz hakkındaki anketleri doldurmanızı rica edeceğiz. Bunlar arasında ODTÜ'ye karşı duyduğunuz aidiyet, ODTÜ'nün değerleri ve normları ile ilgili sorular bulunmaktadır.

**Sizden topladığımız bilgileri nasıl kullanacağız?** Araştırmaya katılımınız tamamen gönüllülük esasına dayanmaktadır. Hiçbir yaptırıma maruz kalmadan çalışmaya katılmayı reddedebilir veya istediğiniz zaman çalışmayı yarıda keserek bırakabilirsiniz.

Verdiğiniz cevaplar tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından ulaşılabilecektir. Toplanan veriler sadece bilimsel amaçlarla (yayın, bildiri, vb.) kullanılacaktır. Bu durumlarda katılımcıların kimliği kesinlikle gizli kalacak ve tek bir kişinin cevaplarını belirtecek veya kimliğine işaret edecek bir veri bulunmayacaktır. Bu anlamda yanıtlarınız anonim olacaktır. Toplanan veriler hiçbir şekilde kimlik bilgilerinizle eşleştirilmeyecektir. Araştırmada kişisel cevaplarla değil, toplamda oluşan örüntüler ve istatistiksel olarak katılımcı grubunun tamamı ile ilgilenmekteyiz.

**Katılımınızla ilgili bilmeniz gerekenler:** Araştırmaya katılım olası herhangi bir risk içermemektedir. Ancak katılım sırasında rahatsızlık hissettiğiniz bir durum olursa katılımınızı sonlandırabilirsiniz. Böyle bir durumda anketi açtığınız tarayıcı penceresini kapatmanız yeterli olacaktır. Arzu ederseniz size ait o ana kadar sağlamış

olduđunuz bilgileri de silerek kullanımdan ıkarabiliriz. Bu durumda arařtırmacıya e-posta atmanız yeterli olacaktır. Arařtırmanın size dođrudan bir faydası olmasını beklemiyoruz.

Arařtırma hakkında daha fazla bilgi almak isterseniz: alıřma hakkında sorularınız olursa veya daha fazla bilgi almak isterseniz, Psikoloji blm doktora đrencilerinden M.Fatih Bkn (e-posta: fbukun@metu.edu.tr) ile iletiřim kurabilirsiniz. Bu alıřma ODT İnsan Arařtırmaları Etik Kurulu (İAEK) tarafından onaylanmıřtır. Endiřelerinizi veya Őikyetlerinizi ODT İAEK'e ueam@metu.edu.tr adresinden iletebilirsiniz.

*Yukarıdaki bilgileri okudum. Arařtırmaya katılımın gnlllk temelinde dayandıđını ve istediđim zaman alıřmayı bırakabileceđimi biliyorum. alıřmaya tamamen gnll olarak katılıyorum ve verdiđim cevapların bilimsel amalarla kullanılmasını kabul ediyorum. (Formun birini imzaladıktan sonra arařtırmacıya geri veriniz.)*

Katılımcı İsim-Soyisim	Tarih	İmza
_____	_____	_____
Arařtırmacı:		
_____	_____	_____



## **B: DEBRIEFING FORM (STUDY 1)**

Öncelikle araştırmaya katıldığınız için teşekkür ederiz. Daha önce de belirtildiği gibi bu çalışma Orta Doğu Teknik Üniversitesi Psikoloji bölümü öğretim üyesi Banu Cingöz Ulu danışmanlığında Psikoloji bölümü araştırma görevlisi M. Fatih Bükün tarafından yürütülmektedir

Literatüre göre, bir grup (kurum veya kimlik) ile özdeşleşmek, o grubu benimsemek, ona ait hissetmek ve onu önemsemek anlamına gelmektedir. Buna göre bir grup ile özdeşleşen üyelerin, grupta kabul gören ancak uzun vadede gruba zarar verebilecek genel geçer sosyal kurallar (normlar) ile ilgili çatışması yaşaması beklenir. Bir yanda, grubu benimseyenlerin normlara daha fazla uyması beklenirken, öte yanda normun uzun vadede zarar verebilmesi ile ilgili de kaygı yaşanır. Bu durumdaki grup üyelerinin nasıl tepki vereceği grupla ilgili motivasyonlarına bağlı olarak değişim gösterir. Bu çalışmada ODTÜ mensubu olmayı bir grup aidiyeti olarak ele aldık. Bu grup içinde yanlış veya zararlı gördüğünüz bir kural veya norm ile karşılaşmanız durumunda yaşayabileceğiniz olası duyguları (öfke ve utanç) ve bunların olası sonuçlarına (muhalafet etme, normlara uymama, karşı çıkma) yönelik olarak birtakım ölçeklerle sizlerin eğilimini ölçmeyi amaçladık.

Çalışma bitmiş olsa da size katılımın tamamen gönüllü olduğunu ve eğer verdiğiniz cevapların bu araştırma için kullanılmasını istemezseniz, hiçbir yaptırım olmadan çalışmadan çıkarılabileceğini hatırlatmak isteriz. Böyle bir durumda araştırmacı M. Fatih Bükün'e e-posta atarak bildirmeniz yeterli olacaktır.

Bu çalışmadan alınacak sonuçların Ekim 2020'de yayınlanacak doktora tezinde sunulması amaçlanmaktadır. Toplanan veriler sadece bilimsel kapsamda, bildiri, makale ve yazılarda kullanılacaktır. Bu araştırmaya katıldığınız için tekrar teşekkür ederiz.

Araştırmanın sonuçlarını öğrenmek ya da daha fazla bilgi almak için Psikoloji bölümü araştırma görevlisi M. Fatih Bükün ile (e-posta: fbukun@metu.edu.tr) iletişime kurabilirsiniz.

Çalışmaya katkıda bulunan bir gönüllü olarak katılımcı haklarınızla ilgili veya etik ilkelerle ilgili soru veya görüşlerinizi ODTÜ Uygulamalı Etik Araştırma Merkezi'ne iletebilirsiniz (e-posta: ueam@metu.edu.tr).

### C: DEMOGRAPHIC INFORMATION FORM (STUDY 1)

Araştırmamızın bu son kısmında kendinizle ve ODTÜ'deki görevinizle ilgili bir kaç soru soracağız. Girişteki Gönüllü Katılım Formunda da belirttiğimiz gibi, verdiğiniz tüm yanıtları gizli ve anonim tutuyoruz. Buradaki soruların amacı istatistiksel olarak elimizdeki katılımcı havuzunu tanımlamak ve betimlemektir.

1. Doğum yılınız (YYYY şeklinde yıl olarak yazınız): \_\_\_\_\_
2. Cinsiyetiniz? \_\_\_\_\_
3. Ailenizin toplam aylık geliri? \_\_\_\_\_ TL
4. ODTÜ'de hangi birimde çalışıyorsunuz? \_\_\_\_\_
5. Kaç yıldır ODTÜ'de çalışıyorsunuz? \_\_\_\_\_ yıl
6. ODTÜ'deki çalışma pozisyonunuzu belirtiniz (akademik, idari vb.)?  
\_\_\_\_\_

7. ODTÜ çalışanlarının üye olabileceği herhangi bir sivil toplum kuruluşuna (sendika, dernek vb.) üye misiniz? (Evet, ise ismini yazabilir misiniz?)  
\_\_\_\_\_

## D: IDENTIFICATION WITH METU SCALE (STUDIES 1&2)

**Yönerge:** Aşağıda ODTÜ'lü olmaya dair duygu ve düşüncelerinizi yansıtabilecek bir takım ifadeler verilmiştir. Kendinizi bir ODTÜ mensubu, yani ODTÜ'lü olarak düşündüğünüzde aşağıdaki sorulara 1'den 7'ye kadar oluşturulmuş ölçek üzerinde, hangi rakam sizin görüşünüzü yansıtıyorsa, **ilgili rakamı yuvarlak içine alarak belirtiniz.** İfadelerin doğru veya yanlış cevabı yoktur. Sadece sizin kişisel görüşleriniz ve düşüncelerinizle ilgileniyoruz.

Hiç önemli değildir							Son derece önemlidir
1	2	3		4	5	6	7

1. ODTÜ'lü olmak sizin için ne kadar önemlidir?
2. Kendinizi ne ölçüde bir ODTÜ'lü olarak tanımlarsınız?
3. ODTÜ'lü olmaktan ne kadar mutlusunuz?
4. Kendinizi ODTÜ'ye ne kadar ait hissediyorsunuz?

## E: NORM CONFLICT SCALE (STUDY 1)

**Yönerge:** ODTÜ’de zaman zaman karşılaştığımız bazı yaygın davranışlar, normlar veya farklı uygulamalar olabiliyor. Bu kısımda bunlara dair değerlendirmelerinizi almak istiyoruz. Siz aşağıda belirtilen konularda neler düşünüyorsunuz? Verilen değerlendirmeler veya ifadeler, sizin görüşlerinizi ne kadar yansıtıyor veya yansıtmıyor?

Hiç Katılmıyorum	Katılmıyorum	Pek Katılmıyorum	Emin Değilim	Biraz Katılıyorum	Katılıyorum	Tamamen Katılıyorum
1	2	3	4	5	6	7

Lütfen her bir ifadeyi dikkatlice okuyunuz. Seçenekler 1 (Hiç katılmıyorum) ile 7 (Tamamen katılıyorum) arasında derecelendirilmiştir. Görüşünüzü en iyi yansıtan **ilgili rakamı yuvarlak içine alarak belirtiniz.**

1. ODTÜ, çalışanlarına dayattığı kural ve normlardan dolayı ulaşabileceği seviyeyi yakalayamıyor.
2. ODTÜ, farklı kural ve normlar izlese çok daha iyi olabilirdi.
3. ODTÜ, uygulamalarını değiştirene kadar gerçek potansiyeline asla ulaşamayacaktır.
4. ODTÜ’nün uygulamaları, çalışanlarını yanlış davranışlara teşvik etmektedir.
5. Bu okulda, çalışanları verimsiz ve gereksiz davranışlara iten kural veya normlar vardır.
6. Bu kurumun çalışanları, farklı norm ve uygulamaları takip etselerdi, ODTÜ çok daha etkili ve başarılı olabilirdi.
7. ODTÜ’nün değerleri, mevcut norm ve uygulamalara tam olarak yansımamaktadır.
8. Bu okulun mevcut norm ve uygulamalarının makul ve mantıklı olduğunu düşünüyorum. \*

\*ters madde

## F: IMAGE THREAT (STUDY 1)

**Yönerge:** Aşağıda, ODTÜ’de çalışanlar veya yöneticiler tarafından nadir de olsa zaman zaman sergilenebilen davranışlar ve bunların ODTÜ’nün imajına etkilerine dair bazı ifadeler yer almaktadır. Sizden istediğimiz bu ifadelere yönelik görüşlerinizi bizimle paylaşmanızdır. Soruların doğru veya yanlış cevabı yoktur.

Hiç Katılmıyorum	Katılmıyorum	Pek Katılmıyorum	Emin Değilim	Biraz Katılıyorum	Katılıyorum	Tamamen Katılıyorum
1	2	3	4	5	6	7

Lütfen her bir ifadeyi dikkatlice okuyunuz. Bu ifadelere dair sizin görüşünüzü, yani ne derecede katılıp katılmadığınızı 1= Hiç Katılmıyorum ve 7 = Tamamen Katılıyorum arasındaki **uygun rakamı ölçek üzerinde yuvarlak içine alarak belirtiniz.**

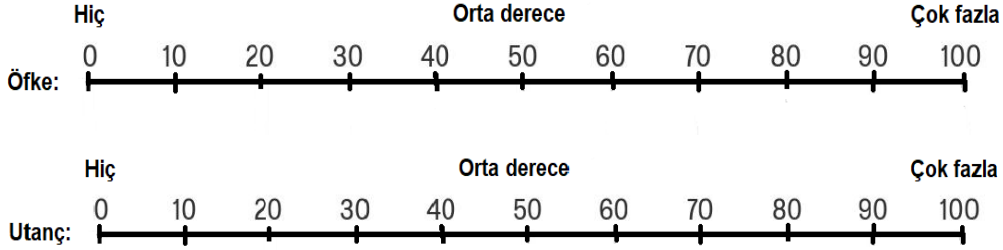
1. Alt ve üst düzeylerde alınan keyfi kararlar, ODTÜ’nün güvenilirliğini zedeler.
2. Okuldaki işleyişlerin tümüyle şeffaf olmaması, ODTÜ’nün kurumsal saygınlığına zarar verir.
3. Tarafsız olarak gördüğüm bir medya organında ODTÜ’de ayrımcılık yapıldığına dair bir haber okusam, gözümde ODTÜ’nün imajı sarsılır.
4. ODTÜ’de işe alım ve yükseltme gibi değerlendirme süreçlerinin objektif olarak yapılmadığı söylentileri, ODTÜ’nün değerlerine zarar verir.
5. ODTÜ’nün toplumsal sorunlara duyarlı olmadığı algısı, ODTÜ’nün öncü kimliğine zarar verir.

## G: ANGER AND SHAME SCALE (STUDY 1)

**Yönerge:** Bu kısımda ODTÜ'deki yaygın veya nadiren görülebilen bazı norm ve uygulamalara dair duygularınızı belirtmenizi istiyoruz. Bizim burada merak ettiğimiz duygular; öfke ve utançtır. Aşağıda bu duygularınızı ölçmeyi amaçlayan ifadeler sıraladık. İfadelerdeki boşlukları sırasıyla öfke ve utanç duyguları ile doldurarak, bunların derecesini (şiddetini) değerlendirmenizi istiyoruz.

Hissettiğiniz duyguyu ve şiddetini belirtebilmeniz için her maddenin altında iki adet duygu derecesi bulunmaktadır. Buna göre her bir madde için ne kadar öfke ve utanç hissettiğinizi **duygu derecesinin çizgisi üzerinde size uygun gelen yeri işaretleyiniz. Hissettiğiniz duygunun derecesi rakamlar arasına denk geliyorsa, çizgi üzerinde ilgili yeri işaretleyiniz.**

1. Alt ve üst kademelerde sıklıkla alınan keyfi kararları görsem \_\_\_\_\_ hissederdim.



2. ODTÜ'de işlerin sürekli son dakikaya kaldığını görsem \_\_\_\_\_ hissederdim.

3. Yönetim her değiştiğinde tüm uygulamaların değiştiğini görsem \_\_\_\_\_ hissederdim.

4. ODTÜ'nün önyargılı ve eşitlikçi olmayan bir anlayışla hizmet verdiğini duysam \_\_\_\_\_ hissederdim.

5. Medyada ODTÜ'de kayırmacılık yapıldığı ile ilgili haberlerle karşılaşsam \_\_\_\_\_ hissederdim.

## H: NONCONFORMITY SCALE (STUDY 1)

**Yönerge:** ODTÜ’de, yukarıda bahsettiğimiz türden uygulamalarla ve normlarla ilgili olarak sizin yaptığınız veya yapabileceğiniz davranışları da anlamak istiyoruz. Bu kısımda, benzeri durumlar karşısında sizin eğilimlerinizi yansıtabilecek birtakım ifadeler verilmiştir. Bu davranışları gösterme niyetinizi 1 (Hiç katılmıyorum) ile 7 (Tamamen katılıyorum) arasında **size en uygun gelen seçeneğin rakamını yuvarlak içine alarak belirtiniz.**

Hiç Katılmıyorum	Katılmıyorum	Pek Katılmıyorum	Emin Değilim	Biraz Katılıyorum	Katılıyorum	Tamamen Katılıyorum
1	2	3	4	5	6	7

1. ODTÜ’de, işlerin son dakikaya kalmaması için sorumluları önceden uyardıma istekli olurdum.
2. İşlerin şeffaf bir şekilde yürütülmediğine tanık olsam, uygulamaların yazılı olarak kayıt altına alınması için girişimde bulunurdum.
3. İşlerin her yönetimde tamamen değişmesini engellemek için, çalışma planına ve yazılı belgelere göre yapılması gerektiğini sorumlulara iletirdim.
4. Her çalışanın sorumluluklarının belirli olması için ilgili birimlere veya amirlere talepte bulunurdum.
5. ODTÜ için zararlı olabileceğini düşündüğüm yaygın uygulamaları gördüğümde bunlara uymamaya çalışırdım.
6. ODTÜ’nün medyada olumsuz haberlerle yer almasına yol açacak davranışlardan kaçınırdım.
7. ODTÜ’deki hatalar ve yanlış uygulamalar hakkındaki görüşlerimi etrafımdakilere dile getirmekten (örneğin, listelere bu konuda e-posta atmak) çekinmezdim.
8. ODTÜ için zararlı bulduğum yaygın normlara uymaktan kaçınırdım.
9. ODTÜ’ye diğer üniversitelerle rekabetinde zarar verebilecek davranışlar ile karşılaşsam, bunlara karşı çıkardım.
10. ODTÜ’de farklı kaynakların daha verimli kullanılabilmesi için, örneğin herkesin yaptığı yanlış bir davranışı kendim yapmaktan kaçınırdım.

## I: CONTROL QUESTIONS (STUDY 1)

Şimdiye kadarki kısımda bazılarının yanlış görebileceği veya görmeyeceği türden uygulamalar, alışkanlıklar, davranışlar, kurallar ve normlardan bahsettik. Örneğin, farklı kademelerde keyfi kararların alınabilmesi, işlerin son dakikada yetiştirilmesi alışkanlığı, yönetimler arasındaki devamlılığın zayıf olması, çalışanlarının bilgi ve becerilerine göre görevlendirilmemesi, okuldaki işleyişlerin tümüyle şeffaf olmaması veya kayırmacılık yapılması gibi.

### **Bu türden normlar ve uygulamaları bir bütün olarak düşündüğünüzde...**

1...siz ODTÜ’de genel olarak bu tür uygulamalarla ne sıklıkla karşılaşsınız?

1.....2.....3.....4.....5.....6.....7

Hiç karşılaşmam

Çok sık karşılaşırım

2...sizce bu tür davranış ve normlar ODTÜ’de ne kadar yaygındır?

1.....2.....3.....4.....5.....6.....7

Hiç yaygın değil

Son derece yaygın

3...sizce bunlar ODTÜ’de ne kadar olağandır (sıradandır)?

1.....2.....3.....4.....5.....6.....7

Hiç olağan (sıradan) değil

Son derece olağan (sıradan)

4...sizce bu tür uygulama ve normlar genel olarak ne kadar yanlıştır?

1.....2.....3.....4.....5.....6.....7

Hiç olumsuz değil

Son derece olumsuz

5...bunlar sizi ne ölçüde rahatsız eder?

1.....2.....3.....4.....5.....6.....7

Hiç rahatsız etmez

Son derece rahatsız eder



**Yukarıda belirttiğimiz uygulamalar dışında karşılaştığınız benzer başka uygulamalar veya davranışlar oluyor mu? Bize kısaca anlatabilir misiniz? (Eğer isterseniz).**

**Böyle durumlarla karşılaşıyorsanız, siz neler hissediyorsunuz? Bizim ilgilendiğimiz öfke ve utanç dışında hissettiğiniz başka duygular da varsa bunları da belirtebilirsiniz.**

**Bu konuya dair paylaşmak istediğiniz görüşleriniz ve yorumlarınız varsa, aşağıdaki boşluğa yazarak bize iletebilirsiniz.**

## **J: INFORMED CONSENT FORM (STUDY 2)**

Bu araştırma, ODTÜ Psikoloji Bölümü öğretim elemanlarından Banu Cingöz Ulu danışmanlığında Arş. Gör. M. Fatih Bükün tarafından doktora tezi kapsamında yürütülmektedir. Bu form sizi araştırma koşulları hakkında bilgilendirmek için hazırlanmıştır.

**Çalışmanın Amacı Nedir?** Çalışmanın amacı ODTÜ öğrencilerinin intihal (kopya çekme) davranışına yönelik tutumlarını incelemektir.

**Bize Nasıl Yardımcı Olmanızı İsteyeceğiz?** Araştırmaya katılmayı kabul ederseniz, sizden belli metinleri okuyarak bunlarla ilgili tutumlarınızı belirttiğiniz soruları yanıtlamanızı isteyeceğiz. Bu çalışmanın 15 dakika süreceği öngörülmektedir.

**Sizden Topladığımız Bilgileri Nasıl Kullanacağız?** Araştırmaya tamamen gönüllü iseniz katılmalısınız. Çalışmada, sizden kimlik belirleyici hiçbir bilgi istemeyeceğiz. Cevaplarınız tamamen gizli tutulacak, sadece araştırmacılar tarafından değerlendirilecektir. Katılımcılardan elde edilecek bilgiler toplu halde değerlendirilecek ve bilimsel yayımlarda kullanılacaktır. Sağladığınız veriler gönüllü katılım formlarında veya SONA sistemi üzerinden toplanan kimlik bilgileriniz ile eşleştirilmeyecektir.

**Katılımınızla ilgili bilmeniz gerekenler:** Çalışmamız günlük hayatta karşılaşılabileceğiniz muhtemel olağan risklerin ötesinde bir risk içermemektedir. Katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Böyle bir tarayıcı pencerinizi kapatmanız yeterli olacaktır. Çalışma sonunda, bu araştırma ile ilgili sorularınız olursa lütfen araştırmacı (M. Fatih Bükün, e-posta: fbukun@metu.edu.tr) ile iletişime geçiniz.

**Araştırmayla ilgili daha fazla bilgi almak isterseniz:** Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Araştırma hakkında daha fazla bilgi almak için ODTÜ Psikoloji Bölümü'nden M. Fatih Bükün (e-posta: fbukun@metu.edu.tr) ile iletişim kurabilirsiniz.

**Yukarıdaki bilgileri okudum ve bu çalışmaya tamamen gönüllü olarak katılmayı,**

**Kabul ediyorum**

**Kabul etmiyorum**

## K: DEBRIEFING FORM (STUDY 2)

Öncelikle arařtırmamıza katıldığınız için teřekkür ederiz.

Katıldığınız alıřmanın genel amacı, kiřilerin üyesi oldukları bir grupta yaygın olarak görölen bir davranışın, kiřinin bireysel deęerleriyle uyuřmaması veya gruba uzun vadede zarar verebileceęi durumunda kiřilerin grupta muhalif olarak kalmayı mı, yoksa gruptaki bu normlara uymayı mı seeceklerinin irdelenmesidir. Bunu yaparken kiřinin gruba kendini ne derecede ait hissettięinin etkisi de ayrıca incelenmektedir.

Bu alıřmada, size tanıtılan arařtırma **ODTÜ öęrencilerinin intihal ilgili tutumlarını incelemek amacıyla olarak tanıtılmıřtı**. Buna göre arařtırma içinde okuduęunuz “ODTÜ öęrencilerinin intihal ile ilgili yaygın tutumları”na dair metin ve size sunulan arařtırma sonucundaki oran **gereęi yansıtmamaktadır**. Bu metnin amacı, ODTÜ’de çoęunluęun normlarına dair sizin kafanızda bir imaj oluřturmaktı. Bu anlamda bu metin tamamen bir aldatmacadır. Bu konuda anlayışınıza sığınıyoruz.

Katılımcıların arařtırmanın hipotezlerini fark etmeleri verecekleri tepkileri etkileyebileceęinden, arařtırmada kısmen de olsa bu şekilde yanıltıcı bir bilgi vermek zorundaydık. Bu aldatmaca nedeniyle için tekrar özür dileriz. Kendinizi kandırılmıř hissetmemenizi umar, arařtırmanın saęlıklı yürüebilmesi için işbirlięinize ok teřekkür ederiz. Daha ayrıntılı bilgiyi, arzu etmeniz halinde veri toplama sürecinin sonunda sizlerle paylařacaęız.

Ayrıca belirtmek isteriz ki, ODTÜ’nün de uygulamakta olduęu 18 Aęustos 2012 tarihli Resmi Gazete’de yayınlanan Yükseköęretim Kurumları öęrenci disiplin yönetmelięine göre (7. Madde, f bendi) “**seminer, tez ve yayınlarda intihal yapmak,**” bir yarıyıl için uzaklařtırma cezasını gerektiren disiplin suçları olarak tanımlanmıřtır. Dolayısıyla intihal davranışı ilk kez ve farkında olmadan (istemsiz olarak) yapılırsa bile ok sert bir yaptırımla karřılanmaktadır.

Arařtırmadan elde edeceęimiz bilgileri **sadece** bilimsel arařtırma ve yazılarda kullanacaęız. alıřmanın saęlıklı ilerleyebilmesi ve bulguların güvenilir olması için alıřmaya katılacaęını bildiğiniz dięer kiřilerle, **alıřmayla ilgili detaylı bilgi paylařımında bulunmamanızı** dileriz. Bu arařtırmaya katıldığınız için tekrar ok teřekkür ederiz.

Arařtırmanın sonuçlarını öęrenmek ya da daha fazla bilgi almak için Psikoloji bölümü arařtırma görevlisi M.Fatih Bükün (E-posta: fbukun@metu.edu.tr) ile iletiřime geebilirsiniz.

alıřmaya katkıda bulunan bir gönüllü olarak katılımcı haklarınızla ilgili veya etik ilkelerle ilgi soru veya görüřlerinizi ODTÜ Uygulamalı Etik Arařtırma Merkezi’ne iletebilirsiniz. E-posta: [ueam@metu.edu.tr](mailto:ueam@metu.edu.tr)

## L: DEMOGRAPHIC INFORMATION FORM (STUDY 2)

1. Doğum yılınız (YYYY şeklinde yıl olarak yazınız):
2. Cinsiyetiniz? Erkek - Kadın - Belirtmek istemiyorum - Diğer \_\_\_\_\_
3. Bölümünüz?
4. Kaçınıcı sınıftasınız? Hazırlık - 1 - 2 - 3 - 4
5. ODTÜ'ye giriş yılınız (YYYY şeklinde yıl olarak yazınız):
6. Yaşamınızın büyük bölümünü geçirdiğiniz yer: Büyükşehir – İl – İlçe - Belde - Köy
7. Herhangi bir dine mensup musunuz? Evet - Hayır
8. Size göre dini inancınız gündelik yaşantınızı ne kadar etkiliyor?

0	1	2	3	4	5	6	7	8	9	10
Hiç										Oldukça Fazla

9. Kendinizi ne kadar muhafazakâr bulursunuz?

0	1	2	3	4	5	6	7	8	9	10
Hiç										Oldukça Fazla

10. Lütfen politik olarak yakın durduğunuz yeri aşağıda belirtilen aralıkta bir sayıyı işaretleyerek belirtiniz.

5	4	3	2	1	0	1	2	3	4	5
Sol										Sağ

11. Daha önce istemli veya istemsiz olarak intihal veya kopya girişiminiz oldu mu? Evet-Hayır - Emin değilim

## M: PLAGIARISM NORM (STUDY 2)

Çalışmamızın bu kısmında sizden ODTÜ'deki öğrencilerle yaptığımız “Etik değerlere ODTÜ öğrencilerinin bakışı” adlı çalışmanın **İNTİHAL (kopya çekme)** ile ilgili bazı sonuçlarından bahsedeceğiz. Ardından bu konuyla ilgili sorulara cevap vermenizi rica edeceğiz.

İntihal (plagiarism), bir başka kişinin işini, kaynak göstermeden ve onlara hakkını vermeden kopyalamak demektir. Bir başkasının fikir ve sözcüklerini kişinin kendisine aitmiş gibi sunması için kullanılan intihal terimi, isteyerek de, yanlışlıkla da yapılmış olan eylemler için geçerlidir.

ODTÜ içinde daha önce (2018 Bahar döneminde) gerçekleştirdiğimiz “Etik değerlere ODTÜ öğrencilerinin bakışı” adlı çalışmanın sonuçlarına göre, ODTÜ öğrencilerin büyük bir kısmı intihalin çok da ciddi bir sorun olmadığını düşünmektedirler. Hatta yakalandıkları ilk seferinde öğrencilere hoşgörülü yaklaşılarak ceza vermeksizin anlayış gösterilmesi gerektiğine inanmaktadırlar. Ayrıca bu çalışmada ODTÜ öğrencilerinin %84'ü **“Genel olarak kaçınmak gerekse de, intihal aslında o kadar da ciddi bir suç değildir.”** ifadesine tamamen veya büyük ölçüde katılmışlardır.

## N: NORM CONFLICT SCALE (STUDY 2)

Bu bölümde ODTÜ öğrencilerinin çoğunluğunun intihal davranışına yaklaşımı ile ilgili sizin görüşünüze başvurulacaktır. İfadelerin doğru veya yanlış cevabı yoktur. Size en uygun gelen seçeneği derecelendirilmiş ölçek üzerinde tıklayarak belirtiniz.

1. ODTÜ öğrencilerinin çoğunluğunun intihale yaklaşımları ile benim yaklaşımım.....

Birbirinin tam tersidir	Çoğunlukla farklıdır	Bir miktar farklıdır	Bir miktar benzeşir	Çoğunlukla aynıdır	Tıpatıp aynıdır
1	2	3	4	5	6

2. ODTÜ'de çoğunluğun intihali ciddi bir suç olarak görmemesinden .....

Hiç memnun değilim	Memnun değilim	Pek memnun değilim	Biraz memnunum	Memnunum	Son derece memnunum
1	2	3	4	5	6

3. ODTÜ'de çoğunluğunun intihale hoşgörü ile yaklaşmasını .....

Hiç sakıncalı bulmuyorum	Sakıncalı bulmuyorum	Pek sakıncalı bulmuyorum	Biraz sakıncalı buluyorum	Epey sakıncalı buluyorum	Son derece sakıncalı buluyorum
1	2	3	4	5	6

4. ODTÜ'de çoğunluğun intihali ciddiye almamasının, ODTÜ'nün ulaşmak istediği seviyeye zarar vereceğini .....

Hiç düşünmüyorum	Düşünmüyorum	Pek düşünmüyorum	Biraz düşünüyorum	Düşünüyorum	Kesinlikle düşünüyorum
1	2	3	4	5	6

5. İntihalin hoş görülerek yaygınlaşması, uzun vadede ODTÜ'ye

.....

Hiç bir zarar veremez	Kayda değer bir zarar veremez	Pek bir zarar veremez	Minimal düzeyde zarar verebilir	Hatırı sayılır bir düzeyde zarar verebilir	Çok ciddi zarar verebilir
1	2	3	4	5	6

6. ODTÜ'de çoğunluğunun intihale ilişkin hoşgörülü yaklaşımının ODTÜ'nün etik normları ile çeliştiği fikrine .....

Kesinlikle katılmıyorum	Katılmıyorum	Pek katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
1	2	3	4	5	6

## O: IMAGE THREAT (STUDY 2)

Bu bölümde ODTÜ öğrencilerinin çoğunluğunun intihale yönelik yaklaşımının ODTÜ imajı ile ilişkisi hakkındaki görüşünüzü almak istiyoruz. İfadelerin doğru veya yanlış cevabı yoktur. Aşağıdaki ifadelere yönelik düşüncenizi (rakamı) 1'den (hiç katılmıyorum) 7'ye (tamamen katılıyorum) kadar derecelendirilmiş ölçek üzerinde tıklayarak belirtiniz.

Hiç Katılmıyorum	Katılmıyorum	Pek katılmıyorum	Emin değilim	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
1	2	3	4	5	6	7

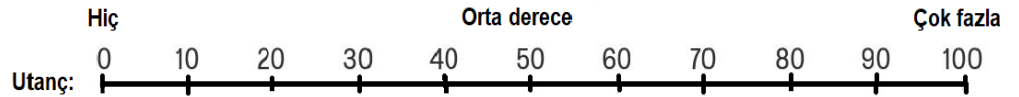
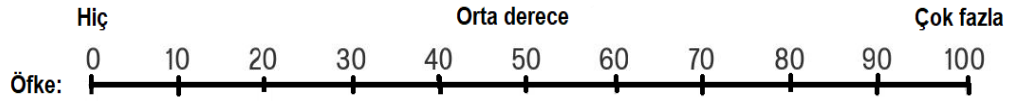
1. ODTÜ öğrencilerinin intihali çok da ciddi bir suç olarak görmemeleri, ODTÜ'nün imajına zarar verir.
2. ODTÜ öğrencilerinin çoğunluğunun intihali hoş görmeleri ODTÜ dışından kişilerin ODTÜ hakkında olumsuz düşünmelerine yol açabilir.
3. ODTÜ öğrencilerinin intihali hoş görmeleri, Türkiye'deki ODTÜ imajını zedeleyecektir.
4. ODTÜ öğrencilerinin çoğunluğunun intihali ciddi bir suç olarak görmemesini bilimsel bir yayında okusam, gözümde ODTÜ'nün imajı sarsılır.



## P: ANGER AND SHAME SCALE (STUDY 2)

Şimdi bir önceki bölümde sonuçlarını okuduğunuz “**Etik değerlere ODTÜ öğrencilerinin bakışı**” adlı çalışmanın sonuçlarına dair duygularınızı belirtmenizi istiyoruz. Bizim burada merak ettiğimiz duygular; öfke ve utançtır. Aşağıda bu duygularınızı ölçmeyi amaçlayan ifadeler sıraladık. İfadelerdeki boşlukları sırasıyla öfke ve utanç duyguları ile doldurarak, bunları hissetme derecenizi (yoğunluğunu) değerlendirmenizi istiyoruz. Hissettiğiniz duyguyu ve şiddetini belirtebilmeniz için her maddenin altında iki adet duygu derecesi bulunmaktadır. Buna göre **her bir madde için ne kadar öfke ve utanç hissettiğinizi duygu derecesini size uygun gelen rakam üzerine çekerek belirtiniz.**

1. ODTÜ öğrencilerin büyük bir kısmının intihal davranışını ciddi bir sorun olarak görmemesinden ötürü \_\_\_\_\_ hissederim.



2. ODTÜ öğrencilerin büyük bir kısmının intihal davranışına hoşgörü ile yaklaşması, bana \_\_\_\_\_ hissettirir.

3. ODTÜ öğrencilerinin çoğunun kopya çekmeyi masum görmeleri bende \_\_\_\_\_ uyandırır.

4. Sosyal medyada ODTÜ öğrencilerinin büyük çoğunluğunun intihali ciddi bir sorun olarak görmedikleri ile ilgili paylaşımlar görsem \_\_\_\_\_ hissederim.

## Q: NEGATIVE EMOTIONS (STUDY 2)

Aşağıdaki liste çeşitli duyguları içermektedir. **ODTÜ öğrencilerinin intihali ciddi bir sorun olarak görmemesi karşısında**, aşağıdaki her bir duyguyu ne derecede hissedersiniz? 1'den (Hiç hissetmem) 7'ye (Çok hissedirim) kadar derecelendirilmiş ölçek üzerinde tıklayarak belirtiniz.

Hiç hissetmem	Hissetmem	Pek hissetmem	Emin değilim	Biraz hissedirim	Hissederim	Çok hissedirim
1	2	3	4	5	6	7

1. Üzgün
2. Sıkıntılı
3. Mutsuz
4. Suçlu
5. Ürkmüş
6. Düşmancıl
7. Asabi
8. Utanmış
9. Sinirli
10. Tedirgin
11. Korkmuş

## R: NONCONFORMITY SCALE (STUDY 2)

Bu bölümde yine intihal ile ilgili bir takım ifadeler yer almaktadır. Yine sizden bu konudaki tutumlarınızı bize belirtmenizi rica ediyoruz. Bu ifadeler hakkındaki düşüncenizi uygun rakamı işaretleyerek belirtiniz.

1. Sizce genel olarak intihal, ne kadar ciddi bir suçtur?

Hiç ciddi değil	Ciddi değil	Pek ciddi değil	Biraz ciddi	Ciddi	Çok ciddi
1	2	3	4	5	6

2. İntihal sizin için ne kadar kabul edilebilir bir davranıştır?

Benim için hiç kabul edilemez	Benim için kabul edilemez	Benim için pek kabul edilemez	Benim için bir miktar kabul edilebilir	Benim için kabul edilebilir	Benim için rahatlıkla kabul edilebilir
1	2	3	4	5	6

3. Tanıdığınız birinin intihal yaptığını öğrenseniz, bu bilgi o kişiye yönelik tutumunuzu nasıl etkilerdi?

Son derece olumsuz etkilerdi	Olumsuz etkilerdi	Bir miktar olumsuz etkilerdi	Pek olumsuz etkilemezdi	Olumsuz etkilemezdi	Hiç olumsuz etkilemezdi
1	2	3	4	5	6

4. İntihal tespitine yarayan turnitin gibi yazılımların kullanımını ne kadar destekliyorsunuz?

Hiç desteklemiyorum	Desteklemiyorum	Pek desteklemiyorum	Biraz destekliyorum	Destekliyorum	Çok destekliyorum
1	2	3	4	5	6

5. İntihal konusunu tartışan bir facebook grubuna katılmaya ne kadar istekli olursunuz?

Kesinlikle istemem	İstemem	Pek istemem	Biraz isterim	İsterim	Kesinlikle isterim
1	2	3	4	5	6

6. change.org’da intihale karşı başlatılan imza kampanyasına katılmaya ne kadar istekli olursunuz?

Hiç istekli olmam	İstekli olmam	Pek istekli olmam	Biraz istekli olurum	İstekli olurum	Çok istekli olurum
1	2	3	4	5	6

7. ODTÜLÜ dergisine intihal meselesiyle ilgili bir yazı yazmak konusunda ne kadar istekli olursunuz?

Hiç istekli olmam	İstekli olmam	Pek istekli olmam	Biraz istekli olurum	İstekli olurum	Çok istekli olurum
1	2	3	4	5	6

8. İntihal meselesi ile ilgili arkadaşlarınızla tartışmaya ne kadar istekli olursunuz?

Hiç istekli olmam	İstekli olmam	Pek istekli olmam	Biraz istekli olurum	İstekli olurum	Çok istekli olurum
1	2	3	4	5	6

9. Aldığınız farklı derslerde intihalle ilgili bir tartışma çerçevesinde düşüncelerinizi dile getirmeye ne kadar istekli olursunuz?

Hiç istekli olmam	İstekli olmam	Pek istekli olmam	Biraz istekli olurum	İstekli olurum	Çok istekli olurum
1	2	3	4	5	6

10. HATIRLIYOR MUSUNUZ? Önceki sayfalarda okuduğunuz 2018 Bahar döneminde yürüttüğümüz araştırmanın sonuçlarına göre ODTÜ öğrencilerinin yüzde kaç intihal davranışını ciddi bir suç olarak görmüyorlar? (% olarak yazınız)

## **S: FUNNEL DEBRIEF (STUDY 2)**

Çalışmamız burada sona ermiştir, katıldığınız için teşekkür ederiz. Araştırma açıklamasına geçmeden önce çalışmamızın geçerliliği için sizden bir miktar geri bildirim almak istiyoruz.

1. Çalışma sırasında okuduğunuz intihal hakkındaki metinle ilgili samimi olarak ne düşündünüz (izleniminiz nedir)?

2. Sizce çalışmanın amacı neydi, kısaca açıklar mısınız?

3. Araştırmadaki verilen metinleri okurken, düşüncelerinizi yazarken, veya sorular için size uygun gelen cevabı işaretlerken, size tuhaf ya da değişik gelen yerler var mıydı?

4. Bu çalışmaya katılmadan önce çevrenizden, sınıftan veya arkadaşlarınızdan çalışmanın içeriği hakkında bir şeyler duymuş veya bilgi almış mıydınız? (Evet ise, ne tür şeyler duymuştunuz?)

## T: APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER



DUMLUPINAR BULVARI 06800  
ÇANKAYA ANKARA/TURKEY  
T: +90 312 210 22 91  
F: +90 312 210 79 59  
uea@metu.edu.tr  
www.uea.metu.edu.tr

Sayı: 28620816/569

02 Ocak 2020

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Dr. Öğretim Üyesi Banu Cingöz ULU

Danışmanlığını yaptığınız M. Fatih BÜKÜN'ün "The Role of Emotions and Identification in Decision to Dissent from Group Norms" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 526 ODTU 2019 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız

  
Doç. Dr. Mine MISIRLISOY

Başkan

Prof. Dr. Tolga CAN

Üye

Dr. Öğr. Üyesi Ali Emre TURGUT

Üye



Dr. Öğr. Üyesi Müge GÜNDÜZ

Üye



Doç. Dr. Pinar KAYGAN

Üye

Dr. Öğr. Üyesi Şerife SEVİNÇ

Üye



Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL

Üye

## U: CURRICULUM VITAE

### EDUCATION

Degree	Institution	Year of Graduation
PhD	METU Psychology	2021
MS	METU Psychology	2014
BA	Ege University Psychological Counseling and Guidance	2007

### WORK EXPERIENCE

Year	Place	Enrollment
2011-2021	METU Department of Psychology	Research Assistant
2010-2011	Bingöl University	Research Assistant
2007-2010	Ministry of National Education	School Counselor

### FOREIGN LANGUAGES

English: Advanced

### PUBLICATIONS

**Bükün, M. F.** (2020). Çevre Araştırmalarında Kullanılan Yöntem ve Teknikler. C. Yaşaroğlu (Eds.), *Çevre Psikolojisine Giriş* içinde (25-51. ss). Nobel Akademik Yayıncılık.

**Bükün, M. F. & Cingöz-Ulu, B.** (2017). Alevilerin İç-grup Yanlılığında Kimlikle Özdeşleşme ve Toplumsal Belleğin Rolü. *Türk Psikoloji Yazıları*, 20 (Özel Sayı), 45-58.

**Bükün, M. F. & Cingöz-Ulu, B.** (2016). Alevi Kimliği Madımak Hatıraları ve İç Grup Yanlılığında Gruplar Arası Temasın Düzenleyici Etkisi. D. Kökdemir & Z. Yeniçeri (Eds.), 1. Sosyal Psikoloji Kongresi Bildiri Kitapçığı içinde (282-291).

## CONFERENCE PRESENTATIONS

Kısa, G., Kuzlak, A., **Bükün, M. F.**, Uysal, A. (2017, March). The effect of ostracism on positive and negative memories about mother. Poster presented at 2<sup>nd</sup> Biennial International Convention of Psychological Science, Vienna, Austria.

**Bükün, M. F.** & Cingöz-Ulu, B. (2016). The role of social identity and collective memory in predicting collective action in Turkey's Alevis. Poster presented at The 39th Annual Scientific Meeting of the International Society of Political Psychology (ISPP), Warsaw, Poland.

**Bükün, M. F.** & Cingöz-Ulu, B. (2015). The role of social identity and collective memory in predicting in group bias in Turkey's Alevis. Oral Presentation at the 14th European Congress of Psychology, Milano, Italy.



## V: TURKISH SUMMARY / TÜRKÇE ÖZET

### 1. Giriş

Grup normları hakkında sosyal psikolojinin ilk başlangıç yıllarından beri çalışmalar yapılmıştır. Uyuma, itaat ve azınlık etkisi gibi konularda yapılan çalışmalar grup kimliği konusunda açıklamalar getirmiştir (Asch, 1951, 1956; Milgram, 1963; Moscovici ve Faucheux, 1972; Sherif, 1967). Ayrıca bu çalışmalarda grup normlarının önemini de belirten bulgular ortaya konmuştur. Norm yaygın olan ve kişiler tarafından uyulması gerekenler olarak tanımlanmıştır (Sherif, 1967).

Sosyal psikolojide gruplar arası çalışmalarda yenilik getiren sosyal kimlik teorisi, sosyal kategorizasyon ve sosyal karşılaştırma konularını ön plana çıkarmıştır. Kişilerin kendilerini bir grup üzerinden tanımladıklarında, grubun normlarını takip etmesi de muhtemeldir (Abrams ve ark., 1990; Terry ve Hogg, 1996; Terry ve ark., 1999).

Norm konusunda son zamanlarda yapılan çalışmalarda, beklentinin aksine grubu ile yüksek aidiyet içinde olan kişiler grubu ile uyumlu davranış sergilememişler (Crane ve Platow, 2010; Jetten ve ark., 2004; Packer, 2008; Packer ve Chasteen, 2010). Bu noktada, “norm çatışması modeli” de grup aidiyeti ve grup normuna karşı gelme konusuna açıklama getirmeye çalışmıştır. Bu model içinde “norm çatışması”, özellikle grubu ile yüksek aidiyet ilişkisi içinde olan üyelerin grubun sahip olduğu norm ile olması gereken veya daha iyi bir standart arasındaki farktan dolayı yaşadıkları çatışmayı ifade etmektedir. Grubu ile yüksek aidiyet kurmuş kişiler yaşadıkları bu çatışmanın sonunda, grubu için olumsuz gördükleri norma karşı çıkarlar ve bu sonuç daha önce alan yazının bulgularından farklıdır. Model içinde “norm” ise grubun çoğunluğu tarafından sergilenen davranışları ifade etmektedir.

Ben bu tezde norm çatışması modelini grubun imajının tehlike altında olduğu bir durumda incelemeyi amaçladım. Grup normunun, grup imajına zarar vereceği algısı oluştuğunda, grubu ile güçlü bir ilişki içinde olan bireyler, grubunun olumlu imajını devam ettirmeye yönelik davranışlar sergilemeleri beklenir (Tajfel ve Turner, 1979). Bu doğrultuda, kendi grubu ile güçlü bir özdeşim kuran bireylerin, grup imajına

zarar verebilecek bir norm ile karşılaştıklarında, grubu ile norm çatışması yaşamaları sonucunda, olumsuz etkilenmiş grup imajını düzeltmeye çalışmaları beklenir.

Bu tezin bir diğer amacı ise kişilerin grupları ile yaşadıkları norm çatışması sonucu grup normlarına karşı gelmede duyguların rolünü incelemektir. Bu karşı gelme davranışında öfke ve utanç duygularının harekete geçirme konusunda daha ön planda olduklarından, sadece bu iki duyguyu ele aldım ve duyguların bu özelliği farklı çalışmalarda vurgulanmıştır (Harth ve ark., 2013; Porat ve ark., 2016; Schmader ve Lickel, 2006).

Bu tezin amaçlarına genel olarak baktığımızda, ana amaçlarından biri norm çatışması modelinin tekrarını yapmak ve modelin bulguları ile karşılaştırmak. Diğer bir amacı ise, grup imajını olumsuz etkileyebilecek grup normunun, norm çatışma sürecinde rolüne bakmaktır. Son olarak ise grup imajının olumsuz etkilendiği düşünülen durumlarda, öfke ve utanç duygularının harekete geçme konusundaki rolü bu süreçte nasıl etkili olacağını ele almaktır. Önerilen modelin görsel halini Şekil 1’de görebilirsiniz.

### **1.1. Norm Çatışmasına Göre Muhalefet Modeli**

Klasik sosyal kimlik çalışmaları bir grubu ait olmanın aynı zamanda grubun normuna da uymayı gerektirdiğini dile getirmişler (Abrams ve ark., 1990; Terry ve Hogg, 1996). Fakat farklı nedenlerle, kişilerin ait oldukları gruplarının normlarına uymama durumları da belirtilmiştir (Hornsey ve ark., 2003; Packer, 2008). Bu grup normlarına uymamayı dile getiren ve bunun koşullarını açıklamaya çalışan çabalardan biri de norm çatışmasına göre muhalefet modelidir.

Sosyal kimlik temelli çalışmalarda, grup üyelerinin grubu olumsuz gösteren durumları değiştirmeye ve olumlu gösteren durumların ise devamına yönelik motivasyonlarının olduğu vurgulanmıştır (Crocker ve Luhtanen, 1990; Packer, 2008). Bu noktada gruba uymamanın getirdiği olumlu sonuçlar ise, farklı ve yaratıcı fikirlerin ortaya konulma imkanı vermesi (Nemeth, Brown, ve Rogers, 2001) ve grubun olumlu anlamda değişmeye yol açmasıdır (Ellemers ve Jetten, 2013; Jetten ve Hornsey, 2014).

Norm çatışması modeline göre (Packer, 2008), kişiler yaşadıkları norm çatışmasını, gruplarıyla kurdukları özdeşim durumunu göz önünde bulundurarak çözmeye çalışırlar. Düşük ve yüksek özdeşim kurmuş bireyler bu norm çatışmasında

farklı davranma eğiliminde olurlar. Düşük aidiyet sahibi kişiler, kendi önceliklerini ön planda tutarak, ya gruptan uzaklaşmayı veya grup içinde hiçbir şey yapmadan davranmayı seçebiliyorlar. Ancak, yüksek özdeşim kurmuş kişiler ise, ya norm çatışmasına yol açan durum veya norma karşı gelirler veya grubun uyumunu bozmamak için bilinçli olarak norma uymayı tercih ederler. Bu yüksek aidiyet sahibi kişiler, kendi bireysel çıkarları zarar görse bile grubun iyiliği ve grubu korumak için olumsuz grup normuna karşı gelmeyi seçebiliyorlar.

Dolayısıyla grubu ile yüksek özdeşim içinde olan bireyler, zararlı olarak gördükleri grup normlarına karşı çıkmanın grup için iyi olabileceğini düşündükleri zaman, grup normuna karşı çıkmayı ön planda tutarlar (Packer, 2008; Packer ve Miners, 2014). Örneğin, grup intihal davranışına karşına olumsuz bakmasa bile, grup için zararlı olabileceğini düşünerek, grubu ile yüksek özdeşim içinde olan bireyler intihal normuna hoşgörü ile bakılmasına karşı çıkmışlardır (Packer ve Chasteen, 2010). Norm çatışması kuramına göre, yüksek aidiyet sahibi kişiler gruba sadakat ölçüsünde bağlı oldukları için grubun iyiliği için, grup için zararlı olabilecek norma karşı çıkmayı tercih ederler. Bunun yanında, düşük aidiyet sahibi üyeler ise gruba sadakati önemsemeyerek, öncelikle kendi bireysel çıkarlarını ön planda tutarak davranırlar. Dolayısıyla, sadakat burada grubun önceliklerini ön planda tutmayı ifade ederken, gruba sadık davranmama ise, kendi bireysel çıkarlarını grubun önünde tutma olarak ifade edilmiştir. Gruba yüksek aidiyet ile bağlı olanlar gruptan kovulma riski taşısa bile, gruba sadakat gösterdiklerinden, grubun çıkarlarına uygun davranmaya devam edebilirler (Van Vugt ve Hart, 2004).

Norm çatışması modeli, grup üyeleri grubun sahip oldukları normlar ile takip etmeleri gereken normlar arasında bir çelişki gördüklerinde grupları ile çatışma yaşayabilirler. Özellikle yüksek aidiyet sahibi üyeler, grup normlarını grup için zararlı, tehlikeli ve faydasız olarak değerlendirdikleri zaman, bu grup normlarına karşı çıkmayı ve onları değiştirme deneme ihtimalleri yüksektir (Packer, 2008; Packer ve Chasteen, 2010).

Son olarak, norm çatışması göre muhalefet modeli'ne göre, hem yüksek ve hem düşük aidiyet sahibi kişiler norm çatışması yaşayabilirler. Kişiler yapacakları davranışların fayda ve zararını düşünerek norm çatışması durumunda davranırlar.

Yüksek aidiyet sahibi kişiler grubun faydasını ön planda tutarken, düşük sahibi kişiler ise gruptan ziyade kendi bireysel çıkarlarını ön planda tutarlar (Packer ve Miners, 2014).

## 1.2. Uymama Davranışlarının Açıklanması

Uyma davranışı sosyal psikoloji tarihinde en yaygın olan çalışma konularından biri olsa da (Asch, 1951, 1956; Milgram, 1963; Sherif, 1967), son zamanlarda uymama davranışı üzerine yapılan çalışmalar, uymama davranışının grup için normal ve faydalı olduğunu ortaya koymuşlardır (Blanton ve Christie, 2003; Crane ve Platow, 2010; Hornsey, 2016; Jetten ve Hornsey, 2011, 2014; Packer ve Chasteen, 2010; Rios, 2012). Norma uymama davranışı, bilinçli ve isteyerek uymama davranışı anlamına gelmektedir. Bu model kapsamında norma uymama davranışı, grubun faydası ve normları arasındaki tutarsızlıktan dolayı norma uymama olarak açıklanmıştır (Crane ve Platow, 2010; Packer ve Chasteen, 2010). Norma uymama aynı zamanda norma karşı çıkma ve uzak durma olarak iki şekilde sergilenebileceği dile getirilmiştir (Packer, 2008).

Alan yanında grup normundan farklı davranış gösterme çoğunlukla karşı çıkma (dissent) ve uzak durma, sapma (deviance) olarak iki şekilde ifade edilmiştir. Bazı kaynaklar bu iki kavramın farklı olduğunu vurgulasalar da, birbirlerinin yerine kullanıldığı durumlarda vardır (Hornsey, 2016; Jetten ve Hornsey, 2014). Karşı çıkma davranışı, grup normundan farklı düşünmeyi, karşı tavır almayı ve değiştirmeyi temsil etmektedir (Jetten ve Hornsey, 2014). Uzak durma veya sapma ise grup normunu, grubun iyiliği için ihlal etme olarak açıklanmıştır (Jetten ve Hornsey, 2014). Uzak durma davranışı karşı durma davranışına göre daha geniş bir kavram olmasının yanında, olumlu ve olumsuz alt kategorisi olan bir kavram olduğu vurgulanmıştır. Bu karşı durma ve uzak durma, sapma davranışlarının altında beş motivasyon olduğu belirtilmiştir. Bunlar; ilişkisini koparma arzusu, gruba sadakat ile bağlılık, ahlaki olarak yanlış bulma, kendinin farklı ve benzersiz gösterme isteği ve maddi bir kazanç elde etme amacıyla bu iki davranışı sergilerler (Jetten ve Hornsey, 2014).

Belirtilen motivasyonlar dikkate alındığında, grubu sadakat ile bağlı olarak kalma isteği norm çatışması modeli'nde kişilerin grup normlarına karşı çıkma

motivasyonlarını açıklamaktadır. Yani, özellikle grubuna yüksek aidiyet ile bağlı olan kişiler grubuna sadakat gösterdikleri için, grubun faydası çerçevesinde hareket ederler.

Bu kavramlara yakın olan bir diğer kavram ise “toplumsal hareket (collective action)” kavramıdır. Bu kavram daha çok gruplar arası ilişkiler söz konusu olduğunda ön plana çıkmaktadır. Toplumsal hareket kavramı, bir grubun dezavantajlı statüsünü değiştirmeye yönelik olarak yapılan eylemleri ifade etmektedir (Wright ve ark., 1990). Örneğin, gruba karşı yapılan etnik ayrımcılığı ortadan kaldırmak için sergilenen davranışlardır (Morris, 1984). Ancak, bu tez kapsamında hem bir gruplar arası rekabet söz konusu değildir ve hem de bir grubun statüsünü değiştirmeye yönelik davranışlar ele alınmadığın bu kavram kullanılmamıştır.

Bu tez kapsamında karşı gelme (dissent), uzak durma (deviance) ve uymama davranışlarını dikkate alarak çalışmaların bağımlı değişkenini tanımlaya çalıştım. Bu tez kapsamında yapılan çalışmalarda bağımlı değişken olarak hem daha kapsayıcı ve hem de bağımlı değişkenleri daha iyi ifade ettiği için uymama davranışı seçtim. Uymama davranışı “norm ile anlaşmazlık yaşama” ve “norma karşı gelme” kavramlarını içermektedir (Packer ve Chasteen, 2010). Örneğin bu tez kapsamında kullanılan intihal normunun bağımlı değişkeninde “intihale yönelik yaklaşım” ve “intihale karşı tutumu” içeren maddeler bulunmaktadır.

### **1.3. Grup İmajı Kaygısının Kimlik, Norm Çatışması ve Uymama ile İlişkisi**

Bu tezin amaçlarından biri de grup imajının tehlike altında olduğu durumlarda, grup üyelerinin normlara nasıl yaklaşacakları konusunun araştırılmasıdır. Grup üyelerini harekete geçiren durumlardan birinin de, grubun imajının tehlike de olduğu durumlar olduğu dile getirilmiştir. Aynı zamanda grubu ile güçlü özdeşim içinde olan bireylerin grubun olumlu imajını devam ettirmeye yönelik çabanın içinde olabilecekleri vurgulanmıştır (Tajfel ve Turner, 1979). Bu noktada, grup ile kurulan aidiyet derecesi kişilerin davranışlarını etkileyebilmektedir. Örneğin, yüksek aidiyet sahibi üyeler, diğer grup üyelerinin intihale karşı hoşgörülü tutumlarına karşılık, grup zarar görebilir düşüncesiyle karşı çıkmışlardır (Packer ve Chasteen, 2010).

Grup üyelerinin, grup imajını olumsuz etkileyebilecek davranışlarının, grubun karakteri olarak algılanma ihtimalinin olduğu belirtilmiştir (Iyer ve ark., 2007; Leach

ve ark., 2007). Ayrıca grup imajının olumsuz etkilenmesi, grubun saygınlığının ve itibarının da zarar görmesine yol açabilmektedir (Ellemers ve ark., 2002).

Grubu ile yüksek özdeşim kurmuş kişiler grubun imajına yönelik bir tehdit durumunda, düşük aidiyet sahibi kişilere göre daha fazla duyarlılık göstermişlerdir (Shuman ve ark., 2018). Ayrıca, norm çatışması modeli kapsamında, yüksek aidiyet sahibi kişilerin grup için olumsuz sonuçlar doğurabilecek normlara karşı gelme noktasında daha duyarlı oldukları dile getirilmiştir (Packer ve Chasteen, 2010). Bu noktadan hareketle, grup imajını olumsuz etkileyebilecek grup normlarının yüksek aidiyet sahibi kişilerde daha çok norm çatışmasına yol açacakları ve bunun sonucunda da bu normu düzeltme yoluna gideceklerini öngördüm.

#### **1.4. Utanç ve Öfkenin Rolü**

Modern psikoloji içinde duygulara önemli bir roller verilmiştir (Lazarus, 1991; van Zomeren ve ark., 2012). Bir psikolojik mekanizma olarak duyguların çevre üzerinde düzenleyici rolü de bulunmaktadır (Lazarus, 1991). Ayrıca, duyguların kişileri harekete geçirme noktasında da önemli işlevlere sahip oldukları vurgulanmıştır (Goldenberg ve ark., 2016; Van Zomeren ve ark., 2004). Bu tez kapsamında grup temelli duygular ele alınmıştır ve bu duyguların yaşanmasında grup kimliğinin belirleyici rolü olduğu belirtilmiştir (Goldenberg ve ark., 2016; Iyer ve Leach, 2008).

Bu tez içinde zararlı normları düzeltmek için grup üyelerini harekete geçirebilecek duygular olarak sadece öfke ve utanç duygularının rollerini ele aldım. Özellikle, grup imajının zedelendiği, zarar gördüğü, tehdit edildiği durumlarda kişilerin utanç hissettikleri farklı çalışmalarda belirtilmiştir (Iyer ve ark., 2007; Johns ve ark., 2005; Leach ve ark., 2006). Ayrıca, diğer duygu olan öfkenin haksızlık ve eşitsizlik durumlarında hissedildiği baskın olarak vurgulansa da (Frijda, 1986; Lazarus, 1991; Leach ve ark., 2006; Van Zomeren ve ark., 2004), grup imajının tehdit altında olduğu durumlarda da grup üyeleri öfke hissetmişlerdir (Iyer ve ark., 2007).

Tehdidin grup imajına ne derece zarar vereceği, grup dışındaki kişilerin gözünde grup imajının nasıl görüldüğü ile ilişki olmaktadır. Özellikle grup imajına zarar verildiğinde, grubun olumsuz özelliklere sahip olduğu algısı oluşturabilmektedir (Johns ve ark., 2005). Bundan dolayı, başkalarının gözünde grubun imajını düzeltmek için özellikle grup ile yüksek aidiyet içinde olanların bu olumsuz imajı düzeltmek için

harekete geçeceğini bekliyorum. Bu noktada, yüksek aidiyet sahibi grup üyelerinin grubun imajının zedelenmesinden dolayı öfke ve utanç hissettikleri ve sonucunda bunu düzeltmek için davrandıkları vurgulanmıştır (Iyer ve ark., 2007; Leach ve ark., 2007). Ben de bu tez kapsamında öfke ve utancın yüksek aidiyet sahibi kişileri imajı düzeltmek ve korumak için harekete geçireceklerini bekledim.

### **1.5. Şimdiki Çalışma**

Hipotezleri iki çalışma ile test etmeye çalıştım. İlk çalışmanın örneklemini ODTÜ çalışanları oluştururken, ikinci çalışmanın örneklemini ise ODTÜ öğrencilerinden oluşturmuştur. İkinci çalışmada ilk çalışmanın eksikliklerini gidermek amacıyla yapılmıştır. Bu noktada, iki çalışmanın birbirinden farkı, örneklemlerinin farklı olmasının yanında norm ölçeklerinde farklılık olmasıdır. İlk çalışmada norm çatışma ölçeği kullanılırken, ikinci çalışmada öğrencilere olmayan bir normun, yani okulun çoğunluğu tarafından intihalin hoş görülmesi, hatırlatılması şeklinde bir norm üzerinden norm çatışması ölçülmeye çalışılmıştır.

Çalışmanın amaçlarına baktığımız zaman, öncelikle grupları ile yüksek aidiyet içinde olan bireylerin, grup imajına zarar verebilecek normlara karşı nasıl bir tutum içinde olacaklarını araştırmaya çalıştım. Bunun yanında kişilerin grup normlarının grup imajına zarar verebileceklerini düşündüklerinde, grup imajını düzeltmeye veya imaja zarar veren norma karşı gelmeye çalışırken öfke ve utanç duygularının rolünü incelemeye çalıştım. Bu noktadan hareketle, grubu ile yüksek aidiyet içinde olan bireylerin grup imajına zarar verebilecek bir grup normu ile karşılaştıklarında daha çok grupları ile norm çatışması yaşayabileceklerini öngörüyorum. Bu yaşanabilecek norm çatışmasından sonra öfke ve utanç duygularını hissetmelerini ve grup imajını düzeltmek için harekete geçeceklerini varsayıyorum. Bahsedilen yol modelini Şekil-1'de görebilirsiniz.

## 2. Çalışma 1

### 2.1. Metot

#### 2.1.1. Prosedür

Veri toplamadan önce ODTÜ İnsan Araştırmaları Etik Kurulu'ndan (İAEK) çalışmaya onay aldım. Çalışmanın verisi hem online ve hem de basılı anket ile toplandı. İlk olarak çalışmaya gönüllü katılım formunu (Ek-A) okudular. Çalışmanın sonunda da çalışma ile ilgili katılım sonrası bilgi formunu (Ek-B) okumaları sağlandı.

#### 2.1.2. Katılımcılar

ODTÜ'nün 362 çalışanı bu çalışmaya katılmıştır. 362 katılımcıdan 178 (%49.2) erkek, 116 (%32) kadın, 4 (%1.1) kişi cinsiyetini belirtmek istemedi ve 64 kişi (%17.7) ise rapor etmedi. Yaşını belirten 279 kişinin yaş ortalaması 42.25 ( $SS = 8.60$ ) olarak rapor edilmiştir.

ODTÜ'de çalışma süresini belirtmeyen 67 kişinin dışında kalan katılımcıların süresi 13.85 ( $SS = 8.43$ ) olarak hesaplanmıştır. Katılımcıların statülerine baktığımızda, 231 (%63.8) kişi idari pozisyonda, 27 (%7.5) kişi akademik statü de, 30 (%8.3) kişi işçi olarak çalıştığını belirtirken ve 74 (%20.4) kişi ise çalışma pozisyonunu rapor etmemiştir.

#### 2.1.3. Ölçüm Araçları

**2.1.3.1 Demografik Bilgi Formu.** Yaş, cinsiyet, ailenin geliri, bölüm veya birim, kaç yıl ODTÜ'de çalıştıkları, statüleri (akademik, idari veya diğer), kayıtlı oldukları sivil toplum kuruluşu gibi soruları içermektedir.

**2.1.3.2. ODTÜ Aidiyet Ölçeği.** Daha önce kullanılmış bir kimlik ölçeğini (Demir, Demir, ve Özkan, 2018) bu çalışmada kullandım. Ölçek 4 maddeden ve 7'li likert puanlama ile ölçülmüştür. Örnek madde olarak; "ODTÜ'lü olmak sizin için ne kadar önemlidir?". Ölçek yeterli güvenilirliğe sahip görünmektedir ( $\alpha = .95$ ,  $n = 360$ ) (Bakınız Ek-D).



**2.1.3.3. Norm Çatışması Ölçeği.** Dahling ve Gutworth (2017) tarafından geliştirilen 8 maddelik norm çatışma ölçeği, bu çalışma için Türkçeye uyarlanmıştır. Yanıtlar 1’den (kesinlikle katılmıyorum) 7’ye (kesinlikle katılıyorum) likert ölçeği üzerinde puanlama ile alınmıştır. Örnek madde olarak; “ODTÜ, çalışanlarına dayattığı kural ve normlardan dolayı ulaşabileceği seviyeyi yakalayamıyor”. Ölçeğin cronbach alfası ( $\alpha = .84, n = 331$ ) olarak hesaplanmıştır (Bakınız Ek-E).

**2.1.3.4. Grup İmajına Tehdit Ölçeği.** Grup imajına yönelik algıyı ölçen beş maddeden oluşan bir ölçektir. Örnek madde olarak; “Alt ve üst düzeylerde alınan keyfi kararlar, ODTÜ’nün güvenilirliğini zedeler”. Bu grup imajı ölçeğinin cronbach alfası ( $\alpha = .78, n = 348$ ) olarak ölçülmüştür (Bakınız Ek-F).

**2.1.3.5. Deneyimlenen Duygular.** Bu çalışmada öfke ve utanç duygularına odaklanmıştır. Her bir duygu 5 madde ile ölçülmüştür. Duyguları, durumsal anlam taşıyan maddelerle ölçmeyi tercih ettim. Her iki duygu için aynı maddeler kullanılmıştır. Örnek madde olarak; “ODTÜ’de işlerin sürekli son dakikaya kaldığını görsem *öfke/utanç* hissederdim”. Bir ısı termometresi ölçeği üzerinde, katılımcılar 0-100 derece arasında hislerini belirtmişlerdir. Öfke için ( $\alpha = .89, n = 320$ ) ve utanç için ( $\alpha = .91, n = 299$ ) iç güvenilirlik puanı hesaplanmıştır (Bakınız Ek-G).

**2.1.3.6. Norma Uymama Tepkileri.** Bu ölçek katılımcıların zararlı uygulamalara nasıl tepki verdiklerini ölçmeyi amaçlamaktadır. Katılımcıların tepki verme dereceleri, uymama literatürü dikkate alınarak oluşturulmuş 10 madde ile ölçülmüştür. Maddeler 7 puanlı Likert tipi ölçek olarak 1’den (kesinlikle katılmıyorum) 7’ye (kesinlikle katılıyorum) şeklinde oluşturulmuştur. Örnek madde olarak; “ODTÜ’de, işlerin son dakikaya kalmaması için sorumluları önceden uyarmaya istekli olurum”. Maddelerin iç güvenilirlik puanı ( $\alpha = .89, n = 304$ ) olarak hesaplanmıştır (Bakınız Ek-H).

**2.1.3.7. Kontrol Soruları.** Bu çalışmada ODTÜ çalışanlarının karşılaşılabileceği hipotetik normlar kullanılmıştır. Bu olumsuz normların ODTÜ içinde yaygınlığını veya katılımcıların kişisel olarak karşılaşıp karşılaşmadıklarını sormak için 5 ölçümlü ve 3 açık uçlu soru kullanılmıştır. Ölçümlü sorulara örnek olarak; “Siz ODTÜ’de genel olarak bu tür uygulamalarla ne sıklıkla karşılaşsınız?”. Açık uçlu

sorulara örnek olarak; “Belirttiğimiz uygulamalar dışında karşılaştığımız benzer başka uygulamalar oluyor mu?”.

## **2.2. Sonuçlar**

Analizden önce kayıp veriler, aykırı değerler ve normallik gibi varsayımlar kontrol edildi. Değişken puanları maddelere verilen yanıtların ortalamaları esas alınarak hesaplandı. Ayrıca yeni oluşturulmuş ölçekler için, keşfedici faktör analizi uygulandı.

### **2.2.1. Norm Çatışması Modeli'nin Temel Hipotezinin Testi**

Norm çatışması modeline göre (Packer, 2008; Packer ve Chasteen, 2010), grubu ile yüksek aidiyet kuran kişiler, düşük aidiyet sahibi olan kişilere göre zararlı bir norm veya davranışa karşı gelme ihtimalleri daha yüksektir. Temel hipotezi test etmek için, SPSS için PROCESS makroyu (Model 1) (Hayes, 2018) kullandım.

Model bütün olarak anlamlılık göstermiştir ( $F(3, 302) = 29.84, p < .001, R^2 = .23$ ). Kimlikleşme (identification) ( $b = .52, SE = .10, t = 5.06, p < .001, CI = [.32, .73]$ ) ve norm çatışması ( $b = .66, SE = .10, t = 6.44, p < .001, CI = [.46, .86]$ ) anlamlı olarak uymama davranışını yordamıştır.

Kimlikleşme ve norm çatışması arasındaki ilişkinin etkileşimi (interaction) anlamlı bulunmuştur ( $b = -.08, SE = .02, t = -3.72, p < .001, CI = [-.12, -.04]$ ). Düşük düzey (1 SS ortalamadan aşağıda, norm çatışması = (Ort. = 4.61, SS = 1.22):  $b = .26, SE = .04, t = 6.42, p < .001, CI = [.18, .34]$ ) ve yüksek düzey (1 SS ortalamadan yukarıda, norm çatışması = (Ort. = 4.61, SS = 1.22):  $b = .07, SE = .04, t = 2.01, p = .04, CI = [.002, .14]$ ) bir norm çatışması durumunda da, kimlikleşme ve norma uymama arasında pozitif bir ilişki rapor edilmiştir (Bakınız Şekil 3).

### **2.2.2. Norm Çatışması ve Kimlikleşme Arasında Grup İmajı Tehdidinin Düzenleyici Rolü**

Model bütün olarak anlamlılık göstermiştir ( $F(3, 302) = 35.47, p < .001, R^2 = .26$ ). Kimlik ile özdeşleşme, norm çatışmasını anlamlı olarak yordamazken ( $b = .13, SE = .17, t = .79, p = .43, CI = [-.20, .47]$ ), grup imajı tehdidi norm çatışmasını anlamlı olarak yordamaktadır ( $b = .72, SE = .15, t = 4.66, p < .001, CI = [.42, 1.02]$ ). Ayrıca

grup imajı tehdidinin düzenleyici rolü tespit edilmemiştir ( $b = -.05$ ,  $SE = .03$ ,  $t = -1.68$ ,  $p = .09$ ,  $CI = [-.11, .01]$ ).

### **2.2.3. Kimlik ve Tehdidin Norma Uymama Üzerindeki Etkisinde Norm Çatışmasının Aracılık Rolü**

Bu analiz için R programının lavaan paketini (Rosseel, 2012) kullandım. Bütün uyum değerleri  $\chi^2$  ( $n = 306$ ,  $df = 3$ ) = 53.96,  $p < .001$ , CFI = .96 ve RMSEA = .236 kriterleri tam olarak karşılamamıştır.

Modelde grup imajına tehdidi norm çatışmasını anlamlı olarak yordamıştır ( $b = .72$ ,  $SE = .15$ ,  $z = 4.69$ ,  $p < .001$ ,  $CI = [.42, 1.02]$ ). Ayrıca norm çatışması norma uymamayı anlamlı olarak yordamaktadır  $b = .26$ ,  $SE = .04$ ,  $z = 6.44$ ,  $p < .001$ ,  $CI = [.18, .34]$ ). Bunun yanında, modelde kimlik aidiyetinin derecesi ile norm çatışması arasında tehdidin düzenleyici etkisi anlamlı olarak bulunmamıştır ( $b = -.05$ ,  $SE = .03$ ,  $z = -1.69$ ,  $p = .09$ ,  $CI = [-.11, .01]$ ).

Son olarak, norm çatışmasının aracı etkisi yoluyla, grup imajına tehdidin norma uymama üzerindeki dolaylı etkisi anlamlılık göstermiştir (*indirect effect*;  $b = .15$ ,  $SE = .05$ ,  $z = 3.27$ ,  $p = .001$ ,  $CI = [.07, .24]$ ) (Model için bakınız Şekil 4).

### **2.2.4. İlk Çalışmanın Tüm Modelinin Yol Analizi**

Modelin bütün uyum değerleri  $\chi^2$  ( $n = 306$ ,  $df = 8$ ) = 78.82,  $p < .001$ , CFI = .95, RMSEA = .17 yeteri kadar kriterleri karşılamamıştır.

Grup imajına tehdit durumu norm çatışmasını anlamlı olarak yordamıştır ( $b = .72$ ,  $SE = .15$ ,  $z = 4.69$ ,  $p < .001$ ,  $CI = [.42, 1.02]$ ). Ancak kimlikleşme ( $b = .13$ ,  $SE = .17$ ,  $z = .80$ ,  $p = .43$ ,  $CI = [-.20, .46]$ ) ve kimlikleşme ve tehdit arasındaki etkileşim etkisi ( $b = -.05$ ,  $SE = .03$ ,  $z = -1.69$ ,  $p = .09$ ,  $CI = [-.11, .01]$ ) norm çatışmasını anlamlı olarak yordamamıştır.

Grup imajına tehdit durumu öfke hissetmeyi anlamlı olarak yordamıştır ( $b = 4.70$ ,  $SE = 1.001$ ,  $z = 4.69$ ,  $p < .001$ ,  $CI = [2.74, 6.66]$ ).

Norma uymama durumu utanç ( $b = .01$ ,  $SE = .002$ ,  $z = 2.06$ ,  $p = .04$ ,  $CI = [.00, .01]$ ) ve öfke ( $b = .02$ ,  $SE = .003$ ,  $z = 5.11$ ,  $p < .001$ ,  $CI = [.01, .02]$ ) hissetme tarafından anlamlı olarak yordanmıştır.

Açıklanan varyans norm çatışmasında ( $R^2 = .26$ ), utanç duygusunda ( $R^2 = .07$ ), öfke duygusunda ( $R^2 = .12$ ) ve norma uymama içinde ( $R^2 = .17$ ) olarak bulunmuştur.

Model birçok aracı etkisi içermektedir. Norm çatışması, utanç ve öfke model içinde aracılık görevinde bulunmuştur. Ancak sadece öfke duygusunun aracılığında, grup imajına tehdit durumunun norma uymama üzerindeki dolaylı etkisi anlamlılık göstermiştir (*indirect effect*;  $b = .14$ ,  $SE = .06$ ,  $z = 2.30$ ,  $p = .02$ ,  $CI = [.03, .26]$ ) (Model için bakınız şekil 5).

### 2.3. Çalışma 1'in Değerlendirilmesi

İlk olarak norm çatışma modelinin temel hipotezini test ettim. Hipotez ile uyumlu olarak, grup kimliği ile özdeşim derecesi ve norm çatışma algısının norma uymama üzerinde anlamlı bir etkisi görülmüştür. Ancak, hem düşük ve hem de yüksek norm çatışması deneyiminde de, grup ile özdeşim norma uymamayı yordamıştır. Norm çatışması seviyesi azalınca, grup ile özdeşim ve norma uymama arasındaki ilişki daha güçlü olmuştur. Bununla birlikte, yüksek özdeşim içinde olan bireyler, düşük olanlara göre her iki durumda da daha çok norm çatışması yaşamışlardır.

Tezin temel hipotezlerinden biri olan grup ile kurulan özdeşim seviyesi ile grup normunun grup imajına zarar verebilme algısı arasındaki ilişkinin grup ile norm çatışması yaşanılma ihtimali üzerindeki etkisi anlamlı bulunmamıştı.

Ancak, literatür ile uyumlu olarak model içinde beklenen bazı ilişkiler anlamlı bulunmuştur. Örneğin, grup imajına tehdit olarak algılanan normlar, grup normu ile çatışma yaşanmasını anlamlı olarak yordamıştır. Ayrıca, norm çatışması sonucunda kişiler bu grup imajına tehdit olarak gördükleri normu düzeltmeye istekli oldukları görülmüştür. Literatür ile uyumlu olarak, grup imajına tehdit ile utanç ve öfke duyguları arasında anlamlı bir ilişki bulunmuştur (Iyer ve ark., 2007; Johns ve ark., 2005; Leach ve ark., 2006; Lickel ve ark., 2005). Öfke ve utanç duyguları norma uymama durumunu anlamlı olarak yordadığından, bu duyguların harekete geçirme motivasyonlarına sahip olduğu bu tez kapsamında da gösterilmiştir.

### 3. Çalışma 2

#### 3.1. Metot

##### 3.1.1. Prosedür

Veri toplamadan önce ODTÜ İnsan Araştırmaları Etik Kurulu'ndan (İAEK) çalışmaya onay alındı. Çalışmanın verisi online olarak toplandı. İlk olarak çalışmanın amacı hakkında bilgi vermek için katılımcıların çalışmaya gönüllü katılım formunu (Ek-J) okumaları sağlandı. Çalışmanın sonunda ise çalışma ile ilgili daha detaylı bilgi vermek için katılım sonrası bilgi formunu (Ek-K) okumaları istendi. Son olarak yardımları için katılımcılara teşekkür edildi.

##### 3.1.2. Katılımcılar

Toplam 282 ODTÜ öğrencisi bu çalışmaya katılmıştır (68 erkek, 179 kadın, 8 öğrenci cinsiyetini belirtmek istemediğini belirtmiş, 27 kişi ise rapor etmemiş). Yaşını belirten 255 kişinin yaş ortalaması 22.18 ( $SS = 2.13$ ) olarak rapor edilmiştir.

Katılımcıların okuduğu bölümlere göre bakıldığında, çoğu öğrenci 142 (%50.4) olarak psikoloji bölümünde okuduklarını belirtmişlerdir. Diğer öğrenciler ise, 17'si (%6) felsefe, 14'ü (%5) ekonomi ve 30 (%10.6) öğrenci ise bölümünü rapor etmemiş (Diğer bilgiler için bakınız Tablo 11).

##### 3.1.3. Ölçüm Araçları

**3.1.3.1 Demografik Bilgi Formu.** İkinci çalışmaya katılan kişilerin demografik bilgilerini almak için katılımcılar şu soruları yanıtlamaları istenmiştir; yaş, cinsiyet, bölüm, kaçınıcı sınıfta oldukları, ODTÜ'ye giriş yılı, en uzun süre yaşadıkları yer, dindarlık eğilimleri, dini inanışların günlük hayatlarındaki etkisi, muhafazakârlık dereceleri ve politik eğilimleri (Bakınız Ek-L).

**3.1.3.2. ODTÜ Aidiyet Ölçeği.** İlk çalışmada kullanılan aidiyet ölçeği bu çalışma için de kullanıldı. Bu çalışma da iç-tutarlılık seviyesi ( $\alpha = .89$ ,  $n = 275$ ) olarak ölçülmüştür (Bakınız Ek-D).

**2.1.3.3. Norm Çatışması Ölçeği.** İntihal normunu norm çatışması modelinin test edildiği başka bir çalışmada yapıldığı şekilde bu çalışmada manipüle ettim (bak., Packer ve Chasteen, 2010). Daha çok inandırıcı kılmak için, 2018 Bahar döneminde

yapılmış olan “Etik değerlere ODTÜ öğrencilerinin bakışı” adlı yapılmayan bir çalışmanın sonuçlarını da varmış gibi gösterdim. Normu manipüle ettiğim pasajın tamamı aşağıdadır.

“İntihal (plagiarism), bir başka kişinin işini, kaynak göstermeden ve onlara hakkını vermeden kopyalamak demektir. Bir başkasının fikir ve sözcüklerini kişinin kendisine aitmiş gibi sunması için kullanılan intihal terimi, isteyerek de, yanlışlıkla da yapılmış olan eylemler için geçerlidir.

ODTÜ içinde daha önce (2018 Bahar döneminde) gerçekleştirdiğimiz “Etik değerlere ODTÜ öğrencilerinin bakışı” adlı çalışmanın sonuçlarına göre, ODTÜ öğrencilerin büyük bir kısmı intihalin çok da ciddi bir sorun olmadığını düşünmektedirler. Hatta yakalandıkları ilk seferinde öğrencilere hoşgörülü yaklaşılarak ceza vermeksizin anlayış gösterilmesi gerektiğine inanmaktadırlar. Ayrıca bu çalışmada ODTÜ öğrencilerinin %84’ü “**Genel olarak kaçınmak gerekse de, intihal aslında o kadar da ciddi bir suç değildir.**” ifadesine tamamen veya büyük ölçüde katılmışlardır.

Daha sonra ise katılımcılar, gruplarının sergiledikleri bu intihal normunu nasıl algıladıklarını ölçen norm çatışmasını ölçeğini cevaplamışlar. 6 maddeden oluşan 7’li Likert tipi ölçeğin uçları maddenin içerdiği anlama göre düzenlenmiştir. Örnek olarak; “ODTÜ öğrencilerinin çoğunluğunun intihale yaklaşımları ile benim yaklaşımım...” maddesini dikkate alınırsa 1 = birbirinin tam tersidir, 6 = tıpatıp aynıdır şeklinde düzenlenmiştir. Ölçeğin cronbach alfası ( $\alpha = .90$ ,  $n = 274$ ) olarak hesaplanmıştır (Bakınız Ek-N).

**3.1.3.4. Grup İmajına Tehdit Ölçeği.** Bu ölçek intihal normunun grup için oluşturabileceği tehdit algısını ölçmeyi amaçlamıştır. Ölçek, literatür dikkate alınarak (bak., Iyer ve ark., 2007; Shuman ve ark., 2018) diğer kişilerin olumsuz davranış gösteren gruba bakışını ölçebilecek maddeleri içermektedir. Ayrıca, ölçek 4 maddeden ve 7’li Likert tip uçlardan oluşmaktadır. Örnek madde olarak; “ODTÜ öğrencilerinin intihali çok da ciddi bir suç olarak görmemeleri, ODTÜ’nün imajına zarar verir”. Ölçeğin cronbach alfası ( $\alpha = .92$ ,  $n = 269$ ) olarak ölçülmüştür (Bakınız Ek-O).

**3.1.3.5. Deneyimlenen Duygular.** Olumsuz norm karşısında, grup üyelerinin duygusal tepkilerini ölçmek için öfke ve utanç duygularını içeren iki ölçek kullanılmıştır. Kişiler tepkilerini 0-100 arasında derece bulunduran bir termometre üzerinde belirtmişlerdir. Örnek madde olarak; “ODTÜ öğrencilerin büyük bir kısmının

intihal davranışını ciddi bir sorun olarak görmemesinden ötürü *öfke/utanç* hissederim”. Öfke için iç-güvenirlilik puanı ( $\alpha = .96, n = 265$ ) olarak bulunurken, utanç için ise ( $\alpha = .96, n = 267$ ) olarak hesaplanmıştır (Bakınız Ek-P).

Ayrıca diğer duygularında etkili olup olmadığını ölçmek için, 10 olumsuz duygu PANAS ölçeğinden ve üzüntü duygusunu içeren bir ölçekte kullanılmıştır. Bu olumsuz duyguları içeren ölçek için iç-güvenirlilik puanı ( $\alpha = .90, n = 264$ ) olarak hesaplanmıştır (Bakınız Ek-Q).

**3.1.3.6. Norma Uymama Tepkileri.** Bu ölçek katılımcıların intihal algıları ve intihal normuna karşı nasıl tepki verme niyetlerini ölçmeyi amaçlamaktadır. Ölçek daha önce kullanılmış bir ölçekten uyarlanmıştır (bak., Packer ve Chasteen, 2010). 9 maddeli bu ölçek, 6’lı Likert tipi ölçek olarak oluşturulmuştur. Örnek madde olarak; “İntihal meselesi ile ilgili arkadaşlarınızla tartışmaya ne kadar istekli olursunuz?”. Maddelerin iç-güvenirlilik puanı ( $\alpha = .86, n = 259$ ) olarak hesaplanmıştır (Bakınız Ek-R).

## 3.2. Sonuçlar

İlk çalışmada olduğu gibi, bu ikinci çalışmada da analizden önce kayıp veriler, aykırı değerler ve normallik gibi varsayımlar kontrol edilmiştir. Ayrıca bu çalışma için oluşturulmuş ölçekler için, keşfedici faktör analizi uygulanmıştır.

### 3.2.1. Norm Çatışması Modeli’nin Temel Hipotezinin Testi

İlk çalışmada olduğu gibi temel hipotezi test etmek için SPSS için PROCESS makroyu (Model 1) (Hayes, 2018) kullandım.

Model bütün olarak anlamlılık göstermiştir ( $F(3, 302) = 147.53, p < .001, R^2 = .63$ ). Kimlikleşme ( $b = .03, SE = .18, t = .17, p = .87, CI = [-.33, .39]$ ) norma uymamayı anlamlı olarak yordamazken, norm çatışması ( $b = .63, SE = .22, t = 2.89, p = .004, CI = [.20, 1.06]$ ) ise norma uymamayı anlamlı olarak yordamaktadır. Ayrıca, kimlikleşme ve norm çatışması arasındaki ilişkinin etkileşimi (interaction) anlamlı bulunmamıştır ( $b = .01, SE = .04, t = .23, p = .82, CI = [-.07, .08]$ ).

### **3.2.2. Norm Çatışması ve Kimlikleşme Arasında Grup İmajı Tehdidinin Düzenleyici Rolü**

Model bütün olarak anlamlılık göstermiştir ( $F(3, 302) = 147.53, p < .001, R^2 = .63$ ). Kimlik ile özdeşleşme, norm çatışmasını anlamlı olarak yordamazken ( $b = -.13, SE = .14, t = -.91, p = .36, CI = [-.42, .15]$ ), grup imajı tehdidi ( $b = .46, SE = .15, t = 3.09, p = .002, CI = [.17, .75]$ ) norm çatışmasını anlamlı olarak yordamaktadır. Ayrıca grup imajı tehdidinin, kimlikleşme ve norm çatışması arasındaki düzenleyici rolü anlamlı çıkmamıştır ( $b = .02, SE = .03, t = .89, p = .37, CI = [-.03, .07]$ ).

### **3.2.3. Kimlik ve Tehdidin Norma Uymama Üzerindeki Etkisinde Norm Çatışmasının Aracılık Rolü**

Modeldeki bütün uyum değerleri kriterleri tam olarak karşılamamıştır;  $\chi^2(n = 254, df = 3) = 13.24, p = .004, CFI = .99, RMSEA = .12$ .

Modelde sadece grup imajına tehdit, norm çatışmasını ( $b = .46, SE = .15, z = 3.11, p = .002, CI = [.17, .74]$ ) ve norm çatışması ise norma uymama anlamlı olarak yordamıştır ( $b = .68, SE = .04, z = 16.93, p < .001, CI = [.60, .76]$ ).

Modeldeki dolaylı etkilere bakıldığında, norm çatışmasının aracı etkisi yoluyla, grup imajına tehdidin norma uymama üzerindeki dolaylı etkisi anlamlılık göstermiştir (*indirect effect*;  $b = .24, SE = .08, z = 2.95, p = .003, CI = [.10, .43]$ ) (Model için bakınız Şekil 6).

### **3.2.4. İlk Çalışmanın Tüm Modelinin Yol Analizi**

Modelin bütün uyum değerleri  $\chi^2(n = 254, df = 9) = 124.218, p < .001, CFI = .94, RMSEA = .23$  yeteri kadar kriterleri karşılamamıştır.

Grup imajına tehdit durumu norm çatışmasını anlamlı olarak yordamıştır ( $b = .46, SE = .15, z = 3.11, p = .002, CI = [.17, .74]$ ). Ancak kimlikleşme ( $b = -.13, SE = .14, z = -.92, p = .36, CI = [-.41, .15]$ ) ve kimlikleşme ve tehdit arasındaki ilişki ( $b = .02, SE = .03, z = .90, p = .37, CI = [-.03, .07]$ ) norm çatışmasını anlamlı olarak yordamamıştır.



Grup imajı tehdidi ( $b = 10.68, SE = 1.76, z = 6.09, p < .001, CI = [7.24, 14.11]$ ) ve norm çatışması ( $b = 9.63, SE = 2.39, z = 4.03, p < .001, CI = [4.94, 14.32]$ ), utanma duygusunu anlamlı olarak yordamıştır.

Norm çatışması ( $b = 18.64, SE = 2.33, z = 7.99, p < .001, CI = [14.07, 23.21]$ ) öfke duygusunu anlamlı olarak yordarken, tehdit ( $b = 2.94, SE = 1.71, z = 1.72, p = .09, CI = [-.42, 6.29]$ ) ise öfkeyi anlamlı olarak yordamamıştır.

Utanç ( $b = .01, SE = .001, z = 7.32, p < .001, CI = [.008, .014]$ ) ve öfke ( $b = .01, SE = .002, z = 7.51, p < .001, CI = [.008, .014]$ ) birlikte norma uymamayı anlamlı olarak yordamıştır.

Açıklanan varyans norm çatışmasında ( $R^2 = .64$ ), utanma duygusunda ( $R^2 = .50$ ), öfke duygusunda ( $R^2 = .49$ ) ve norma uymama içinde ( $R^2 = .45$ ) olarak bulunmuştur.

Norm çatışması aracılığıyla, tehdidin utanma (*indirect effect*;  $b = 4.40, SE = 1.80, z = 2.45, p = .014, CI = [1.41, 8.52]$ ) ve öfke (*indirect effect*;  $b = 8.49, SE = 2.85, z = 2.96, p = .003, CI = [3.08, 14.62]$ ) üzerindeki dolaylı etkisi anlamlılık göstermiştir. Ayrıca, utanma (*indirect effect*;  $b = .05, SE = .02, z = 2.19, p = .028, CI = [.01, .11]$ ) ve öfke (*indirect effect*;  $b = .09, SE = .04, z = 2.41, p = .016, CI = [.01, .16]$ ) aracılığıyla, norm çatışmasının norma uymama üzerindeki dolaylı etkisi de anlamlılık göstermiştir (Model için bakınız şekil 7).

### 3.3. Çalışma 2'nin Değerlendirilmesi

İlk çalışmanın aksine, norm çatışması modelinin temel hipotezi anlamlı olarak test edilememiştir. Ancak ikinci çalışmanın modelinde ortaya çıkan sonuçlar ilk çalışma ile benzerlikler taşımaktadır.

Grup imajına yönelik tehdit algısı ile norm çatışması arasında anlamlı bir ilişki bulunmuştur. Benzer şekilde, grup imajını olumsuz etkileyebilecek grup normları ile çatışma yaşandıktan sonra kişiler bu grup için zararlı gördükleri normu düzeltme yoluna gitmişlerdir.

İkinci çalışmada öfke ve utanç duygularının norma uymama üzerindeki etkisini kontrol etmek için PANAS olumsuz duyguları ve üzüntü duygusundan oluşan toplam bir duygu puanı üzerinden test ettim. Modele olumsuz duygular eklenmesine rağmen, öfke ve utançın norma uymama üzerindeki etkisi devam etmiştir.

Modelde norm çatışması deneyiminden sonra kişiler öfke ve utanç duygularını hissetmişlerdir. Dolayısıyla norm çatışmasının kişilerde öfke ve utanç gibi duygusal tepkiler vermelerine yol açabilecekleri görülmüştür.

Grup imajının olumsuz olarak algılanması sonucunda kişilerin utanç hissettikleri belirtilmiştir. Dolayısıyla ilk çalışma ve duygu literatürü (see Allpress ve ark., 2014; Iyer ve ark., 2007; Lickel ve ark., 2011; Piff ve ark., 2012) ile uyumlu olarak imaja tehdit ve utanç hissetme arasındaki ilişki bu çalışma ile de gösterilmiştir. Ayrıca ilk çalışmanın aksine, utanç ve öfke duyguları beraber imaj tehdidi ve norm uymama arasında aracılık rolünde anlamlılık göstermişlerdir. Dolayısıyla, kişiler grup imajı için olumsuz algıladıkları grup normundan sonra öfke ve utanç hissetmişler ve grubun imajını düzeltmek içinde olumsuz olarak gördükleri grup normuna uymama ve düzeltme yoluna gitmişlerdir.

#### **4. Genel Tartışma**

Bu tez grup üyelerinin, grubun imajına zarar verebilecek bir normu takip etmesi durumunda, üyelerin bu grup normlarına tepkilerini, gruplarıyla kurdukları aidiyet derecelerini de dikkate alarak araştırmayı amaçlamıştır. Ayrıca, kişilerin grup normlarına tepkilerinde öfke ve utanç duygularının da rolü incelenmiştir.

Bu tez kapsamında yapılan çalışmaların sonuçlarında ortak bazı noktalar ön plana çıkmıştır. Bunlardan ilki, deneyimlenen norm çatışmasından sonra kişiler bu norma uymama ve karşı çıkma davranışında bulunmuşlar. Bir diğeri ise, grup normuna yönelik grup imajına zarar verebilir düşüncesi kişilerin grup normları ile çatışma yaşamalarına yol açmıştır. Ayrıca bu iki bulgunun aracı değişken ile bağlantısı, yani grup imajının zarar görebileceği kaygısı, kişilerin norm çatışması yaşamasına ve sonucunda norma uymamaya ve değiştirmelerine yol açmıştır.

Norm çatışması modelinin temel hipotezinin testi sadece ilk çalışmada anlamlı bulunmuştu. İlk çalışmanın katılımcıları çalışanlardan oluşmaktaydı. Temel hipoteze göre yüksek aidiyet sahibi kişilerin, yüksek seviyede yaşadıkları norm çatışma durumlarında norma karşı gelme davranışı gösterirler. Ancak, bu tez kapsamında yapılan çalışmada ise, hem yüksek ve hem de düşük seviyedeki norm çatışmasında, aidiyetine bağlılık ve norma uymama arasındaki ilişki anlamlı bulunmuştur.

Bu tezin ana hipotezlerinden biri olan, yüksek aidiyet sahibi kişilerin, grup normlarının grup imajına zarar verebileceği ile ilgili bir algıya sahip olmaları durumunda, gruplarının normları ile çatışma yaşamaları olarak belirlenen hipotez anlamlı olarak bulunmamıştır (Hipotez 2). Ancak alan yazınında yüksek tehdit algısı oluşturan koşulunda bulunan yüksek aidiyet sahibi grup üyeleri, grup normları ile yüksek seviyede bir norm çatışması yaşamışlardır (Shuman ve ark., 2018).

Bu tez kapsamında yapılan iki çalışmada da, grup normunun grup imajına zarar verebileceği kaygısı kişilerin grup normları ile çatışma yaşamalarına yol açmıştır. Grup üyelerinin, başka bir grup yani dış gruba yaptıklarından dolayı imajının olumsuz etkilenebileceği vurgulanmıştır (Ellemers ve ark., 2002). Ancak, bu tezde yapılan çalışmalarla gruplar arası bir ilişki olmasa bile, grup üyelerinin grup imajını olumsuz etkileyebilecek davranışlarını görmeleri kendi grupları ile çatışma yaşamaları yeterli olmaktadır.

Alan yazını ile tutarlı olarak, grup imajına tehdit algısı kişilerin utanç hissetmelerine yol açmıştır (Allpress ve ark., 2014; Iyer ve ark., 2007; Lickel ve ark., 2011; Piff ve ark., 2012). Ayrıca, tez kapsamında dikkate alınan öfke ve utanç duyguları kişilerin grup normlarına karşı tepki göstermelerinde anlamlılık göstermiştir. Bu iki duygu aynı zamanda farklı çalışmalarda olumsuz olarak görülen durumların değiştirilmesinde harekete geçirme özelliklerinin olduğu vurgulanmıştır (Ferguson, 2005; Iyer ve ark., 2007; Kam ve Bond, 2009; Tangney, Wagner, Fletcher, ve Gramzow, 1992).

Norm çatışması modeline göre (Packer, 2008), grup üyeleri grubun şu an sahip olduğu normlar ile takip etmesi veya daha iyi standarttaki normlar arasında uyumsuzluk görmeleri halinde grupları ile çatışma yaşayabilmektedirler. Farklı çalışmalarda norm çatışmasından sonra kişilerin psikolojik olarak rahatsız oldukları (Dahling ve Gutworth, 2017) ve suçluluk hissettikleri (Shuman ve ark., 2018) görülmüştür. Ayrıca, norm çatışmasından sonra kişilerin durumdan rahatsız hissedebilecekleri belirtilmiştir (Packer, 2008). Dolayısıyla bu tez için yapılan çalışmalarda, kişilerin norm çatışmasından sonra utanç ve öfke hissetmelerinden dolayı norm çatışması yaşamının duygusal deneyimler doğurduğu görülmüştür.

Çalışmalarda sadece öfke duygusu grup imajına tehdit algısı ve norma uymama arasında aracı rolünde anlamlılık göstermiştir. Öfke ve utanç beraber ikinci çalışmada imaj tehdidi ve norma uymama arasında aracılık rolünde bulunmuştur. Farklı çalışmalarda, utanç duygusu imaj tehdidinin olduğu durumlarda, grup için olumsuzluk getiren davranış, norm veya duruma karşı gelme konusunda harekete geçirmede etkili olduğu belirtilmiştir (Iyer ve ark., 2007; Lickel ve ark., 2012, 2005, 2011). Bununla birlikte, öfke duygusunun çok güçlü bir harekete geçirme özelliğinin olduğu vurgulanmıştır. Ayrıca, utanç ve suçluluk gibi duyguların öfke duygusuyla beraber rolünün araştırıldığı çalışmalarda, öfke duygusu diğerlerine göre daha fazla boyutta karşı çıkma davranışına yol açtığı bulunmuştur (Iyer ve ark., 2007; Leach ve ark., 2007).

Utanç duygusu imaj ve ahlaki boyutlar olmak üzere iki farklı formunun olduğu belirtilmiştir. İmaj açısından utanç hissetmenin öfke ve uzaklaşma gibi olumsuz sonuçlara yol açtığı, ancak ahlaki duyarlılıktan dolayı utanç hissetmenin ise özür dileme ve olumsuz sonuçları telafi etme gibi davranışlara yol açabileceği belirtilmiştir. Ayrıca, ahlaki olarak utanç hissetmenin daha çok gruplar arası ilişkiler söz konusu olduğunda geçerli olabileceği dile getirilmiştir (Allpress ve ark., 2014). Bu tez kapsamında yapılan çalışmalar, imaj hassasiyetinden dolayı utanç hissetmenin sonucu olarak öfke duygusunun yaşanabileceğini gösterdiği için, utanç duygusunun iki formda açıklanmasını desteklemiştir.

Bu tezin katkılarına baktığımızda, norm çatışması modelinin temel hipotezi test edilmeye çalışılmıştır. Ancak sadece yüksek seviyede norm çatışması durumunda değil de hem yüksek ve düşük norm çatışması durumunda norma karşı çıkma durumu gözlenmiştir. Dolayısıyla norm çatışması modelinin bir kısmı bu tezdeki çalışmalar ile desteklenmiştir.

Bu tezin sonuçları norm çatışması modeline teorik katkılar sağlamıştır. Öncelikle norm çatışmasının sonucu olarak utanç ve öfke duygularının hissedilmesi, norm çatışmasından sonra kişilerin duygusal tepkiler vermesi, norm çatışmasının duygusal sonuçlar doğurabileceğini göstermektedir. Dolayısıyla norm çatışması sonucunda norma uymama ve karşı çıkma davranışlarına giden yolda bu çalışmada utanç ve öfke gibi duyguların olabileceği bulunmuştur.

Kişilerin norm çatışması yaşamalarının temel nedenlerinden biri, kişilerin normu grup için zararlı ve tehlikeli sonuçlar doğurabilecek olarak görmelerinden kaynaklı olduğu belirtilmiştir (Packer, 2008). Bu çalışmada kişiler grup imajına zarar verebilecek normlar ile karşılaştıklarında, grup normları ile çatışma yaşadıkları bulunmuştur. Dolayısıyla, norm çatışması yaşanmasının nedenlerinin birinin de grubun imajına zarar verebilecek bir tehdit, norm çatışmasına yol açabilir.

Farklı çalışmalarda utanç duygusunun bazen kaçınma (Tangney ve Dearing, 2002), bazen de yaklaşma motivasyonları (Allpress, Barlow, Brown, ve Louis, 2010; Gausel, Leach, Vignoles, ve Brown, 2012; Schmader ve Lickel, 2006) ile beraber olduğunu gösteren çalışmalar mevcuttur. Bu çalışmada utanç hissetme ve norma karşı çıkma arasında anlamlı bir ilişki bulunmuştur. Dolayısıyla bu tez utanç duygusunun yaklaşma motivasyonu taşıdığını belirten çalışmaları desteklemektedir.

Öfke duygusunu dikkate aldığımızda, bilindiği gibi alan yazınında öfkenin güçlü bir harekete geçirme özelliğinin olduğu belirtilmiştir (Van Zomeren, 2013; Van Zomeren ve Iyer, 2009; Van Zomeren ve ark., 2004). Bu tez içinde yapılan çalışmalar öfke hissetme ve norma karşı çıkma arasında anlamlı bir ilişki olduğunu göstermiştir. Dolayısıyla, çalışmalar öfke duygusunun güçlü bir harekete geçirici özelliğinin olduğunu desteklemektedir.

Bu tez kapsamında norm çatışma ölçeği (Dahling ve Gutworth, 2017) Türkçeye uyarlanmıştır. Uyarlanan ölçek örgüt psikolojisi alanında yapılan bir çalışmada kullanılmıştır. Ben de uyarladığım ölçeği tutarlılık sağlansın diye özellikle çalışanların katıldığı ilk çalışmada kullandım.

Grup içinde eleştiri getirmek, grubun ahengini bozma riski olduğu belirtilmiştir. Ancak bu tezdeki çalışmalar bazı grup üyelerinin grubun imajını korumak için, gruba zarar gelmemesi için, grubun normuna uymamayı tercih etmişleridir. Dolayısıyla, grup içinde her farklı sesin grubun zararına olduğu inancının yerine, grubun iyiliğine de olabileceği düşünülerek dikkate alınmasının olumlu sonuçları olabileceğini bu tez göstermiştir.

Bu tezin sınırlılıklarına baktığımız zaman ise, imaj tehdidinin manipüle edilerek ölçülmediği görülmektedir. Ancak alan yazınında imaj tehdidinin ölçüldüğü çalışmalarda, başka kişilerin olumsuz görüşlerinin ön plana çıkarılarak imaj tehdidinin

manipüle edildiđi alıřmalara mevcuttur (Iyer ve ark., 2007). Bununla birlikte, alan yazınında yapılan alıřmalarda gruplar arası kontekst iinde grup imajı daha ok lülmüřtür. Ancak bu tez kapsamında yapılan alıřmalarda ise grup-ii davranıřlar üzerinden grup imajına yönelik tehdit lülmeye alıřılmıřtır. Norm atıřması alıřmaları daha ok gruplar arası alıřmalardan ziyade grup-ii davranıřların gruba zarar verme ihtimali üzerinden yapıldıđı iin ben de grup-ii davranıřları dikkate aldım. Ancak bařka alıřmalarda grup-ii dikkate alınarak grubun imajına yönelik tehdit manipüle edilerek alıřmalar yürütülebilir.

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### YAZARIN / AUTHOR

**Soyadı** / Surname : Bükün  
**Adı** / Name : Mehmet Fatih  
**Bölümü** / Department : Psikoloji / Psychology

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