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## Acculturation and Cross-Cultural Adaptation Among Refugees: The Moderating Role of Emotions

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## ABSTRACT

As a result of venturing across language and culture boundaries, individuals may be exposed to different ways of living and thinking in which may trigger changes in the way they conceptualize themselves and others. However, such experiences are not identical for everyone, and the circumstances facing the crisis of refugees would appear to be exceptionally difficult.

This paper aimed to address refugees' attempt to acculturate and integrate into a new society by examining potential moderating factors of emotional processes. The study focuses on anger, anxiety, pride, and guilt; emotions that refugees carried with them when they arrived to the new home, and how these relate to the specific acculturation strategies of assimilation, integration, separation, and marginalization.

Study participants were nine Arabic refugees, all male and female adults who had been in the host country for no more than two years. Participants completed a Demographic Information Questionnaire in order to obtain background information. Subsequently, participants completed five questionnaires including the (a) Acculturation Attitudes Scales; (b) The State Trait Anxiety Inventory; (c) Trauma Related Guilt Inventory; (d) The Authentic and Hubristic Pride Scales, and (e) The State-Trait Anger Expression Inventory-2. All scales were translated into Arabic.

To test the hypothesis that high levels of anger, anxiety, pride, and guilt predict poor acculturation among refugees, we calculated the correlations between these emotions and

the four acculturation strategies. The initial data from this pilot study showed different patterns of significant correlations between the four emotions. These findings may lead to have important implications regarding the role of acculturation in the lives of recent Arab refugees migrating to the United States. These implications included differences in level of confusion among Arab refugees, high levels of safety satisfaction due to over exposure to trauma, high levels of resilience due to experience, and social desirability. Implications for the measurement of acculturation and designs of future studies were discussed.

Acculturation and Cross-Cultural Adaptation Among Refugees:  
The Moderating Role of Emotions

A Thesis

Presented to

The Faculty of the Graduate School

Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Master of Science

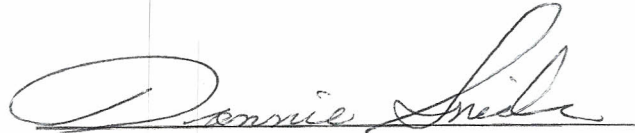
By

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May 2018

This thesis, directed and approved by the candidate's committee, has been accepted by the Graduate Council of Abilene Christian University in partial fulfillment of the requirements for the degree

Master of Science



Assistant Provost for Graduate Programs

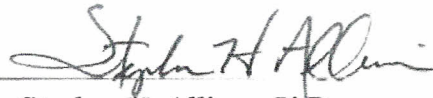
Date

6-15-18

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## ACKNOWLEDGMENTS

Firstly, I would like to thank all the members of Department of Psychology who provided support, guidance, and encouragement throughout my graduate study. I especially would like to give my deepest thanks to my supervisor Dr. Scott Perkins for his invaluable time, guidance and support during the research and my graduate education. I would also like to express my gratitude to the members of my family and friends who supported and believed in me throughout my life without questioning. Lastly, I want to thank my partner Ali for his continued support, and for always being there for me during the good and the bad.

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## CHAPTER I

### INTRODUCTION

In the current era, there have been an increasing number of immigrants living outside their home countries (Rienties & Tempelaar, 2013). Although this experience may offer opportunities to foster intercultural competence and expand one's worldview (Rienties, Luchoomun, & Tempelaar, 2013), adapting to a new culture can be a difficult and stressful process (Berry, 2005; Ward, Bochner, & Furnham, 2001). By venturing across linguistic and cultural boundaries, individuals expose themselves to different ways of living and thinking that have the potential to foster change in the way they conceptualize themselves and others (LaFramboise, Coleman, & Gerton, 1993).

Substantial evidence exists suggesting that immigrating experiences differ in degrees and manners across a variety of groups including tourists, international students, international business people, migrants, and refugees (Ward, Bochner, & Furnham, 2001). However, such experience will not be the same for each, considering that each sample and in fact each individual has a different purpose, perspective, timeline, and a unique story. Therefore, one important contextual factor to consider in the study of acculturation is the voluntary nature of immigration. Compared to refugees, immigrants experiencing a relatively easier and more positive adaptation process may be experiencing better outcomes due to the voluntary nature of their immigration (Berry et al., 1997). In addition, the literature on refugees who are resettling in host communities

indicates that any history of trauma, along with the accumulation of daily hassles, impact both mental health and wellbeing, especially among refugees who report higher levels of depressive and Post-Traumatic Stress Disorder (PTSD) symptoms (Lincoln et al., 2015).

The growing literature on refugees emphasizes their losses, adjustment difficulties, and stressors that result in currently conceptualizing refugees as one of the most vulnerable populations among all immigrants (Berry et al, 1997). Exploring refugees' attempts to acculturate and integrate into a new society and becoming more prepared to address their recent experience during the acculturative process is the aim of this study.

### **Acculturation**

In his 1997 article "Immigration, Acculturation, and Adaptation," J. W. Berry conceptualizes acculturation as a two-dimensional process typified by tension between cultural maintenance of the original culture and contact and participation with the host culture. On the basis of the two dimensions, Berry (1997, 2005) explained that individuals choose from these four main acculturation strategies: integration, which involves maintaining cultural heritage while endorsing intergroup relationships; assimilation, which relates to relinquishing cultural heritage and adopting the beliefs and behaviors of the new culture; separation, which involves maintenance of heritage culture without intergroup relationships; and marginalization, which relates to nonadherence to either old or new cultures. Research linking acculturation strategies to adaptation outcomes has consistently established the integration strategy as the most adaptive, while the marginalization strategy was shown to be the least adaptive (Berry, 2005). Moreover, acculturation scientists have distinguished between two distinct but related dimensions of

cross-cultural adaptation or adjustment: sociocultural adaptation and psychological adaptation (Searle & Ward, 1990). Sociocultural adaptation refers to competence in handling problems of daily life and social interactions in a new cultural context. Correspondingly, psychological adaptation refers to an array of psychological outcomes related to a clear sense of personal and cultural identity, subjective well-being, and emotional satisfaction in a new cultural environment (Searle & Ward, 1990; Ward & Kennedy, 1994). Empirical studies have shown that sociocultural adaptation and psychological adaptation are significantly and positively correlated (Berry, 1997, 2005). However, there are both conceptual and empirical reasons to distinguish between them. One reason is that they are determined by different factors (Ting, Kitty & Wai, 2017). The consequences of acculturating are considerable, influencing mental health outcomes in immigrant groups and individuals (Nickerson, 2015).

Given the importance of acculturation to the study of cross-cultural psychology, extensive efforts have been made to capture the complex process of acculturation by identifying external factors that exert a strong influence on the selection of an acculturation strategy such as the role of social support (Ting, Kitty, & Wai, 2017), and daily hassles (Lincoln et al., 2015). Notably, however, this literature is lacking delineation of the similar role potentially played by internal factors as they that are related to the immigrant's choice of acculturation strategy. According to Padilla and Perez (2003), who suggest a socio-cognitive approach to the study of acculturation, the study of acculturation has suffered from a static view of intergroup relations and lacking views regarding contextual determinants. From their point of view, acculturation is a dynamic process responsive to situational factors. Further, Lechuga & Fernandez (2011)

pointed out that temperamental predispositions may also influence the salience of and reaction to situational stressors such as discrimination, and thus subsequently, the selection of an acculturation strategy.

Research indicates that both differences in individuals and structural factors facilitate or disrupt the successful utilization of acculturation strategies (Berry, 1997). For instance, self-efficacy has been shown to positively relate to the successful use of acculturation strategies, with anticipated individual variation (Ward & Kennedy, 1992). Similarly, self-efficacy, which refers to an individual's awareness of his/her ability to deal with unexpected or challenging events, also is known to relate to cultural adjustment (Wright et al., 1995). Additionally, within psychological research, variables such as health (Torres & Solberg, 2001) and health-related behaviors (Sohng, Sohng, & Yeam, 2002), as well as achievement, optimism, and social integration (Schwarzer & Scholz, 2000) have significantly and positively correlated with self-efficacy. Based on this foundation, Magent (2009) assessed the relationship between acculturation and self-efficacy in immigrant populations and observed support for the hypothesis that self-efficacy and acculturation scores would correlate in a significant positively direction. Conversely, he also reported that low scores on an acculturation measure indicative of the adoption of acculturation strategy of marginalization showed significant relation to lower self-reported scores on a self-efficacy measure.

Albert Bandura (1986), in his social cognitive theory (SCT), proposed that at the heart of an individual's self-efficacy lies cognition and self-regulation and that these processes support successful adaptation. More recently, Lechuga and Fernandez (2011) suggested that acculturation processes result from the interaction of individual differences

in emotional expression and the subsequent reaction of and to environmental factors. In turn, it seems logical to begin exploration of the complexity of the relationship between self-efficacy and adoption of acculturation strategies by first understanding emotions as a component of self-efficacy.

### **Emotion**

Emotions are embodied and mindful phenomena. Our interactions with people, places, and politics shape our emotions partially (Davidson & Bondi, 2004). Over the past decade, researchers have started to look closely at the emotional trajectories accompanying migratory movements, exploring how emotional dynamics shape migration journeys and vice-versa (Baldassar 2008; McKay 2006; Svašek 2010). It is recognized that migration itself is connected to particular feelings about being and becoming in a broader world stage (Collins et al. 2014; Mar, 2006). It is also clear that immigrants bring with them feelings about people and places that become physically distant in immigration, including both loss and longing through separation (Baldassar, 2008). In the following paragraphs, we attempt to address the latter of these emotional categories, the negative, unpleasant, or even disruptive ones that refugees may have carried with them as they transition across international boundaries.

Emotion regulation can be defined as the individual's ability to monitor, evaluate, and modify emotional reactions in a way that facilitates adaptive functioning behavior (Gratz & Roemer, 2004). There is consensus that emotions are directly related to subsequent behaviors. Furthermore, it is widely believed that emotions appear to mediate the effect of cognitions on behaviors. According to appraisal theories of emotion, cognitive appraisals elicit emotions, which in turn promote specific behavioral responses

(Frijda, 1986; Smith & Ellsworth, 1985). Thus, emotions matter to the degree that they affect the way we move, see, hear and touch, including the ways in which we perceive our past, present and future. This is particularly the case in immigration where feelings about place and identity are deeply experienced as one moves across spaces and adapt to new settings. (Skrbiš, 2008; Wise & Chapman, 2005). However, the influence of emotions in the instance of a refugees' immigration would be different in terms of the direction and intensity, because many or most refugees may have been forcibly removed from their homelands. Moreover, refugees may be especially vulnerable to emotion dysregulation as they are typically exposed to multiple types of interpersonal trauma in the context of persecution. (Porter & Haslam, 2005; Silove et al., 1997).

By definition, refugees have experienced persecution and are thus often exposed to severe traumatic events, including the death of loved ones, physical or sexual assault, and torture. Accordingly, refugees display and report elevated rates of psychological disorders including posttraumatic stress disorder (PTSD) and depression (Fazel et al., 2005; Steel et al., 2009). There is also emerging evidence that individuals exposed to conflict and persecution report high rates of other disorders, such as intermittent explosive disorder (Brooks et al., 2011; Silove et al., 2009), which is characterized by spontaneous anger attacks that are out of proportion to triggering events, and may result in violent behavior (American Psychiatric Association, 2013).

Crisis is not the only characteristic that distinguishes refugees emotionally. Their emotions are also uniquely social in kind, seeing the world perceptively through a different lens than other populous within their new settings. One such study examined this intergroup behavior that is driven by emotions (Mackie, Smith & Ray, 2008). First

the study asked people to think about themselves once as unique individuals and second as members of different groups, and then the study asked them a series of questions about some sensitive emotion such as happiness, anger, anxiety, pride and so forth. The study concluded that people report feeling quite different emotions as members of each group, and those differ in turn from the emotions they experience when they think about themselves as individuals. Furthermore, they found that people's responses as members of a group were not idiosyncratic but were shared with other group members. For instance, if you are thinking about yourself as American, you report relatively the same amounts of anger that others from your group feel (Mackie, Smith & Ray, 2008). According to intergroup emotions theory (Mackie, Maitner, & Smith, in press), belonging to a social or identity group generates intergroup emotions, which can be shared between people as well as attributes, attitudes, and actions. More often than not, refugees share these experiences of suffering (war, refugee camps, integration into foreign contexts) with one another.

There are currently over 35 million refugees and internally displaced persons internationally (UNHCR, 2012). With this number growing markedly, researchers have to look deeply and carefully to various predictors on cross-cultural adaptation for this population and find any potential moderating factor in acculturation processes (Zhang & Goodson, 2011). Although past research has examined the relationships between acculturation strategies and cross-cultural adaptation, the extent to which these relationships are moderated by other variables has not been well addressed (Ting, Kitty, & Wai, 2017). One study suggests emotions like anger, anxiety, pride, and guilt may drive the social, political, and physical responses between groups. Thus, it is only by



changing such emotions that intergroup and individual's behavior can change (Mackie et al., 2008). The present study is designed to assist in understanding the magnitude and complexity of these relationships between negative emotions and acculturation process among refugee populations.

### **Anger**

Anger is defined as an affect that initiates some form of retaliatory action, becoming a powerful driver of behavior rather than an inhibitor (Berwkowitz & Harmon-Jones, 2004). Although there is considerable debate in the literature about the specific situations that motivate anger, most researchers agree that barriers preventing individuals or groups from obtaining their goals and dreams motivate anger (Berwkowitz & Harmon-Jones, 2004).

Anger appears to play an important role in the psychopathology of traumatized refugees. In one study, Southeast Asian refugees with PTSD had significantly higher scores on the Anger Reaction Index, including higher levels of both expressed and experienced anger (Abe, Zane, & Chun, 1994). In a study of Vietnamese refugees using the Symptom Checklist (SCL), of the 9 items that were able to differentiate between patients with and without PTSD, 3 were anger items (Hauff & Vaglum, 1994). There is also emerging evidence that individuals exposed to conflict and persecution report high rates of other disorders, such as intermittent explosive disorder (IED; Brooks et al., 2011; Silove et al., 2009), which is characterized by spontaneous anger attacks that are out of proportion to triggering events, resulting in possible violent altercations (American Psychiatric Association, 2013).

One important question to address is the degree to which refugee resettlement in a

country is considered a major contributor of current international altercations and civil unrest compounds the effect of refugee trauma, perpetuating anger. Refugees' adaptation and acculturation process in this new cultural context could be affected because that anger could generate more conflict. The ADAPT model (Silove & Steel, 2006), suggests that trauma linked to conflict generates perpetual community-wide anger, producing further violent altercations. However, there is insufficient empirical evidence of the reality of the above assumption, as the evidence to date appears to be primarily anecdotal and narrative. In addition, the adverse socio-economic conditions that often take over in the post-conflict risk may further civil unrest and ultimately impede social recovery and development. Consequently, there is the potential for contemporary frustrations to compound existing anger, resulting in a vicious cycle of violence.

### **Guilt**

According to Izard (1991), guilt is a basic human emotion that in some individuals, invoke self-criticism. People frequently report experiencing guilt in relation to actions regarded as forbidden, with the intensity of guilt differing among individuals according to race and culture (Elvin-Nowak, 1999), as well as differences in individuals' personalities. According to a multidimensional model of conceptualizing guilt, there are two components underlining this phenomenon: the emotional one, such as distress or emotional pain; and the cognitive, one such as dysfunctional beliefs (Kubany et al., 1996). Examples of some typical dysfunctional beliefs for guilt can be categorized into: distress, responsibility, wrongdoing, and insufficient justification. Hindsight-bias, which is the possibility to foreseeing and preventing an outcome; insufficient justification for own behaviors; full responsibility for causing negative, frequently tragic event; violating

personal values during the course of the trauma; and a set of general, guilt related cognitions (Popiel & Zawadzki, 2015).

Although migration may satisfy an individual's expectations of a new life, feelings of guilt may accompany or result from this journey. This feeling may bring about the realization of what they have left behind in their previous contexts, particularly their homes, friends, and families. It is anticipated that feelings of guilt may appear more intense in refugees who are more likely to experience exposure to traumatic events before and during immigration. According to The *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)*, guilt is a frequent phenomenon in Post-Traumatic Stress Disorder (PTSD). However, not only the exposure to traumatic events directly can generate the feelings of guilt, but also exposure to secondary adverse events, such as the loss of a loved one, the absence of one or both parents, lack of family support, family conflict, and violence or ruptures in daily routines. Further, in the typical refugee immigration, the consequences of migration are often not considered. The two points at which many immigrants have been reported to experience elevated levels of guilt are when they realize what they have left behind-either at the time of actually leaving the homeland, or later when parental closeness is missed, due to the momentary dominance of the feeling of excitement (Ward & Rana-Deuba, 2000). However, in the case of refugees, plans for immigration are often done with little or no preparation. The threatening conditions leave them without any other choices except to migrate.

In line with these perspectives, it is essential to understand the challenging nature of immigrant acculturation in the special case of refugees who often transition in extreme circumstances. The author hypothesizes that refugees' feeling of guilt may affect their

level of acculturation and adaptation with the host country. Specifically, the author hypothesizes that self-reported feelings of guilt may be associated with the loss of attachment and connection to family members remaining behind in the refugee's country of origin, and which in turn influences the acculturation process.

### **Pride**

Pride is a fundamental human emotion, believed to play a critical role in many domains of social and psychological functioning. Scientists view pride as both a typical emotional response to and a motivator of self-enhancement (Tracy, Cheng, Martens, & Robins, 2011). In addition, pride can be positively viewed, such as when conceptualized as an adaptive mechanism for motivating behaviors oriented toward increasing social status. Although pride is a universal emotion, there are notable differences in evaluation of pride, such as the observed differences in the way individuals conceptualize and experience pride across individualistic and collectivistic cultural frameworks.

Individualism suggests that substantial value exists in highly regarding one's own perspective, successes, and opinions, as well as maintaining good feelings about oneself (Triandis, 1995). Western society well illustrates this principle. Alternatively, collectivism is often viewed as the complete opposite of the individualistic stance, suggesting that there is substantial value in group membership, harmonious close relationships, and sacrifices for the common good (Hofstede, 1980; Markus & Kitayama, 1991). Eastern society is structured according to the collectivistic model (Eid & Diener, 2001; Sommers, 1984; Stipek, 1998). For example, one study showed that Asians report experiences of pride less frequently than Westerners, but when they are reported, they are often in the context of others' achievements and success rather than

one's own (Scollon, Diener, Oishi, & Biswas-Diener, 2004).

Mirroring these cultural differences in attitudes toward pride, researchers tried to identify facets that may underlie this emotion. Across series of eight studies, Tracy and Robbins (2007) demonstrated that expressions of pride in the USA showed two distinct facets and that these facets promote different means of accomplishing social status, and are associated with a larger suite of distinctive psychological traits (Tracy & Robins, 2007). The first part, labeled “authentic pride,” is consistently associated with feelings of confidence, self-worth, productivity, and achievement. The second facet, labeled “hubristic pride,” is consistently associated with arrogance, egotism, and conceit (Cheng, Tracy, & Henrich, 2010). Based on these observations, we propose that the two facets of pride may differentially be related to the utilization of acculturation strategies among refugees.

### **Anxiety**

Stressful experiences resulting from the acculturation process are cumulatively known as acculturative stress (Berry et al., 1986). The role of worry is particularly relevant to refugees suffering PTSD. There is substantial evidence that refugees are typically exposed to numerous ongoing stressors (e.g., concerns about safety, finances, adequate food, and shelter), and that such post-migration living difficulties contribute to PTSD severity, over and above the psychological impact of past trauma (Beiser & Hou, 2001; Miller & Rasmussen, 2010; Silove, Sinnerbrink, Field, Manicavasagar, & Steel, 1997; Steel, Silove, Bird, McGorry, & Mohan, 1999). Furthermore, the transition from insecure to secure visa status has been seen to be positively related to drops in living difficulties and improvements in mental health functioning (Nickerson et al., 2011).

Not only do everyday hassles impact refugees' adaptation process, some individual variables do as well. Personality variables have been found to affect the course of acculturation and acculturative stress (Ryder et al., 2000). Research in cross-cultural psychology examines the influence of Big Four traits on acculturation. The integration strategy was found to be negatively correlated with neuroticism, aggressiveness, impulsivity, and anxiety, and positively correlated with extraversion, emotional stability, sociability, agreeableness, and open-mindedness (Ramdhonee, 2012). Therefore, we suggest that it may be important to include worry, as a key subjective correlate of stressors, in our examination of factors that influences acculturation process. In particular, we wish to examine worry, or more broadly anxiety, as a personality trait observed in refugee populations.

### **Current Study**

The purpose of this study was to investigate the interrelationships between temperamental predispositions to anger, guilt, pride, and anxiety on the experience of refugee acculturation and adaptation to a new society. The main goal of this study was to investigate the direction and magnitude of the relation of these emotions with the four popularly recognized acculturation strategies, assimilation, integration, separation, and marginalization. Researchers and theoreticians alike conceptualize acculturation is a process that does not occur in a vacuum. Current empirical evidence indicates that acculturation is primarily related to the level of integration present in society. The goal of our study was to investigate the extent to which temperamental predispositions or internal emotional processes may also be differentially associated with the specific, recognized acculturation strategy types. Some of the stated hypotheses were clearly founded on

empirical observations established through previous research, especially the relationship between some temperamental predispositions and adaptation to a new society. However, most of the published literature exploring the immigrant experience does not specifically examine the experience faced by refugees. Furthermore, much of refugee research has focused on Southeast Asian refugees who arrived at the end of the 20th century; meanwhile, current groups of refugees are coming from different countries. This study examines the experiences of refugees from the Middle East resettling in the United States of America (USA).

The following experimental hypotheses detail the manner in which specific acculturative strategies are predicted to significantly relate to internal emotional processes among current refugees:

- **Hypothesis 1:** It is predicted that elevated levels of self-reported anger will be significantly and positively correlated with the acculturation strategies of separation and marginalization and significantly negatively correlated with assimilation and integration.
- **Hypothesis 2:** Elevated levels of self-reported guilt are similarly hypothesized to be significantly positively associated with separation and marginalization, and negatively correlated with assimilation and integration among refugees.
- **Hypothesis 3:** Additionally, refugees' reported levels of pride are also hypothesized to relate positively to reported levels of separation and marginalization and alternatively, to be negatively related to reported levels of assimilation and integration.
- **Hypothesis 4:** Finally, trait anxiousness among refugees is also hypothesized to

be positively correlated with separation and marginalization and negatively correlated with assimilation and Integration.



## CHAPTER II

### METHOD

#### **Participants**

The sample consisted of nine refugees who were at least 18 years of age; the average age of participants was 33 years. Additional inclusion criteria for participating in the study required subjects to have been in the host country for 18 months or less. Participants were recruited through international rescue organizations offices via written advertisements and staff referrals.

#### **Measures**

A demographic questionnaire was developed for this study that encompassed items relating to the demographic characteristics of the participants. It was administered in the form of a structured survey. The survey aimed to obtain details about age, gender, nationality, previous stressors in their home of origin, current stressors, health problems, faith, duration of stay in USA, marital status, language proficiency, and education (presented in Appendix D).

#### **Temperamental Predispositions**

**Anger.** The State-Trait Anger Expression Inventory-2 (Spielberger et al., 1983) or STAXI-2 measured the experience of anger, the tendency to express anger, and the tendency to control anger. The STAXI-2 was scored on a four-point Likert scale and comprises 57 items and six scales: State Anger, Trait Anger, Anger Expression-In, Anger

Expression-Out, Anger Control-In, and Anger Control-Out. The STAXI-2 is a well-known instrument and research shows support for high reliability and validity of the measure. The psychometric properties included high alpha coefficients for internal reliability for all subscales except for the Trait Anger Scale/Angry Reaction 0.73-0.76. Concurrent validity of the original STAXI is strongly presented with correlations with the Multiphasic Inventory, Buss-Durkee Hostility Inventory, and the Eysenck Questionnaire. Along with our hypothesis, we used the 15-item State Anger scale (S-Ang; range 15–60) which assessed three distinctive components of the intensity of anger as an emotional state: feeling anger, feeling like verbally expressing anger, and feeling like physically expressing anger. In order to make sure the emotion of anger was directed to specific point, we use the Group-based Anger Scale. This measure consisted of three items that were derived from Watson, Clark, and Tellegen (1988): “I feel [angry] [outraged] [furious] for the behavior of the United States during the war” (presented in Appendix E).

**Pride.** The Authentic and Hubristic Pride Scales were used to assess pride (Tracy & Robins, 2007). The scales are comprised of adjectives and phrases that reflect authentic pride (seven items, e.g., “like I am achieving,” “fulfilled,” “productive”) and hubristic pride (seven items, “arrogant,” “conceited,” “pompous,” “smug”). These scales both have seven items each and have been shown reliably measure the two facets of authentic and hubristic pride ( $\alpha$ s = .91 and .91, respectively). These previously validated scales include the following items: accomplishment, achievement, confidence, fulfillment, productiveness, self-worth, successfulness (authentic pride), arrogance, conceitedness, egotism, pompousness, smugness, snobbishness, and being “stuck-up” (hubristic pride). All of the listed items are rated for the extent to which they describe

“the way you generally feel” on a five-point Likert scale ranging from 1 (*not at all*) to 5 (*very much*). Respondents indicated the extent to which each item represented them on a five-point scale. Both scales had high internal consistency in this sample, alphas = .89 for authentic pride and .85 for hubristic pride. The two scales were unrelated,  $r(934) = .06$ . (Carver & Johnson, 2010). Therefore, we only used the hubristic facet of the pride scale that related to our hypothesis (Presented in Appendix F).

**Guilt.** Trauma Related Guilt Inventory (TRGI; Kubany et al., 1996) was developed to assess the emotional and cognitive aspects of guilt associated with a specified traumatic event (combat experience, car accident, physical or sexual abuse, or sudden death of a loved one). The final version consists of 32 items in six scales. One of the scales (the Guilt Cognition Scale) has three subscales. In all 32 items the answers are recorded on five-point scale (ranging from 1 to 5) with poles described as: “extremely true/always true”; to “not at all true/never true”. The Distress Scale consists of six items; the Global Guilt Scale consists of four items. The Guilt Cognitions Scale covers three empirically derived subscales: Hindsight-Bias/Responsibility (seven items), Wrongdoing (five items) and Insufficient Justification (four items) subscales, along with additional six – general cognitions items (Kubany et al., 1996). The TRGI exhibits good internal consistency, test-retest reliability, construct validity, and structural validity (Kubany et al., 1996). Internal consistency was high, guilt cognitions  $\alpha = .92$ ; distress  $\alpha = .82$ ; posttraumatic guilt  $\alpha = .91$ . (Browne et al., 2015). We used the entire scale in our research (presented in Appendix G).

**Anxiety/Worry.** The State Trait Anxiety Inventory (STAI; Spielberger et al., 1983) is a 40- item inventory that assesses S-Anxiety and T-anxiety by responding to a 4

point Likert 'scale ("almost never", "sometimes", "often", and "almost always"). It is usually administered as a self-report questionnaire. The inventory is divided into two subscales of 20 items each, assessing S-Anxiety and T-Anxiety. Each subscale contains items that describe both the presence of anxiety (e.g., "I feel nervous") and its absence of anxiety (e.g., "I feel relaxed"). The STAIA-Y- has been developed to evaluate state and trait anxiety by means of two parallel versions, STAL-Y-1 and STAI-Y-2. The two versions can be used independently from each other, they both have solid psychometric properties in the general population, and they have been extensively used in research studies (Bergua et al., 2012). Along with our hypothesis, we were interested in assessing the trait of anxiety in refugees and how it influenced acculturation. We only used one version from this scale, the Trait Anxiety Inventory (presented in Appendix H).

### **Acculturation**

**Acculturation attitudes.** Acculturation Attitude Scale (Berry et al., 1989) was translated into Arabic. In the present study, this translated 44 items version of the scale was used. There are 12 attitude domains in the scale: social activity, religious holiday celebrations, customs and traditions, food, decoration at home environment, the language of media and mass communication, friendship, child-rearing style, children's values, language used at home environment, the general lifestyle, the way of demonstrating emotions in rites and ceremonies. Each attitude domain included four items to assess four acculturation attitudes: assimilation, integration, separation, marginalization. For instance, the items in the social activities domain include four items: "I prefer social activities which involve host culture members only (assimilation)"; "I prefer social activities which involve host culture members and my ethnic group (integration)"; "I

prefer social activities which involve members of my own ethnic group only (separation)”; “I don’t want to attend either host cultural or ethnic social activities (marginalization)”. The responses were given on a five-point Likert scale ranging from “strong disagreement” (1) to “strong agreement” (5). Higher scores for each acculturation attitude measure indicated higher preference for the particular strategy. Internal consistency (Cronbach’s alpha) for the items scales were for Assimilation ( $n=13;0.74$ ), Integration ( $n= 10;0.70$ ), Separation( $n=14;0.75$ ), and Marginalization ( $n = 11;0.67$ ) (presented in Appendix I).

### **Procedure and Design**

The present study had a correlational design; predictors and dependent variables were assessed using an online questionnaire comprised of multiple individual scales, as previously described. Institutional approval for this research was requested of the ACU IRB and granted (presented in Appendix A) in early December 2017. Participants were recruited through request forms sent by local refugee assistance and resettlement centers. The initial criteria for inclusion was displaced persons who have been in the host country for 18 months or less, in order to get participants early in their acculturation process.

Participants were provided with a written informed consent form (see Appendix B) describing the present study and were asked if they would be willing to participate. Some participants also received an email form (Appendix C) The questionnaires were completed online via Survey Monkey.

Each participant was initially asked to complete a Demographic Information Questionnaire (Appendix D) in order to obtain background information. Subsequently, participants were asked to complete five questionnaires in Arabic language including the

(a) Acculturation Attitudes Scales; (b) The State Trait Anxiety Inventory; (c) Trauma Related Guilt Inventory; (d) The Authentic and Hubristic Pride Scales, and (e) The State-Trait Anger Expression Inventory–2. All scales were adapted and translated into Arabic.

The questionnaires took about approximately 15-20 minutes to complete.

Participants were allowed to contact the investigator with any questions or comments regarding the nature of the present study. Anonymity and confidentiality were maintained for all responses.

## CHAPTER III

### RESULTS

#### Demographic Characteristics and Correlational Analysis

The sample consisted of nine subjects who completed all study questionnaires. Participants in this study had a mean age of 33.5 years (SD=7.8), and the sample comprised 88.9% ( $N=9$ ) males. Self-reported nationality of the sample was 22.2% Syrian, 22.2% Iraqi, and 55.6% Yemenis. In terms of time since arrival in the US (the “host country”), 44.4% had arrived in the United States within the previous 12 months ( $N=4$ ), and 55.6% reported that they arrived in the US between 12 and 24 months ago.

Table 1

*Demographic Characteristics of Participants (N=9)*

Characteristics	N	%
Age		
23	2	22.2
30	1	11.1
31	1	11.1
32	1	11.1
37	1	11.1
38	1	11.1
44	2	22.2
Gender		
Female	1	11
Male	8	88
Nationality		
Syrian	2	22.2
Iraqi	2	22.2
Yemenis	5	55.6
Time of arriving to the host country		
1 year	4	44.4
2 years	5	55.6

Correlations among study measures were computed for the nine study participants in order to examine the direction and magnitude of the relationships between measures. The correlation matrix for the emotion measures is presented in Table 2. The correlation of emotions measures and acculturation strategies is given in Table 3.

Table 2

*Person Correlation Matrix for Emotions*

	Anger	Authentic pride	Hubristic Pride	Guilt
Trait Anxiety	.88**	.69**	-.55**	.75**
Anger		.50	-.28	.90**
Authentic Pride			-.79	.51**
Hubristic Pride				-.38

Table 3

*Matrix for Emotions Measures and Acculturation Strategies*

	Trait Anxiety	Anger	Authentic Pride	Hubristic Pride	Guilt
Assimilation	.15	.63**	.48**	-.37	.75**
Integration	.35	.44	.78**	-.84**	.74**
Separation	-.17	-.46**	-.55	.33	-.67**
Marginalization	.85**	.40	.48	.30	.35

To test the hypothesis that the anger, anxiety, pride, and guilt predict poor acculturation among refugees, we calculated the correlations between these emotions and the four acculturation strategies (see Table 2). The zero-order or simple correlations between the variables revealed differential relations in terms of strength and direction of association. The simple correlations between the variables revealed differential relations. Anger and guilt were seen to positively relate to assimilation and integration, but negatively relate to separation and marginalization. The Pride scale was included added as a predictor of either healthy or unhealthy acculturation based on the type of pride. Hubristic pride was observed to be correlate negatively with integration whereas



authentic pride was positively correlated to integration and assimilation. Finally, the anxiety measure utilized in this study was found to positively relate to marginalization.

### **Testing Hypotheses**

To test the first hypothesis that self-reported anger would positively predict the acculturation strategies of separation and marginalization, and negatively relate to assimilation and integration, correlations were computed. In contrast to this hypothesis, the results showed a significant positive correlation between anger and assimilation (.63), and negative correlation between anger and separation (-.46).

Secondly, we hypothesized that the elevated levels of guilt would be positively associated with separation and marginalization, and negatively correlated with assimilation and integration. Similar to anger, the results showed positive correlation with assimilation (.75), integration (.74), and negative correlation with separation (-.46).

The third hypothesis proposed that hubristic pride would show a strong, positive relationship with assimilation and integration, and would negative associate with separation and marginalization. Our results in this instance provide support for hypothesized outcomes, with a -.84-correlation observed between hubristic pride and integration.

Finally, trait anxiousness also hypothesized to be positively correlated with separation and marginalization and negatively correlated with assimilation and Integration. The results showed (.85) correlation between trait of anxiety and marginalization.

## CHAPTER IV

### DISCUSSION

Refugees, such as those in this study, experience a variety of emotions during immigration and through everyday life in new settings. These emotions matter because they orient and color the way they navigate among different cultural aspects. The purpose of this study was to develop an understanding of the moderated role of emotion in acculturation processes among Arab refugees. In addition, we wanted to study the negative side of certain emotions that have a potential result in a poor acculturation, anger, pride, guilt and anxiety. The process of immigrating as a refugee requires solving ongoing internal emotional tension in order to overcome the conflict that characterizes the lives of many refugees, and we wanted to look at the effects of this tension.

Some of our findings were in line with previous research about emotions being predictors of behavioral tendencies. For example, the results showed that the higher levels of self-reported anxiety were positively correlated with adopting the marginalization strategy, and higher levels of self-reported hubristic pride were negatively correlated with integration strategy. However, we found that anger and guilt showed different patterns. The higher levels of self-reported anger were positively correlated with the assimilation strategy and negatively correlated with the separation strategy. Similarly, levels of reported guilt were positively correlated with assimilation and integration strategies, and negatively correlated with separation strategies.

These findings may have important implications regarding the role of acculturation in the lives of recent Arab refugees who have immigrated to the United States. Specifically, these different patterns may indicate differences in the level of confusion among Arab refugees. In prior research, Jamil et al. (2007) described conflicting feelings among displaced Iraqi refugees, who have “fought against the repression in their country of origin while simultaneously perceiving the new host country, the United States, as responsible for the demise of their homeland” (p. 200). Another explanation suggests could be the refugees’ level of satisfaction with personal safety in America could be due to their exposure to pre-flight violence. According to the United Nations High Commissioner for Refugees (UNHCR), reporting personal history of trauma—experiences of air bombardments, witnessing shootings or car bombings, loss of beloved one, and receiving violent threats—is fairly common among individuals coming from Iraq. In addition, the author conducted a follow up interview with participants in the survey. The participants reported feeling suspicious about the questionnaires, especially the one related to anger and acculturation. Several reported, “choosing the good thing” in order to present as adjusting better, which is referred to as social desirability in the language of research. Finally, there is a possibility that people who show mild to moderate levels of stress related trauma symptoms become used to the emotional pain of trauma. They develop the ability to maintain the capacity for positive emotions, or resilience. Further investigation needed to be done in assessing refugees’ ability to maintain both healthy psychological and physical functioning while being exposed to traumatic events.

As previously mentioned, high scores on the acculturation scale indicate an adoption of the integration and assimilation acculturation strategies. On the other hand, marginalization and separation strategies were identified through low levels on dimensions of the acculturation scale. However, when conducting correlations between the strategies and the emotions, separation and marginalization strategies showed different directions. For instance, almost all emotions were positively correlated with marginalization strategies, although some were not significant, and at the same time they were negatively correlated with separation strategies. Further investigation is needed to be address these two acculturation strategies in terms of the differences and similarities in regards of intensity and direction.

Finally, our sample consisted of individuals who born in different Arabic countries such as Syria and Yemen, and who varied in the length of time they had been arriving in the U.S. For example, 75% of our sample reported to have lived in the U.S. for two years and more. In addition, 89% of our participants were male and only 11% were female. These characteristics suggest that participants may have been at different stages of the acculturation process which may have influenced their choices of acculturation.

The present study has some limitations. First, because of the difficulty of access to this population, our study is subject to the limitations of a small sample size that can lead to an inaccurate clinical picture of the phenomena. Future investigations should have a larger sample to increase the generalizability and strengths of findings. Also, the current published literature provides no similar studies among Arab refugee groups for comparison. While the scope of our study does not allow generalization to all members of each refugee group, it uncovers the diversity of the acculturation experience while

providing valuable insights that serve as the basis for our recommendations. In order to enhance the strength of future findings, the inclusion of multiple races and ethnicities is recommended. In addition, if future studies use self-report measures, it is recommended to diversify the ways of assessing the refugee population, such as using a structured interview. The current study failed to do this and both predictors and outcomes were self-reported measures. Finally, the study design was cross-sectional rather than longitudinal. While the links between emotional differences and the US time acculturation is occurring, longitudinal designs are required to study the effects.

It would be useful for future researcher to address the limitations of this study. Specifically, a larger subject sample would allow a more powerful assessment. Not restricting the subjects to one ethnicity would allow the generalization of findings to a greater population. Also, future studies need to determine how best to conceptualize and measure the differences and similarity between the separation and marginalization strategies of acculturation attitudes in terms of direction and intensity. Moreover, expanding acculturation theory by promoting the inclusion of individual level variables that may accentuate the experience of contextual factors such as assessing the level of resiliency. It would be interesting to do further studies in assessing the difference between genders, generations, and religious backgrounds among Arab refugees. Finally, it is our hope that understanding and address the unique internal factors that experienced by refugee populations throughout the acculturation process in order to enable health care providers across the United States to provide better and culturally competent help.

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## APPENDIX A

### IRB Approval Letter

**ABILENE CHRISTIAN UNIVERSITY**  
*Educating Students for Christian Service and Leadership Throughout the World*

Office of Research and Sponsored Programs  
320 Hardin Administration Building, ACU Box 29103, Abilene, Texas 79699-9103  
325-674-2885

11/14/2017

Ezdehar Alsahow  
Department of Psychology

Abilene Christian University



Dear **Ms. Alsahow**,

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled **Acculturation and cross-cultural adaptation among refugees: The moderating role of emotions**

was approved by expedited review (46.110(b)(1) category 7 ) on **11/10/2017** for a period of **one year** (IRB # **17-066** ). The expiration date for this study is **11/10/2018** . If you intend to continue the study beyond this date, please submit the [Continuing Review Form](#) at least 30 days, but no more than 45 days, prior to the expiration date. Upon completion of this study, please submit the [Inactivation Request Form](#) within 30 days of study completion.

If you wish to make **any** changes to this study, including but not limited to changes in study personnel, number of participants recruited, changes to the consent form or process, and/or changes in overall methodology, please complete the [Study Amendment Request Form](#).

If any problems develop with the study, including any unanticipated events that may change the risk profile of your study or if there were any unapproved changes in your protocol, please inform the Office of Research and Sponsored Programs and the IRB promptly using the [Unanticipated Events/Noncompliance Form](#).

I wish you well with your work.

Sincerely,

*Megan Roth*

Megan Roth, Ph.D.  
Director of Research and Sponsored Programs

## APPENDIX B

### Written Informed Consent

Abilene Christian University  
The Department of Psychology  
Research Study Consent Form

Ezdehar Alsahow

[Eza16a@acu.edu](mailto:Eza16a@acu.edu)

734-845-6420

#### **Dear Participants:**

My name is Ezdehar Alsahow and I am a master student in Clinical Psychology at Abilene Christian University (ACU). I am conducting a research study titled, “Acculturation and cross-cultural adaptation among refugees: The moderating role of emotions among Arabic refugees,” under the supervision of Professor Scott Perkins.

You are being invited to take part in a research study carried out by Dr. Perkins and Ezdehar Alsahow. This form explains the research study and your part in it should you decide to participate. Please read the form carefully, taking as much time as you need. Ask the researcher to explain anything you don’t understand. You can decide not to

join the study. If you join the study, you can change your mind later or quit at any time. There will be no penalty or loss of services or benefits if you decide against taking part in the study or discontinue participation at a later time prior to project completion.

This research study is being done to investigate the moderating role of individual's emotion on the relationship between acculturation and adaptation to the new society among the Arabic refugees' subgroup. You are being asked to take part because you are at least 18 years of age and identify as Arabic refugees, and you have been in the United States for 18 months or less. Taking part in the study will take approximately 30-45 minutes. You cannot take part in this study if you are members of other ethnic groups, have been in the US for more than 18 months, or already self-identify as an American citizen. If you take part in the study, you will be asked to fill out set of questionnaires, which will take approximately 30-45 minutes to complete. The survey includes a demographic questionnaire, Acculturation Attitudes Scales, The State Trait Anxiety Inventory, Trauma Related Guilt Inventory, The Authentic and Hubristic Pride Scales, and The State-Trait Anger Expression Inventory-2. In addition, upon agreeing to participate, participants can discontinue their participation at any time or contact the co-investigators with any questions.

The potential benefits to you for taking part in this study may include an increase in the self-awareness of the role of cultural attitudes and emotion in your life. The findings of this study may assist researchers in better understanding the relationships between individuals' emotions, and acculturation attitude among Arabic refugees. Specifically, it will address the unique experiences of Arab refugees during difficult circumstances, and identify possible factors that may impact their adaptation to the new

society. These findings will also contribute to the existing literature about emotion and cross-cultural adaptation research.

The potential risks from taking part in this study are minimal. The primary risk with this study is breach of confidentiality. However, we have taken steps to minimize this risk. We will not be collecting any personal identification data during the survey. However, Survey Monkey may collect information from your computer. You may read their privacy statements here: <https://www.surveymonkey.com/mp/policy/privacy-policy/>." In addition, it is possible that the survey questions may elicit some negative feelings and participants may experience some discomfort; however, no specific negative events are being asked and the questions are more generalized on negative and positive affect and overall life experience. Should any discomfort or significant feelings associated with this study arise, please contact your primary care physician. In addition, a list of resources of mental health professionals and support can be requested from the coinvestigators if needed.

Responses from participants will be anonymous and confidential. The data will be temporarily stored on Survey Monkey until all the data is collected, which will be downloaded to a password-protected computer solely by the author. During the time that the data is not being analyzed, it will be stored in a secure location and only available to. The data for this study will be kept for five years or less after completion of the study.

There will no payment for participation, but participants will have the option of being entered into a drawing to win one of four \$25 gift certificates

If you have questions about this study or the information in this form, please contact the researcher, Ezdehar Alsaow, [Eza16a@acu.edu](mailto:Eza16a@acu.edu), 734-845-6420. If you are

unable to reach the Principal Investigator or wish to speak to someone other than the Principal Investigator, you may contact Scott Perkins, Ph.D. at [perkinss@acu.edu](mailto:perkinss@acu.edu) or 325-370-4851. If you have questions about your rights as a research participant, or would like to report a concern or complaint about this study, please contact the Abilene Christian University Institutional Review Board at (325) 674-2885.

Your participation in this research study is completely voluntary. You may choose not to be a part of this study. There will be no penalty to you if you choose not to take part. You may choose not to answer specific questions or to stop participating at any time. What does my signature on this consent form mean? Your signature on this form means that:

- You understand the information given to you in this form
- You have been able to ask the researcher questions and state any concerns
- You believe you understand the research study and the potential benefits and

risks that are involved.

### **Statement of Consent**

I give my voluntary consent to take part in this study. I will be given a copy of this consent document for my records.

---

Signature of Participant

---

Date

---

Printed Name of Participant

### Statement of Person Obtaining Informed Consent

I have carefully explained to the person taking part in the study what he or she can expect. I certify that when this person signs this form, to the best of my knowledge, he or she understands the purpose, procedures, potential benefits, and potential risks of participation.

I also certify that he or she:

- Speaks the language used to explain this research
- Reads well enough to understand this form or, if not, this person is able to hear and understand when the form is read to him or her
- Does not have any problems that could make it hard to understand what it means to take part in this research.

\_\_\_\_\_

\_\_\_\_\_ Signature of Person Obtaining Consent

Date \_\_\_\_\_

\_\_\_\_\_

Printed Name of Person Obtaining Consent

Role in the Research

Study

## APPENDIX C

### Informed Consent -Via Email

Dear Participant:

We are recruiting participants to complete a survey, which investigates the effects of perceived social support on acculturation and subjective well-being among the Arab Refugees' subgroup.

This research study is being done to investigate the moderating role of individual's emotion on the relationship between acculturation and adaptation to the new society among the Arabic refugees' subgroup. You are being asked to take part because you are at least 18 years of age and identify as Arabic refugees, and you have been in the United States for 18 months or less. Taking part in the study will take approximately 30-45 minutes. You cannot take part in this study if you are members of other ethnic groups, identify as an American Citizen. If you take part in the study, you will be asked to fill out set of questionnaires, which will take approximately 30-45 minutes to complete.

If you participate in the study, you will be asked to fill out this survey, which includes a demographic questionnaire, Acculturation Attitudes Scales, The State Trait Anxiety Inventory, Trauma Related Guilt Inventory, The Authentic and Hubristic Pride Scales, and The State-Trait Anger Expression Inventory–2. Participation in this study is voluntary, and you may choose not to answer specific questions or discontinue your participation at any

time. Responses will be anonymous; however, there is a potential loss of confidentiality in all email, downloading, and Internet transactions. Any personal identifying material through the email process will be deleted prior to entering the data to ensure confidentiality.

Please visit the following link to complete the survey:

If you have any questions about this research, please contact Ezdehar Alsahow, [Eza16a@acu.edu](mailto:Eza16a@acu.edu), 734-845-6420. If you are unable to reach the Principal Investigator or wish to speak to someone other than the Principal Investigator, you may contact Scott Perkins, Ph.D. at [perkinss@acu.edu](mailto:perkinss@acu.edu) or 325-370-4851

Thank you in advance for your support and patience in completing this survey! If you can kindly consider forwarding this survey link to other Arab Refugees, I will greatly appreciate it.

Thank you for your time and consideration,

Ezdehar Alsahow



## APPENDIX D

### Demographic Information Questionnaire

First, I would like to ask for some general background information about you. Please accurately answer these questions by filling in the blank or circling the number. *(All of the following information will be used for research purposes only.)*

❖ Age: .....

❖ Gender:

- Female
- Male

❖ Nationality at birth: .....

❖ Arrival in country

- Less than 6 months
- More than 6 months
- One year
- Two years
- More than two years.

❖ Marital Status

- Not married
- Married

- Divorced
- Separated
- Other.....

❖ List all the languages spoken

- .....
- .....
- .....
- .....

❖ Religion: .....

❖ health problems:

.....  
.....

❖ Previous stressors back home:

.....  
.....

❖ Current stressors in U.S.:

.....  
.....

## APPENDIX E

### State-Trait Anger Inventory for Adult

مقياس الغضب كحالة أو صفة

الاسم: ..... التاريخ: .....

التعليمات: يرد أدناه عدد من البيانات التي استخدمها الناس لوصف أنفسهم. أقرأ كل جملة، ثم أختار من الخيارات

الموجودة على اليسار أقرب خيار يصف شعورك الآن. لا تتفق الكثير من الوقت في قراءة الجملة فقط اختار ما

يتناسب مع شعورك الحالي. لا توجد إجابة صحيحة أو خاطئة.

كثيرا جداً	بشكل معتدل	احيانا	إطلاقاً			
				I am furious	انا ثائر	1
				I feel irritated	اشعر بالغضب	2
				I feel angry	أحترق من الغيظ	3
				I feel like hitting somebody	أشعر وكأن أحداً أغاظني أو هيجني	4
				I feel like breaking things	أشعر بالإحباط	5
				I am mad	أشعر بالانفعال	6
				I feel like screaming	أشعر كما لو كنت على وشك الانفجار	7
				I feel like banging on the table	أشعر كما لو كنت أضرب بعنف على منضدة (طاولة)	8

				I feel like yelling at somebody	أشعر كما لو كنت أصرخ أو أصيح في شخص ما.	9
				I feel like cursing out loud	أشعر كما لو كنت أَسب أو أَشتم شخصاً.	10
				I feel like swearing	أشعر بالغيظ	11
				I feel like kicking somebody	أشعر كما لو كنت أضرب شخصاً	12
				I feel like pounding somebody	أشعر كما لو كنت أكرس الأشياء	13
				I feel annoyed	أنا منزعج	14
				I am mad	أنا مستاء	15

## APPENDIX F

### The Authentic and Hubristic Pride Scales

#### مقياس الفخر

الاسم: ..... التاريخ: .....

التعليمات: فيما يلي عدد من الكلمات التي تصفي المشاعر والعواطف المختلفة. أقرأ كل عنصر ثم أشر إلى مدى

شعورك باستخدام المقياس:

لا يصفني	يصفني	يصفني	يصفني	يصفني	English Version	Arabic Version
أبدا 1	بدرجة منخفضة	بدرجة متوسطة	بدرجة عالية 4	بدرجة عالية جدا 5		
	2	3			accomplished	الإنجاز
					like I am achieving	أنا أبلغ الأهداف
					confident	الثقة
					fulfilled	الرضا

					productive	أنا منتج
					like I have self-worth	دي قيمة في الحياة
					successful	أنا ناجح
					arrogant	متكبر
					conceited	معجب بنفسي
					egotistical	مغرور
					pompous	مستبد برأبي
					smug	معتد او فخور بنفسي
					snobbish	مختال او متعال
					stuck-up	متعطرس

## APPENDIX G

### Trauma-Related Guilt Inventory (TRGI)

مقياس الشعور بالذنب

الاسم: ..... التاريخ: .....

التعليمات: يرد أدناه عدد من البيانات التي استخدمها الناس لوصف أنفسهم. أقرأ كل جملة، ثم أختار من الخيارات

الموجودة على اليسار أقرب خيار يصف شعورك الآن. لا تتفق الكثير من الوقت في قراءة الجملة فقط اختار ما

يتناسب مع شعورك الحالي. لا توجد إجابة صحيحة أو خاطئة.

لا ينطبق أبدا	ينطبق بدرجة منخفضة	ينطبق بدرجة متوسطة	ينطبق بدرجة عالية	ينطبق بدرجة عالية جدًا		
1	2	3	4	5		
					كنت أستطيع منع ما حدث I could have prevented what happened	1
					لا أزال أشعر بالانزعاج على ما حدث في الماضي	2

					I am still distressed about what happened	
					لدي بعض الشعور بأن ما حدث لا ينبغي أن يكون كما كان I have some feelings that I should not have had	3
					كان هناك مبرر لما فعلت what I did was completely justified	4
					كنت مسؤولاً عن التسبب فيما حدث I was responsible for causing what happened	5
					ما حدث سبب لي ألماً عاطفياً what happened causes me emotional pain	6
					لقد فعلت شيئاً مخالف لقيمي I did something that went against my value	7



					8	<p>ما فعلته كان منطقيًا</p> <p>what I did made sense</p>
					9	<p>كنت أستطيع أن أفعل أفضل مما فعلت</p> <p>ف السابق</p> <p>I knew better than to do what I</p> <p>did</p>
					10	<p>أشعر بالأسى والحزن لما آلت إليه النتائج</p> <p>I feel sorrow or grief about the</p> <p>outcome</p>
					11	<p>ما فعلته كان غير متوافق لمعتقداتي.</p> <p>What I did was inconsistent</p> <p>with my beliefs</p>
					12	<p>لو كنت أستطيع أن أعيد الزمن الى ما</p> <p>قبل الهجرة، سوف أتخذ نفس القرارات</p> <p>التي اتخذتها</p> <p>if I knew today- only what I</p> <p>knew when the events</p>

					occurred- I would do exactly the same thing.	
					لدي شعور شديد بالذنب لما حدث I experience intense guilt that relates to what happened	13
					كان من المفترض أن أفكر بشكل أفضل I should have known better	14
					أشعر بانزعاج شديد عندما أفكر بما حدث I experience severe emotional distress when I think about what happened	15
					أنني أفكر وأعتقد بأنه كان من المفترض ان لا أقوم بما قمت به I had some thoughts or beliefs that I should not have had	16
					لدي مبررات منطقية لما قمت بفعله	17

					I had good reasons for doing what I did	
					أشهر الى مدى شعورك بالذنب تجاه ما حدث indicate how frequently you experienced guilt	18
					انا ألوم نفسي على ما حدث I blame myself for what happened	19
					ما حدث سبب لي معاناة آلام كثيرة what happened causes a lot of pain and suffering	20
					من المفترض أن أشعر بشيء تجاه ما حدث. I should have had certain feeling that I did not have	21
					أشهر الى شدة الذنب الذي تشعر به تجاه ما حدث	22

					indicate the intensity of guilt that you experienced	
					أنا ألوم نفسي على أمور قمت بها أو شعرت بها أو فكرت فيها. I blame myself for something I did, thought, or felt.	23
					عندما أتذكر ما حدث تتنابني ردت فعل جسمية شديدة مثل التعرق أو شدة في العضلات when I am reminded of the event, I have strong physical reaction.	24
					بشكل عام، ما هو مقدار شعورك بالذنب لما حدث overall, how guilty do you feel about the events?	25
					أحمل نفسي مسؤولية ما حدث I hold my self-responsible for what happened	26

					27	<p>ما فعلته ليس له مبرر بأي شكل من الأشكال</p> <p>what I did was not justified in any ways</p>
					28	<p>قمت بانتهاك معايير شخصية في أمور الصواب والخطأ</p> <p>I violated personal standards right or wrong</p>
					29	<p>قمت بعمل شيء ليس من المفترض أن أقوم بعمله</p> <p>I did something that I should not have done.</p>
					30	<p>كان من المفترض أن أقوم بعمل شيء ولكنني لم أقم به</p> <p>I should have done something that I did not do</p>
					31	<p>ما قمت به لا يغتفر</p> <p>what I did was unforgivable</p>

					أنا لما أقم بعمل أي شيء خاطئ I did not do anything wrong	32

## APPENDIX H

### State-Trait Anxiety Inventory for Adult

بنود التقييم الذاتي

مقياس القلق كحالة أو صفة

الاسم: ..... التاريخ: .....

التعليمات: يرد أدناه عدد من البيانات التي استخدمها الناس لوصف أنفسهم. أقرأ كل جملة، ثم أختار من الخيارات الموجودة على اليسار أقرب خيار يصف شعورك الآن. لا تنفق الكثير من الوقت في قراءة الجملة فقط اختار ما

يتناسب مع شعورك الحالي. لا توجد إجابة صحيحة أو خاطئة

كثيرا جداً 4	بشكل معتدل 3	احيانا 2	أبداً 1			
				I am pleased	أنا أشعر بالسرور	1
				I Feel tense and anxious	أشعر بالتوتر والقلق	2
				I wish I would be as happy as others	أتمنى أن أكون سعيد مثل الآخرين	3
				I feel a failure	أشعر بالفشل	4
				I Feel comfortable	أشعر بالراحة	5
				I feel that difficulties are piling up so that I cannot overcome them	أشعر بأن الصعوبات تتراكم عليّ لدرجة لا أستطيع التغلب عليها	6

				I worry too much over something that really doesn't matter	أقلق أكثر من اللازم على أمور لا تتطلب هذا المقدار من القلق	7
				I am happy	أنا سعيد	8
				I have disturbing thoughts	لدي افكار مزعجة	9
				I lack self-confidence	أنا افتقد الثقة بنفسي	10
				Feel secure	أشعر بالأمان	11
				I make decision easily	أنا أتخذ القرار بسهولة	12
				I feel inadequate	أشعر بعدم المساواة	13
				I am content	انا راضي	14
				some unimportant thought runs through my mind and bothers me	هناك أفكار غير مهمة تمر في ذهني وتزعجني	15
				I am afraid of disappointment	أخشى من خيبة الأمل لدرجة لا أستطيع ألا أفكر بها	16
				I am a steady person	أنا شخص ثابت	17
				I get in a state of tension or turmoil as I think over my recent concerns and interests	عندما أفكر في اهتمامات أو مصالح حاله تتناوبني حالة من التوتر والاضطراب	18
				I am "quiet, cool, and self-controlled"	أنا "هادئ، رائع، ومتحكم بذاتي"	19



APPENDIX I

Acculturation Attitude Scale

مقياس التثاقف

<p>Assimilation</p> <p>I write better in English than in my native language.</p> <p>When I am in my apartment/ house, I typically speak English.</p> <p>If I were asked to write poetry, I would prefer to write it in English</p> <p>I got along better with American than Arab.</p> <p>I feel that American understand me better than Arab do.</p> <p>I find it easier to communicate my feeling to American than to Arab.</p> <p>Most of my friends at work/school are American</p>	<p>استيعاب</p> <p>أنا أكتب بشكل أفضل باللغة الإنجليزية من لغتي الأم.</p> <p>غالبا أتحدث اللغة الإنجليزية عندما أكون في شقتي / منزلتي.</p> <p>إذا طلب مني كتابة شعر، فإنني أفضل أن أكتبه باللغة الإنجليزية.</p> <p>أفضل مصاحبة الأمريكيين أكثر من العرب.</p> <p>أشعر بأن الأمريكيين يفهموني أفضل من العرب.</p> <p>أجد سهولة في التعبير عن مشاعري إلى الأمريكي أكثر من العربي.</p> <p>معظم أصدقائي في العمل / المدرسة هم أمريكيون.</p>
<p>Separation</p>	

<p>Most of the music I listen to is Arabic</p> <p>My closest friends are Arab</p> <p>I prefer going to social gatherings where most of the people are Arab</p> <p>I feel that Arabs treat me as an equal more so than American do</p> <p>I would prefer to go out on a date with an Arab than with an American</p> <p>I feel more relaxed when I am with an Arab than when I am with an American</p> <p>Arab should not date non-Arab</p>	<p>انفصال</p> <p>معظم الموسيقى التي استمع إليها هي باللغة العربية</p> <p>أصدقائي المقربون هم عرب</p> <p>أفضل الذهاب إلى التجمعات حيث يكون معظم الناس هناك عرب.</p> <p>أشعر أن العرب يعاملونني بشكل عادل أكثر من الأمريكيين</p> <p>أفضل أن أواعد عربي أكثر من أمريكي</p> <p>أشعر بأنني أكثر استرخاء عندما أكون مع عربي من عندما أكون مع أمريكي</p> <p>يجب على العرب أن لا يواعدوا غير العرب.</p>
<p>Integration</p> <p>I tell jokes both in English and in my native language</p> <p>I think as well in English as I do in my native language</p> <p>I have both American and Arab friends</p> <p>I feel that both Arabs and Americans value me.</p> <p>I feel very comfortable around both Americans and Arabs</p>	<p>أقول النكات باللغتين الإنجليزية والعربية.</p> <p>أنا أفكر باللغتين العربية والإنجليزية.</p> <p>لدي اصدقاء امريكيين وعرب</p> <p>أشعر بالتقدير من العرب والأميركيين معا.</p> <p>أشعر بالراحة في الحديث مع كلاً من الأميركيين والعرب</p> <p>أتمنى أن يتعلم أولادي القيم والعادات العربية والإنجليزية.</p>

<p>I would like my children to learn both Arabic and English values and customs</p> <p>It is important to me to preserve my own cultural heritage while actively participating in American society.</p>	<p>من المهم بالنسبة لي أن أحافظ على تراثي الثقافي، وفي نفس الوقت أشارك في أنشطة المجتمع الأمريكي.</p>
<p>Marginalization</p> <p>Generally, I find it difficult to socialize with anybody, Arab or American</p> <p>I sometimes feel that neither Americans nor Arabs like me</p> <p>I sometimes find it hard to make friends</p> <p>Sometimes I feel that Arabs and Americans do not accept me</p> <p>Sometimes I find it hard to trust both Americans and Arabs</p> <p>I find that both Arabs and Americans often have difficulty understanding me</p> <p>I find that I do not feel comfortable when I am with other</p>	<p>التهميش</p> <p>بشكل عام، أجد صعوبة في التواصل مع أي شخص، عربي كان أو أمريكي.</p> <p>أحيانا أشعر أنه لا الأميركيين ولا العرب يشابهونني.</p> <p>أحيانا أجد صعوبة في تكوين الصداقات.</p> <p>أحيانا أشعر بأن العرب والأميركيين لا يتقبلونني.</p> <p>في بعض الأحيان أجد صعوبة في إعطاء الثقة لكلاً من الأميركيين والعرب.</p> <p>أجد أن العرب والأميركيين غالبا ما يجدون صعوبة في فهمي.</p>