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## The Relations of Religiosity, Social Support, and Acculturation Attitudes Among Refugees

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## ABSTRACT

Refugees are entering the United States in increasing numbers. Identifying factors that promote successful acculturation is an important task for those working to help refugees. As religiosity and social support have previously been linked to better mental health outcomes in refugees, they should be considered when examining acculturation. Using the Duke University Religious Index, the Multidimensional Scale of Perceived Social Support, and the Acculturation Attitudes Scale, this study examined the relations between religiosity, perceived social support, and acculturation strategies. Additional variables examined were number of migrations, language of religious services currently attended, and religious services demographics. Hypotheses were that scores on religiosity and social support measures would correlate positively with the strategy of integration and negatively with the strategy of marginalization. An increased number of migrations was hypothesized to be associated with increased utilization of the strategies of marginalization and separation and decreased utilization of the strategies of assimilation and integration. Attending religious services in one's original language and at a place of worship that is predominantly made up of people from one's home country was hypothesized to be associated with higher scores on the separation subscale, while attending religious services in a second language and at a place of worship that is predominantly made up of people from the host community was hypothesized to be associated with higher scores on the assimilation and integration subscales. Analyses

provided supported the hypothesis that a significant negative correlation would be seen between religiosity and marginalization. The second hypothesis was not evident in the current data set; instead, increased social support was found to be significantly positively correlated with separation. Number of migrations was found to have significant associations with separation and integration. The fourth hypothesis related to language of services and religious services demographics was not found to be supported. Exploratory analyses were completed to examine regional differences for the first three hypotheses. Limitations of the current project, directions for future research, and implications for practice and community programming are discussed.

The Relations of Religiosity, Social Support, and Acculturation Attitudes Among  
Refugees

A Thesis

Presented to

The Faculty of the Department of Psychology

Abilene Christian University

In Partial Fulfillment

Of the Requirements for the Degree

Master of Science

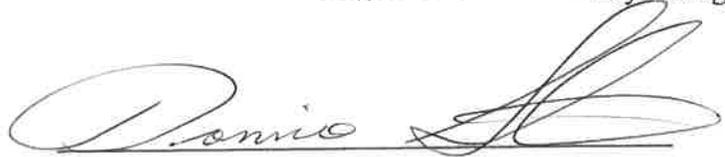
By

Carolyn H. Casada

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This thesis, directed and approved by the committee for the thesis candidate Carolyn Casada has been accepted by the Office of Graduate Programs of Abilene Christian University in partial fulfillment of the requirements for the degree

Master of Science in Psychology



Assistant Provost for Graduate Programs

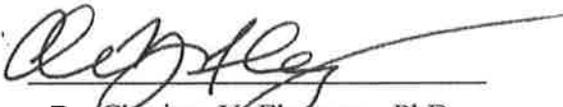
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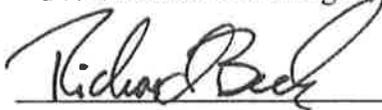
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To my family for all their love and support of my education. To my father, thank you for allowing me to discover the psychology field on my own and for having endless discussions about theory and practice. To my mother, thank you for your investment in my education throughout the years and the support when I needed a shoulder to lean on.

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## CHAPTER I

### INTRODUCTION

In 1951, the United Nations Convention on the Status of Refugees proclaimed that a refugee is a person who “owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group, or political opinion, is outside the country of his nationality, and is unable to or, owing to such fear, is unwilling to avail himself of the protection of that country” (International Rescue Committee, 2018, para. 2). In recent years, the number of worldwide refugees has been rising as the result of the increasing number of civil wars, famines, and other humanitarian crises (Glăveanu & de Saint Laurent, 2018). Currently, there are 68.5 million refugees displaced across the world, and of that number, the United States of America was projected to resettle 15,000 refugees in 2018 (International Rescue Committee, 2018).

As of 2017, approximately three million refugees have resettled in the United States since the passage of the Refugee Act of 1980 (Krogstad & Radford, 2017). Of this number, the Democratic Republic of Congo and Syria are the two countries that are most represented by refugees in the United States (Krogstad & Radford, 2017). These statistics represent an unprecedented amount of people fleeing their homes in search of safety elsewhere and also represent a unique challenge. With the number of refugees continuously increasing as strife and suffering occur, it is important to better understand

what individuals experience as they attempt to navigate the fusion of their old and new cultures.

Refugees have faced many challenges that have prompted their resettlement. Many refugees have experienced trauma and extreme hardships, and those experiences often serve as the motivation to pursue a new life in another country (Adedoyin et al., 2016). Traumas that occur as a direct result of another human are the most damaging for refugees, as they can destroy the beliefs that the refugee may have about how humans should interact (Chambon, 1989). Refugees who have faced trauma have to engage in the meaning-making process while they adjust to life in a new country. Though the reasons that refugees seek resettlement appear to be most often tied directly to meeting basic needs, such as food, shelter, and safety, a desire to fulfill higher needs such as belonging and trust is also apparent as refugees seek to adjust to their new society (Smith, 2008).

Life as a resettled individual is not free of challenges. After resettlement, refugees may still experience traumatic events, such as forced moves within their new host country and discrimination from other ethnic groups (Hodes, 2000). They may have fears about attaining citizenship in the new country, with the citizenship process often being lengthy, expensive, and potentially confusing (International Rescue Committee, 2019). Additionally, they may feel increased confusion about their roles and identities. Previous jobs may not be viable during the initial resettlement period, prior roles may have to be adjusted, and earlier relationships may be gone.

Furthermore, previous expectations about what life would be like in the new culture may be met with harsh realities. It may not be as easy to learn the new language, find employment, and build social networks as previously expected. The process of

adjustment involves navigating the tensions between their new and old cultures and looking for belonging in each one, with varying degrees of success for each individual. Therefore, it is difficult to separate refugees' need for belonging from their resettlement process. This need for belonging directly ties into the acculturation process and all that it entails.

Acculturation can briefly be defined as “culture change that results from continuous, first-hand contact between two distinct cultural groups” (Redfield, Linton, & Herskovitts, 1936, p. 149). Acculturation occurs for every individual who undergoes long-term contact with another culture. For example, students spending a semester abroad or expatriates who have moved to another country for several years of missionary work would both be experiencing the acculturation process. However, it is possible that refugees may have different experiences of acculturation than other individuals who are immersed in cross-cultural contact, due to the more pressured nature of their migration to a new culture and the intended long-term resettlement in their new country.

The study of refugee acculturation is particularly important to the field of psychology as mental health professionals seek to promote the psychological well-being of all individuals. Studies have shown that immigrants tend to experience higher rates of depression and anxiety than other populations, and refugees demonstrate higher levels still (Pampati, Alattar, Cordoba, Tariq, & Mendes de Leon, 2018). With refugee populations demonstrating high rates of depression, post-traumatic stress disorder, and anxiety disorders, it is clear that this population is in need of increased support and study (Silove, Ventevogel, & Rees, 2017). As the acculturation strategy of integration has been identified as the healthiest strategy, recognizing factors that encourage integration should

be prioritized (Abi-Hashem, 2019; Berry, 2005). Refugee populations are often overlooked and understudied and organizations that support them are often underfunded and understaffed. These findings indicate that identifying factors that promote mental wellbeing in refugees is a pressing public health concern.

CHAPTER II  
LITERATURE REVIEW

**Acculturation**

Although acculturation is defined as “culture change that results from continuous, first-hand contact between two distinct cultural groups,” a major change in the conceptualization of acculturation has been the shift of viewing it as an individual-level phenomenon rather than a group-level phenomenon (Berry, Kim, Power, Young, & Bujaki, 1989; Redfield et al., 1936, p. 149). This reconceptualization of acculturation allows psychologists to take an increased look at this process. By focusing on how the individual experiences acculturation, researchers and clinicians can become increasingly mindful that individuals all experience acculturation differently. For example, this viewpoint allows that two people from Rwanda might arrive in the United States at the same time, but they might have very different experiences of acculturation. It is possible that even members of the same family would report different acculturation experiences and this variation justifies increased study into factors that affect acculturation.

Berry and his colleagues conceptualized acculturation as a two-way process involving both the maintenance of group identity and formation of new relationships with individuals not from the immigrant’s original group (Berry et al., 1989). They merged these two domains into the concept of acculturation and based the new model on experiences noticing that individuals and groups in multicultural societies must face

decisions regarding their choice to maintain their own heritage and/or establish a new identity within the new culture (Berry et al., 1989). This model is bi-dimensional, and while new, multidimensional models are being proposed to account for the wide variety of factors that influence the acculturation process, bidimensional models are still used in a wide variety of acculturation studies (Espeleta, Beasly, Bohora, Ridings, & Silovsky, 2019).

Individuals who are thrust into a new society and are attempting to acculturate experience many changes. Examples of such changes include: physical changes, such as increased urbanization; biological changes, such as new diseases; and political changes, such as loss of autonomy (Berry, 1992). Additional potential areas of change are economic changes, cultural changes, and altered social relationships. These changes would be stressful for any individual and may leave refugees particularly vulnerable to psychological distress.

While refugees may be experiencing one or several of these potential areas of change, they are also actively working to form new identities (Benson, Sun, Hodge, & Androff, 2012). Identity formation is a psychological process that is significant for each individual and that involves considerable time and reflection (Topolewska-Siedzik & Ciecuch, 2019). Although it is often solidified for the first time in adolescence and young adulthood, identity is flexible over the life span and is influenced by many factors such as socialization (Topolewska-Siedzik & Ciecuch, 2019). The process of discovering and forming new identities can be stressful and has led researchers to create the term “acculturative stress,” which refers to the individual psychological and social consequences of acculturating (Berry, 1992). However, the extent to which an individual

experiences problems during the acculturation process appears to be dependent on the characteristics previously held by the individual (Berry, 1992).

High levels of acculturative stress have been found to be associated with poorer health outcomes in a variety of multicultural populations. For example, in Latinx immigrants, high levels of acculturative stress have been linked to increased alcohol consumption as well as increased levels of anxiety and depression (Espeleta et al., 2019; Paulus et al., 2019). However, acculturative stress has not been widely studied in refugee populations, nor has acculturation itself. This population will benefit from increased study to identify factors that are related to more adaptive acculturation.

### **Acculturation Attitudes**

Acculturation attitudes refer to opinions that individuals have regarding how a person should interact with members of a culture (Berry et al., 1989). Acculturation attitudes can be experienced by both the majority and minority groups in a culture. For example, United States citizens may feel that Syrian refugees should assimilate into US society, while the Syrian refugees may believe that they want to maintain their own culture without forming new relationships with members of their host community.

Researchers have assessed this concept by studying various multicultural populations, such as Chinese Uygur students. These students represented a minority at the university they were attending and were studied to discover if acculturation attitudes had an impact on their mental health. The results of this study indicated that acculturation attitudes had a significant relationship with mental health in this population and that increased attention should be paid to this topic (Dong, Lin, Li, Dou, & Zhou, 2015).

Additional psychological research on acculturation attitudes has explored the impact of group differences in the formation of acculturation attitudes. A study completed in the Netherlands found that perceived group differences had a significant impact on the acculturation attitudes of minority members of Dutch society, with minority members who perceived themselves as very different from mainstream culture feeling more positive towards multiculturalism, maintaining their own heritage more often, and resisting mainstream culture (Van Osch & Breugelmans, 2012). Additional studies have found that the social climate of the region may influence a minority member's acculturation attitudes, which may also be related to experiences of discrimination (Christ, Asbrock, Dhont, Pettigrew, & Wagner, 2013). This research indicates that examining acculturation in light of region of origin and region of resettlement merits further investigation.

Of particular note when examining the associations between religiosity and acculturation attitudes, exploratory research has examined the impact of religious prejudice on the acculturation attitudes of Muslim immigrants. The results of this study indicated that the experience of religious discrimination was significantly related to acculturation attitudes that promote the maintenance of one's own heritage while separating oneself from mainstream society (Kunst, Sadeghi, Tahir, Sam, & Thomsen, 2015). This relationship appears to lead to a cycle that allows both religious discrimination and separationist attitudes to perpetuate.

### **Acculturation Strategies**

Following initial examinations of acculturation processes, Berry and his colleagues proposed four acculturation strategies, which they labeled assimilation,

separation, marginalization, and integration (1989). These strategies reflect four distinct acculturation attitudes. They further suggested that each strategy represented a different combination of answers to the questions regarding the maintenance of group identity and the formation of new inter-group relationships. The first question asks if the individual feels it is of value to maintain their previous cultural identity and characteristics, while the second question assesses if the individual values forging new relationships with members of their host community. Each unique combination of answers indicates that an individual has been utilizing a particular acculturation strategy.

The assimilation strategy is used when individuals seek to form inter-group relationships without maintaining their previous group identity and closely resembles the “melting pot” concept that is often discussed when describing the culture of the United States (Berry et al., 1989). In terms of the two questions previously mentioned, the answer to the first question would be no, while the second question would be yes. An example of someone utilizing the assimilation strategy would be an immigrant who changes their name and refuses to practice any traditions from their home country.

The separation strategy reflects that an individual maintains their group identity without attempting to form relationships with individuals from their new culture and is alternatively called segregation when this strategy is forced upon those undergoing the acculturation process (Berry et al., 1989). The answer to the first question mentioned above would be yes, while the answer to the second question would be no. An example of someone utilizing the separation strategy would be someone who only socializes with people from their home culture and actively takes measures to ensure that their children only socialize with those from their home culture as well.

Both of these strategies reflect that the individual in the acculturation process is engaging in some relationships with others around them but they are failing to manage expectations of being able to both maintain old ties and form new bonds. Both strategies have been linked to higher levels of acculturative stress, but they do not represent the least adaptive strategy for acculturation (Abi-Hashem, 2019; Berry, 2015). This is likely due to the decision on the part of the individual to still maintain contact with one group, with group contact possibly serving as a protective factor for the individual.

Marginalization is the strategy that involves the individual failing to engage with either their old culture or with the new cultural setting in which they find themselves (Berry, 1992). Marginalization can be the result of either exclusion or withdrawal, but regardless of the cause, it has been seen to be positively related to dysfunctional behaviors, such as substance abuse, delinquency, and abuse in the home (Berry, 2005). Marginalization is also considered the most stressful acculturation strategy due to the loss of any bonds that the individual experiences and has been associated with poorer overall mental health (Berry & Kim, 1972, as cited in Berry, 2005). It can be viewed as a loss of all social support and ties. An example of the marginalization strategy would be a refugee who has been forced to relocate and no longer has any friends from their original culture, while failing to forge relationships with those in the host culture.

Lastly, integration is the strategy that reflects an individual's ability to both maintain previous group identity and to forge inter-group relationships (Berry et al., 1989). An example of this strategy would be a refugee relocating to the United States and making new relationships with members of their host community, while maintaining their own traditional clothing, food, and customs. Integration is considered the most adaptive

acculturation strategy and has been associated with less acculturative stress in immigrants (Abi-Hashem, 2019; Berry, 2005). Abi-Hashem proposed that integration is the healthiest strategy based on its requirement that the individual works on expanding their identity to enjoy the benefits of each culture they have ties to (2019). It is also frequently promoted as the optimal way for immigrants to address their transition to a new society. Therefore, it seems apparent that factors that may be related to refugees' use of integration should be more thoroughly identified and studied with the goal of identifying factors that could enable refugees to acculturate, while preserving their mental health in light of the psychological demands that may already be placed upon them from their experiences of trauma, victimization, and prejudice.

Many researchers have previously studied acculturation, but it has been studied primarily among other populations rather than refugees, with examples of common populations being studied including Latinx immigrants and Chinese minority cultures, as noted above (Dong et al., 2015; Espeleta et al., 2019; Paulus et al., 2019). Although refugees are immigrants, refugees have been compelled to move and have less autonomy in where they are allowed to live. They may be disenfranchised and displaced (Benson et al., 2012). With the unique challenges of refugees in mind, it seems clear that it is important to examine the acculturation process with refugees in greater depth and identify variables that may improve their ability to successfully acculturate to their new society.

### **Religiosity**

Increased religiosity has previously been linked to better mental health outcomes in African refugees (Adedoyin et al., 2016). In a literature review by Adedoyin and his colleagues, researchers found that utilization of religious coping skills was associated

with refugees reporting less stress and improved coping related to the resettlement process (2016). The investigators found that African refugees seem to frequently rely on religious coping mechanisms as they seek to adjust to their new society and to overcome past experiences of trauma and hardship.

Other researchers have found that refugees' expressed beliefs in God allowed Sudanese refugees to persist during difficult times (Schweitzer, Greenslade, & Kangee, 2007). However, this study was completed in New Zealand, which prompts the need to study this construct in refugees who are resettled in the United States. Additionally, Weine et al. found that support from churches may serve as a coping mechanism during the initial period that refugees are attempting to settle in their new country (2011).

Researchers have also found the use of religion to be helpful in Middle Eastern refugees. Although studies on African refugees most often had Christianity as the religion under examination, a study by Hasan, Mitschke, and Ravi found that Syrian refugees reported that their Islamic faith was important for them as they adjusted to their new society (2018). In particular, through self-report, the researchers found that refugees viewed being Muslim as integral to their identity and a source of comfort (Hasan et al., 2018). It appears critical that people seek to understand the faith background of refugees as they seek to help them through the resettlement process.

On the other hand, a study by Benson et al. found that religious coping was related to increased acculturative stress in Hindu Bhutanese refugees (2012). This surprised researchers, as it was contrary to their original hypothesis that religious coping would be a protective factor (Benson et al., 2012). One possible explanation put forth by the researchers for the surprising results was that it is possible that refugees are

participating in ethnic religious communities instead of broader religious communities and that this may have an isolating effect, which has previously been found to delay the acculturation process for immigrants (Beiser, 2006; Benson et al., 2012). Additionally, researchers have noted previously that Islamophobia may serve as a predictor of less healthy acculturation attitudes (Kunst et al., 2015). The contradictory nature of the results of these studies makes it apparent that further research into the relationship between religiosity and acculturation is warranted and the results of Benson et al.'s study indicate the importance of examining social support as a factor in this relationship.

### **Social Support**

Social support has previously been identified as a protective factor against psychological distress in immigrants. An example of research done in this area is a study that found that social support is a crucial area to examine when looking to assess the mental health of Latinx immigrants (Espeleta et al., 2019). Researchers have noted that social support is instrumental in helping refugees adjust, but the social support provided to refugees has not been studied in detail. Review of the literature produced many studies that examined this construct in immigrants rather than refugees, though Chung, Bemack, and Wong helped start serious study in this area by examining the effects of social support on Vietnamese refugees (2000). The results of their study found that social support does serve as an important factor in Vietnamese refugees' experience of psychological distress (2000).

As Bentley, Ahmad, and Thoburn have noted, "refugees, by definition, experience a disruption of social support following displacement due to separation from loved ones and challenges accessing adequate supportive resources once established in a host

country” (2014, p. 193). Refugees who are forced to leave behind their home and potentially leave behind their loved ones are frequently having their social network fragmented. Studying this topic further seems necessary in order to understand factors that might be related to acculturation strategies.

Researchers have previously identified social support as a protective factor for psychological distress in refugees and they additionally identified it as an essential component related to organizational religious activity. (Schweitzer, Melville, Steel, & Lacherez, 2006, as cited in Bentley et al., 2014). On the other hand, research findings have also indicated that fragmented social support may minimize the benefits of religious activity, rendering them insubstantial (Bentley et al., 2014). Additionally, as noted by Benson et al., participating only in ethnic communities can lead to a cocooning effect and may impede acculturation (2011). More research is needed to understand how social support can help or hinder a refugee in their acculturation process.

A related area which may impact social support is the number of migrations a refugee has been forced to experience. It is often assumed that a refugee is able to be relocated immediately into their new, permanent home. However, data from the United States Census in 2000 indicates that half of foreign-born residents are found living somewhere else in the United States merely five years after they move, with African immigrants experiencing even higher rates of relocation (Weine et al., 2011). The importance of these relocations relates back to the statement made by Bentley et al. that “refugees, by definition, experience a disruption of social support” (2014, p. 193). Each time a refugee is relocated, even within the same country, they may be forced to begin rebuilding a social support system. Therefore, number of relocations is an element to

explore that is crucial to understanding how refugees are able to utilize social support during the acculturation process.

### **Current Study**

This study was based upon the discovery that refugees are often overlooked in the study of acculturation attitudes, religiosity, and social support. Though previous research has looked into these areas with immigrants, it stands to be considered that refugees represent a distinct population within the broader category of immigrants. Refugee populations have experienced a different relocation and adjustment process than immigrants. Therefore, conclusions drawn from previous studies on immigrants should not necessarily be interpreted as accurate for refugee populations. Increased study on this topic has the potential to identify factors that would promote successful acculturation in this population.

The variables examined in this study were the acculturation strategies used by refugees, religiosity, social support, and additional demographic variables such as number of migrations and religious demographics. Religiosity, social support, and number of migrations were all selected as variables based upon existing literature linking these variables with mental health outcomes in immigrants and refugees. Additional attention was given to religious demographic variables upon the suggestion of refugee community leaders and literature that indicated that the potential influence of ethnic religious communities should be assessed.

Researchers hypothesized that the scores on a religiosity measure would be positively correlated with the strategy of integration and negatively correlated with the strategy of marginalization. Second, researchers hypothesized that scores on a social

support measure would also be positively correlated with the strategy of integration and negatively correlated with the strategy of marginalization. These hypotheses were based on the recognition that religiosity and social support have previously been identified as protective factors for refugees and the knowledge that integration is assumed to be the most adaptive acculturation strategy (Bentley et al., 2014; Berry, 2005; Weine et al., 2011). Researchers also hypothesized that an increased number of migrations would be associated with increased utilization of the strategies of marginalization and separation and decreased utilization of the strategies of assimilation and integration based on previous research into the disruptive effect of relocation on the social support of refugees (Bentley et al., 2014).

Additionally, researchers hypothesized that attending services in one's original language and attending a place of worship that consists mainly of people from their home country would be related to higher scores on the separation subscale, while attending services in a second language and attending a place of worship that consists mainly of people from the host community would be related to higher scores on the integration and assimilation subscales. These hypotheses were based on conversations with refugee organizational leaders and previous research suggesting that places of worship may serve as "ethnic cocoons" that encourage separation (Beiser, 2006).

## CHAPTER III

### METHODS

#### **Procedure**

Institutional Review Board approval to complete this study was sought and granted on December 13, 2018 (IRB approval letter provided in Appendix A). Researchers recruited refugees through contacts with refugee community leaders. Refugees were either provided a paper copy of the survey by refugee community leaders or provided with a link to an online survey consisting of four measures: The Acculturation Attitudes Scale, The Duke University Religion Index, The Multidimensional Scale of Perceived Social Support, and a demographic questionnaire (English survey materials provided in Appendix C; Arabic survey materials provided in Appendix D). The electronic version of the survey was located on SurveyMonkey and was available to complete wherever the refugee had internet access.

Informed consent was presented at the start of the survey and was required to proceed with the rest of the survey (Informed Consent provided in Appendix B). Once the survey was completed, the participants received a thank-you message and were able to leave at their will. Data was stored, and anonymity and confidentiality were protected. Once data collection was completed, statistical analyses were computed to examine the relationships between religiosity, social support, and the four acculturation strategies, as well as additional variables and demographic information.

## **Measures**

The instruments utilized in this study included The Acculturation Attitudes Scale, The Duke University Religion Index, The Multidimensional Scale of Perceived Social Support, and a demographic questionnaire. Each instrument will be discussed in further detail in the following sections.

### **Acculturation Attitudes Scale**

The Acculturation Attitudes Scale consists of 28 items that assess how respondents are utilizing the four acculturation strategies proposed by Berry and his colleagues. The four strategies are assimilation, separation, marginalization, and integration. Each strategy is represented by seven items in the scale, creating four subscales that can be examined to identify which acculturation strategy a respondent is most likely to identify with.

This scale was originally developed by Berry in the 1960s in order to address how Aborigines were acculturating to broader Australian society around them (Berry et al., 1989). Initial psychometric properties appeared promising and Berry went on to hone and modify this measure for use in different cultural groups, such as French-Canadians (Berry et al., 1989). In particular, the use of this scale in French-Canadians served the purpose of confirming the validity of this scale with those belonging to French cultural clubs scoring higher on integration and separation and those not belonging to such clubs scoring higher on assimilation and marginalization (Berry et al., 1989). Reliability was established as adequate, with Cronbach's alpha for the subscales ranging from 0.68 to 0.74 (Berry et al., 1989). For the purposes of this study, the questions were reworded in order to allow respondents from various cultural groups to be able to answer the same survey.

Respondents were asked to compare how they feel about Americans versus people from their home country, with questions such as “I feel Americans understand me better.” The questions were answered on a Likert scale, with higher scores on a subscale representing greater identification with that acculturation strategy. An Arabic version of this scale was also utilized. Cronbach’s alpha was calculated for each of the Arabic subscales (Assimilation=.891; Separation=.819; Integration=.795; Marginalization=.926).

### **Duke University Religion Index**

The Duke University Religious Index (DUREL) was developed by Koenig and Buessing and was first published in 1997 (Koenig & Buessing, 2010). Designed to be a non-offensive and easy-to-complete measure, it consists of five items that assess three domains. The domains of this scale are organizational religious activity (ORA), non-organizational religious activity (NORA), and intrinsic religiosity (IR). Organizational religious activity refers to activities such as leading public prayer or attending worship services and is represented by one item on the scale (Koenig & Buessing, 2010). Non-organizational religious activity consists of activities such as scripture study or private prayer, and it is also represented by one item on the scale (Koenig & Buessing, 2010). The last three items of the scale are dedicated to assessing intrinsic religiosity, which refers to a person’s own commitment or motivation to follow their religion (Koenig & Buessing, 2010). Though historically intrinsic religiosity has been difficult to measure, the DUREL is able to examine it by asking questions such as “I tend to carry my religion over into all other dealings in life” (Baumsteiger & Chenneville, 2015; Koenig & Buessing, 2010).

The DUREL has reliability assessments ranging from 0.78 to 0.91 on the subscales and has high convergent validity with other measures of religiosity (Koenig & Buessing, 2010). Its combination of strong psychometric properties and its condensed length make it an ideal fit to be used in a study where English proficiency may be a barrier to participation. This scale was translated into Arabic to allow increased numbers of refugees to participate in this study. Cronbach's alpha for the Arabic version of the scale utilized in our study was computed and found to be 0.705

### **Multidimensional Scale of Perceived Social Support**

The Multidimensional Scale of Perceived Social Support (MSPSS) is a 12-item measure that assesses how an individual understands their own social support. With questions such as "my family really tries to help me," the scale breaks down into three subscales that look at support from family, support from friends, and support from significant others. Respondents answer on a Likert scale, and higher scores reflect stronger agreement with the question. The reliability of this scale was established by using a group of 154 diverse students at an urban college, and Cronbach's alpha was found to be 0.88 for the scale (Zimet, Dahlem, Zimet & Farley, 1988). Construct validity was established by the discovery of significant negative correlations between the scale and the depression and anxiety subscales of the Hopkins Symptom Checklist (Zimet et al., 1988). Designed to be easy to complete, this scale was valuable in assessing the social support of refugees without overburdening them after taking the other measures previously mentioned. An Arabic version was constructed, and reliability was computed. Cronbach's alpha was determined to be .917 for the Arabic version utilized for this study.

## **Demographic Questionnaire**

A demographic questionnaire was developed by the researchers and included questions such as number of years in the United States and number of prior migrations in order to examine the impact of relocations, as mentioned previously. It also included questions about age, gender, country of origin, and religious background. Additional questions were added to the demographic questionnaire upon consultation with refugee organizational leaders to assess religious demographics such as the ethnic background of the refugee's church and the language that is utilized for worship services. An Arabic version of this questionnaire was also constructed.

## **Participants**

Any refugee over the age of 18 that has been living in the United States was allowed to participate in the study, provided that they had adequate proficiency in English or Arabic. They were recruited through connections with refugee leaders, organizers, and centers. There were no time limitations that the refugees must have met to participate in this study.

## CHAPTER IV

### RESULTS

#### **Plan of Data Analysis**

The initial stage of data analysis involved calculation of correlation coefficients between continuous variables for the first two hypotheses. Independent Samples t-tests were utilized to examine hypothesis three. Additionally, ANOVAs were computed to examine hypothesis four. Data for statistical analyses was imported from the online survey tool (SurveyMonkey) and subsequently analyzed in SPSS 20.

#### **Demographic Characteristics**

A total of 37 participants responded to the survey, and of these, 33 subjects completed all study measures. The sample was predominantly male ( $N=19$ ), and the majority reported a country of origin on the African continent or in the Middle East (96.9%). In terms of religious background, Christianity was the most reported religion ( $N=17$ ). Most participants said that they had been living in the United States for less than five years ( $N=23$ ). More detailed description of the demographic characteristics of participants completing survey scales is presented in Table 1.

#### **Correlational Analyses**

Correlation coefficients were calculated for all of the 33 participants to determine the strength and direction of observed relationships between variables of interest.

Correlation matrixes for these computations based on the “all completer” subject selection strategy are presented in Tables 2 and 3.

### Independent Samples *T*-tests

Independent samples *t*-tests were computed for the 33 participants to determine the relationship between dichotomous variables and continuous variables. Results of these computations based on the “all completer” subject selection strategy are presented in Table 4.

### ANOVAs

ANOVAs were computed for the 33 participants to determine the relationship between nominal and numerical variables. Results of these computations based on the “all completer” subject selection strategy were not found to be significant.

Table 1

*Demographic Characteristics of Participants (N=33)*

Characteristic	<i>n</i>	%
Gender		
Female	14	42.4
Male	19	57.6
Years in United States		
1 or less	13	39.4
2-5	10	30.3
6-10	4	12.1
10+	6	18.2
World Region		
Africa	16	48.5
Middle East	15	45.5
Latin America	1	3.0
Missing	1	3.0
Religious Identification		
Christian	17	51.5
Muslim	13	39.4
Other	1	3.0
Not Religious	2	6.1

Table 2

*Correlations for Scores on Acculturation and Religiosity for All Participants (N=33)*

	Assimilation	Separation	Integration	Marginalization
ORA	.113	.191	.388*	.083
NORA	-.182	.283	.132	-.095
IR	-.171	.088	.175	-.508**
DUREL Total	-.134	.211	.291	-.347*

\*p<.05  
\*\*p<.01

Table 3

*Correlations for Scores on Acculturation and Social Support for All Participants (N=33)*

	Assimilation	Separation	Integration	Marginalization
Significant	.010	.452**	.149	-.042
Other				
Family	.022	.423**	.329*	.170
Friends	.207	.371*	.101	.260
MPSS Total	.089	.476**	.217	.140

\*p<.05  
\*\*p<.01

Table 4

*Group Differences for Acculturation Strategies Between Groups that Did or Did Not Have More than One Migration for All Participants (N=33)*

Strategy	One Migration		Two or More Migrations		t(31)	p
	M	SD	M	SD		
Assimilation	19.65	5.58	21.74	5.75	-1.046	.304
Separation	16.86	3.63	20.32	5.30	-2.100	.044
Integration	26.00	4.64	29.68	3.33	-2.658	.012
Marginalization	15.21	5.03	13.58	6.78	.761	.453

## Testing Hypotheses

The first stated hypothesis had two components that suggested that increased religiosity (total score on the DUREL) would be positively correlated with the acculturation strategy of integration and negatively correlated with the strategy of marginalization. These hypotheses were directly examined via calculation of correlational coefficients. The resulting correlations do not provide statistically-significant evidence of the proposed positive correlation between religious variables and use of integration ( $r = .291, p = .050$ ). However, the calculated correlation for religiosity did indicate that as religiosity increased among refugees, their utilization of marginalization decreased ( $r = -.374, p < .05$ ).

The second stated hypothesis had two components that suggested that increased social support would be positively correlated with the acculturation strategy of integration and negatively correlated with the strategy of marginalization. These hypotheses were directly examined via calculation of correlational coefficients. The resulting correlations do not provide statistically-significant evidence of the proposed positive correlation between social support and use of integration ( $r = .217, p > .05$ ). Correspondingly, the calculated correlation for social support did not indicate the presence of a statistically-significant relationship for the utilization of the marginalization strategy ( $r = .140, p > .05$ ). However, a finding that was not hypothesized was found in relation to separation. As social support increased, utilization of the separation strategy also increased ( $r = .476, p < .01$ ).

The third stated hypothesis proposed that an increased number of migrations prior to resettlement would be associated with higher utilization of the separation and

marginalization strategies and lower utilization of the assimilation and integration strategies. This hypothesis was directly examined using an Independent Samples *t*-test. The results of this analysis indicated that a significant difference does exist in utilization of separation ( $p < .05$ ) and integration ( $p < .05$ ). As number of migrations increased, refugees endorsed higher levels of separation and integration. However, analysis found that there is not a significant relationship between the number of migrations and utilization of the other acculturation strategies of marginalization ( $p > .05$ ) and assimilation ( $p > .05$ ).

The fourth stated hypothesis had two components. The first component proposed that attending services in their original language and attending a place of worship that consists mostly of people from their country of origin would be related to higher utilization of the separation strategy. This hypothesis was directly examined using an ANOVA. The results indicated that there was not a significant relationship between these variables ( $p > .05$ ). The second component of this hypothesis proposed that attending services that are in a second language and attending a place of worship that consists mostly of native-born Americans would be related to higher utilization of the assimilation and integration strategies. This hypothesis was directly examined using an ANOVA. The results of the analysis indicated that there was not a significant relationship between these variables ( $p > .05$ ).

### **Additional Analyses**

Additional analyses were completed to examine regional differences in the evaluation of the first three hypotheses since the sample was split into two major regions. Due to the failure of hypothesis one to be supported when all participants were examined

and based on literature that suggests the importance of examining cultural differences in acculturation attitudes, correlation coefficients were also computed for each region. For African participants, increases in religiosity scores were related to increases on integration scores ( $r=.492, p<.05$ ) while increases on religiosity scores were related to decreases on marginalization scores ( $r=-.639, p<.01$ ).

However, in Middle Eastern participants, increased total religiosity was not found to be related to any acculturation strategies. Instead, increases in organizational religious activity were found to be related to increases in separation ( $r=.736, p<.01$ ) and marginalization ( $r=.473, p<.05$ ). However, as intrinsic religiosity increased, marginalization decreased in these participants ( $r=-.543, p<.05$ ). Regional differences in the relationship between acculturation and religiosity are presented in Tables 5 and 6.

Table 5

*Correlations for Scores on Acculturation and Religiosity for African Participants (N=16)*

	Assimilation	Separation	Integration	Marginalization
ORA	-.465*	-.361	.406	-.450*
NORA	-.067	-.379	.175	-.303
IR	-.028	.360	.511*	-.668**
DUREL Total	-.168	.027	.492*	-.639**

\* $p<.05$

\*\* $p<.01$

Table 6

*Correlations for Scores on Acculturation and Religiosity for Middle Eastern Participants (N=15)*

	Assimilation	Separation	Integration	Marginalization
ORA	-.034	.736*	.318	.473*
NORA	-.077	.415	.212	-.108
IR	-.326	-.047	-.032	-.543*
DUREL Total	-.278	.323	.141	-.296

\* $p<.05$

Testing of hypothesis two indicated that increased social support for refugees was related to higher scores on the separation subscale ( $r=.476, p<.05$ ) for all refugees studied, instead of integration and marginalization, as proposed. Correlational coefficients were then computed for each region to examine if any differences existed between African and Middle Eastern refugees. Results are presented in Tables 7 and 8. In African refugees, as amount of social support increased, utilization of the integration strategy also increased ( $r=.486, p<.05$ ), matching the first component of hypothesis two. In Middle Eastern refugees, significant positive correlations were observed between the subscales of the MSPSS and the separation strategy. As total social support scores increased, separation scores also increased in this part of the sample ( $r=.603, p<.01$ ).

Table 7

*Correlations for Scores on Acculturation and Social Support for African Participants (N=16)*

	Assimilation	Separation	Integration	Marginalization
Significant Other	.415	.512*	.400	-.318
Family	-.060	.227	.619**	-.419
Friends	.211	.053	.185	.027
MSPSS Total	.248	.354	.486*	-.305

\* $p<.05$

\*\* $p<.01$

Table 8

*Correlations for Scores on Acculturation and Social Support for Middle Eastern Participants (N=15)*

	Assimilation	Separation	Integration	Marginalization
Significant Other	-.313	.496*	-.070	.076
Family	-.030	.587*	.121	.491*
Friends	.121	.535*	.031	.319
MSPSS Total	-.076	.603**	.031	.332

\* $p<.05$

\*\* $p<.01$

Regional differences were also examined to further investigate the relationships found between number of migrations and acculturation strategies and are presented in Table 9. Inspection of means found that multiple migrations in African refugees was associated with increased utilization of the assimilation, separation, and integration strategies. In contrast, multiple migrations in Middle Eastern refugees was associated with increased utilization of the separation, integration, and marginalization strategies.

Table 9

*Means for Acculturation Strategies, Multiple Migrations, and World Region*

Dependent Variable	Multiple Migration	World Region	Mean	Std. Deviation
Assimilation	1 migration	Africa (N=5)	20.600	3.209
		Middle East (N=8)	18.625	6.968
	2 or more	Africa (N=11)	24.545	3.297
		Middle East (N=7)	17.571	6.779
Separation	1 migration	Africa	15.800	2.280
		Middle East	17.500	4.504
	2 or more	Africa	18.091	3.081
		Middle East	23.000	6.758
Integration	1 migration	Africa	26.800	4.604
		Middle East	25.250	5.120
	2 or more	Africa	30.000	3.066
		Middle East	29.571	4.036
Marginalization	1 migration	Africa	17.200	5.020
		Middle East	14.125	5.303
	2 or more	Africa	11.636	3.613
		Middle East	15.286	9.534

## CHAPTER V

### DISCUSSION

Testing for hypothesis one indicated support for the hypothesis that increased religiosity leads to decreased utilization of the marginalization strategy in all participants studied. Practically, this means that refugees that are highly religious are less likely to view marginalization as an optimal acculturation strategy. This is consistent with previous research that has identified religiosity as beneficial during the adjustment process in refugee populations. Higher levels of increased religiosity may be related to resiliency in this population as well. However, increased religiosity was not found to have a significant relationship with the integration strategy when analyses were completed for all refugees.

Regional differences were used to test this hypothesis. The results of these analyses indicate that African and Middle Eastern refugees appear to have differences in the relationship between religiosity and acculturation strategies. This difference may be explained by the experiences that Middle Eastern refugees have, including the possibility of increased discrimination that may lead to separationist beliefs, lack of access to worship centers, and different cultural attitudes about the importance of integration (Kunst et al., 2015). This finding may also be a result of being studied in a location that prioritizes church attendance and adherence with Judeo-Christian norms.

Although increased organizational religious activity was related to increased utilization of the separation strategy in Middle Eastern refugees, the finding that increased intrinsic religiosity was significantly related to lower utilization of marginalization in this population indicates that Middle Eastern refugees still may be experiencing a beneficial relationship between religiosity and acculturation strategies. Again, this may indicate a relationship between religiosity and resiliency among refugees. These relationships are complex and demand further study to clarify why this regional difference exists.

Testing of hypothesis two indicated that increased social support for refugees was significantly correlated with separation for all refugees studied, instead of integration and marginalization, as proposed. These results support the idea that refugees are turning inward as they engage in the acculturation process. These findings were surprising but may be explained by further study into the demographic make-up of a refugee's support network. If refugees are consistently finding their social support from members of their own ethnic community, whether by choice or force, utilization of the separation strategy would be an outgrowth of that situation.

Correlational coefficients were then computed for each region to examine if any differences existed between African and Middle Eastern refugees. In African refugees, increased social support was found to be related to increased utilization of the integration strategy, as previously proposed. However, in Middle Eastern refugees, increased support from significant others was related to increased utilization of marginalization and separation. This finding was contrary to our hypothesis and again suggests that Middle Eastern refugees may have differences from African refugees in their attitudes towards

acculturation. Like the relationships between region, religion, and acculturation strategies, these attitudes may stem from experiences of discrimination, though an additional consideration is the amount of perceived difference that Middle Eastern refugees feel from mainstream society, as increased perceived difference has been related to increased resistance to assimilation and integration (Van Osch & Breugelmans, 2012). Additionally, the possibility of different cultural values should not be ignored when examining these results.

Testing for hypothesis three suggested that number of migrations has a significant association with the utilization of the separation and integration strategies by refugees. This was contrary to the hypothesis that number of migrations would be significantly related to each of the acculturation strategies. A visual inspection of the means indicates that African refugees endorse higher utilization of assimilation, separation, and integration strategies after multiple migrations, while endorsing lower utilization of the marginalization strategy. Arabic refugees endorse higher utilization of separation, marginalization and integration after multiple migrations, while utilization of assimilation decreases. Again, differences in results by each region is observed. For African refugees, it can be wondered if they are maintaining personal connections and cultural connections regardless of each move, while Arabic refugees seem to be preserving cultural identity most strongly. With increased adherence to their cultural heritage possibly being valued, it is possible that refugees who do not successfully manage that adherence experience marginalization. Further study on this relationship is needed to provide increased clarity into the relationships between these variables.

Testing of hypothesis four showed no significant impact of religious service language or demographics on acculturation strategies for all participants. The hypothesis was tested upon the suggestion of refugee community leaders and previous literature. It appears that the choices that refugees make in terms of the demographic background and language of their religious services are not significantly related to acculturation strategies in this sample.

### **Limitations**

This study has several limitations. One of these limitations is the small sample size. Recruitment of refugee samples tends to be challenging, and this study is not an exception to that tendency. It was difficult to recruit subjects for this study, and future studies must allow plenty of time and resources to work on collecting a large sample. Future researchers would benefit from access to greater resources to complete similar studies. Having access to increased resources regarding translation would extend the possibility of participation to many more refugees. In particular, having survey materials translated into Swahili may greatly increase the number of refugees who would be able to understand and provide answers to survey questions. Having a larger sample size would increase the power of the study and would provide more stability to the observed results.

A related limitation is the nature of recruitment for the study. Though utilizing refugee leaders to distribute research materials is common in the process of refugee research, it does also present challenges (Suleiman-Hill & Thompsen, 2011). There is the possibility that individual families or social networks may be overrepresented in the survey. Refugees that are less involved in the broader refugee community may be underrepresented in this study, as they may be less likely to be reached out to community

leaders, friends, or family to complete this study. This is particularly noteworthy as the Acculturation Attitudes Scale looked at marginalization as an acculturation strategy. If refugees who are less involved in any community were not able to have access to this survey, any conclusions drawn about marginalization should be viewed as tentative instead of absolute.

A limitation noted when talking with Middle Eastern individuals is that a sense of distrust may influence results. This was notable when an Iraqi refugee expressed concerns about participating in the study to his Arabic contact and refused to complete the measures. This sense of distrust may stem from fears about government oversight of responses and concerns related to attaining citizenship status in the United States. An Arabic contact point expressed that religious activities and beliefs may also be underreported by Muslim individuals when answering those questions. For example, Muslim respondents might underreport their mosque attendance due to fears that the government might look into responses and deny them citizenship. This would reduce scores on the DUREL and may have impacted findings related to the relationship between religiosity and acculturation in Middle Eastern participants.

Additional limitations include the constricted nature of the DUREL. Though it was selected due to its brevity and strong psychometric properties, it does not assess additional dimensions of religious experience that refugees may be encountering. It is possible that refugees may be experiencing religious encounters and events, such as supernatural events, that do not fall under the content domains queried by the DUREL. Another limitation related to the sample is also the African/Middle Eastern majority. Conclusions from this study cannot be expanded to other refugee populations who are not

from those regions. Similarly, the majority of the sample identified as Christian or Muslim, which limits generalizability to refugees who would identify as members of other religious traditions. Limitations regarding methods include the lack of questions that assess for any impacts of language proficiency and the dichotomous questions related to the religious demographic variables. More nuanced questions may have yielded more nuanced results in relation to hypothesis four.

### **Implications**

The results of this study indicate that more emphasis on identifying the support systems around refugees is needed as individuals and organizations look to help refugees. In terms of therapeutic applications, information related to these variables should be assessed in early sessions when working with clients who are also refugees. Identifying the strength of these resources can help mental health providers identify strengths that the refugee has and support systems that might help the refugee as they seek to adjust. With diagnoses such as adjustment disorder being increasingly recognized, it is important for mental healthcare providers to look for factors that can promote successful adjustment.

As noted previously, integration has been previously been assumed to be the healthiest strategy and mental health care providers should be searching for ways to promote mental health in refugees (Abi-Hashem, 2019; Berry, 2005). It will also be important to look at these variables in relation to actual disorders in refugees and to see if they serve as protective factors, as they have in other populations. Refugees face a unique set of challenges, as many mental health care providers are aware of, and identifying factors that can help them overcome those challenges is important for those seeking to help this population. With rates of PTSD and depression reaching as high as 30% in some

epidemiological studies of refugees, it is important to identify factors that will promote sound mental health in this population (Silove et al., 2017). With the importance of religiosity for refugees (especially African refugees) being reinforced by this study, mental health providers may want to look for ways to include refugees' social networks and organizations in therapeutic situations as a way to encourage continued participation in therapy. Refugee populations have traditionally had stigma surrounding mental health and looking for ways to promote openness to mental health treatment should continue to be goal of mental healthcare providers (Nazzal, Forghany, Geevarughese, Mahmodi & Wong, 2014).

Religious centers should be cognizant of these findings and look for ways to disseminate effective interventions to refugee populations. Religious centers can serve as a facilitator for social support and can also have a significant impact on attitudes of their attendees. Religious centers have a unique opportunity to minister and serve these populations as refugees may feel more comfortable participating in a religious community and seeking help there than in many other areas of society.

Religious centers should begin and continue reaching out to refugees by providing outreach and support for refugees in a variety of forms. These outreach programs may take the form of English-as-a-second-language classes, providing services in the refugees' language, or social events that allow refugees to interact with the broader refugee community and the host community. Religious centers can continue investing time and resources into these populations. This call for investment and outreach is central to the mission of many faiths and serves as a natural outpouring of the call to help those in need. Providing these services will require initiative and activism on the part of

religious communities, but the potential benefits of increased religiosity for refugee acculturation merit increased commitment to working with and for this population.

Many organizations and programs seek to help refugees as they adjust to life in a new country. The results of this study have similar implications for them as they do for mental health professionals. Organizations and programs would benefit from assessing these areas when attempting to help refugees adjust and when determining where refugees should be resettled. Allowing refugees access to their religious community may be a factor in the success of their acculturation experience. Additionally, they would benefit from establishing relationships with religious centers and other social organizations to partner with in their desire to provide the best outcomes for refugees.

Organizations and programs would also help refugees by providing more opportunities for group interaction between refugees themselves and members of the host culture. These interactions would help the refugees during the transition to a new society and could also provide opportunities for refugees to disconfirm potentially negative beliefs that they have about the host culture, such as beliefs that large differences exist between their home culture and host culture. Providing these opportunities would also help ensure that refugees who would be more likely to experience marginalization would have opportunities to build the relationships that can help them adjust more successfully and experience better mental health. These opportunities would be especially important for refugees who may not identify as part of a religious community or who may not have access to their own religious community where they have been resettled. Providing opportunities to build social networks is a vital activity that seems to be tied to the healthier acculturation strategies. Though it can be assumed that organizations that work

with refugees are already seeking to do their best in this area within their resources, the results of this study suggest increasing time and resources in this area may help the refugees they are seeking to help adjust quicker and more successfully.

Creators of assessments need to be mindful of these variables and their nuances when they look to produce assessment tools that will be reliable and valid for refugee populations. The results of this study indicate that simple questions about the presence of social support and religiosity are not sufficient for these populations. Instead, increased specificity is needed to assess the nature of a refugee's social support and religious experience. With these relationships appearing to be complex and nuanced, developing assessments that are psychometrically sound for use in various refugee populations and that allow for in-depth examination of these relationships should be a priority.

This need for increased specificity also ties into future directions for research. The results of this study suggest that these variables need to be explicitly studied in greater detail in order to understand which aspects of each variable are most important in the acculturation process. Future research should look deeper into the demographics of the religious communities and social networks that refugees report that they belong to. Although this study attempts to address this in some of the demographic questions related to the religious variables, with the increased focus on social support prompted by the results of this study, it is clear that this area needs increased study. Identifying if a refugee's social support network consists of a majority of members from their country of origin versus their host country will be important and may be a predictor of the acculturation strategy the refugee will be using.

Future research should also be completed using larger samples to increase power and using more geographically diverse samples to increase the generalizability of the results. The sample consisted predominantly of individuals from Africa and the Middle East, but refugees come from regions all over the world, such as Central America or the Balkan Peninsula. Future research should work on recruiting from other refugee populations to see if the findings of this study can be replicated in other populations. Future research could also potentially include international students and other similar populations, such as asylum seekers.

Future directions for research also include observing additional demographic variables, such as region of the country the refugee is resettled in. It is possible that refugees would have different acculturation attitudes based on the subculture that surrounds them. Additionally, refugees may be experiencing different levels of discrimination in different regions, which may impact acculturation attitudes, as seen in the Dutch research study on the impact of Islamophobia on acculturation attitudes (Kunst et al., 2015). It would be enlightening for future researchers to observe if any difference exists in that area. Similarly, it would be beneficial to include a measure of experienced discrimination in future studies to see how discrimination interacts with these variables. As the status of refugees and opinions on their welcome continues to be in flux in the United States, studying the impact of discrimination would provide a more complete picture of this relationship.

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APPENDIX A

ACU IRB Letter

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**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



December 12, 2018

Carolyn Casada

Department of Psychology

Box 28011

Dear Carolyn,

On behalf of the Institutional Review Board, I am pleased to inform you that your project titled "Relations of Religious Beliefs and Social Support to Refugee Acculturation Strategies,

(IRB# 18-128 ) is exempt from review under Federal Policy for the Protection of Human Subjects.

If at any time the details of this project change, please resubmit to the IRB so the committee can determine whether or not the exempt status is still applicable.

I wish you well with your work.

Sincerely,

*Megan Roth*

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

## APPENDIX B

### Informed Consent

You may be eligible to partake in a research study. This form provides important information, including the risks and benefits to you, the potential participant. Please read this form carefully and ask any questions you may have regarding the procedures, your involvement, and any risks or benefits you may experience. You may also wish to discuss your participation with other people, such as your family doctor or a family member.

Also, please note that your participation is entirely voluntary. You may decline to participate or withdraw from the study at any time and for any reason without any penalty or loss of benefits to which you are otherwise entitled.

Please contact the Principal Investigator if you have any questions or concerns regarding this study or if at any time you wish to withdraw. This contact information may be found at the end of this form.

### **Introduction: Relations of Religious Beliefs and Social Support to Refugee**

**PURPOSE AND DESCRIPTION:** The purpose of this study is to examine the relationships between religious beliefs, social, support and acculturation strategies. This study hopes to identify factors that may help with the acculturation process in refugees. You are eligible to participate if you are at least 18 years old and are able to read in English or Arabic.

After giving informed consent to participate, you will be asked to complete a series of surveys. Each survey will ask a variety of questions to help us better understand each variable being measured. This study is expected to take approximately 10-15 minutes to complete.

**RISKS & BENEFITS:** There are minimal risks associated with this project, including stress, psychological, social, physical, or legal risk, considered to be greater than any of those that are experienced in daily life. If, for any reason, you begin to experience discomfort or stress during this project, you may end your participation at any time

without penalty or negative consequences. You may also request that any already gathered information be removed from the study. The researchers have taken steps to minimize the risks associated with this study. However, if you experience any problems, you may contact the Principal Investigator.

**PRIVACY & CONFIDENTIALITY:** Information collected about you will be handled in a confidential manner in accordance with the law. Some identifiable data may have to be shared with individuals outside of the study team, such as members of the ACU Institutional Review Board. 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/>

**CONTACTS:** If you have any questions about the research study, the Principal Investigator is Carolyn Casada and may be contacted at (325) 721-3595 or [chc13a@acu.edu](mailto:chc13a@acu.edu). 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). If you have concerns about this study or general questions about your rights as a research participant, you may contact ACU's Chair of the Institutional Review Board and Director of the Office of Research and Sponsored Programs, Megan Roth, Ph.D. at:

(325) 674-2885

[megan.roth@acu.edu](mailto:megan.roth@acu.edu)

320 Hardin Administration Bldg, ACU Box 29103

Abilene, TX 79699

Your participation in this research is entirely voluntary. You may decline to participate or withdraw from the study at any time and for any reason without any penalty or loss of benefits to which you are otherwise entitled.

## **Consent Signature Section**

Please indicate below if you voluntarily agree to participate in this study. Click only after you have read all of the information provided and your questions have been answered to your satisfaction. If you wish to have a copy of this consent form, you may print it now or ask for one. You do not waive any legal rights by consenting to this study

## APPENDIX C

### Survey Materials-English

#### Duke University Religion Index (DUREL)

(1) How often do you attend church or other religious meetings?

1 - Never; 2 - Once a year or less; 3 - A few times a year; 4 - A few times a month; 5 - Once a week; 6 - More than once/week

(2) How often do you spend time in private religious activities, such as prayer, meditation or Bible study?

1 - Rarely or never; 2 - A few times a month; 3 - Once a week; 4 - Two or more times/week; 5 - Daily; 6 - More than once a day

The following section contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you.

(3) In my life, I experience the presence of the Divine (i.e., God).

1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure; 4 - Tends to be true; 5 - Definitely true of me

(4) My religious beliefs are what really lie behind my whole approach to life.

1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure; 4 - Tends to be true; 5 - Definitely true of me

(5) I try hard to carry my religion over into all other dealings in life.

1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure; 4 - Tends to be true; 5 - Definitely true of me

### Multidimensional Scale of Perceived Social Support

1. There is a special person who is around when I am in need.  
  
(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree
  
2. There is a special person with whom I can share my joys and sorrows.  
  
(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree
  
3. My family really tries to help me.  
  
(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree
  
4. I get the emotional support and help I need from my family.  
  
(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree
  
5. I have a special person who is a real source of comfort for me.  
  
(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree
  
6. My friends really try to help me.  
  
(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

7. I can count on my friends when things go wrong.

(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

8. I can talk about my problems with my family.

(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

9. I have friends with whom I can share my joys and sorrows.

(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

10. There is a special person in my life who cares about my joys and feelings.

(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

11. My family is willing to help me make decisions.

(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

12. I can talk about my problems with my friends.

(1) Very Strongly Disagree (2) Strongly Disagree (3) Disagree (4) Neutral (5) Agree (6) Strongly Agree (7) Very Strongly Agree

## Acculturation Attitude Scale

Answered on a 5-point Likert scale ranging:

(1) Strong Disagreement (2) Disagreement (3) Neutral (4) Agreement (5) Strong Agreement

1. I write better in English than in my native language.
2. When I am in my apartment/ house, I typically speak English.
3. If I were asked to write poetry, I would prefer to write it in English
4. I get along better with Americans.
5. I feel that Americans understand me better.
6. I find it easier to communicate my feeling to Americans.
7. Most of my friends at work/school are American.
8. Most of the music I listen to is from my home country.
9. My closest friends are from my home country.
10. I prefer going to social gatherings where most of the people are from my home country.
11. I feel that people from my home country treat me as an equal more so than Americans do
12. I would prefer to go out on a date with someone from my home country than with an American.
13. I feel more relaxed when I am with someone from my home country than when I am with an American
14. People from my home country should not date other people.
15. I tell jokes both in English and in my native language
16. I think as well in English as I do in my native language
17. I have both American friends and friends from my home country.
18. I feel that both people from my home country and Americans value me.
19. I feel very comfortable around both Americans and people from my home country.
20. I would like my children to learn values and customs from my home country and from America.
21. It is important to me to preserve my own cultural heritage while actively participating in American society.
22. Generally, I find it difficult to socialize with anybody, from my home country or American.
23. I sometimes feel that neither Americans nor people from my home country like me.
24. I sometimes find it hard to make friends.
25. Sometimes I feel that people from my home country and Americans do not accept me.
26. Sometimes I find it hard to trust both Americans and people from my home country.

27. I find that both people from my home country and Americans often have difficulty understanding me.
28. I find that I do not feel comfortable when I am with others.

## Demographic Questionnaire

1. What is your gender?
  - a. Female
  - b. Male
  - c. Other
  
2. What is your age?
  - a. 18-24
  - b. 25-34
  - c. 35-44
  - d. 45-54
  - e. 55-64
  - f. 65+
  
3. What country are you from? \_\_\_\_\_
  
4. What religion do you identify with?
  - a. Christian
  - b. Muslim
  - c. Buddhist
  - d. Hindu
  - e. Jewish
  - f. Other
  - g. Non-religious

5. How many times have you relocated?

- a. 1
- b. 2-3
- c. 4-5
- d. 5+

6. How many years have you lived in the United States?

- a. 1
- b. 2-5
- c. 6-10
- d. 10+

7. Are you currently employed?

- a. Yes
- b. No

8. Do you attend religious services?

- a. Yes
- b. No

9. Do you attend religious services at a place of worship that is made up of people from your country of origin?

- a. Yes
- b. No

10. How much involvement do you have with people from your place of worship outside of religious services?

- a. Not applicable/do not identify as a member of a faith-based community
- b. Little or no involvement
- c. Moderate involvement
- d. Significant involvement
- e. Frequent involvement (i.e., everyday contact)

11. Do you attend religious services in your own language?

- a. Yes
- b. No
- c. Not applicable/do no identify as a member of a faith-based community

## APPENDIX D

### Survey Materials-Arabic

#### Informed Consent Form

استمارة الموافقة المسبقة على المشاركة في الدراسة البحثية

#### Abilene Christian University

جامعة أبيلين المسيحية

قسم علم النفس

**الغرض والوصف:** الغرض من هذه الدراسة هو دراسة العلاقات بين المعتقدات الدينية ، والاجتماعية ، والتكيف/التناقص الاجتماعي. تأمل هذه الدراسة في تحديد العوامل التي قد تساعد في عملية التناقص لدى اللاجئيين. أنت مؤهل للمشاركة إذا كان عمرك لا يقل عن 18 عامًا ، وتم تحديد هويتك كلاجئ ، وكنت قادرًا على القراءة باللغة الإنجليزية. (IRC) هذا ليس بحثًا قامت به لجنة الإنقاذ الدولية.

بعد إعطاء الموافقة المستنيرة للمشاركة ، سيطلب منك إكمال سلسلة من الاستطلاعات. سي طرح كل استطلاع مجموعة متنوعة من الأسئلة لمساعدتنا على فهم أفضل لكل متغير يتم قياسه. من المتوقع أن تستغرق هذه الدراسة حوالي 10-15 دقيقة لإكمالها.

**المخاطر والفوائد:** يوجد حد أدنى من المخاطر المرتبطة بهذا المشروع ، بما في ذلك الإجهاد أو المخاطر النفسية أو الاجتماعية أو الجسدية أو القانونية ، والتي تعتبر أكبر من أي من تلك التي تواجهها في الحياة اليومية. إذا بدأت ، لأي سبب من الأسباب ، الشعور بعدم الراحة أو التوتر أثناء هذا المشروع ، فيمكنك إنهاء مشاركتك في أي وقت دون غرامة أو عواقب سلبية. يمكنك أيضًا طلب إزالة أي معلومات تم جمعها بالفعل من الدراسة. لقد اتخذ الباحثون خطوات لتقليل المخاطر المرتبطة بهذه الدراسة. ومع ذلك ، إذا واجهت أي مشاكل ، يمكنك الاتصال بالباحث الرئيسي.

**الخصوصية والسرية:** إجاباتك على الاستبيان سوف تكون مجهولة الهوية وسرية. سيتم تخزين البيانات مؤقتًا على حتى يتم جمع كافة البيانات التي سيتم تحميلها على جهاز كمبيوتر محمي بكلمة مرور فقط Survey Monkey موقع من قبل المؤلف. سيتم الاحتفاظ ببيانات هذه الدراسة لمدة خمس سنوات أو أقل بعد الانتهاء من الدراسة

<https://www.surveymonkey.com/mp/policy/privacy-policy/>.

**جهات الاتصال:** إذا كانت لديك أي أسئلة حول الدراسة البحثية ، فإن الباحث الرئيسي هو كارولين كاسادا ويمكن إذا لم تتمكن من الوصول إلى الباحث الرئيسي أو chc13a@acu.edu الاتصال بها. على (325) 3595-721 أو at ترغب في التحدث إلى شخص آخر غير المحقق الرئيسي ، يمكنك الاتصال سكوت بيركنز ، دكتوراه perkinss@acu.edu. إذا كانت لديك مخاوف بشأن هذه الدراسة أو أسئلة عامة حول حقوقك كمشارك في الأبحاث . لمجلس المراجعة المؤسسية ومدير مكتب البحوث والبرامج الدعائية ، ميغان روث. ACU ، فيمكنك الاتصال برئيس

(325)721-3595

Carolyn Casada

(325) 674-2885

megan.roth@acu.edu

ACU 29103 مبنى الإدارة هاردين ، صندوق 320

Abilene ،TX 79699

مشاركتك في هذا البحث تطوعية تمامًا. يمكنك رفض المشاركة أو الانسحاب من الدراسة في أي وقت ولأي سبب دون أي عقوبة أو خسارة في المزايا التي يحق لك الحصول عليها.

1. بيان الموافقة

- a. نعم، أعطي موافقتي الطوعية للمشاركة في هذه الدراسة البحثية.  
b. لا، أعطي موافقتي الطوعية للمشاركة في هذه الدراسة البحثية.

2. الجنس

- a. أنثى  
b. ذكر  
c. أخرى

3. العمر

- a. ٢٤-١٨  
b. ٣٤-٢٥  
c. ٤٤-٣٥  
d. ٥٤-٤٥  
e. ٦٤-٥٥  
f. ٦٥+

4. وطنك الأصلي: .....

5. الدين

- a. مسيحي  
b. مسلم  
c. بوذي  
d. هندوسي  
e. يهودي  
f. أخرى  
g. ملحد

6. كم مره انتقلت في البلدان المستضيفة قبل توطينك في أمريكا

- a. ١  
b. ٣-٢  
c. ٥-٤  
d. ٥+

7. كم مرة عشت في الولايات الامريكية المتحدة

a. ١

b. ٢-٥

c. ٦-١٠

d. ١٠+

8. هل انت موظف

a. نعم

b. لا

9. هل تقوم بحضور مناسبات دينية ؟

a. نعم

b. لا

10. هل تقوم بحضور مناسبات دينية في أماكن عبادة قام بتأسيسها أفراد من بلدك الأصلي ؟

a. نعم

b. لا

c. لا ينطبق/ لا أعتبر نفسي عضو في مؤسسة دينية تابعه لمجتمعي.

11. ما مدى مشاركتك مع أشخاص من مكان عبادتك ولكن بشكل غير متعلق بالخدمات الدينية

a. لا ينطبق/ لا أعتبر نفسي عضو في مؤسسة دينية تابعه لمجتمعي.

b. حضور قليل الى شبه معدوم

c. حضور معتدل

d. حضور ممتاز

e. حضور قوي ( بشكل يومي تقريبا)

12. هل تقوم بحضور مناسبات دينية باللغة العربية؟

a. نعم

b. لا

c. لا ينطبق/ لا أعتبر نفسي عضو في مؤسسة دينية تابعه لمجتمعي.

13. كم مرة تقوم بحضور مناسبات دينية

- a. ابدا
- b. مرة في السنة
- c. عدة مرات في السنة
- d. عدة مرات في الشهر
- e. مرة في الأسبوع
- f. اكثر من مرة في الأسبوع

14. كم تقضي من وقتك الخاص في ممارسة انشطتك الدينية كالصلاة، او التأمل، او قراءة الكتب المقدسة او الدينية

- a. نادرا او ابدا
- b. مرات قليلة في الشهر
- c. مرة في الأسبوع
- d. مرتان او اكثر في الأسبوع
- e. بشكل يومي
- f. اكثر من مرة في اليوم

15. في حياتي، أشعر بوجود الإله ( الله )

- a. بالتأكيد ليس صحيح
- b. اميل الى ان لا يكون هذا الشعور صحيحاً
- c. لست متأكد
- d. أميل الى أن يكون هذا الشعور صحيحاً
- e. بشكل مؤكد هذا الشعور صحيح

16. معتقداتي الدينية هي ما يكمن حقاً وراء توجهي الكامل في الحياة.

- a. بالتأكيد ليس صحيح
- b. اميل الى ان لا يكون هذا الشعور صحيحاً
- c. لست متأكد
- d. أميل الى أن يكون هذا الشعور صحيحاً
- e. بشكل مؤكد هذا الشعور صحيح

17. أحاول جاهدة أن أمارس ديني مع جميع المعاملات الأخرى في الحياة.

- a. بالتأكيد ليس صحيح
- b. أميل الى ان لا يكون هذا الشعور صحيحاً
- c. لست متأكد
- d. أميل الى أن يكون هذا الشعور صحيحاً
- e. بشكل مؤكد هذا الشعور صحيح

18. هناك شخص بجانبني عندما أكون في حاجة.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

19. هناك شخص استطيع ان أشاركه افراحي واحزاني.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

20. عائلتي تحاول حقاً مساعدتي.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

21. أحصل على الدعم العاطفي والمساعدة التي أحتاجها من عائلتي.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

22. لدي شخص مميز هو مصدر حقيقي للراحة بالنسبة لي.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

23. أصدقائي يحاولون حقاً مساعدتي.

- a. جدا قوي فخلا
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

24. يمكنني الاعتماد على أصدقائي عندما تسوء الأمور.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

25. يمكنني التحدث عن مشاكلي مع عائلتي.

- a. جدا قوي فخلا
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

26. لدي أصدقاء يمكنني مشاركة أفراحهم وأحزاني معهم.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. أوافق
- f. أوافق وبشدة
- g. جدا قوي اتفاق

27. هناك شخص مميز في حياتي يهتم بأفراحي ومشاعري.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. اوافق
- f. اوافق وبشدة
- g. جدا قوي اتفاق

28. عائلتي مستعدة لمساعدتي في اتخاذ القرارات.

- a. جدا قوي خلاف
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. اوافق
- f. اوافق وبشدة
- g. جدا قوي اتفاق

29. يمكنني التحدث عن مشاكلي مع أصدقائي.

- a. جدا قوي فخلا
- b. لا اوافق وبشدة
- c. لا اوافق
- d. بشكل معتدل
- e. اوافق
- f. اوافق وبشدة

30. أنا أكتب بشكل أفضل باللغة الإنجليزية من لغتي الأم.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. اوافق
- e. اوافق وبشدة

31. غالباً أتحدث اللغة الإنجليزية عندما أكون في شقتي / منزلتي.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

32. إذا طُلب مني كتابة شعر، فإنني أفضل أن أكتبه باللغة الإنجليزية.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

33. أفضل مصاحبة الأمريكيين أكثر من العرب.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

34. أشعر بأن الأمريكيين يفهموني أفضل من العرب.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

35. أجد سهولة في التعبير عن مشاعري إلى الأمريكي أكثر من العربي.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

36. معظم أصدقائي في العمل / المدرسة هم أمريكيون.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

37. معظم الموسيقى التي استمع إليها هي باللغة العربية.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

38. أصدقائي المقربون هم عرب.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

39. فضل الذهاب إلى التجمعات حيث يكون معظم الناس هناك عرب.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

40. أشعر أن العرب يعاملونني بشكل عادل أكثر من الأمريكيين.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

41. أفضل أن أواعد عربي أكثر من أميركي.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

42. أشعر بأنني أكثر استرخاء عندما أكون مع عربي من عندما أكون مع أمريكي.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

43. يجب على العرب أن لا يواعدوا غير العرب.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

44. أقول النكات باللغتين الإنجليزية والعربية.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

45. أنا أفكر باللغتين العربية والإنجليزية.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

46. لدي اصدقاء امريكيين وعرب.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

47. أشعر بالتقدير من العرب والأميركيين معا.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

48. أشعر بالراحة في الحديث مع كلاً من الأميركيين والعرب.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

49. أتمنى أن يتعلم أولادي القيم والعادات العربية والإنجليزية.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

50. من المهم بالنسبة لي أن أحافظ على تراثي الثقافي، وفي نفس الوقت أشارك في أنشطة المجتمع الأمريكي.

- a. لا اوافق وبشدة
- b. لا اوافق
- c. بشكل معتدل
- d. أوافق
- e. أوافق وبشدة

51. بشكل عام، أجد صعوبة في التواصل مع أي شخص، عربي كان أو أمريكي.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

52. أحيانا أشعر أنه لا الأميركيين ولا العرب يشابهونني.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

53. أحيانا أجد صعوبة في تكوين الصداقات.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

54. أحيانا أشعر بأن العرب والأميركيين لا يتقبلونني.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

55. في بعض الأحيان أجد صعوبة في إعطاء الثقة لكلاً من الأميركيين والعرب.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

56. أجد أن العرب والأميركيين غالبا ما يجدون صعوبة في فهمي.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة

57. أنا لا أشعر بالراحة عندما أكون مع أشخاص آخرين.

a. لا اوافق وبشدة

b. لا اوافق

c. بشكل معتدل

d. أوافق

e. أوافق وبشدة