

Trauma and Stigma: Myanmar Refugee Trauma,
and German Attitudes Towards Refugees

Master's Thesis in
Peace, Mediation and Conflict Research
Developmental Psychology
Anna-Lena Grimm, 2100841
Supervisor: Karin Österman
Faculty of Education and Welfare Studies
Åbo Akademi University, Finland
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Abstract

Aim: The aim of the study was to investigate trauma experienced by Myanmar refugees in Germany, and German attitudes towards those refugees.

Method: For the online questionnaire study ($N = 266$), participants were randomly assigned to one group reading either an emotional, factual, or no text. Questions regarding felt emotions, perceived threat, and refugee encounters were posed. For the interview study ($N_E = 2$; $N_{ID} = 4$), experts gave their insights about trauma of Burmese people, and stigma regarding the term “refugee”. Burmese participants were questioned about the same topics referring to their own experiences.

Results: Having read an emotional text, being highly educated, female, relatively young, or having encountered a (Burmese) refugee led to higher levels of positive feelings and reduced perceived threat. The interviews revealed high levels of trauma among Burmese participants but only due to their experiences in Myanmar, not in Germany.

Conclusions: German attitudes towards Burmese refugees can be altered with intergroup contact and emotional news coverage. The Burmese individuals in Germany suffer PTSD symptoms due to the situation in Myanmar, not because of stigmatization.

Key Words: mental health, trauma, PTSD, refugee, attitude, perceived threat, anger, fear, Myanmar, Germany, stigma, discrimination

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1. Introduction

1.1 Aim of the Study

The aim of the study was to investigate, on the one hand, trauma experienced by displaced people from Myanmar residing in Germany and, on the other hand, German attitudes towards those refugees. To close the existing research gap concerning Burmese refugees in Germany, this specific nationality was chosen. Additionally, the study aimed to experimentally examine whether these attitudes and related emotions can be modified. To understand the current trauma within the Myanmar refugee society, not primarily the events within their home country, but their experiences in Germany were assessed. Moreover, the stigma that accompanies the term “refugee” was examined.

1.2 Definitions of the Term Refugee

The definition of the term “refugee” is broad. Generally, fugitives are individuals, who flee from persecution, conflict, war, or fear of those situations that ultimately result in the decision to escape (Ullah, 2011). Milton and colleagues (2017, p. 1) specified the meaning of the term with the following description: “a refugee is defined as someone who lives outside his or her country of nationality or usual residence, who is able to show a well-founded fear of persecution on specific grounds, and who lacks protection from their country.”

Concerning the legal definition, the United Nations High Commissioner for Refugees (UNHCR) (1951, p. 3) characterized a displaced person as “someone who has been forced to flee his or her country because of persecution, war, or violence. A refugee has a well-founded fear of persecution for reasons of race, religion, nationality, political opinion, or membership in a particular social group.” Hence, ethnic conflicts and war, as well as tribal and religious conflicts are the main reasons for fugitives to leave their home country (Özyilmaz et al., 2020). However, refugees are not a homogeneous group. They differ in characteristics such as gender, age, ethnicity, culture, and faith (Morrice, 2013). Additionally, many displaced individuals have experienced trauma before fleeing (Baranik et al., 2018).

Yet, the term refugee must be distinguished from the term “migrant”. The latter describes only a generic appellation referring to people immigrating to or emigrating from a country, not including the specific reason for migration (Bundeszentrale für politische Bildung, 2018).

1.3 The Global Refugee Situation

Today's refugee situation affects most countries worldwide (Verkuyten, 2021). Globally, the number of refugees rose constantly during the last decades, having reached a new historic level every year (Folkerts-Landau, 2015). In 2010, 44 million forcibly displaced people lived outside their country of origin (Murray, & Marx, 2013). From 59.5 million displaced individuals in 2014, the count increased to 65.3 million within a year (Milton et al., 2017), even climbing up to 70.8 million in 2019 (Miah et al., 2019). As of today, the UNHCR (2021) stated that the number of refugees has surpassed 84 million worldwide. The number is skyrocketing, covering over 3% of the world population (Murray, & Marx, 2013). This growing figure clearly creates challenges for both the host countries and the refugees themselves (Haase et al. 2019).

In Europe, the current situation was even declared a “refugee crisis” in 2015 due to the rapid surge in the number of arriving refugees in the summer of that year (Artl- & Wolling, 2016; Biedermann, 2017; Czymara- & Schmidt-Catran, 2017; Sadeghi, 2018; Vollmer- & Karakalyi, 2017). These circumstances are even regarded as the biggest dilemma of displacement since World War II (de Coninck, 2019; Sadeghi, 2018). Generally, countries vary in their view of the topic (Verkuyten, 2021). Yet, Europe was the first major world region in which refugees were regarded rather negatively. Europeans have started to wish for the number of refugees to decrease in their respective home countries (Biedermann, 2017; Dempster- & Hargrave, 2017; Verkuyten, 2021), whereas within all other areas of the world, most people prefer refugee immigration to increase or to remain at the current level (Dempster, & Hargrave, 2017). A country's policies, immigration history, and the characteristics of the refugee population, such as religion or ethnicity represent reasons for these varying opinions across countries and continents (Verkuyten, 2021).

1.4 The Current Situation in Germany

Germany hosts most refugees in the European Union (EU) (Röder, 2018) due to its “open-arms-policy” introduced by former German Chancellor Angela Merkel (Benček- & Strasheim, 2016). Hence, 60% of all asylum applications in 2016, a total of 722,370 applications, were accepted (Röder, 2018). The population of Burmese refugees is relatively low, only consisting of approximately 500 people (Seng, 2003), yet being on the rise (Biedermann, 2017).

Generally, the German “Willkommenskultur” (welcome culture), defined as a culture in which those in need are accepted and the integration of refugees is socially supported (Liebe et al., 2018), allowed many displaced people of all nationalities to enter the country prior to the

end of 2015 (Haase et al., 2019; Liebe et al., 2018; Sadeghi, 2018). That year marks the start of the Syrian civil war and, thus, massive streams of Syrian refugees towards Europe (Liebe et al., 2018). At the same time, violence against the Rohingya living in Myanmar escalated, marking the start of another flood of refugees (Biedermann, 2017). Germany has quickly been overwhelmed by the inflow which led to political discussions about the “refugee crisis” during the time of the German elections in 2017 (Liebe et al., 2018). Since the end of 2015, the welcome culture and unrestricted migration policies have undergone a shift towards massive migration restrictions. Further refugees are not desired to enter the country (Liebe et al., 2018; Meidert- & Rapp, 2019). Moreover, the constant rise of the German right-wing party’s popularity (“Alternative für Deutschland” (AfD)) further prevented the refugee inflow (Benček- & Strasheim, 2016; Meidert- & Rapp, 2019; Sadeghi, 2018) due to the public calling for influx limitations (Sadeghi, 2018).

1.4.1 Development of the Current Public Attitude

The situation in Germany is shaped by the German attitude towards refugees. Yet, the other way around, the public opinion is also shaped by the circumstances. Since September 2015, the refugee crisis has been an immense challenge for Europe, and especially for Germany. However, as the first wave of refugees arrived in Germany, this group of people was viewed rather positively (Liebe et al., 2018; Sadeghi, 2018), especially due to Germans expecting displaced people to fill gaps in the labor market (Liebe et al., 2018).

The first disputes about the refugee crisis started in summer 2015. During the following year, several incidents severely influenced the attitude within the German public. The German welcome culture was affected severely, which led to the atmosphere of hospitality practically being abandoned (Biedermann, 2017; Vollmer- & Karakayali, 2017). Some events seriously contributing to the reduction of acceptance were, first, the sexual harassment and violence that took place on New Year’s Eve 2015/16 in Cologne conducted by several African groups. Secondly, various planned and committed terrorist attacks in Germany and all over Europe further decreased the positive attitude towards refugees. Lastly, contributing negatively to the public opinion was a fatal terrorist attack on a Christmas market in Berlin in 2016 (Biedermann, 2017; Czymara- & Schmidt-Catran, 2017; Vollmer- & Karakayali, 2017). None of these actions were committed by Burmese refugees, yet Germans see the group “refugee” as a whole, not distinguishing between different nationalities, cultures, or religions (Sadeghi, 2018). As a result, acts of violence and aggression against all refugees were committed by Germans across the country, such as arson attacks on refugee homes (Liebe et al., 2018), and assaults (Benček-

& Strasheim, 2016). Moreover, racism driven by ethnic nationalism and islamophobia persists within the German society, expressed by large-scale protests against the German asylum policy (Czymara- & Schmidt-Catran, 2017; Sadeghi, 2018).

Although many German citizens hold this negative attitude, this opinion cannot be generally applied to the whole German public. Attitudes are progressively polarizing (de Coninck, 2019). Especially men with a lower educational level in middle and higher age groups develop prejudice and related negative attitudes more quickly (Murray- & Marx, 2013; Stephan- & Stephan, 1996; Verkuyten, 2021).

1.4.2 Refugees as a Threat

To understand the perception of threat, group phenomena need to be examined. Tajfel (1979) proposed in his Social Identity Theory (SIT) that belonging to a social group leads to individuals building a social identity that determines the appropriateness and the impropriety of certain behaviors. Accordingly, people favor ingroup members more than individuals in outgroups in order to perceive one's own group as superior to others. Hence, outgroup members are often apprehended as different and as being in possession of more negative traits. This leads to discrimination against the outgroup (Tajfel, 1982). Thus, in Germany, many citizens see other people of German nationality as ingroup members, whereas refugees are regarded as outgroup. Within the described group construct, intergroup dynamics lead to the perception of threat to the ingroup's interests evaporating from the outgroup (de Coninck, 2019). Furthermore, Realistic Group Conflict theory (RGCT) (Coser, 1959) depicts the outgroup as a competitor for scarce resources, such as economical wealth, or territory. Thus, real or perceived conflicts between ingroup and outgroup develop (Stephan et al., 1999).

Related to that, two kinds of threat connected to migration are distinguished according to the Integrated Threat Theory (ITT) (Stephan, & Stephan, 2000): symbolic and realistic threat. The former refers to the perceived risk of the violation of the identity, values, and morals of the majority group. The latter manifests if the majority's cultural, religious, or economic interests are under siege (de Coninck, 2019; Dempster- & Hargrave, 2017; Murray- & Marks, 2013; Landmann et al., 2019). The aforementioned incidents, especially the one at New Year's Eve 2015/16 are marked as turning points of the refugee debate. Ever since, refugees are expected to adapt completely to German values and culture. Every maladjusted behaviour is seen as threat harming German norms (Czymara- & Schmidt-Catran, 2017). Especially within the definition of realistic threats, the German worldview depicts refugees as outsiders, thus, as a threat (Dempster- & Hargrave, 2017). Yet, a distinction has to be made between individual and

group-based threats. The latter is associated with perceived endangerment of the whole ingroup, not just of oneself, and is, therefore, more likely to lead to prejudice and discrimination of the outgroup (Landmann et al., 2019; Murray- & Marx, 2013). Particularly in terms of the economy, refugees are seen as a burden for the country, hence, for the whole ingroup. Therefore, they are perceived as a negative influence and a threat to the German economic development (Özyilmaz et al., 2020).

Landmann and colleagues (2019) identified further types of threats that influence negative attitudes of ingroup members towards outgroup members, such as safety threats. These threats refer to an outgroup directly affecting the security of the ingroup, for example, via terrorist attacks. Realistic, symbolic, and safety threats are all direct kinds of perceived threats which are posed by an outgroup against the ingroup. These findings align with the SIT (Tajfel, 1979), as well as with the RGCT (Coser, 1956).

All these kinds of perceived threats are linked to the described incidents that happened in 2015/16 shifting the public attitude. Furthermore, the refugee situation was declared a “crisis”. In crisis situations, ethnic and historical identity constructions, such as culture, religion, and race are in focus. In times of stability, on the other hand, civic identity constructions such as human rights, and democracy are put in the center (Biedermann, 2017). Due to refugees and Germans being in the possession of different ethnicities and histories, the perceived ingroup-outgroup gap is widened, and the feeling of threat increases (Biedermann, 2017; Sadeghi, 2018).

1.4.3 The Role of Emotions

Fear and anger are two emotions related to perceived threat (Hartley- & Pedersen, 2015). The former is defined as a mental state of fright or worry induced by danger, pain, or harm (Cambridge Dictionary, 2022b), whereas the latter is characterized as a strong feeling based on an unfair, cruel, or unacceptable behavior (Cambridge Dictionary, 2022a; Silowe, 2013) that is usually directed at others (Leach et al., 2006). According to the Intergroup Emotion Theory (Mackie et al, 2000; Smith, 1993), people do not only favor ingroup members as it is stated in the SIT (Tajfel, 1979), but they also appraise situations with regard to their ingroup’s well-being. Perceived threats towards the ingroup are situational factors that lead to fear of the outgroup, and anger towards the outgroup due to the ingroup’s comfort being put in danger (Landmann et al., 2019).

However, many Germans have never encountered a refugee. Nevertheless, they are afraid of this group (Statista, 2021). This aligns with Allport’s Contact Hypothesis (1954) stating that

positive intergroup contact leads to more positive attitudes towards the outgroup, whereas the lack of such causes the opposite outcome. Xenophobia, a general fear of the unknown (Stanborough, 2020) due to low intergroup contact (Stephan- & Stephan, 1996), is widespread in the country (Gerhards et al., 2016; Statista, 2021). Additionally, due to the number of refugees entering a country usually being overestimated, the threat is perceived as especially high (Verkuyten, 2021). Thus, feelings of anger and fear are highly related with the prevalent public opinion held by the ingroup, not only by oneself (Vollmer, & Karakayali, 2017). Hence, refugees in Germany are feared, they become a source of anger (Hartley- & Pederen, 2015; Landmann et al., 2019), and they are highly mistrusted (Hynes, 2003).

1.4.4 Stereotypes, Prejudice, Discrimination, and Stigma

Stereotypes, prejudice, discrimination, and stigma are highly interrelated concepts. Stereotypes, defined as fixed ideas about a group of people that persist in society, do usually not reflect reality (Cambridge Dictionary, 2022c). However, they serve several functions, such as the justification of a minority group's suppression (Stephan et al., 1999).

Prejudice goes one step further due to its relation to ingroup-outgroup thinking. It is defined as general attitudes explaining feelings and behaviors towards outgroups (Hartley- & Pedersen, 2015; Leach et al., 2006). Fear, anger, and all kinds of threat play an important role in the development of prejudice (Stephan- & Stephan, 1996). The next step is discrimination. Discrimination is an action. Thus, it goes further than mere attitudes and feelings, and it is characterized by unjust or prejudicial behavior towards groups based on gender, race, age, or sexual orientation (American Psychology Association (APA), 2019; Haase et al., 2019).

Stigma is the most severe of the four constructs. It is defined as a deep feeling of disapproval the majority of a society holds towards a certain group of people (Cambridge Dictionary, 2022d). It often results from fear or lack of understanding, and it includes discriminatory attitudes (APA, 2022) which the ingroup holds against an outgroup (Gerhard et al., 2016). Stigma is hard to reduce (APA, 2022). Stereotypes, prejudice, discrimination, and stigma originate from one another (Murray- & Marx, 2013; Stephan et al., 1999; Stephan- & Stephan, 1996; Stephan- & Stephan, 1993), all based on emotions of anger and fear (Landmann et al., 2019, Murray- & Marx, 2013), perceived threat (Dempster- & Hargrave, 2017; Landmann et al., 2019; Murray- & Marx, 2013), and related intergroup conflicts (Landmann et al., 2019; Stephan et al., 1999). Intergroup contact is the best way to eradicate the occurrence of all four constructs (APA, 2022; Dempster- & Hargrave, 2017), aligning with Allport's (1954) contact hypothesis.

1.4.5 Influence of the Media

Media have a huge impact on public opinion concerning attitudes and prejudice towards refugees in Germany (Artl- & Wolling, 2016; de Coninck, 2019; Dempster- & Hargrave, 2017; Sadeghi, 2018; Verkuyten, 2021; Vollmer- & Karakayali, 2017) due to the fact that mass media are the main source and distributor of information (Artl- & Wolling, 2016). Yet, mass media depicts the refugee situation rather negatively, for example, by describing uncivilized Arab men committing sexual violence, or by characterizing the Eastern culture as unethical (Sadeghi, 2018). Furthermore, refugees are often depicted as criminals (de Coninck, 2019). Such illustrations further fuel stereotypes, prejudice, discrimination against and stigma of refugees, even if they are neither Arab nor Muslim (Sadeghi, 2018).

1.5 The Current Situation in Myanmar

The Burmese refugee population is the fourth largest in the world, having reached a number of 1.1 million (Refugee Council of Australia, 2021). In Myanmar, there are two main reasons why people have been fleeing during the last decades and still continue to flee today: the Rohingya genocide, and the military regime. Many decide to flee their country in search for a better life. Most cross the borders into neighbouring South-East Asian countries such as Bangladesh or Malaysia (Tay et al., 2019; Ullah, 2011; Wells et al., 2019). Yet, some decide to start the journey towards European countries, such as Germany (Seng, 2003). They usually undergo many strains on their way, fleeing on small boats and trawlers on the sea, constantly being at risk to drown (Biedermann, 2017).

1.5.1 The Rohingya Genocide

The Rohingya, an ethnic Muslim minority originating from the Arkan and the Rhakine State in Myanmar (Ager et al., 2019; al Imran- & Mian, 2014; Milton et al., 2017; Ullah, 2011; Tay et al., 2019), are one of the most populous stateless groups worldwide, consisting of approximately 2.6 million people (Ullah, 2011). Furthermore, they are the most persecuted minority on the globe (Ager et al., 2019; Hossain et al., 2021; Riley et al., 2017). The fact of their religion, Islam, not being accepted in their Buddhist home country (Ullah, 2011) caused them not being recognized as one of the numerous ethnic groups in Myanmar after the country became independent in 1947 (al Imran- & Mian, 2014). Instead, they are considered disloyal to the state (Abrar, 1995). Since then, the Rohingya have been subjected to discrimination, repression, and violence by the state (Haar et al., 2019). They are not considered citizens in

their own country of origin (Akhter- & Kusakabe, 2014; Milton et al., 2017; Ullah, 2011) due to the government deliberately setting strict criteria for receiving a citizenship (Ullah, 2011). Consequently, the Rohingya are excluded from both associate and full citizenship ever since these categories were implemented with the 1982 Citizenship Act (al Imran- & Mian, 2014). Along with the denial of citizenship come several prohibitions. Their freedom of movement is restricted, as well as their access to education and healthcare, their right to vote, and their marriage registration (Hossain, 2021; Tay et al., 2019). Moreover, the Rohingya are compelled to conduct forced labour to the Myanmar military, and cruel acts such as rape and other kinds of sexual violence are performed on a daily basis (Ullah, 2011). Other cruelties they have to endure include peremptory taxation, arbitrary detention, property confiscation, systematic extortion (Akhter- & Kusakabe, 2014), and torture (al Imran- & Mian, 2014).

1.5.2 The Military Regime

After the Burmese independence in 1947, ongoing civil conflicts between the government and different ethnic groups took place before the country was ruled by the military between 1962 and 2011. For decades, the military led violent attacks against groups threatening its power and rule (Hynes, 2003; Trieu, & Vang, 2015). Within the country of Myanmar, the political system was of authoritarian nature, creating an overall atmosphere of repression and fear (Hynes, 2003). The confrontations between the government and the groups demanding democracy led to feelings of repression, and forceful suppressions of demonstrations and protests. For example, the mass demonstrations on 8th August 1988, led by students, resulted in thousands of deaths and the arrest of the organizers (Trieu- & Vang, 2015). Under the military rule, ongoing human rights abuses were reported, for example, political persecution, sexual abuse, and forced labor, leading to many Burmese people fleeing their country (Bünthe, 2009). The military regime ended in 2011, yet, only ten years later, on 1st February 2021, a new military coup took place (BBC, 2022; Staff, 2021). Military commander Min Aung Hlaing took the power from Aung San Suu Kyi, Myanmar's first elected democratic leader (BBC, 2022). This development is posing a devastating threat to the whole Burmese society (Regencia, 2021; Staff, 2021). Thus, even today, the military brutally suppresses all attempts of opposition, such as mass protests, resulting in torture and killing of civilians (BBC, 2022). Consequently, Myanmar's people often prefer the dangerous option of displacement to further oppression in their home country (Lee, 2017; Regencia, 2021).

1.5.3 The Trauma of Myanmar Refugees

Trauma is defined as an endured event that is more frightening, life-threatening, and overwhelming than usual human experiences. It is linked to feelings of helplessness and causes physical and/ or mental pain. Long-lasting or short and unique incidents, events happening by chance, or which are induced by other individuals can all lead to trauma. Furthermore, trauma can be collective, for example, if it is caused by war. The most harmful effect is observed when repeated actions by other human beings, such as reoccurring violence (physical or mental), or war occur (Kracke, 2008; Quinn, 2013).

Refugees are often exposed to traumatic events before leaving their home country (Baranik et al., 2018; Silowe, 2013) as well as during their journey (Schlaudt et al., 2020). The events Rohingyas experience during the genocide, as well as the situation the Burmese population in general has to endure due to the military regime within their home country, are highly traumatizing (Haar et al., 2019) and, by being caused due to actions by other individuals, devastating at the highest level (Haar et al., 2019; Kracke, 2008). Examples of actions they underwent in Myanmar are persecution, destruction of homes, sexual violence, denied medical treatment, blast injuries, burn wounds (Haar et al., 2019), and torture (Quinn, 2013). Facing uncertainty and deprivation of basic needs further add to the traumatic characteristic of the situation (Baranik et al., 2018).

Additionally, trauma is a risk factor for severe mental disorders such as Post-Traumatic Stress Disorder (PTSD), anxiety, and depression within the refugee population (Baranik et al., 2018; Quinn, 2013; Röder, 2018; Schlaudt et al., 2020; Silowe, 2013). In extreme cases, trauma even leads to suicidality (Nam et al., 2021). Regarding Burmese refugees, on average 10.8% screen positive for mental health issues, especially due to experiencing or witnessing traumatic events and actions (Schlaudt et al., 2020).

1.6 The Connection between Trauma and Stigma in the Host Country

Displaced individuals generally have higher levels of mental disorders compared to the native population in their host countries (Röder, 2018). Many refugees experience mental health problems not only due to traumatic events prior to their displacement or during their journey, but also after they have arrived at their host country. The latter is caused by factors such as acculturative stress (Schlaudt et al., 2020), and discrimination (Haase et al., 2019).

1.6.1 Stressors

Stressors are defined as different sources of stress, e.g., evaporating from trauma, and the whole process of displacement (Motlagh- & Yahya, 2014; Silowe, 2013; Strijk et al., 2010). Yet, even upon arrival in their host countries, the number of stressors is not reduced. It even increases. These stressors may have an even greater negative influence on the refugees' mental health than the stress experienced before the displacement (Baranik et al., 2018). One important factor is unemployment related to financial insecurity that intensifies stress (Baranik et al., 2018; Strijk et al., 2010). Further post-resettlement stressors include being detached from social networks (Quinn, 2013; Strijk et al., 2010), inadequate housing (Baranik et al., 2018; Strijk et al., 2010), lack of language skills (Baranik et al., 2018), and experiencing discrimination and racism (Baranik et al., 2018; Quinn, 2013).

1.6.2 Discrimination, Stigma, and Trauma

The stigma originating from discrimination is the most significant stressor due to its influence on every aspect of daily life (Quinn, 2013). In Germany, refugees are often stigmatized (Sadeghi, 2018) and not well integrated in society. They usually stay with their own group, thus, face unemployment, poverty, and isolation (Röder, 2018). Furthermore, the public perception of refugees is characterized by animosity and fear (Meidert- & Rapp, 2019). This marginalization has grown since the start of the refugee crisis. Interactions with native Germans are steadily becoming more tense and hostile. Additionally, activities of everyday life have become highly challenging for refugees due to holding the possibility of discomfort and exclusion. The current social climate in Germany conveys hostility. Stigma of the group "refugees", threat, and feelings of foreignness are omnipresent (Sadeghi, 2018). The experienced stigma, hostility and stress are highly traumatizing and, thus, increase the vulnerability to develop a mental disorder such as PTSD, anxiety, and depression (Baranik et al., 2018; Röder, 2018; Schlaudt et al., 2020; Silowe, 2013; Strijk et al., 2010; Wood et al., 2016).

Moreover, stigma impedes displaced people from finding employment (Baranik et al., 2018). Accordingly, poverty is caused, which leads to even more stigma (Röder, 2018). Thus, a downward spiral is created, leading to mental disorders such as PTSD (Baranik et al., 2018; Strijk et al., 2010).

1.7 Hypotheses

Based on previous research regarding the general connection of trauma and stigma, the following hypotheses concerning the case of Burmese refugees in Germany were created:

Hypothesis 1:

Displaced people from Myanmar residing in Germany suffer traumata due to experienced stigma as refugee. (Baranik et al., 2018; Röder, 2018; Schlaudt et al., 2020; Silowe, 2013; Strijk et al., 2010; Wood et al., 2016)

Hypothesis 2:

Attitudes and emotions towards Burmese refugees living in Germany can be modified with the help of provided information about the topic (Artl- & Wolling, 2016; de Coninck, 2019; Dempster- & Hargrave, 2017; Sadeghi, 2018; Verkuyten, 2021; Vollmer- & Karakayali, 2017).

Hypothesis 3:

Especially German men hold negative attitudes towards Burmese refugees (Stephan- & Stephan, 1996; Verkuyten, 2021).

Hypothesis 4:

Germans with lower educational levels hold negative attitudes towards Burmese refugees (Murray- & Marks, 2013; Stephan- & Stephan, 1996; Verkuyten, 2021).

Hypothesis 5:

Germans in middle and higher age groups hold negative attitudes towards Burmese refugees (Stephan- & Stephan, 1996; Verkuyten, 2021).

Hypothesis 6:

Intergroup contact leads to more positive attitudes towards (Burmese) refugees (Allport, 1954; APA, 2022; Dempster- & Hargrave, 2017; Landmann et al., 2019; Mackie et al, 2000; Smith, 1993; Stanborough, 2020; Stephan- & Stephan, 1996; Tajfel, 1979).

2. Method

2.1 Sample

2.1.1 Questionnaire

A questionnaire based on an experimental design was completed by 486 participants. It included questions regarding German attitudes towards Burmese refugees. The participants were acquired with the help of Facebook groups. They received no incentives for filling out the questionnaire.

A sufficient power of the present study was expected due to Preacher, Rucker and Hayes (2007) stating that small to moderate effects ($\beta = .05$) can be found when analyzing a sample of 251 participants with a high power of .95. Data points having a z-value above 3.29 (3 standard deviations above the sample's average) were defined as outliers and were not included in further analyses to minimize distortions. This resulted in the exclusion of 10 participants.

The study further excluded 180 participants because of the fact that they did not complete the whole questionnaire. Moreover, 18 participants had to be omitted due to not having a German nationality and 12 more for stating to not reside in Germany. Thus, 266 valid participants (182 women, 84 men, no other) were included in further calculations. This number exceeded the a-priori sample calculation of 251 participants ($f = .25$, $1-\beta = .95$, $\alpha = .05$, assumed small effect) conducted with G*Power (Appendix 1). The average age of the participants was 31.8 years ($SD = 12.3$, range 18 to 84 years). Considering the two genders separately, the average age of the participating women was slightly below the calculated overall mean value ($M = 29.8$ years, $SD = 11.6$, range 18 to 84 years), and the age of the men was marginally above it ($M = 35.4$ years, $SD = 12.6$, range 18 to 69 years). Further, considering the three different experimental groups, group 1 showed an average age of 32.3 years ($SD = 12.1$, range 18 to 69 years), group 2 a mean value for age of 30.2 years ($SD = 11.1$, range 18 to 84 years), and group 3 an average age of 32.1 years ($SD = 13.1$, range 19 to 72 years). Table 1 shows the participants' educational background. Almost all participants (96.2%) had at least a High School Diploma. No additional demographic variables were assessed.

Table 1
Level of Education of the Respondents (N = 266)

Education	Frequency	Percentage
Secondary	1	.4
Modern School		
Middle School	9	3.4
High School	63	23.7
Apprenticeship	47	17.7
Bachelor's degree	88	33.1
Master's degree	53	19.9
PhD	5	1.9
Total	266	100.0

2.1.2 Interviews

The interviewees were divided into two groups. The first group included experts in the field of Burmese refugees in Germany who specialized in the related trauma and stigma they suffer (N = 2). The sample consisted of two women. The other group included four Burmese citizens who were forced to flee their country now living in Germany. This immigrant sample consisted of three men and one woman. All participants were over the age of 18 and acquired with the help of the German Myanmar Institute which facilitated contact.

2.2 Instruments

2.2.1 Questionnaire

To examine the hypotheses, a questionnaire consisting of an experimental design in the German language was used. The independent variable of the experiment was the represented text about Burmese refugees (emotional vs. factual vs. none). The two texts written by the researcher depicted media news articles. The participants were randomly assigned to one of the three groups. The dependent variables were the participants' feelings and attitudes towards Burmese refugees residing in Germany.

2.2.2 Interviews

The interviews were conducted according to two semi-structured interview schemes (expert, and in-depth interviews) containing 21 open-ended questions each. The expert interviews were conducted in German assessing the relation between trauma within the Burmese population in their home country Myanmar, and their host country Germany. Moreover, related attitudes of the German public from a psychological angle were assessed. The in-depth interviews were conducted in English assessing the same relation from the viewpoint of the Burmese people who have been directly affected.

2.3 Procedure

2.3.1. Questionnaire

The online study was conducted with LimeSurvey. To take part in the experiment, all participants had to agree to the privacy policy, to the general terms and conditions, as well as explanations of the study. The introduction text included the information that the complete online survey is anonymous. It was explained that completing the survey may take approximately 10 minutes, and that the participants must be at least 18 years old in order to take part.

Following the introduction, the general demographic variables used as control variables were assessed. Participants had to state their age by typing a whole number in a specified field. They further had to specify their gender (male, female, other), their level of education by choosing one of the given single-choice options, their nationality (German or other), as well as their country of residence (Germany or other).

If participants were assigned to group 1 (96 valid participants), they were automatically forwarded to the next questions not reading any text. If they were assigned to group 2 (84 valid participants), an emotional text was represented giving information about Myanmar refugees and the suffering they had to endure. Members of group 3 (86 valid participants) had to read a factual text about Burmese displacement. After reading the text, participants belonging to groups 2 and 3 had to answer the same questions as the members of group 1.

Feelings were operationalized with the help of a 5-point Likert scale (0 = not at all; 4 = extremely) following Hartley and Pedersen (2015). On this scale, participants had to indicate the degree to which they experience the stated emotions when thinking about Burmese refugees living in Germany. The following five terms were used to measure the level of experienced fear: nervous, worried, frightened, uncomfortable, and anxious. Angry, annoyed, hostile,

outraged, and indignant were used to measure the anger level. Moreover, seven terms depicting positive feelings were added for the present study: curious, sympathetic, warm-hearted, compassionate, comfortable, caring, and interested. Additionally, indifference was assessed.

The attitudes towards Burmese refugees were operationalized with the realistic threat scale (Stephan et al., 1999). The participants were asked to state the degree to which they agree to seven different statements on a 5-point Likert scale (0 = completely disagree; 4 = completely agree). It was impossible to skip any of the mentioned items.

In the next part, participants had to state if they ever encountered a Burmese refugee to find out whether their opinion arose from real experiences or expectations. If an encounter took place, they were further requested to briefly describe the situation and encounter. Lastly, the same two questions were generally asked for refugees of any other nationality. The two descriptions were not compulsory.

All used materials were translated into or already given in German and adapted to the topic of Burmese refugees in Germany. The complete German questionnaire including both used texts is shown in Appendix 2.

2.3.2 Interview

All interviews were conducted online via Zoom. Interview times varied between 20 and 45 minutes. First, every participant was asked for the allowance to record the interview. All but one person of the Burmese sample, as well as every expert agreed to this condition. Thus, one interview was not recorded, but transcribed while being conducted. Moreover, the anonymity of their answers as well as their use for scientific purposes only were assured. Every participant was requested to answer truthfully and freely.

Both interview schemes were divided into three main sections: (a) general question about the interviewee, their journey to Germany and their story behind migration (Burmese sample) or their professional relation to the topic (expert sample), (b) specific questions about stigma of refugees within Germany (experienced/ known of), and (c) questions about experienced trauma of Burmese individuals before and after their journey to Germany. Lastly, two concluding questions were posed, and the participants were asked whether they would like to add anything else. The general and concluding questions were adapted from Strom's (2021) Re-imagining Immigration interview scheme. Further, the stigma-related questions were retrieved from PTSD diagnostic interviews (Psych Scene, 2021). Moreover, Wood and colleague's (2016) Interview Measure of Stigma in Psychosis was used for questions regarding stigma. Only relevant, not all questions of these schemes were included in the present study (12, 3, 6, respectively). These

main questions remained the same throughout all interviews. Furthermore, follow-up questions were asked differing between the interviews.

All used materials were adapted to the topic of Burmese refugees in Germany. For the expert interviews, the scheme was translated into German. The complete interview guides in English language for the expert and the in-depth interviews are shown in Appendix 3 and 4, respectively.

2.4 Ethical Considerations

All questionnaire respondents as well as all interviewees were assured that their answers are anonymized and used for scientific purposes only. Moreover, the consent of everyone taking part in an interview or filling out the questionnaire was sought before the assessment began. Furthermore, participants took part in the study on a voluntary basis. Hence, they were able to freely decide whether they would like to participate under the given conditions, and were also given the chance to desist before or during the study without receiving any negative consequences. Especially the in-depth interviewees were asked whether they have difficulties reporting their experiences in order to avoid distress caused by evoked memories. Thus, the study is consistent with the principles concerning human research ethics of the Declaration of Helsinki (World Medical Association, 2013), as well as follows the guidelines for the responsible conduct of research of The Finnish Advisory Board on Research Integrity (2012).

3. Results

3.1 Questionnaire

The statistical analyses of the data were conducted by means of the German version of IBM® SPSS® Statistics Version 27. The level of significance for all following analyses is $\alpha = .05$. Hypotheses 2-6 were assessed with the questionnaire.

3.1.1 Reliability

The Realistic Threat Scale (RT) and the Emotion Scale, which was divided in anger, fear, and positive feelings (ES_X) (excluding indifference), were analyzed regarding their reliability. Three items of the RT scale were inverse. Thus, they were recoded accordingly. The Cronbach's alpha values shown in Table 2 were obtained. While values above .70 are satisfactory, values between .50 and .70 can still be used to conduct analyses (Schecker, 2014). Indifference has shown a mean value of 1.10 and a standard deviation of 1.15.

Table 2
Reliability Scores and Numbers of Items of the Scales in the Study (N = 266)

Scale	Cronbach's α	Number of items
Realistic Threat	.56	7
Emotion Scale Anger	.82	5
Emotion Scale Fear	.82	5
Emotion Scale Positive	.87	7

The reliability of the RT Scale reached a value below .70. Yet, no possibility to increase the value was given by excluding any items. Thus, due to still being within the acceptable range of reliability (Schecker, 2014), the scale was used for further analyses.

3.1.2 Bivariate Analyses

Table 3 shows descriptive characteristics of all relevant continuous constructs and their inter-correlations. Cohen's (1988) conventions for correlations were used ($r \geq .10$ small correlation; $r \geq .30$ moderate correlation; $r \geq .50$ high correlation). Table 4 shows the interaction between

categorical and continuous variables using the effect size eta square ($\eta^2 < .06$ small effect; $\eta^2 \geq .06$ moderate effect; $\eta^2 > .14$ large effect) (Grünwald, 2020).

The RT Scale correlated positively with anger ($r = .38, p < .001$), fear ($r = .23, p < .001$), and age ($r = .21, p < .001$), as well as negatively with positive feelings towards Burmese refugees ($r = -.56, p < .001$). Moreover, anger correlated strongly positively with fear ($r = .73, p < .001$), and a negative correlation with positive feelings was found ($r = -.21, p < .001$). Indifference correlated negatively with perceived threat ($r = .30, p = .008$), and positive feelings ($r = -.37, p = .009$). Additionally, age and positive feelings correlated negatively with each other ($r = -.20, p < .001$). All highly correlating variables were used in separate models. Thus, it can be concluded that no multicollinearity existed between the predictors (Field, 2009).

Significant results were found between the provided texts and perceived threat ($\eta^2 = .05, p < .001$), between the texts and all emotion scales (ES_A: $\eta^2 = .04, p = .005$; ES_F: $\eta^2 = .04, p = .008$; ES_P: $\eta^2 = .04, p = .008$), and between the texts and indifference ($\eta^2 = .08, p < .001$), while examining the relations between categorical and continuous variables. Gender also showed relations with RT ($\eta^2 = .04, p < .001$), fear ($\eta^2 = .02, p = .023$) and with positive feelings ($\eta^2 = .09, p < .001$). Additionally, the educational level showed an association with the RT scale ($\eta^2 = .04, p = .052$).

Table 3

Correlations and Descriptive Statistics of all Continuous Variables (Pearson Coefficient)

	<i>M (SD)</i>	1.	2.	3.	4.	5.	6.
1. Realistic Threat	1.70 (0.57)	-	.38***	.23***	-.56***	.21***	.30**
2. Emotion Scale Anger	0.81 (0.91)		-	.73***	-.21***	.05	-.04
3. Emotion Scale Fear	0.96 (0.87)			-	.03	-.09	-.09
4. Emotion Scale Positive	2.11 (0.87)				-	-.20***	-.37***
5. Indifference	1.10 (1.15)					-	.03
6. Age	31.80 (12.32)						-

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Table 4

Interaction between Categorical and Continuous Variables (η^2)

	Realistic Threat	Emotion Scale Anger	Emotion Scale Fear	Emotion Scale Positive	Indifference	Age
Text	.05***	.04**	.04**	.04**	.08***	.01
Gender	.04***	.00	.02*	.09***	.01	.04***
Level of Education	.05*	.04	.04	.04	.01	.33***

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.1.3 Examination of Hypothesis 2

Hypothesis 2 expressed the expectation that attitudes and emotions towards Burmese refugees living in Germany can be modified by provided information about the topic. To examine the influence of the two different texts on attitudes of the German participants towards Burmese refugees, mono-factorial ANOVAs were calculated. The same procedure was followed for related feelings.

3.1.3.1 Preconditions of Mono-factorial ANOVA Calculations

The first precondition, independence of the results, was given due to every participant belonging to only one group. The second precondition, the dependent variables (here: RT, ES_A, ES_F, ES_P, ES_I) being metrically scaled, was also fulfilled. Additionally, the independent variable, the group the participants were assigned to regarding the different texts, was categorical. Moreover, all dependent variables needed to be normally distributed in each of the three groups. Normal distribution was not given due to skewness and kurtosis values for all scales not having been zero, but between .50 and 1.00. Yet, an ANOVA was used for further calculations because recent studies show that ANOVAs are robust against violations of this precondition (Hemmerich, 2022a). Additionally, variances were homogeneous due to the Levene Test for all dependent variables having shown insignificant results (RT: $p = .57$; ES_A: $p = .13$; ES_F: $p = .07$; ES_P: $p = .12$; ES_I: $p = .17$). Furthermore, no outliers were allowed in any group. This condition was fulfilled due to previous case exclusions. Thus, the present data met all preconditions for further calculations.

3.1.3.2 ANOVA Results Comparing the Experimental Groups

The three groups significantly differed regarding their threat perception ($F = 6.89$; $p = .001$; $\eta^2 = .05$), their anger level ($F = 5.36$; $p = .005$; $\eta^2 = .04$), their fear level ($F = 4.93$; $p = .008$; $\eta^2 = .04$), and their level of positive feelings ($F = 4.89$; $p = .008$; $\eta^2 = .04$). All found differences showed small effects. The groups further revealed differences and a medium effect concerning their level of indifference ($F = 11.00$; $p < .001$; $\eta^2 = .08$) (Table 5).

Table 5

ANOVA Results Comparison between Groups

	<i>N</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η^2	<i>F</i>	<i>df</i>
Realistic Threat	266	1.70	.57	.001	.05**	6.89	2
Group 1	96	1.79	.57				
Group 2	84	1.51	.50				
Group 3	86	1.77	.59				
Emotion Scale Anger	266	.81	.91	.005	.04**	5.36	2
Group 1	96	.56	.85				
Group 2	84	.91	.92				
Group 3	86	.99	.93				
Emotion Scale Fear	266	.96	.87	.008	.04**	4.93	2
Group 1	96	.74	.76				
Group 2	84	1.09	.92				
Group 3	86	1.08	.89				
Emotion Scale Positive	266	2.11	.87	.008	.04**	4.89	2
Group 1	96	2.03	.94				
Group 2	84	2.35	.77				
Group 3	86	1.97	.83				
Indifference	266	1.10	1.22	<.001	.08***	11.00	2
Group 1	96	1.40	.79				
Group 2	84	.64	1.23				
Group 3	86	1.21	1.15				

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

To evaluate exactly which groups differed significantly from each other, the Turkey-HSD post-hoc test was implemented (Table 6). It revealed that group 1, which did not read any text, showed significant higher values on the RT scale compared to group 2 (emotional text) ($M_{diff} = .28$; $p = .002$), but not to group 3 (factual text) ($M_{diff} = .02$; $p = .955$). Additionally, group 3 showed higher levels than group 2 ($M_{diff} = .26$; $p = .007$). On the ES_A, group 1 scored

significantly lower compared to both groups 2 and 3 ($M_{diff} = -.33; p = .039; M_{diff} = -.41; p = .007$, respectively), which themselves did not differ significantly from each other ($M_{diff} = -.08; p = .835$). Both groups 2 and 3 scored higher on the ES_F scale than group 1 ($M_{diff} = -.35; p = .020; M_{diff} = -.34; p = .022$, respectively). Groups 2 and 3 did not differ significantly from each other ($M_{diff} = .01; p = .999$). Additionally, group 1 showed lower scores on the ES_P scale compared to group 2 ($M_{diff} = -.32; p = .037$), but not to group 3 ($M_{diff} = .07; p = .856$). Group 2 also revealed higher scores than group 3 ($M_{diff} = .38; p = .011$). Lastly, groups 1 and 3 showed significantly higher levels of indifference compared to group 2 ($M_{diff} = .75; p < .001; M_{diff} = .57; p = .003$, respectively). Thus, due to the significant relations, the results indicated that hypothesis 2 was corroborated.

Table 6

Turkey-HSD Test Results Comparison between Groups

Scale	M_{Diff}	p
Realistic Threat		
Group 1-2	.28**	.002
Group 1-3	.02	.955
Group 2-3	-.26**	.007
Emotion Scale		
Anger		
Group 1-2	-.33*	.039
Group 1-3	-.41**	.007
Group 2-3	-.08	.835
Emotion Scale Fear		
Group 1-2	-.35*	.020
Group 1-3	-.34*	.022
Group 2-3	.01	.999
Emotion Scale		
Positive		
Group 1-2	-.32*	.037
Group 1-3	.07	.856
Group 2-3	.38*	.011
Indifference		
Group 1-2	.75***	< .001
Group 1-3	.19	.494
Group 2-3	-.57**	.003

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.1.4 Examination of Hypothesis 3

Hypothesis 3 expressed the expectation that especially German men hold negative attitudes towards Burmese refugees. To assess whether gender influences perceived threat, unpaired t-tests were conducted. The same procedure was followed for anger, fear, positivity, and indifference.

3.1.4.1 Preconditions of Unpaired t-Tests

The precondition independence of the variables was given because no participant belonged to both groups, men and women. Furthermore, the dependent variables were all metrically scaled, and gender as independent variable was binary. Thus, two more preconditions were fulfilled. Additionally, all outliers have heretofore been excluded. Moreover, homoscedasticity was given as previously proven. Normal distribution was not given due to skewness and kurtosis values for all scales not having been zero, but between .50 and 1.00. Yet, unpaired t-tests were used for further calculations due to recent studies showing that t-tests are robust against violations of this precondition (Hemmerich, 2022a). Thus, the present data met all preconditions for further calculations.

3.1.4.2 t-Test Results Regarding Gender Differences

Male participants were coded with 1, and female participants were coded with 2. Thus, the t-tests indicated that men scored significantly higher on the RT scale ($M_{Diff}(M-F) = .25; p = .001; d = .45$), whereas women had higher a higher fear level ($M_{Diff}(M-F) = -.26; p = .023; d = -.30$), and ES_P scale ($M_{Diff}(M-F) = -.56; p < .001; d = -.67$). No significant differences between the genders concerning the anger scale ($M_{Diff}(M-F) = .09; p = .484; d = .09$), and indifference ($M_{Diff}(M-F) = .24; p = .113; d = .21$) were found. According to Cohen (1988), the gender difference of the RT and the ES_F scale indicated small effects, and the gender difference of the ES_P scale showed a medium effect (small effect: $d = .20$; medium effect $d = .50$; large effect: $d = .80$) (Table 7). The effect size measure Cohen's d being negative indicated that the direction of the mean difference was poled reversely. Thus, due to the significant relations, the results indicated that hypothesis 3 was corroborated for perceived threat, and positive feelings, not for anger and indifference. Moreover, results opposing the hypothesis for the fear level were found.

Table 7

t-Test Results Regarding Gender Differences

	<i>N</i>	<i>M</i>	<i>SD</i>	<i>M_{Diff} (M-F)</i>	<i>t</i>	<i>p</i>	<i>d</i>	<i>df</i>
Realistic Threat	266	1.70	.57	.25	3.41	.001	.45**	1
Male	84	1.87	.69					
Female	182	1.62	.48					
Emotion Scale Anger	266	.81	.91	.08	.70	.484	.09	1
Male	84	.87	.10					
Female	182	.79	.87					
Emotion Scale Fear	266	.96	.87	-.26	-2.28	.023	-.30*	1
Male	84	.79	.82					
Female	182	1.05	.88					
Emotion Scale Positive	266	2.11	.87	-.56	-5.09	<.001	-.67***	1
Male	84	1.73	.93					
Female	182	2.29	.78					
Indifference	266	1.10	1.22	.24	1.59	.113	.21	1
Male	84	1.26	1.20					
Female	182	1.02	1.12					

Note. *N* = 266. **p* < .05. ***p* < .01. *** *p* < .001.

3.1.5 Examination of Hypothesis 4

Hypothesis 4 expressed the expectation that Germans with lower educational levels hold more negative attitudes towards Burmese refugees. To assess the influence of the level of education on perceived threat, fear, anger, and positive feelings, mono-factorial ANOVAs were conducted. All preconditions for these analyses were fulfilled as previously shown.

3.1.5.1 ANOVA Results Level of Education

Significant differences on the RT scale regarding the level of education showing a small effect were discovered ($F = 2.21$; $p = .042$; $\eta^2 = .05$). For all other scales, no significant effects were found (ES_A: $F = 1.72$; $p = .118$; $\eta^2 = .04$; ES_F: $F = 1.79$; $p = .101$; $\eta^2 = .04$; ES_P: $F = 2.00$; $p = .066$; $\eta^2 = .04$) (Table 8).

To evaluate exactly which groups differed significantly from each other, the Turkey-HSD post-hoc test was implemented. Only one participant reported that their highest level of educational was Modern Secondary School. Thus, this case was excluded for the calculation hereinafter. A significant difference was found only between participants having finished an apprenticeship and participants having a master's degree ($M_{diff} = .35$; $p = .024$). Results indicated that the former scored higher on the RT scale. All other groups did not differ

significantly from one another (Table 9). Thus, due to the significant relations, results indicated that hypothesis 4 was corroborated only for parts of the association between the level of education and perceived realistic threat.

Table 8
ANOVA Results Concerning Level of Education

	<i>N</i>	<i>M</i>	<i>SD</i>	<i>p</i>	η^2	<i>F</i>	<i>df</i>
Realistic Threat	266	1.70	.57	.042	.05*	2.21	6
Secondary Modern School	1	2.29	-				
Middle School	9	1.84	.49				
High School	63	1.64	.51				
Apprenticeship	47	1.93	.66				
Bachelor's Degree	88	1.66	.51				
Master's degree	53	1.58	.56				
PhD	5	1.69	.99				
Emotion Scale Anger	266	.81	.91	.118	.04	1.72	6
Secondary Modern School	1	1.60	-				
Middle School	9	.76	.73				
High School	63	.92	.86				
Apprenticeship	47	1.03	1.14				
Bachelor's Degree	88	.81	.87				
Master's degree	53	.52	.80				
PhD	5	.60	.93				
Emotion Scale Fear	266	.96	.87	.101	.04	1.79	6
Secondary Modern School	1	1.80	-				
Middle School	9	1.02	.84				
High School	63	1.01	.86				
Apprenticeship	47	1.02	.98				
Bachelor's Degree	88	1.08	.86				
Master's degree	53	.63	.72				
PhD	5	.96	1.26				
Emotion Scale Positive	266	2.11	.87	.066	.04	2.00	6
Secondary Modern School	1	2.43	-				
Middle School	9	2.29	1.01				

High School	63	2.21	.89				
Apprenticeship	47	1.74	.10				
Bachelor's Degree	88	2.23	.77				
Master's degree	53	2.10	.81				
PhD	5	1.94	.87				
Indifference	266	1.10	1.15	.893	.01	.38	6
Secondary Modern School	1	1.00	-				
Middle School	9	1.33	1.58				
High School	63	1.00	1.12				
Apprenticeship	47	1.15	1.61				
Bachelor's Degree	88	1.17	1.17				
Master's degree	53	1.06	1.12				
PhD	5	.60	.89				

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

Table 9

Turkey-HSD Test Results Level of Education

Scale	M_{Diff}	p
Realistic Threat		
Middle School-High School	.20	.911
Middle School-Apprenticeship	-.09	.998
Middle School-Bachelor's Degree	.18	.945
Middle School-Master's degree	.26	.795
Middle School-PhD	.16	.996
High School-Apprenticeship	-.30	.071
High School-Bachelor's Degree	-.03	1.00
High School-Master's degree	.05	.995
High School-PhD	-.05	1.00
Apprenticeship-Bachelor's degree	.27	.088
Apprenticeship-Master's Degree	.35*	.024
Apprenticeship-PhD	.24	.936
Bachelor's Degree-Master's Degree	.08	.960
Bachelor's Degree-PhD	-.02	1.00
Master's Degree-PhD	-.10	.999

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.1.6 Examination of Hypothesis 5

Hypothesis 5 expressed the expectation that Germans in middle and higher age groups hold more negative attitudes towards Burmese refugees. Age, indifference, and the four scales were metrically scaled. Thus, linear regression analyses were conducted to assess their relations.

3.1.6.1 Preconditions of Linear Regression Models

Linearity between the variables was proven with P-P-diagrams of standardized residuals for all scales (Appendix 5-9). Outliers were previously excluded. Moreover, residuals needed to be independent. Thus, the Durbin-Watson Statistic was necessitated to have a value close to 2.00. This precondition was fulfilled (DB_RT = 1.93; DB_ES_A = 2,05; DB_ES_F = 1.93; DB_ES_P = 1.92; DB_ES_I = 1.89). Additionally, multicollinearity must not be given. Due to no VIF value being below .10 or above 10 (VIF_RT = 1.00; VIF_ES_A = 1.00; VIF_ES_F = 1.00; VIF_ES_P = 1.00; VIF_ES_I = 1.00) this precondition was fulfilled. Lastly, homoscedasticity of standardized residuals needed to be given. According to the scatterplots (Appendix 10-14), all dots were equally distributed across the horizontal axis, hence, homoscedasticity was given. Normal distribution of the standardized residuals is not necessitated to be given (Hemmerich, 2022b). Thus, the present data met all preconditions for further calculations.

3.1.6.2 Linear Regression Results for Age

Age showed a significant linear relation with four of the scales (RT: $R = .20$, $SE = .10$, $p < .001$; ES_A: $R = .04$, $SE = .16$, $p < .001$; ES_F: $R = -.11$, $SE = .15$, $p < .001$; ES_P: $R = -.22$, $SE = .15$, $p < .001$), but not with indifference ($R = .03$, $SE = .66$, $p = .636$). According to Cohen (1988) small correlations exist when $|R| = .10$, intermediate correlations when $|R| = .30$, and high correlations when $|R| = .50$. Thus, age and perceived threat showed a small positive correlation, whereas age and anger correlated just to a miniscule extent positively. Age and fear, as well as age and positive feelings both showed small negative correlations with each other (Table 10). Thus, due to the significant relations, results indicated that hypothesis 5 was corroborated for perceived threat, anger, and positive feelings. The association between age and fear contradicted the hypothesis.

Table 10
Linear Regression Results for Age

Scale	Age			
	Coeff. <i>b</i>	<i>SE</i>	<i>p</i>	<i>R</i>
Realistic Threat	1.39	.10	<.001	.20***
Emotion Scale Anger	.72	.16	<.001	.04***
Emotion Scale Fear	1.21	.15	<.001	-.11***
Emotion Scale Positive	2.61	.15	<.001	-.22***
Indifference	31.46	.66	.636	.03

Note. *N* = 266. **p* < .05. ***p* < .01. *** *p* < .001.

3.1.7 Examination of Hypothesis 6

Hypothesis 6 expressed the expectation that intergroup contact leads to a more positive attitude towards (Burmese) refugees. Only 11 participants (4.1%) indicated that they encountered a Burmese refugee. Seven of them described the situation of encounter further (Table 11). Yet, one of these seven participants just stated his/her general opinion about refugees and did not answer the precise question. Therefore, this participant was excluded. The included six responses all described positive encounters (Table 12).

A refugee of any other nationality was encountered by 218 participants (82.0%). The situation was further described by 91 of those respondents (Table 11). Positive encounters were reported by 162 (96.4%) out of the 168 responses, 4 (2.4%) encounters were seen as neutral, and only 3 participants (1.8%) depicted negative encounters with refugees of any nationality (Table 13).

Table 11
Frequencies Contact with Burmese Refugees and Refugees of other Nationalities

	Frequency	Percentage
Burmese Refugees		
Yes	11	4.1
No	255	95.9
Description of Situation	7	2.8
Refugees of any other Nationality		
Yes	218	82.0
No	48	18.0
Description of Situation	168	63.2

Note. *N* = 266.

Table 12

Contact Situation with Burmese Refugees

	Frequency	Percentage
Positive Encounter: Work	11	4.1
Positive Encounter: Protest/ Demonstration	255	95.9
Positive Encounter: Public Event about Myanmar	168	63.2

Note. $N = 6$.

Table 13

Contact Situation with Refugees of other Nationalities

	Frequency	Percentage
Positive Encounter: Work	35	20.8
Positive Encounter: School/ University	31	18.5
Positive Encounter: Relationship/ Friendship	25	14.9
Positive Encounter: Living together/Close by	15	8.9
Positive Encounter: Daily Situations (Supermarket, Public Transport, etc.)	20	11.9
Positive Encounter: Counseling	3	1.8
Positive Encounter: Volunteer Work	18	10.7
Positive Encounter: At Parties/ In Bars	7	4.2
Positive Encounter: Language Lessons	3	1.8
Positive Encounter: Sport	3	1.8
Positive Encounter: Demonstrations/ Protests	1	0.6
Positive Encounter: Without Specifications	4	2.4
Neutral/ Reserved	3	1.8
Negative Encounter: Violence/ Sexism	2	1.2
Negative Encounter: Language Barrier	1	0.6

Note. $N = 168$.

3.1.7.1 t-Test Results Regarding Encounter with Burmese Refugees

As previously proven, all preconditions for conducting unpaired t-tests were met. Furthermore, the variable Encounter was binary. Moreover, no participant belonged in both the group who did and the group who did not encounter a Burmese refugee. Thus, all preconditions were met.

Participants having encountered a Burmese refugee were coded with 1, whereas those who have not yet experienced an encounter were coded with 2. Thus, the t-tests indicated that those who previously met a Burmese refugee scored significantly lower on the RT scale ($M_{Diff} (Y-N) = -.45; p = .026; d = -.80$), and higher on the positive feelings scale ($M_{Diff} (Y-N) = .20; p < .001$;

$d = .23$). No significant result was found regarding indifference ($M_{Diff} (Y-N) = -.29$; $p = .411$; $d = -.25$). According to Cohen (1988), the differences on the RT scale showed a large effect, whereas a small effect was displayed on the ES_P scale. The effect size Cohen's d being negative indicated that the direction of the mean difference was poled reversely. No significant relations of the encounter with the anger or the fear level were shown (Table 14). Thus, due to the significant relations, results indicated that hypothesis 6 was corroborated for the encounter with Burmese refugees for perceived threat, and positive feelings, but not for anger, fear, and indifference.

Table 14

t-Test Results Regarding Encounter with Burmese Refugees

	<i>N</i>	<i>M</i>	<i>SD</i>	$M_{Diff} (M-F)$	<i>t</i>	<i>p</i>	<i>d</i>	<i>df</i>
Realistic Threat	266	1.70	.57	-.45	2.60	.026	-.80*	1
Yes	11	2.13	.83					
No	255	1.68	.55					
Emotion Scale Anger	266	.81	.91	-.03	-.12	.972	-.04	1
Yes	11	.78	.93					
No	255	.81	.92					
Emotion Scale Fear	266	.96	.87	.23	.85	.911	.26	1
Yes	11	1.18	.97					
No	255	.95	.87					
Emotion Scale Positive	266	2.11	.87	.20	-.74	<.001	.23***	1
Yes	11	1.92	1.44					
No	255	2.12	.84					
Indifference	266	1.10	1.22	-.29	-.82	.411	-.25	1
Yes	11	.98	.98					
No	255	1.16	1.16					

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.1.7.2 t-Test Results Regarding Encounter with Refugees of other Nationalities

All preconditions for conducting unpaired t-tests were met as previously proven. Furthermore, the variable Encounter is binary. Moreover, no participant belonged in both the group who did and the group who did not encounter a refugee of any other nationality. Thus, all preconditions were met.

Participants who encountered a refugee of any other nationality were coded with 1, those who have not yet experienced an encounter were coded with 2. Thus, the t-tests indicated that those who previously met a refugee scored significantly lower on the RT scale ($M_{Diff} (Y-N) = -$

.31; $p = .001$; $d = -.56$), and on the ES_A scale ($M_{Diff} (Y-N) = -.31$; $p = .034$; $d = -.34$), as well as higher on the positive feelings scale ($M_{Diff} (Y-N) = .34$; $p = .013$; $d = .40$). No significant result was found regarding indifference ($M_{Diff} (Y-N) = -.03$; $p = .856$; $d = -.03$). According to Cohen (1988), the difference at the RT scale showed a medium effect. Moreover, the ES_A scale, and the ES_P scale displayed small effects (small effect: $d = .20$; medium effect $d = .50$; large effect: $d = .80$). No significant relations of the encounter with the fear level were shown (Table 15). Thus, due to the significant relations, results indicated that hypothesis 6 was corroborated for the encounter with refugees of any other nationality for perceived threat, anger, and positive feelings, not for fear, and indifference.

Table 15

t-Test Results Regarding Encounter with Refugees of other Nationalities

	<i>N</i>	<i>M</i>	<i>SD</i>	$M_{Diff} (M-F)$	<i>t</i>	<i>p</i>	<i>d</i>	<i>df</i>
Realistic Threat	266	1.70	.57	-.31	-3.46	.001	-.56**	1
Yes	218	1.64	.54					
No	48	1.94	.64					
Emotion Scale Anger	266	.81	.91	-.31	-2.13	.034	-.34*	1
Yes	218	.76	.87					
No	48	1.07	1.06					
Emotion Scale Fear	266	.96	.87	-.04	-32	.746	-.05	1
Yes	218	.96	.86					
No	48	1.00	.94					
Emotion Scale Positive	266	2.11	.87	.34	2.49	.013	.40*	1
Yes	218	2.17	.86					
No	48	1.83	.86					
Indifference	266	1.10	1.22	-.03	-.18	.856	-.03	1
Yes	218	1.09	1.16					
No	48	1.13	1.10					

Note. $N = 266$. * $p < .05$. ** $p < .01$. *** $p < .001$.

3.2 Interviews

The interviews were used to examine hypothesis 1. For reasons of anonymity, the experts' names were coded as E1 and E2, and the names of the Burmese people having participated in in-depth interviews were coded as ID1, ID2, ID3, and ID4. All statements in German made by the experts were translated into English.

3.2.1 *Expert Interviews*

3.2.1.1 E1

E1 is German, has studied Area Studies Southeast Asia and is currently working on her PhD in this field. She has conducted research on Myanmar and speaks the Burmese language fluently, having lived and studied in the country. Moreover, she works as a Burmese language teacher at Humboldt University Berlin and is the founder of the German Myanmar Institute. She is in direct contact with individuals in Myanmar but is only indirectly in touch with Burmese refugees in Germany. She follows the immigration procedures that are going on.

According to her, if a Burmese person wants to flee Myanmar and come to Germany, many barriers exist, most of which are bureaucratic. Furthermore, all Burmese citizens experience severely traumatic events in Myanmar. E1 stated that the previously experienced trauma in Myanmar and present stigma in Germany are highly connected. Moreover, Burmese refugees feel guilty for being so lucky having managed to flee the country but having left everyone behind, being unable to help and actively change the situation in Myanmar to the better. Thus, all the Burmese seek to return to their home country.

3.2.1.2 E2

E2 is German and a psychologist. She obtained a bachelor's and master's degree in psychology and is currently working on her PhD in Global Mental Health at King's College London conducting research on mental well-being of the older generation in Southeast Asia. She sought to implement her PhD project in Myanmar but was forced to move her focus to Thailand due to the current situation in Myanmar. She used to live in this country working for a peace building and human rights organization. She also cooperated with different NGOs. Moreover, she wrote her master's thesis in Myanmar. She is still in close contact with the Burmese people she used to work with and had to react quickly to help her friends in Myanmar, who are politically or journalistically active, to get out of the country.

According to her, in addition to the traumatic events experienced in Myanmar, many barriers are put in the way of Burmese refugees in need to come to Germany, all of which are bureaucratic by nature. If these barriers are overcome, the German society remains ignorant towards the situation in Myanmar and social relations stay superficial, posing further barriers for Burmese peoples' daily lives in Germany.

3.2.2 In-Depth Interviews

3.2.2.1 ID1

ID1 is Burmese and arrived in Germany in late 2020. He started to study in Germany due to an exchange agreement between his Burmese university and Eberswalde University of Applied Sciences in Germany. He was planning to return to his home country after one term to finish his master's degree. Yet, he is still residing in Germany today, one and a half years after he arrived, due to the military coup that happened on 1st February 2021 preventing him from returning to his family. In Germany, he arranges demonstrations against the Burmese regime making it impossible for him to return to his country for safety reasons. He fears being arrested or killed. He feels that his mental health is severely affected by the traumatic events going on in Myanmar, which he is witnessing on social media. Yet he plans to return to Myanmar when the situation stabilizes. In Germany, he mainly interacts with the student body and university staff not having much contact outside the university. Thus, he cannot describe such encounters. The different culture and the process of adaption made him change during his stay.

3.2.2.2 ID2

ID2 is Burmese and came to Germany one and a half years ago to do her student internship in Berlin in cooperation with her home university in Myanmar. She was supposed to stay only for her internship period finishing August 2021 and did not plan to stay any longer. Now, due to the military coup from 1st February 2021 it is difficult for her to go back to Myanmar. Thus, she decided to stay in Germany and to continue her studies there. She cannot say whether she will ever go back to Myanmar due to uncertainty about how the situation will play out. She is challenged by having moved out from home at her age, being autonomous, having to make her own decisions without her parents' involvement, and being financially independent. She experiences the German culture as very different to her own, making the life in Germany hard and forcing her to change and adapt. These circumstances also let her feel homesickness. She had to learn everything anew, needing extra help to get to know the German way of life. Her daily life is strongly affected by the traumatic events going on, negatively influencing her ability to concentrate on her studies. She is seeing a therapist but keeps seeing life as meaningless. The uncertainty about her future further makes her worry. On top of that, she sometimes feels discriminated against and unwelcomed in Germany.

3.2.2.3 ID3

ID3 is Burmese. The army wanted to arrest and kill him due to his protest activities and political engagement in Myanmar. He experienced many traumatic events in Myanmar starting with the arrests of his friends, and the army coming to his house. This event caused him to leave everything behind, to just run, and to start hiding. After six months, he received a scholarship and was able to come to Germany, which he chose inspired by a friend of his residing there. His family and friends in Myanmar are still in danger due to his political engagement. Today, he experiences mental difficulties in daily life situations. After having come to Germany, he experienced enormous language barriers affecting his ability to make friends and to expand his social circle, which led to isolation. Additionally, he experiences the German culture and relationship scheme as generally challenging and foreign. He stated that he had to change a lot to adapt accordingly. He has not experienced much discrimination within Germany due to not being in contact with many people.

3.2.2.4 ID4

ID4 is Burmese and arrived in Germany 2021. The police in Myanmar tried to arrest him due to his activism and protest activities against the military government. In Myanmar, he experienced many traumatic events such as running away from the police, not knowing whether he will get shot, or staying in a safe house which could only be escaped by jumping off the balcony from an eleven-story building. He came to Germany with the help of contacts in the country, preferring this option to the constant danger in Myanmar. His experiences in Myanmar led to reoccurring nightmares of him getting shot. In Germany he works for a Canadian NGO and lives with a German host family. Yet, he often feels lonely, but was not able to report any specific event that made him feel unwelcomed in Germany. He described uncertainty about his future and the fact of leaving his family and friends behind as more challenging than the life in his host country.

3.2.3 Themes

All Burmese participants were either displaced or unable to return home due to the military coup from 1st February 2021, not as a result of ethnic conflicts such as the Rohingya genocide. However, five different themes mentioned by most of the expert and in-depth interviewees could be retrieved.

3.2.3.1 Trauma and PTSD Symptoms

All Burmese interviewees as well as the two experts described experiences in Myanmar, which were categorized as traumatizing. They further mentioned PTSD-related mental health symptoms. The fact of the police forces, the ones in charge of a country's safety now being the source of insecurity, was described as especially traumatic.

Traumatic events all Burmese refugees experience are protests and the omnipresent danger connected with the feeling of loss of rule of law and that the police who is supposed to help the population suddenly is the source of threat. The police randomly shoot in inhabited houses, violate property, and carry out raids every night. Nobody knows if he or she will be arrested because law does not exist anymore. Moreover, demonstrators are shot or driven over with cars. Furthermore, fleeing itself is traumatizing due to the uncertainty and constant danger of being captured. (E1)

Within Myanmar, several traumatic events are experienced by the population such as the police randomly shooting in houses and in protests, or even torturing people in prisons. The traumata are truly collective. The trauma experienced in Myanmar combined with the barriers hindering their escape as well as the stigmatization in Germany lead to loss of concentration, sleeping disorders, anxiety, especially fear of police forces, being easily startled and all other common PTSD symptoms. [...] All Burmese want to return to their country. The uncertainty of not knowing when that will be possible adds to the symptoms. (E2)

The military coup happened in February 2021 and soldiers and police shot and imprisoned people. [...] Not before I left Myanmar, but in Germany yes. I saw a lot of traumatic events on social media in Myanmar. During the previous year I saw the mass killings of the people. It is actually happening. They are even killing infants in the huge cities. The military is supposed to look after the country. I never imagined that such things would happen. [...] I cannot sleep for many nights. I rarely sleep. It really affected my mental health. I think about it every day, whenever I have free time, these thoughts come in, so I keep myself busy. (ID1)

I feel anxious when thinking about what is going on in Myanmar. It is traumatic, [...] A lot of demonstrations are going on in Myanmar, a lot of people are dying every day. [...] It takes a lot of time to return to my daily life. It is hard for me to concentrate on my studies. I am seeing a therapist. I cannot concentrate. I feel like I am so pointless. I doubt myself. I am facing so much uncertainty. That's why I worry, I am anxious, and doubting herself. My mental health is damaged, and my self-esteem gone. (ID2)

Some of my friends were arrested, at same time the army came to my house with many soldiers. So, I just ran. I am afraid of dog barking, I have flashbacks. It is hard to participate in daily life. I am mentally stuck in the past. I find difficulties in opening the door when someone rings. (ID3)

The police were trying to arrest me. The military government was after me. My friends got arrested as well as some of my coworkers. [...] Running away from the police on the road. Running without knowing whether I will be shot dead and still going out the next day to protest. Before I fled Yangon, I was at a safehouse in Yangon organized by a foreign organization. It was on the 11th floor. The fire escape is in the hallway. In case the police knock at the door, all you can do is jump from the balcony. With these thoughts either I couldn't sleep or woke up at weird hours during night. [...] In the first month after my arrival to Germany, I always got the identical nightmare once a week which is me being shot dead in my street. [...] I don't know. I don't know whether I stay with my current status or apply for asylum. I don't have my Myanmar passport anymore. Its expired and I cannot extent it again. These are the uncertainties that I am thinking of. I am not sure whether I will see my family again. Especially my parents before they die, and my girlfriend. (ID4)

3.2.3.2 Language Barriers and Isolation

All Burmese interviewees described language barriers that made them feel isolated.

The language barrier is huge. English is more common in Myanmar than in Germany. I don't have much time to study German, therefore, its hard connecting with many locals. (ID1)

I really have to learn German to overcome the language barrier and find better jobs. It is so difficult to make friends here. I used to have some but according to my experience, Germans are used to having small social circles. It is difficult to get to know new people. (ID2)

The language barrier is a huge problem, and I am too shy. (ID3)

I mean I don't speak German, but in Berlin, although it is very international, most of daily live is in German. That is a difficulty. [...] Loneliness and melancholy left some scars in me. I have become more silent, less outspoken. I don't have the energy to do things, which include much self-initiative. (ID4)

These statements were supported by E2.

Germans lack knowledge and empathy due to not being able to imagine what it is like to flee, having lived in a rich country throughout their life. They cannot relate to the problems. Additionally, it is hard for Burmese refugees to get into contact with locals due to the language barrier, which leads to social isolation. (E2)

3.2.3.3 Contacts and Bureaucracy

All Burmese interviewees stated that they have chosen Germany due to having connections in the country.

There is an exchange agreement between my Burmese university and Eberswalde University of Applied Sciences in Germany. (ID1)

Because of my home university in Myanmar. They have a bilateral partnership. [...] Now I have to find reasons for visa expenditure. I need to stay. (ID2)

I have a friend in Germany, she helped me to come here. (ID3)

I was trying to reach out to all my contacts in safe countries and finally the plan for Germany worked out. I did not deliberately choose; I just worked my contacts and got a visa for Germany first. (ID4)

These statements were supported by the two experts, who further explained bureaucratic barriers, which are posed by the German government to make the immigration process to Germany more difficult.

Generally, every Burmese person I know, who came to Germany, did so only due to having contacts in the country such as a partner university, being a German teacher etc. [...] It is nearly impossible to get a German asylum visa due to the German state deliberately hampering the process. For example, there was that one Burmese journalist who fled Myanmar because his life was threatened. He managed to obtain a Schengen Visa at the Spanish embassy, yet he flew to Germany because he had contacts and job opportunities here. Upon arrival, he was immediately arrested and held in asylum detention for one month after having been stripped of all his possessions. After four weeks, he was deported to Spain although the German Myanmar Institute fought hard for his release. Now he is living isolated in Spain in a refugee shelter. (E1)

All Burmese coming to Germany already have connections in the country such as university partnerships or friends. For example, the University of Economics in Myanmar has a partner university in Eberswalde. That makes the decision and the process easier. Without these contacts, the immigration would be impossible. First, barriers are posed by the access to visa selection programs. Many people in Myanmar do not know how to write a CV or a letter of intent due to the education there being of a very bad quality. Moreover, an official transcript by the university is needed, but cannot be obtained due to the universities working together with the military. Furthermore, barriers within Myanmar, such as how to obtain a passport, or how to get out of a country that is shut down, exist. It is especially hard if the person is wanted by the military. Furthermore, application documents need to be uploaded but the internet within the country is shut down or very slow. There are further barriers posed by the German state. To obtain a visa, one is necessitated to obtain a stipend but to do so, a German bank account is needed that can only be opened with a residence permit that cannot be issued without a visa. It is a vicious circle. Furthermore, the higher education system in Germany prevents Burmese refugees from obtaining degrees due to demanding at least a six-year bachelor's degree of people

from Myanmar to start a master's degree program. That is nearly impossible. A friend of mine got help from the Spanish embassy but went to Germany. He was immediately arrested and held in asylum detention for a month before he was deported to Spain, although we fought for him and his rights. There is one law in Germany, which could have been used to make him stay, but nobody decided to do so. It was a free decision of the state to deport him. They had a choice. Another Burmese friend of mine had to live with me and my family because there were simply no other options. (E2)

3.2.3.4 Guilt and the Wish to Return Home

ID1, ID2, and ID4 experienced severe feelings of guilt. ID1, ID2, and ID3 sought to return to their home country one day and to make it a better and more peaceful place.

I feel ashamed of myself. I am lucky to be in Germany while my country is in a difficult situation. But I cannot help my fellow citizens apart from taking part in demonstrations in Germany. I fear for my family and friends and would have never imagined that the police and military, who are supposed to secure the country, are now making it unsafe. [...] But I plan to return to Myanmar when the situation got better and would like to start a new life there when the time is right. (ID1)

Sometimes I feel guilty living here. A lot of demonstrations are going on in Myanmar, a lot of people are dying every day. I cannot do anything from here. Geographically I am in Germany. The situation freaks me out. I cannot do something meaningful while my family and friends are still in danger. (ID2)

I will definitely go back to Myanmar when the political situation changes. I hope that happens within the next three years. Until then I keep campaigning here, but that puts my family in danger. (ID3)

I struggle to cope with guilt, missing out, the feeling that you are away from your loved ones, not knowing when you will see these people again. Just because I escaped the country, and I am so far away from the resistance movement, and for not sharing the same experience as the other fellow activists and the general people in Myanmar. (ID4)

The wish to return home as well as feeling guilty because of having gotten out of Myanmar were both also stated by the experts.

Burmese refugees feel guilty for being so lucky. They managed to flee the country but left everyone behind. They are unable to help and actively change the situation in Myanmar to the better. [...] All of the Burmese seek to return to their home country. I don't know anybody who actively turns their back on Myanmar. (E1)

They all want to go back; the only question is when. To decrease the guilt, which they feel for having escaped the country and having left everyone behind, they do everything they can to help their country and family from over here. (E2)

3.2.3.5 Discrimination and Stigma

Discrimination was not experienced at the university (ID1, ID2). It only occurred when leaving university grounds, according to ID2.

In Germany, I mainly talk with other students or teachers. I don't have much contact outside the university. My classmates are warm and helpful, but I can't describe encounters outside of university. I have not really felt unwelcomed because the university cares for our well-being and mental health. I attended counsel sessions organized by my university in Germany. But I also feel stigma because of feeling out of place and full of shame. (ID1)

Not in university. Staff and students are friendly and helpful, but when I am with other people, I experience racism because I am not white. So, I doubt myself even more. But I also feel depressed, lonely, and isolated even when I am with people of my age. They behave completely different compared to me. (ID2)

E1 and E2 stated that Germans do not distinguish between different refugees but have a generally low tolerance and high levels of prejudice against them. The importance of the ability to relate to the group of people who fled was highlighted.

Not many Burmese refugees reside in Germany. Therefore, no real distinction is made between Burmese and other refugees that all belong to the group "Asian". Yet, the general acceptance of refugees in Germany is very low, with Germans showing only a little amount of tolerance, having prejudices and being afraid of this group leading to the increasing popularity of the German far right-wing party AfD. Germans holding stigma against refugees can be clearly observed in small daily life situations such as associating people of color with being less intelligent. [...] The challenges in Germany are enormous. The German society and culture are emotionally colder than the Burmese one, making it hard to build up a new social network. Burmese refugees come from a country being in state of emergency to a country where people do not know anything about Myanmar or the situation there and are highly ignorant. Having made the hard decision to come to Germany involuntarily and then being unwelcomed in a country where they hoped to be safe is highly traumatizing. Just a very little number of Germans really know about the situation in Myanmar and take it seriously. (E1)

I can't talk specifically for Myanmar. Germans usually don't distinguish between nationalities. They don't care if a person comes from Myanmar, India, or Sudan. I mean, of course the refugees are welcomed if you have a connection with the country, but most Germans can't relate

with the situation to flee. Everything stays superficial and Germans don't really have the necessary level of empathy. They can't imagine fleeing. They grew up in a rich country. They completely lack interest in the issues. [...] It is a real double standard. If Europeans are fleeing as it happens in Ukraine today, they are warmly welcomed but if refugees are clearly not European, the German society becomes hostile, lacks acceptance, tolerance, and empathy. (E2)

3.2.4 Relationship of the Themes

Table 16

Relationship of the Themes ($N_E = 2$; $N_{ID} = 3$)

Participant	Mentioned Themes
E1	1, 3, 4, 5
E2	1, 2, 3, 4, 5
ID1	1, 2, 3, 4, 5
ID2	1, 2, 3, 4, 5
ID3	1, 2, 3, 4
ID4	1, 2, 3, 4

The interviewed Burmese people living in Germany described several common experiences, which were also mentioned by the experts (Table 16). All of them described *Theme 1: Trauma and PTSD Symptoms* due to the severe situation in Myanmar, and the uncertainty of their futures. These symptoms did not differ between Burmese people already having been in Germany prior to the coup and those who fled the country after it took place. All four Burmese have chosen Germany due to *Theme 3: Contacts and Bureaucracy* supported by the experts stating that without contacts the bureaucratic barriers would be too high. Although having contacts in Germany, *Theme 2: Language Barriers and Isolation* was experienced by all Burmese interviewees. This is influenced by *Theme 5: Discrimination and Stigma* but only off university campuses. The latter theme was well explained by both experts stating that Germans show only very little tolerance of refugees of all nationalities as long as they cannot relate to what the displaced people went through. Ultimately, every Burmese participant experienced *Theme 4: Guilt and the Wish to Return Home*, which was also supported by the experts. The guilt was related to the inability to help the people in Myanmar, who are in a dangerous situation, while the interviewees are safe abroad. This also adds to *Theme 1: Trauma and PTSD Symptoms*. Yet, situations involving discrimination were only mentioned by ID2 due to the

other Burmese mainly staying on university grounds or at home with their host family. Thus, hypothesis 1 was not supported.

4. Discussion

4.1 Summary of the Findings

The German attitude towards refugees was immensely influenced by the texts which represented media reports. The participants who read an emotional text, showed more favorable attitudes towards Burmese refugees. Thus, they perceived them as less threatening compared to both other groups. Furthermore, having read the emotional text led to more positive feelings and less indifference towards displaced people from Myanmar. These findings align with previous research regarding the influence of media on the public opinion (Artl- & Wolling, 2016; de Coninck, 2019; Dempster- & Hargrave, 2017; Sadeghi, 2018; Verkuyten, 2021; Vollmer- & Karakayali, 2017). Yet, having read either text was associated with higher levels of fear compared to having read none, contradicting previous findings.

Female participants were found to perceive Burmese refugees as less threatening compared to male participants. They also revealed higher levels of positive feelings towards this group, which is in line with the literature (Stephan- & Stephan, 1996; Verkuyten, 2021). Yet, women showed higher levels of fear, in contrast to findings of previous studies. Furthermore, the perception of threat was found to be higher amongst participants having finished an apprenticeship compared to participants having obtained a master's degree. This aligns with previous studies (Murray- & Marks, 2013; Stephan- & Stephan, 1996; Verkuyten, 2021). Yet, no differences between the assessed feelings and any other level of education were observed, opposing previous studies. The perception of threat as well as higher levels of anger, and lower levels of positive feelings with increasing age were observed. This finding is in line with previous research (Stephan- & Stephan, 1996; Verkuyten, 2021). Yet, the level of fear decreased with rising age, contradicting previous findings. However, especially men with lower educational levels in middle and higher age groups held negative attitudes, and high levels of anger towards Burmese refugees.

Moreover, the level of perceived threat was lower and experienced positive feelings towards Burmese refugees were higher, if a person belonging to this group has previously been met, aligning with former studies (Allport, 1954; APA, 2022; Dempster- & Hargrave, 2017; Landmann et al., 2019; Mackie et al, 2000; Smith, 1993; Stanborough, 2020; Stephan- & Stephan, 1996; Tajfel, 1979). An encounter did not play any role regarding anger, fear, and indifference. Regarding the meeting of refugees of any other nationality, lower perceived threat levels, and less feelings of anger as well as more positive feelings were observed, if an encounter took place. This result is in line with the literature (APA, 2022; Dempster- &

Hargrave, 2017; Landmann et al., 2019; Mackie et al, 2000; Smith, 1993; Stanborough, 2020; Stephan- & Stephan, 1996; Tajfel, 1979). Yet, fear and indifference were not influenced.

The level of fear not being influenced by any assessed factor can be explained by persistent xenophobia, the fear of the unknown, in Germany, which is omnipresent and often unconscious (Gerhards et al., 2016; Statista, 2021). This fact is further related to only a very small number of German participants ever having encountered a Burmese refugee. Apart from that, the SID (Tajfel, 1979), ITT (Stephan, & Stephan, 2000), Intergroup Emotion Theory (Mackie et al, 2000; Smith, 1993) and Allport's (1954) contact hypothesis were thoroughly supported.

The interviews brought about a row of interconnected themes shared by the Burmese and supported by the knowledge of the experts. Trauma caused by the situation in Myanmar and resulting PTSD symptoms such as sleeplessness, flashbacks, and feelings of guilt were found, as well as the persistent urge to return to Myanmar, and to help to improve the situation there. Moreover, all Burmese participants only reside in Germany due to connections in the country. Otherwise, the bureaucratic barriers would be impossible to overcome. In Germany, language barriers and isolation were experienced. Discrimination was mentioned only rarely, although the experts described the general German attitude towards refugees as rather hostile and ignorant. This ignorance persists due to Germans being mostly unable to identify with the topic of displacement. Germans further do not distinguish between refugees of different nationalities. On the one hand, the small number of German questionnaire participants who knowingly encountered a Burmese refugee, and, on the other hand, the high number of Germans who has been in contact with a displaced person of any nationality, further supports this expert statement. Yet, a relation between trauma and stigma of the term "refugee" was not found. This result contradicts with previous findings (Baranik et al., 2018; Röder, 2018; Schlaudt et al., 2020; Silowe, 2013; Strijk et al., 2010; Wood et al., 2016). However, there is a general stigma connected with refugees within the German public, as identified by the experts, and with the help of the questionnaire. Moreover, many bureaucratic barriers were identified which are posed by the German state. This fact, in combination with the unwillingness to act upon existing protective laws, represents institutional stigma related to refugees.

Furthermore, the fact that discrimination and the experience of stigma were nearly not reported by the Burmese sample can be explained by the living conditions of the interviewed individuals from Myanmar. The Burmese interviewees mainly live on university campuses or with host families. Thus, they interact only occasionally with Germans not belonging to this small circle. This fact aligns with previous literature suggesting that people with lower educational levels (Murray- & Marks, 2013; Stephan- & Stephan, 1996; Verkuyten, 2021) and

higher age (Stephan- & Stephan, 1996; Verkuyten, 2021) hold more negative attitudes towards refugees. These demographic facts do not apply to university students. Additionally, university students are usually working internationally, and frequently encounter people of other nationalities. Thus, according to the contact hypothesis (Allport, 1954) prejudice and related discrimination decrease.

In conclusion, the findings suggest that the attitudes towards Burmese refugees in Germany and related feelings can be altered with the help of intergroup contact. Favourable attitudes towards Burmese refugees further increase via positive and emotional media coverage as well as via confrontation with the topic of displacement in general. To reduce mental health issues within the Burmese refugee community, language barriers and isolation need to be overcome.

4.2 Limitations of the Study

The unexpected result of higher fear levels among women, and despite having read the emotional text, can be explained not only with xenophobia, but also with the ambiguity of the emotion-related questions in the questionnaire. Some anonymous participants reported they were confused about whether the questions were related to Burmese individuals living in Germany or to the general horrific situation going on in Myanmar. Thus, if participants expected the latter to be the case, higher fear levels might be reported due to, for example, being anxious because people in Myanmar are killed daily and not due to fear of a Burmese refugee living in Germany. Similar confusion was anonymously reported regarding the realistic threat items. Some participants were unsure about the importance of their knowledge of Burmese customs and cultures, although it was mentioned in the question that this is not of relevance and that mere opinions are requested. Anonymous German participants also complained about not enough options to state their educational level causing them to not finish the questionnaire.

Furthermore, the questionnaire sample consisted of mainly highly educated participants, which were female. Moreover, not all age groups were included to the same extent. Thus, analyzing a more representative sample might lead to different results regarding the influence of all demographic variables on attitudes and feelings towards Burmese refugees.

Additionally, only a very small number of German participants reported conscious encounters with Burmese refugees. Apart from Germans not distinguishing between different nationalities of refugees, that result can also be explained with Germans not knowing the nationality of the people they encounter. This fact limits the validity of the question. Moreover,

indifference was only assessed with one item leading to a further decrease of the construct's validity.

Moreover, the sample of the interview study is not representative of the Burmese refugee population in Germany, and caution should be taken when drawing or generalizing conclusions. Likewise, the representativity of the German sample responding to the questionnaire cannot be guaranteed.

4.3 Implications of the Study

An option named "other" regarding the level of education should be included in similar future studies to prevent participants from not finishing the questionnaire. Moreover, measuring indifference with more than one item, opening the possibility of creating a scale, might increase the validity of the construct.

To gain a better perspective on the mental well-being of Burmese refugees in Germany, it would be beneficial to study a larger sample group. Using quantitative research methods and creating an anonymous survey researching Burmese refugees' trauma and their current-day well-being could provide more extensive data. Furthermore, respondents filling out an anonymous survey may be inclined to answer differently in comparison to someone talking about their personal experience in public. An anonymous survey may also be more beneficial for those who are not yet comfortable speaking about their past trauma and current well-being in public. The results of the present study might be especially distorted due to talking about discrimination and stigma in Germany to a German interviewer.

4.4 Suggestions for Future Research

Continuing research in this field is essential in order to examine the true extent of poor well-being in the Burmese refugee society in Germany and its link to trauma induced by stigma and discrimination in the host country. This insight could help to establish and to develop actions to promote and foster steps towards increasing mental well-being in all refugees. Furthermore, ways to improve their lives abroad after already having suffered severe traumata in their home country can be developed.

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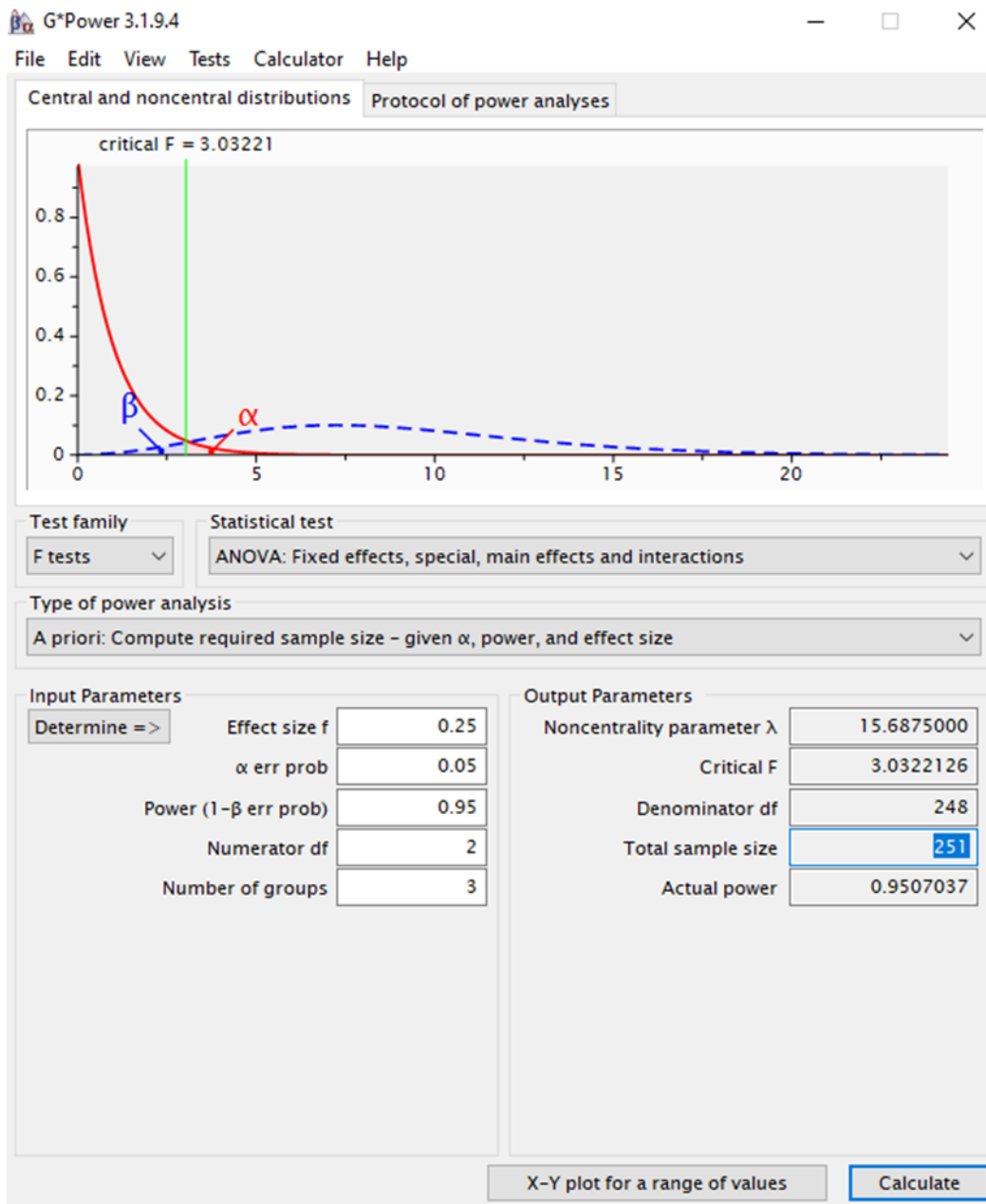
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G*Power sample calculation



Questionnaire

Einstellung zu geflüchteten Personen aus Myanmar

n dieser Umfrage sind 16 Fragen enthalten.

Teilnahmeinformation

Teilnahmeinformation

Im Folgenden informiere ich Sie über die Studie, damit Sie frei entscheiden können, ob Sie daran teilnehmen möchten.

a) Projektbeteiligte

Anna-Lena Grimm (Versuchsleitung)

Karin Österman (Supervisor)

E-Mail: anna-lena.grimm@abo.fi

Bei Fragen oder Schwierigkeiten können Sie jederzeit - auch im Nachgang der Studie - Kontakt mit der Versuchsleitung aufnehmen.

b) Hintergrund und Zielsetzung der Studie

Im Rahmen einer Masterarbeit an der Fakultät für Education and Welfare Studies an der Åbo Akademi University, soll die Einstellung zu Geflüchteten Personen aus Myanmar untersucht werden.

c) Untersuchungsablauf

Ort der Untersuchung:

Die Untersuchung findet online statt.

Ablauf der Messungen:

Zunächst werden Sie gebeten, einige Daten zu Ihrer Person anzugeben. Die anschließenden Seiten erfragen ihre Einstellung zu gegebenem Thema. Bitte beantworten Sie alle Fragen wahrheitsgemäß. Die Daten werden anonymisiert. Es können keinerlei Rückschlüsse auf Ihre Person gezogen werden.

Dauer der Untersuchung: Die Gesamtdauer der Untersuchung beträgt etwa 10 Minuten.

d) Ihr Vor- und Nachteile; Risiken

Vorteile: Mit der Teilnahme an dieser Studie leisten Sie einen Beitrag zur sozialwissenschaftlichen Forschung an der Åbo Akademie University. Ein unmittelbarer Vorteil entsteht Ihnen nicht.

Nachteile, Risiken: Die Untersuchung nimmt etwa 10 Minuten Ihrer Zeit in Anspruch. Themen wie Gewalt, sexualisierte Gewalt und Tötung werden angesprochen. Personen, die empfindlich auf gegebene Themen reagieren, wird von der Studie abgeraten.

e) Ein- und Ausschlusskriterien für die Teilnahme

Sie können an der Studie teilnehmen, wenn Sie mindestens 18 Jahre alt sind.

f) Finanzierung des Forschungsprojekts

Das Projekt wird aus folgenden Quellen finanziert:

Haushaltsmittel: Faculty of Education and Welfare Studies, Åbo Akademi University, Finland

g) Art und Ausmaß der Aufwandsentschädigung

Eine Vergütung findet nicht statt.

h) Hinweis auf Rücktrittsrecht

Ihre Teilnahme ist freiwillig. Sie können die Untersuchung jederzeit ohne Angaben von Gründen und ohne, dass ein Nachteil für Sie entsteht, abbrechen.

i) Datenschutz

Im Rahmen der Studie mit o.g. Bezeichnung werden Daten von Ihnen erhoben, ausgewertet und gespeichert. Die Projektbeteiligten verpflichten sich zur Einhaltung datenschutzrechtlicher Vorschriften. Der Umgang mit Ihren Daten ist im folgenden Abschnitt „Datenschutzinformation“ beschrieben.

Datenschutzinformation

Im Rahmen des Forschungsprojekts mit o.g. Bezeichnung werden personenbezogene Daten verarbeitet, d.h. insbesondere erhoben, ausgewertet und gespeichert. Die Projektbeteiligten verpflichten sich zur Einhaltung datenschutzrechtlicher Vorschriften. Sie sind nicht dazu verpflichtet, Ihre personenbezogenen Daten bereitzustellen; allerdings ist bei Nichtbereitstellung die Teilnahme an der o.g. Studie nicht möglich.

1) Rechtsgrundlage

Die Rechtsgrundlage zur Verarbeitung der personenbezogenen Daten bildet Ihre freiwillige elektronische ausdrückliche Einwilligung gemäß EU-Datenschutzgrundverordnung (Art. 6 Abs. 1 S. 1 Buchst. a) DSGVO).

2) Erläuterung von Begriffen

«Studie» bezeichnet die in der Teilnahmeinformation beschriebene wissenschaftliche Untersuchung mit o.g. Bezeichnung. «Abschluss der Untersuchung» bezeichnet den Zeitpunkt, zu dem Ihre Daten vollständig erhoben sind. «Abschluss der Studie» bezeichnet den Zeitpunkt, zu dem die Daten aller Personen vollständig erfasst sind, die an der Studie teilnehmen.

3) Arten von Daten

Es werden folgende Daten erfasst:

a) während der Untersuchung erhobene Daten (z.B. Antworten im Fragebogen, Test- und Messergebnisse) wie in der Teilnahmeinformation dargestellt.

4) Zweck

Die Daten, die während der Untersuchung erhoben werden (Absatz 3a), dienen den in der Teilnahmeinformation genannten Forschungszwecken. Diese Daten (Absatz 3a) können in anonymisierter Form zu anderen Zwecken weiterverarbeitet werden (siehe Absatz 6).

5) Art der Speicherung

Durch technische und organisatorische Schutzmaßnahmen wird sichergestellt, dass die Daten nach Absatz 3a getrennt voneinander aufbewahrt und vor dem Zugriff Dritter geschützt werden.

6) Zugang, Anonymisierung

Die am Projekt direkt beteiligten Personen haben Zugang zu allen Daten nach Absatz 3. Diese Personen sind als «Projektbeteiligte» in der Teilnahmeinformation namentlich aufgeführt. Der Zugang dient ausschließlich den in Absatz 4 genannten Zwecken. Gegenüber Dritten sind die Projektbeteiligten zur Geheimhaltung verpflichtet. Die Daten werden anonymisiert erhoben, d.h. die personenidentifizierenden Daten werden sofort von den erhobenen Daten getrennt. Die in der Studie erhobenen Daten (Absatz 3a) können in der derart anonymisierten Form der Öffentlichkeit zugänglich gemacht werden.

7) Löschung der Daten

Wenn Sie während der Untersuchung die Teilnahme auf eigenen Wunsch beenden, können Sie die Löschung der bis dahin erhobenen Daten verlangen. Der Vorgang der Löschung wird dokumentiert.

8) Aufbewahrung der Daten

Die Daten zur Erstattung werden von den mit der Durchführung bzw. Verbuchung betrauten Stellen aufbewahrt, solange dies zur Erfüllung fiskalischer bzw. prüfungsrechtlicher Dokumentationspflichten erforderlich ist. Alle weiteren Daten werden gemäß der durch Gesetz, Regelungen der Fachgesellschaften oder Regelungen der Publikationsorgane (z.B. Fachzeitschriften) festgelegten Fristen aufbewahrt. Derzeit beträgt die Aufbewahrungsfrist in der Regel 10 Jahre ab Abschluss der Studie.

Die gemäß Absatz 6 anonymisierten Daten (Absatz 3a) können unbeschränkt aufbewahrt werden und der Öffentlichkeit zugänglich gemacht werden.

9) Weitere Rechte

Solange Ihre Daten nicht gemäß Absatz 6 anonymisiert sind, sind Sie betroffene Person im Sinne der DSGVO, so dass Ihnen die nachfolgenden Rechte gegenüber der Abo Akademie University (als Verantwortlicher) zustehen:

- Auskunftsrecht über die verarbeiteten personenbezogenen Daten (Art. 15 DSGVO),
- Recht auf Berichtigung bzw. Vervollständigung Ihrer personenbezogenen Daten (Art. 16 DSGVO),
- Recht auf Löschung Ihrer personenbezogenen Daten (Art. 17 DSGVO) wie in Absatz 7 dargelegt,
- Recht auf Einschränkung der Verarbeitung Ihrer personenbezogenen Daten (Art. 18 DSGVO),
- Recht auf Unterrichtung empfangender Stellen Ihrer personenbezogenen Daten über etwaige Berichtigungen, Löschungen oder Einschränkungen der Verarbeitung (Art. 19 DSGVO),
- Recht auf Datenübertragbarkeit, d.h. auf Erhalt Ihrer Daten in einem strukturierten, gängigen und maschinenlesbaren Format oder auf deren direkte Übermittlung an andere Verantwortliche (Art. 20 DSGVO),
- Widerspruchsrecht gegen die Verarbeitung der Sie betreffenden personenbezogenen Daten (Art. 21 DSGVO),
- Recht auf Widerruf der datenschutzrechtlichen Einwilligungserklärung mit Wirkung für die Zukunft (Art. 7 Abs. 3 DSGVO).

10) Aktualität

Bei dieser Datenschutzerklärung handelt es sich um die derzeit gültige Fassung, zuletzt modifiziert am 29.11.2021.

Einwilligung Studienteilnahme

Hiermit erkläre ich, dass ich über die Studie - insbesondere über ihre Ziele, ihren Ablauf samt Dauer und über die Vor- und Nachteile sowie Risiken, die mit der Teilnahme verbunden sein könnten - vollumfänglich aufgeklärt wurde. Die Teilnahmeinformation habe ich gelesen und verstanden. Alle meine Fragen sind zu meiner Zufriedenheit beantwortet worden. Ich hatte genügend Zeit, um meine Entscheidung zur Studienteilnahme zu überdenken und frei zu treffen. Mir ist bekannt, dass ich jederzeit und ohne Angabe von Gründen meine Einwilligung zur Teilnahme an der Studie zurückziehen kann, ohne dass mir daraus Nachteile entstehen.

Die Einwilligung erfolgt über das Anklicken des entsprechenden Kästchens.

*

❗ Bitte wählen Sie eine der folgenden Antworten:

Bitte wählen Sie nur eine der folgenden Antworten aus:

Ich nehme an der oben genannten Studie freiwillig teil.

Hiermit erkläre ich, dass ich über den Umgang mit meinen Daten - insbesondere über die Erhebung, Auswertung, Speicherung und Veröffentlichung sowie die Möglichkeiten zur Löschung meiner Daten vollumfänglich aufgeklärt wurde. Die Datenschutzinformation habe ich gelesen und verstanden. Alle meine Fragen sind zu meiner Zufriedenheit beantwortet worden. Ich hatte genügend Zeit, um meine Entscheidung zum Umgang mit meinen Daten zu überdenken und frei zu treffen. Mir ist bekannt, dass ich meine Einwilligung bis zum Abschluss der Erhebung meiner Daten ohne Angabe von Gründen mit Wirkung für die Zukunft widerrufen kann, ohne dass mir daraus Nachteile entstehen.

Die Einwilligung erfolgt über das Anklicken des entsprechenden Kästchens.

*

❗ Bitte wählen Sie eine der folgenden Antworten:

Bitte wählen Sie nur eine der folgenden Antworten aus:

Ich erkläre mich ausdrücklich und freiwillig, d.h. frei von Zwang und Druck, damit einverstanden, dass meine personenbezogenen Daten im beschriebenen Umfang und zu den beschriebenen Zwecken verarbeitet werden.

Randomisierung

{rand(1, 3)} *

Persönliche Informationen

Bitte geben Sie folgende Informationen an.

Bitte geben Sie Ihr Geschlecht an. *

📌 Bitte wählen Sie eine der folgenden Antworten:
Bitte wählen Sie nur eine der folgenden Antworten aus:

- Männlich
- Weiblich
- Divers

Bitte geben Sie Ihr Alter an. *

📌 Ihre Antwort muss zwischen 18 und 120 liegen.
📌 In diesem Feld darf nur ein ganzzahliger Wert eingetragen werden.
Bitte geben Sie Ihre Antwort hier ein:

Bitte geben Sie Ihren höchsten abgeschlossenen Bildungsgrad an. *

📌 Bitte wählen Sie eine der folgenden Antworten:
Bitte wählen Sie nur eine der folgenden Antworten aus:

- Hauptschulabschluss
- Realschulabschluss
- Abitur oder Fachabitur
- Abgeschlossene Berufsausbildung
- Bachelor-Abschluss
- Master-Abschluss
- Abgeschlossene Promotion

Bitte geben Sie Ihre Nationalität an. *

📌 Bitte wählen Sie eine der folgenden Antworten:
Bitte wählen Sie nur eine der folgenden Antworten aus:

- Deutsch
- Sonstiges

Bitte geben Sie das Land an, in welchem Sie sich momentan aufhalten. *

📌 Bitte wählen Sie eine der folgenden Antworten:
Bitte wählen Sie nur eine der folgenden Antworten aus:

- Deutschland
- Sonstiges

Informationstext

Bitte lesen Sie sich folgenden Text sorgfältig durch.

In den letzten Jahren waren hunderttausende Menschen aus Myanmar gezwungen, ihr Heimatland, nicht nur wegen des Militärputsches vom ersten Februar 2021, sondern auch aufgrund des andauernden brutalen ethnischen Konflikts, welcher zu Diskriminierung und gezielter Tötung der Rohingya-Minderheit führte, zu verlassen (Regencia, 2021). Angehörige dieser ethnischen Gruppe müssen Zwangsarbeit für das Militär leisten und Vergewaltigungen wie auch andere Arten sexualisierter Gewalt täglich ertragen. Weiterhin sind sie staatenlos, da ihnen von ihrer eigenen Regierung eine Staatsbürgerschaft verweigert wird (Ullah, 2011). Andererseits stellt der Militärputsch eine Gefahr für die gesamte Bevölkerung dar. Das Militär unterdrückt gewaltsam alle oppositionellen Handlungen, wie z.B. Proteste, was zu Folter und Tötungen von Zivilisten führte (BBC, 2022). Aus diesen Gründen bevorzugen viele Menschen die gefährliche Option der Flucht. Dennoch sind sowohl die erlebten Ereignisse in Myanmar selbst als auch der Weg der Flucht traumatisierend für die Betroffenen. Ein Bauer erklärt: „Ich habe meine zwei Söhne verloren, meine zwei Töchter ebenso. Um Mitternacht kam das Militär zu mir nach Hause und hat das Haus abgebrannt. Davor haben sie noch meine Töchter vergewaltigt und vor meinen Augen erschossen. Ich habe keine Worte, die ausdrücken, wie es sich für mich angefühlt hat, meinen Töchtern dabei zuzusehen, wie sie vergewaltigt und getötet wurden. Meine beiden Söhne wurden auch von der Regierung umgebracht. Ich konnte meine Töchter nicht einmal beerdigen.“ (Lee, 2017), während eine 25-jährige Mutter erzählt: „Wir hatten Glück. Die beiden Boote vor uns wurden von dem burmesischen Militär abgeschossen und sind gesunken. Ich glaube, jeder darin ist gestorben. Überall haben Leichen im Wasser getrieben.“ (Arnold, 2021). Viele Menschen aus Myanmar fliehen in andere südostasiatische Staaten so wie z.B. Bangladesch oder Malaysia. Darüber hinaus machen sich einige auf den Weg zu europäischen Ländern, so wie z.B. nach Deutschland (Regencia, 2021), hoffend auf ein besseres, gewaltfreies Leben für sich selbst und ihre Kinder.

Arnold, K. (2021). *Tales of horror from Myanmar: They burned my daughter alive*. CNN. Retrieved on 4. February 2022, from <https://edition.cnn.com/interactive/2017/09/world/myanmar-rohingya-refugee-stories/>

BBC News. (2022, 1. February). *Myanmar: What has been happening since the 2021 coup?* Retrieved on 4. February 2022, from <https://www.bbc.com/news/world-asia-55902070>

Lee, R. (2017, 26. October). *'They shot my two daughters in front of me': Rohingya tell heartbreaking stories of loss and forced migration*. The Conversation. Retrieved on 4. February 2022, from <https://theconversation.com/they-shot-my-two-daughters-in-front-of-me-rohingya-tell-heartbreaking-stories-of-loss-and-forced-migration-86153>

Regencia, T. (2021, 18. June). *Myanmar coup displaces thousands as global refugee numbers rise*. Refugees News | Al Jazeera. Retrieved on 4. February 2022, from <https://www.aljazeera.com/news/2021/6/18/unhcr-urges-action-as-refugees-hit-record-high-of-82-4-million>

Ullah, A. A. (2011). Rohingya Refugees to Bangladesh: Historical Exclusions and Contemporary Marginalization. *Journal of Immigrant & Refugee Studies*, 9(2), 139–161. <https://doi.org/10.1080/15562948.2011.567149>

*

Beantworten Sie diese Frage nur, wenn folgende Bedingungen erfüllt sind:

rand0 == 2

● Bitte wählen Sie eine der folgenden Antworten:

Bitte wählen Sie nur eine der folgenden Antworten aus:

Ich habe den Text gelesen und verstanden.

Weltweit waren im Jahr 2020 ungefähr 82,4 Millionen Menschen aufgrund von Gewalt und Verfolgung heimatvertrieben, 680.000 davon von Myanmar. Menschen sind aus zwei verschiedenen Gründen gezwungen aus diesem südostasiatischen Land zu fliehen: wegen des Militärputsches vom ersten Februar 2021 und aufgrund des andauernden ethnischen Konflikts und damit verbundener Diskriminierung und Tötung der Rohingya-Minderheit. Aus diesen Gründen haben sich viele Menschen aus Myanmar dazu entschlossen, in andere, größtenteils südostasiatische Länder wie z.B. Bangladesch oder Malaysia, zu fliehen. Darüber hinaus entschieden sich viele von ihnen, die Reise zu europäischen Ländern, beispielsweise nach Deutschland, auf sich zu nehmen (Regencia, 2021). Sowohl die Situation in Myanmar als auch die Flucht selbst sind traumatisierend für die Betroffenen. Mit Glück finden manche Anstellung als billige Arbeitskräfte in Europa. Wenn das nicht der Fall ist, betonen kritische Stimmen, dass Geflüchtete oftmals stehen müssen, um zu überleben aufgrund von Armut und Chancenlosigkeit (Baldwin, 2018). Dennoch bleibt ihre Zukunft ungewiss (BBC, 2022). Des Weiteren werden Geflüchtete aufgrund wachsender Abhängigkeiten von Entwicklungsländern oftmals als Gefahr für die Wirtschaft des Gastlandes gesehen (Özyilmaz et al., 2020).

Baldwin, M. (2018, 28. February). *Rohingya refugees test Bangladeshi welcome as prices rise and repatriation stalls*. Reuters. Retrieved on 4. February 2022, from <https://www.reuters.com/article/us-myanmar-rohingya-bangladesh-tensions-idUSKCN1GC08Y>

BBC News. (2022, 1. February). *Myanmar: What has been happening since the 2021 coup?* Retrieved on 4. February 2022, from <https://www.bbc.com/news/world-asia-55902070>

Lee, R. (2017, 26. October). *'They shot my two daughters in front of me': Rohingya tell heartbreaking stories of loss and forced migration*. The Conversation. Retrieved on 4. February 2022, from <https://theconversation.com/they-shot-my-two-daughters-in-front-of-me-rohingya-tell-heartbreaking-stories-of-loss-and-forced-migration-86153>

Özyilmaz, A., Bayraktar, Y. & Büyükkakin, F. (2020). Impact of Refugees on Economic Growth: An empirical analysis of top refugee-hosting countries. In S. Demez (Pub.), *Administrative, Economic, and Social Sciences* (1. Ed., pp. 252–265). Cetinje, Montenegro. ISBN: 978-9940-46-053-2.

Regencia, T. (2021, 18. June). *Myanmar coup displaces thousands as global refugee numbers rise*. Refugees News | Al Jazeera. Retrieved on 4. February 2022, from <https://www.aljazeera.com/news/2021/6/18/unhcr-urges-action-as-refugees-hit-record-high-of-82-4-million>

Beantworten Sie diese Frage nur, wenn folgende Bedingungen erfüllt sind:

rando == 3

🗳 Bitte wählen Sie eine der folgenden Antworten:

Bitte wählen Sie nur eine der folgenden Antworten aus:

Ich habe den Text gelesen und verstanden.

Emotionen

Bitte geben Sie als nächstes an, zu welchem Grad Sie die folgenden Emotionen empfinden, wenn Sie an Geflüchtete aus Myanmar denken, die in Deutschland leben. Mehrfachangaben sind nicht möglich.

(0 = überhaupt nicht; 4 = sehr stark)

*

Bitte wählen Sie die zutreffende Antwort für jeden Punkt aus:

	0 (überhaupt nicht)	1	2	3	4 (sehr stark)
Verärgert	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Genervt	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Feindselig	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Empört	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Entrüstet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ängstlich	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nervös	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Furchtsam	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unwohl	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Anteilnehmend	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Neugierig	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Warmherzig	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mitfühlend	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Wohl	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Fürsorglich	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Interessiert	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Gleichgültig	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Meinung

Bitte geben Sie im Folgenden an, wie sehr Sie den Aussagen zustimmen. Bei der Beantwortung sind Kenntnisse über die Kultur Myanmar **nicht** relevant. Bitte wählen Sie auf gegebener Skala den Wert, welcher Ihre Meinung am ehesten widerspiegelt. Mehrfachangaben sind nicht möglich (0 = stimme ganz und gar nicht zu; 4 = stimme voll und ganz zu)

*

Bitte wählen Sie die zutreffende Antwort für jeden Punkt aus:

	0 (stimme ganz und gar nicht zu)	1	2	3	4 (stimme voll und ganz zu)
Geflüchtete aus Myanmar sollten lernen, sich den Regeln und Normen der deutschen Gesellschaft anzupassen, sobald sie im Land angekommen sind.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Geflüchtete aus Myanmar müssen deutsche Gepflogenheiten nicht akzeptieren.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Die Werte und Glaubensgrundsätze von Geflüchteten aus Myanmar in Bezug auf soziale	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Beziehungen sind nicht wirklich mit den Grundätzen der meisten Deutschen kompatibel.					
Die Werte und Glaubensgrundsätze von Geflüchteten aus Myanmar in Bezug auf Familienangelegenheiten und der Sozialisierung von Kindern sind grundlegend denen der meisten Deutschen sehr ähnlich.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Die Werte und Glaubensgrundsätze von Geflüchteten aus Myanmar in Bezug auf religiöse Themen sind nicht wirklich mit den Grundätzen der meisten Deutschen kompatibel.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Die Werte und Glaubensgrundsätze von Geflüchteten aus Myanmar sind grundlegend denen der meisten Deutschen sehr ähnlich.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Geflüchtete aus Myanmar untergraben die deutsche Kultur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Begegnung mit geflüchteter Person aus Myanmar

Bitte beantworten Sie folgende Frage.

Haben Sie jemals persönlich eine geflüchtete Person aus Myanmar getroffen? *

● Bitte wählen Sie eine der folgenden Antworten:

Bitte wählen Sie nur eine der folgenden Antworten aus:

- Ja
 Nein

Beschreibung der Begegnung

Bitte beschreiben Sie kurz Situation und Begegnung.

Beantworten Sie diese Frage nur, wenn folgende Bedingungen erfüllt sind:

Antwort war 'Ja' bei Frage ' [Beg1]' (Haben Sie jemals persönlich eine geflüchtete Person aus Myanmar getroffen?)

Bitte geben Sie Ihre Antwort hier ein:

Begegnung mit geflüchteter Person anderer Nationalität

Bitte beantworten Sie folgende Frage.

Haben Sie jemals persönlich eine geflüchtete Person anderer Nationalität getroffen? *

● Bitte wählen Sie eine der folgenden Antworten:

Bitte wählen Sie nur eine der folgenden Antworten aus:

- Ja
 Nein

Beschreibung der Begegnung

Bitte beschreiben Sie kurz Situation und Begegnung.

Beantworten Sie diese Frage nur, wenn folgende Bedingungen erfüllt sind:

Antwort war 'Ja' bei Frage ' [Beg2]' (Haben Sie jemals persönlich eine geflüchtete Person anderer Nationalität getroffen?)

Bitte geben Sie Ihre Antwort hier ein:

Vielen Dank für Ihre Teilnahme!

Übermittlung Ihres ausgefüllten Fragebogens:

Vielen Dank für die Beantwortung des Fragebogens.

*Expert Interview Scheme***1. General Questions**

- Please tell me about yourself, your profession, and your relation to Burmese refugees in Germany.
 - Follow up questions useful:
 - Could you explain your relation to Burmese refugees in Germany?
 - How come you chose to work in this field?
 - Etc.
- What is the story behind Burmese migration to Germany?
 - Why do Burmese people flee their home country?
 - Why is Germany chosen as host country?
- What makes migration to Germany easy?
- What makes migration to Germany hard?
 - What are the biggest challenges Burmese refugees encounter in Germany?
- In your opinion, are Burmese refugees welcomed within the general German society?
 - Why/ why not?

2. Stigma

- Understanding of stigma: I was wondering if you would be able to tell me about your understanding of stigma? What does it mean to you?
 - if not known, explain stigma: “a mark of disgrace associated with a particular circumstance, quality, or person” and how this is related to being a refugee in Germany
- Perceived stigma: How do you think a refugee is viewed by society? Are they viewed differently from someone natively living in this country? In what way?
- Are Burmese refugees viewed differently compared to refugees from other nationalities? In what way?
- How do the public’s views about refugees make them feel about themselves? How do their experiences of stigma/discrimination make them feel about themselves? Has it changed the way they think or feel about themselves?

3. Trauma

- What is the prevalence of trauma within the Burmese refugee society?
- What traumatic/ frightening events did the refugees you work with experience?
 - What about their lives in Germany? Do experiences of discrimination etc. in Germany add to the trauma they already experienced in their home country? In what way?
 - How does it affect their daily lives?
- How do Burmese refugees see their future?

4. Concluding questions

- If someone new was planning on coming to this country or community, what would you tell them to expect?
- What advice would you give them about whether or not they should come?

Would you like to add something (generally)?

*In-Depth Interview Scheme***1. General questions about Journey etc.**

- There is a story behind every decision to migrate.
 - ➔ What was yours (or your parents)?
- What were your (or your parents) hopes for your new life here?
- Why did you choose to come to this country instead of somewhere else?
- What was the most difficult part of coming here?
- What was it like when you first arrived?
- Migration can be hard. Where did you find strength in difficult times?
- How do you think that migration has changed you?
- As time has passed, how does your experience compare to what you expected?
- What have been your biggest challenges?
- Can you think of times when you have felt unwelcome as an immigrant? What about when you have felt welcomed?
 - **Find a good transfer to the next set of questions with the help of follow up questions to after this question!**

2. Stigma

- Understanding of stigma: I was wondering if you would be able to tell me about your understanding of stigma? What does it mean to you?
 - ➔ if not known, explain stigma: “a mark of disgrace associated with a particular circumstance, quality, or person” and how this is related to being a refugee in Germany
- Perceived stigma: How do you think a refugee is viewed by society? Are they viewed differently from someone natively living in this country? In what way?
- How do the public's views about refugees make you feel about yourself? How do your experiences of stigma/discrimination make you feel about yourself? Has it changed the way you think or feel about yourself?

3. Trauma

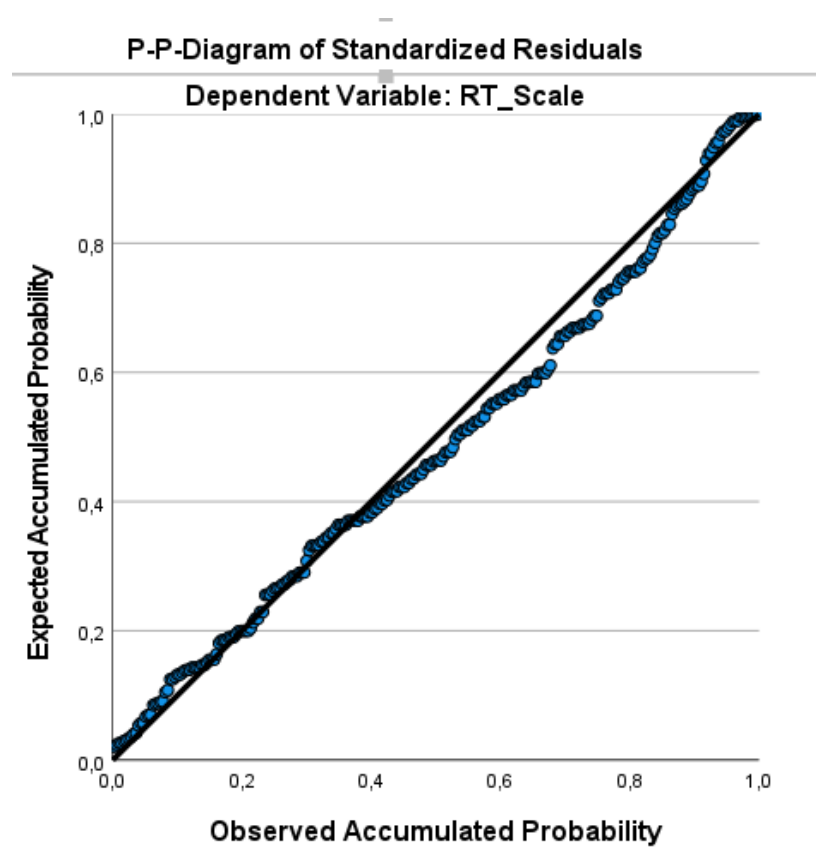
- What is the most traumatic/ frightening experience you have had in your life?
- How does it affect you now?
- (Do you have difficulties talking about the event?) Could you describe the event?
 - ➔ If the described event is not related to the displacement, get to related events with the help of follow up questions!
 - E.g., What about your life in Germany? How would you describe that?
- How often do you think about it?
- How do you see the future?
- Do you blame yourself/ have you ever felt guilty about the event?

4. Concluding Questions

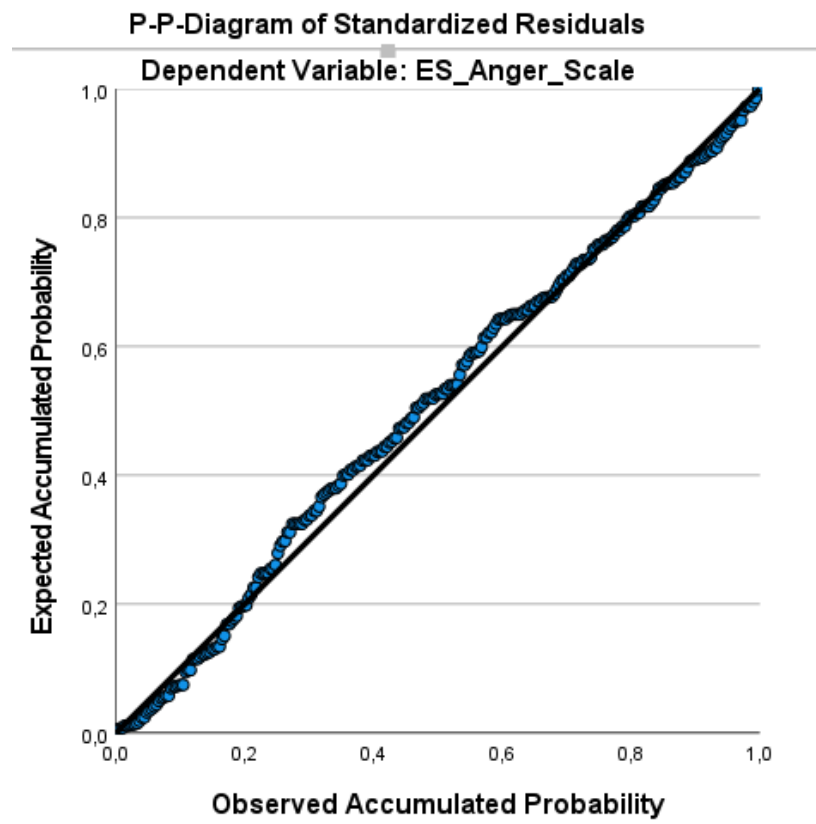
- If someone you knew were planning on coming to this country or community, what would you tell them to expect?
- What advice would you give them about whether or not they should come?

Would you like to add something (generally)?

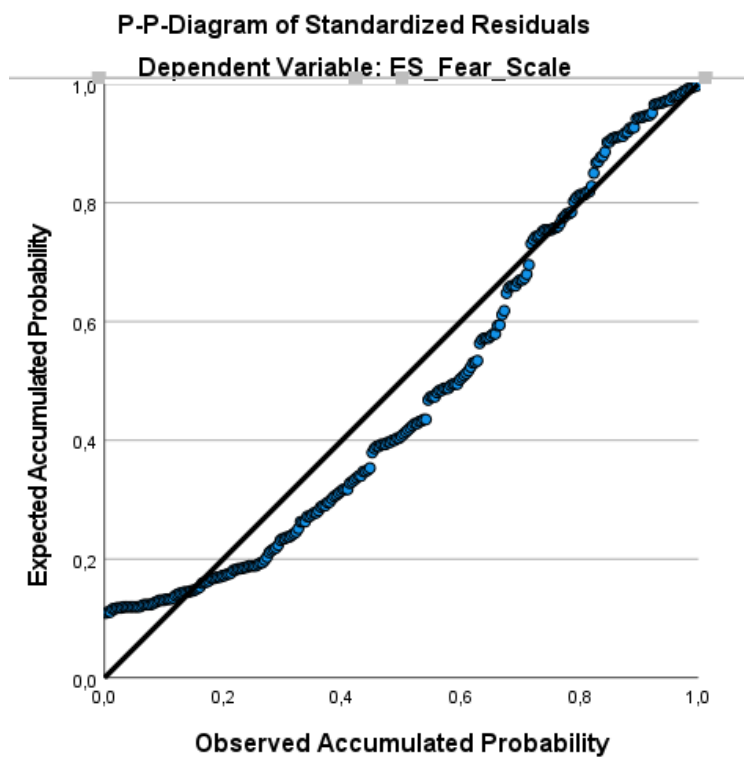
P-P-Diagram of Standardized Residuals Realistic Threat



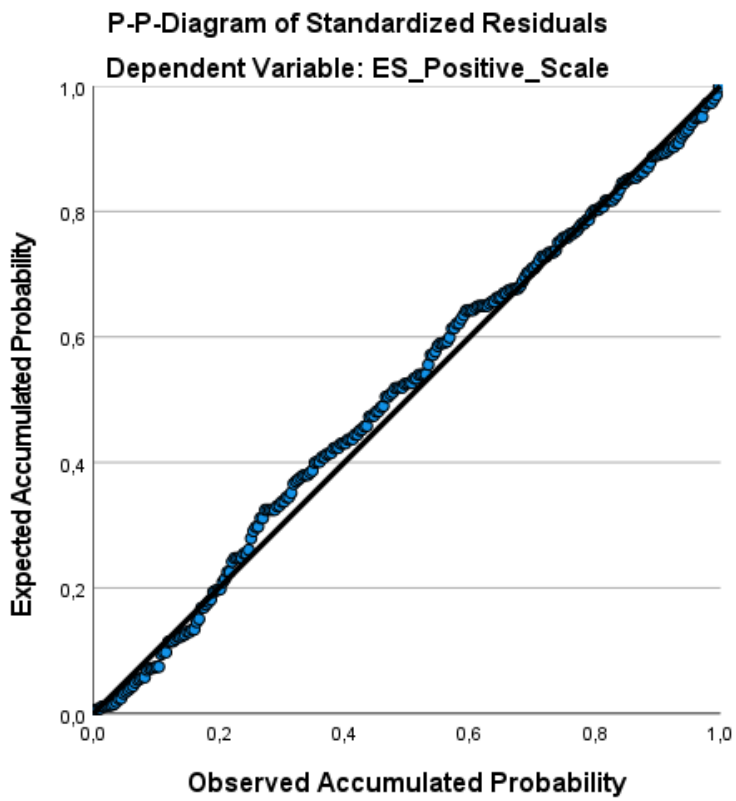
P-P-Diagram of Standardized Residuals Emotion Scale Anger



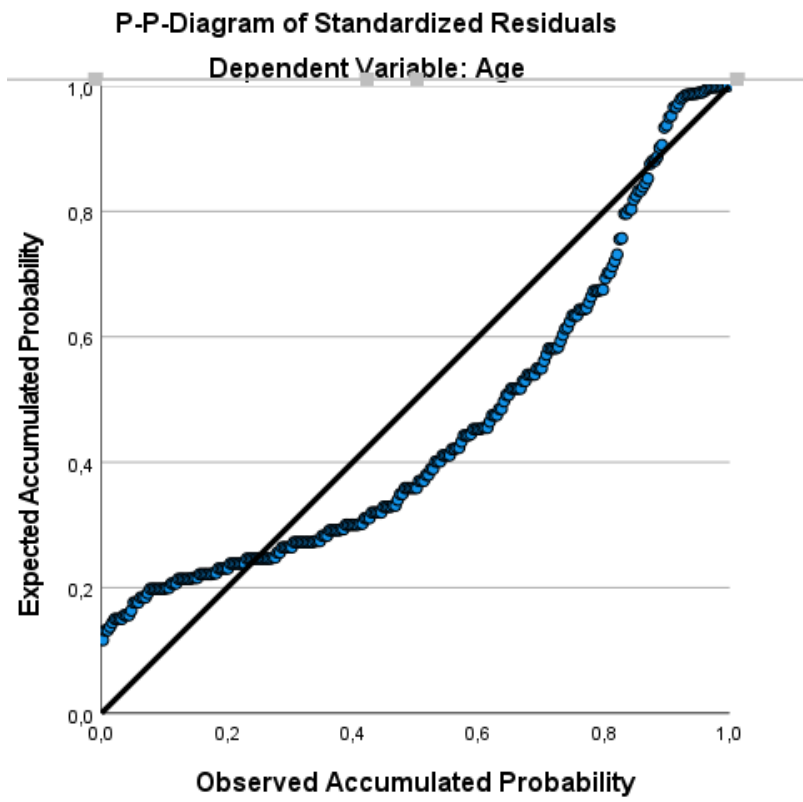
P-P-Diagram of Standardized Residuals Emotion Scale Fear



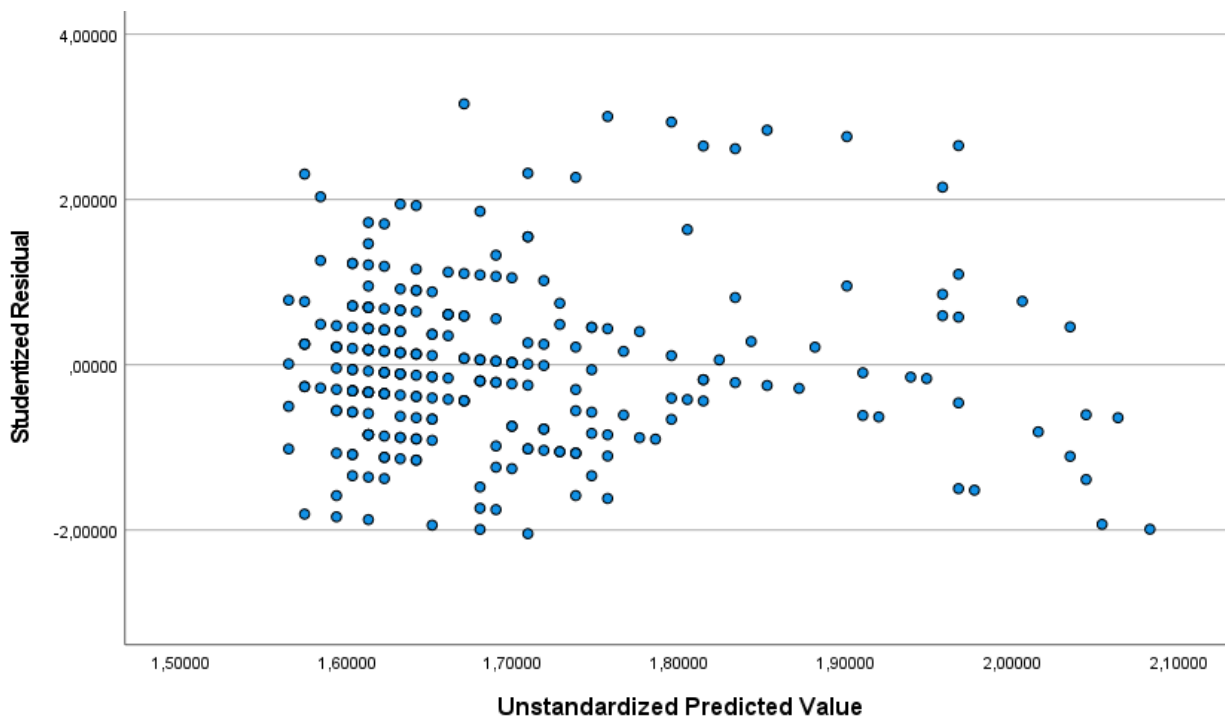
P-P-Diagram of Standardized Residuals Emotion Scale Positive



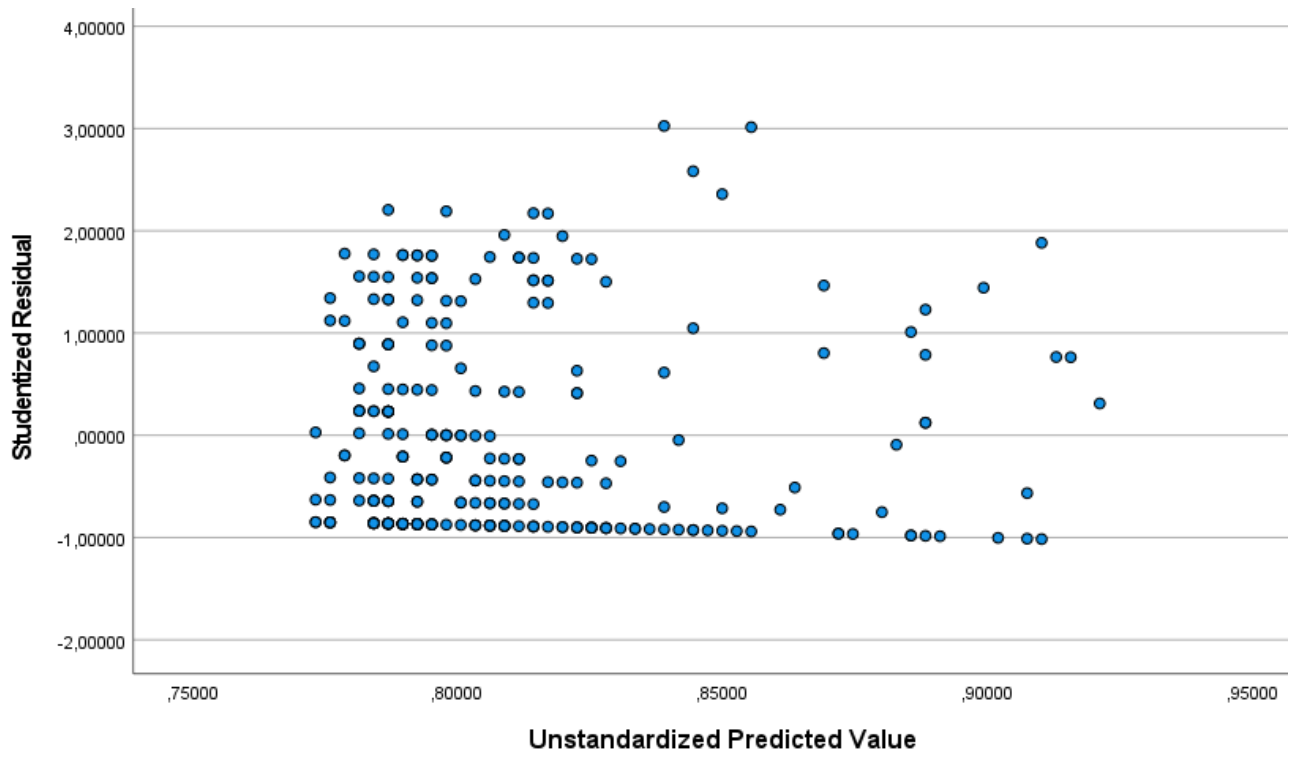
P-P-Diagram of Standardized Residuals Indifference



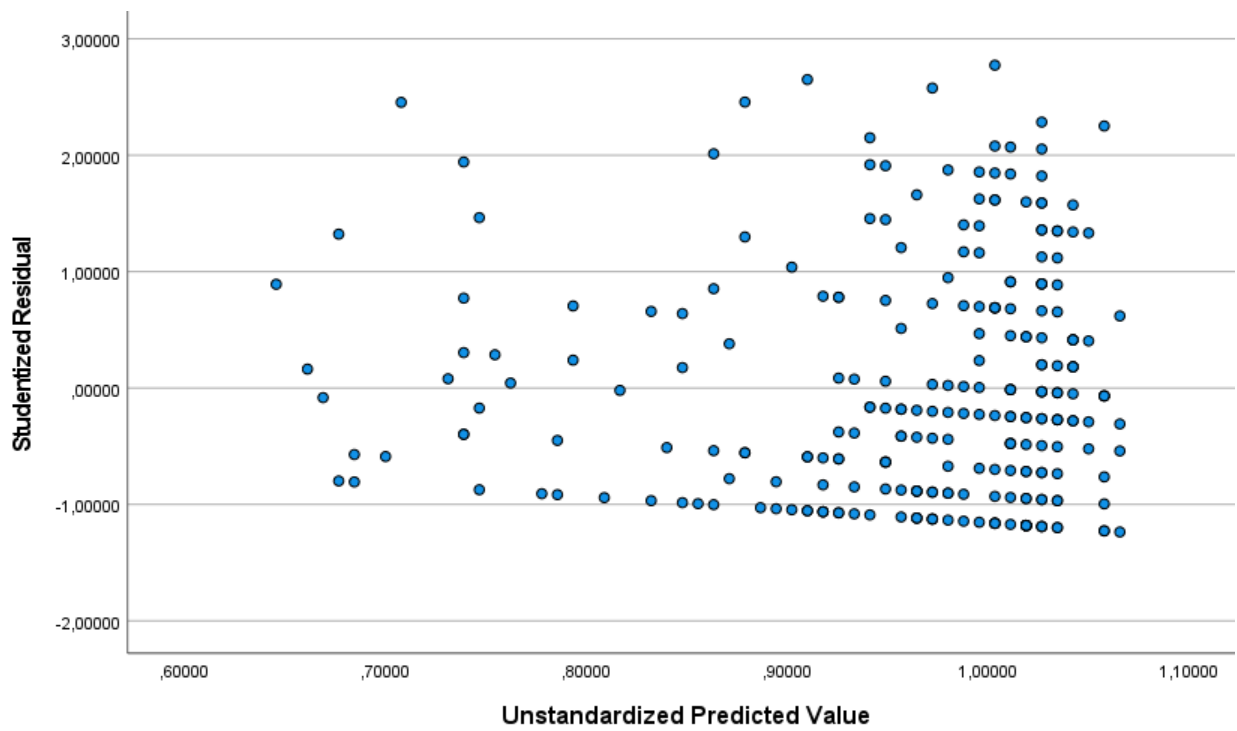
Scatterplot of Standardized Residuals Realistic Threat Scale



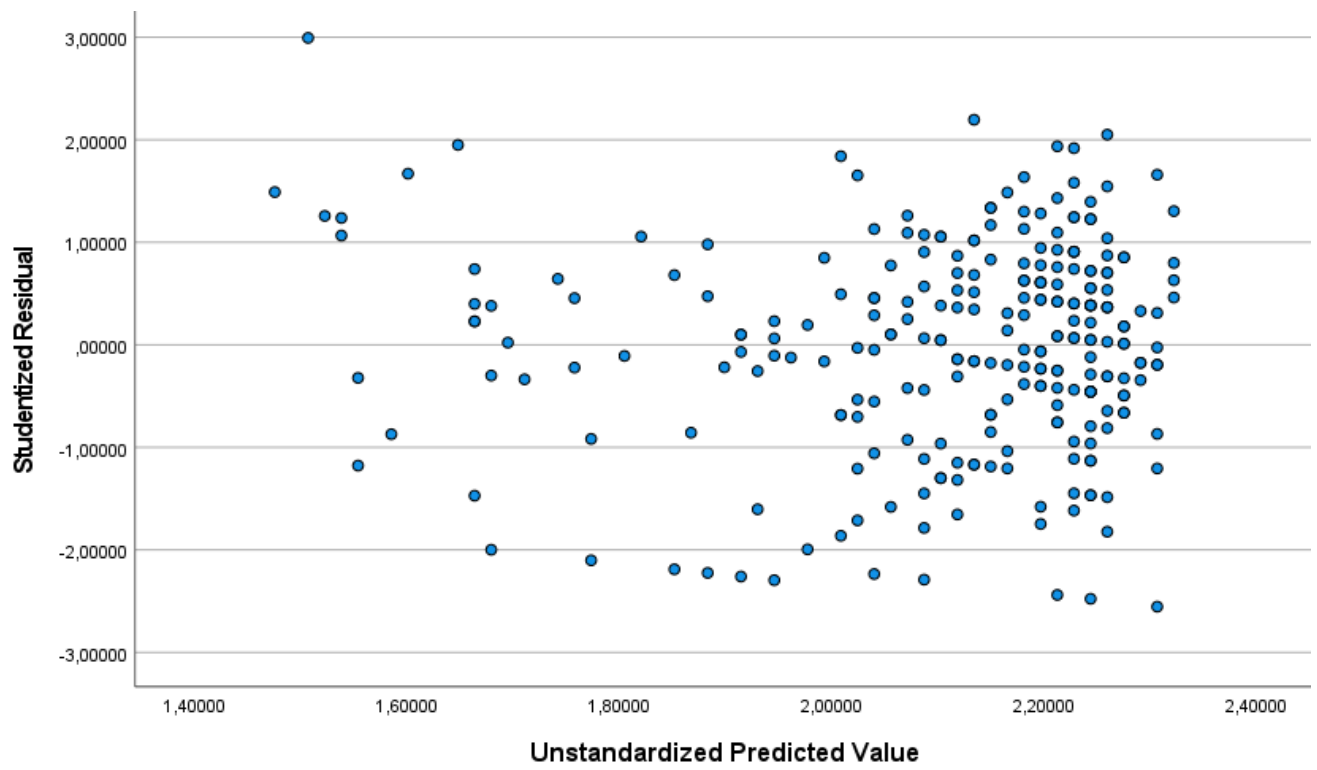
Scatterplot of Standardized Residuals Emotion Scale Anger



Scatterplot of Standardized Residuals Emotion Scale Fear



Scatterplot of Standardized Residuals Emotion Scale Positive



Scatterplot of Standardized Residuals Indifference

