The Influence of Intercultural Competence on Private Self-awareness and Well-being of Syrians Who Reside in Germany

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Abstract

Objective: To assess the level of intercultural competence of Syrians who reside in Germany in order to shed light on patterns and behaviours that are practiced by them in a different culture; and, to compare intercultural competence determinants not only with the respondents' level of private self-awareness, particularly self-reflection and insight, but also with their level of well-being (depression, anxiety and hostility/aggression).

Method: Intercultural competence was measured using a 20-item scale (Attitudes towards People and Things from Other Cultures = APTOC) that was taken from ICCS (Inventory of Cross Cultural Sensitivity - a 32-item scale) Cushner (1986). After conducting factor and internal consistency analyses, the 20-item scale APTOC came to consist of 3 main subscales, namely Openness to Other Cultures, Global Mindset and Narrow Mindset. Private self-awareness was measured using the Self-reflection and Insight Scale (SRIS) Franklin and Langford (2002). Well-being was measured with three subscales of the Brief Symptom Inventory (BSI) (Derogatis, 1975) namely Depression, Anxiety and Hostility. In total, 308 respondents completed the questionnaire, and a Pearson correlation and Multivariate Analysis of Variance (MANOVA) were conducted to test the formulated hypotheses.

Results: Openness to other Cultures, Global Mindset and Narrow Mindset were found to have a significant impact on Self-reflection and the well-being determinants (except Anxiety). There was no significant correlation between Insight and both Openness to Other Cultures and Global Mindset, but there was a significant negative correlation between Narrow Mindset and Insight.

Conclusion: Intercultural competence was found to have a positive impact on Private Self-awareness (Self-reflection and Insight) and Well-being of Syrians who reside in Germany.

Keywords: Self-Awareness, Private Self-Awareness, Self-reflection, Insight, Intercultural Competence, Well-being.

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1. Introduction

1.1. Aim and Tasks of the Study

The aim of this paper is twofold: to assess the level of intercultural competence of Syrians who reside in Germany in order to shed light on patterns and behaviours that are practiced by them in a different culture (the German culture); and, to compare intercultural competence determinants not only with the respondents' level of private self-awareness, particularly self-reflection and insight, but also with their level of well-being (depression, anxiety and hostility/aggression). To the author's knowledge, there was no research up until the date of submitting this thesis that compared the aspects of intercultural competence of Syrians who reside in Germany with their respective level of private self-awareness and well-being.

In order to achieve this aim, several tasks needed to be followed. Literature review was conducted in order to understand the terms and concepts of intercultural competence, private self-awareness and well-being. Moreover, intercultural competence was measured using a 20-item scale (Attitudes towards People and Things from Other Cultures = APTOC) that was taken from ICCS (Inventory of Cross Cultural Sensitivity - a 32-item scale) Cushner (1986). The APTOC had three dimensions "Openness to Other Cultures," "Global Mindset" and "Narrow Mindedness" (section 2.2.). Private self-awareness was measured using the Self-reflection and Insight Scale (SRIS) that was developed by Franklin and Langford (2002) in an attempt to improve the well-known scale for Private Self-Consciousness (PrSCS) (Fenigstein, Scheier, & Buss, 1975). Well-being was measured with three subscales of the Brief Symptom Inventory (BSI) (Derogatis, 1975) namely depression, anxiety and hostility/aggression.

1.2. Background

The wave of globalisation has led to more interaction between people from various countries and different cultures (Hammer, Bennett, & Wiseman, 2003). Furthermore, the civil war in Syria has led to the greatest influx of immigration in modern history as a huge number of Syrians have been displaced internally and externally. According to the Internal Displacement Monitoring Center (IDMC) that made its estimates about displaced Syrians in 2017, over 6 million Syrians have been displaced within Syria (IDMC, 2018). According to Eurostat (2018), the number of Syrians who were displaced and moved to Europe is around 1 million between 2011 and the end of 2016.

The subject of intercultural competence has become a subject of interest for many researchers involved in different arenas such as business psychology, management, communication, education, healthcare, social science and even military (Abbe, Gulick, & Herman, 2007). However, there is not much research that links intercultural competence with other subjects such as self-awareness and well-being, which poses the need for this thesis.

Syrians who reside in Germany are a perfect research subject for the aim of this thesis for two reasons: first, Syria has an Arabic culture that defers very much from the German culture, and it is attractive to study the cultural difference; second, Germany is the largest host European country with 637,845 displaced Syrians, according to the Federal Statistical Office whose statistics were made between 2011 and the end of 2016 (The German Federal Statistical Office, 2018). As mentioned earlier, there was no research up until the date of submitting this thesis that compared the aspects of intercultural competence of Syrians who reside in Germany with their respective level of private self-awareness and well-being. Hence, the results will widen our understanding of intercultural competence aspects in relation to private self-awareness and well-being. Upcoming researchers can rely on the results to offer a deeper scientific proof that can add some value to our understanding of human behaviour.

1.3. Definition of Central Terms

First, and before delving into the term "intercultural competence", it is important to shed light briefly on the definitions of culture. The idea of this is to have a common understanding of the term as various scholars have distinct views on the subject, which leads to an interchangeable use of the terms. Tylor (1871) describes culture as a complex combination of several elements: *"... that complex whole which includes knowledge, belief, art, morals, laws, custom, and any other capabilities and habits acquired by man as a member of society."* (p. 1). Additionally, Geertz (1996) has a different stance, anthropological, as his definition is more concerned with material artefacts and symbols, as he states: *"...a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life."* (p. 89). Last but not least, James Banks focuses on the subjective point of view of "culture", making a clear distinction between tangible elements and subjective elements; he underlines three main aspects of culture that are symbolic, ideational and intangible (Banks, 2010).

Selmeski emphasizes the mutual aspects of the majority of contemporary definitions of culture: culture is learned, multi-leveled, performative, influential, relatively stable, adaptive

and dependent on the whole (Selmeski, 2007). From an anthropological point of view, Avruch illuminates six "inadequate" ideas about culture (Avruch, 1998):

Culture is homogeneous	It means that any given culture is smooth and has no internal contradictions in ways that guide people of that culture to behave or act accordingly.
Culture is a thing	That linguistically and semantically leads to the idea of "it". Once one thinks of any notion as an "it", it becomes implicitly understandable that "it" is independent, which can behave/act on its own without relying on or any connection with humans.
Culture is uniformly distributed among members of a group	This is related to the way people of a same culture have similar behaviours, cognitions and affections.
An individual processes but a single culture	This idea does not stem out of cultures or their nature, rather it is connected to the identity of certain groups such as tribal culture, ethnic culture, national culture, etc.
Culture is a custom	This idea embraces that culture is, structure wise, not differentiated. In other words, what can be seen in cultures is what can be understood, and that is mainly the customs of a certain culture. Since culture is a custom (based on this point), thus culture is supposedly linked to "tradition" and certain traditional behaviours.
Culture is timeless	This idea simply implies that culture is fixed, rigid and unchangeable.

There are many definitions of the term self-awareness in the literature as scholars tend to define the term based on their academic orientation and the focus of the thesis (Sutton, 2016). Mead sees self-awareness as the ability to perceive oneself from an outside point of view, which means the ability to use others' lenses when looking at oneself (Mead, 1934). In addition, Morin describes self-awareness as *"the capacity to become the object of one's own attention... It occurs when an organism focuses not on the external environment, but on the internal milieu; it becomes a reflective observer, processing self-information."* (Morin, 2006, p. 359). Also, Morin, referencing the work of both "Mead" in 1934 and "Duval and Wicklund" in 1972, sheds light on the distinction between self-awareness and consciousness; the former is concerned with focusing one's attention inward, towards the self, whereas the latter is about bringing attention outward (Morin, 2006).

Sutton has a rather broad definition of self-awareness with a focus on the internal states of individuals and interactions with others: *"self-awareness can be broadly defined as the extent to which people are consciously aware of their internal states and their interactions or relationships with others"* (Sutton, 2016, p. 646).

In addition to the distinction between self-awareness and consciousness, two terms appear in the literature: situational and dispositional self-awareness. On the first hand, Silvia and Duval describe situational self-awareness as a comparison process that happens automatically between internalised standards and current actions (Silvia & Duval, 2001). On the other hand, dispositional self-awareness is more of a tendency of an individual than a comparison, and it is concerned with the focus and reflection on one's internal state, experiences, psychological processes and relationships with others (Fenigstein, Scheier, & Buss, 1975). There are other terms in the literature that refer to dispositional self-awareness, such as self-consciousness and self-attentiveness (Sutton, 2016). According to Fenigstein, there are two types of dispositional self-awareness that are public and private self-consciousness; public self-consciousness is about how an individual appears to others, whereas private self-consciousness is related to reflecting upon one's internal state (Fenigstein et al., 1975; Kondrat, 1999). On top of that, Lu and Wan highlight that personal self-awareness and cultural self-awareness *"involve reflection on one's experiences in the process of self-understanding, they differ in the experiences that individuals attend to in the process." (p. 824),* and they describe both terms separately: *"Cultural self-awareness develops through attention to one's cultural experiences and sensitivity toward the cultural elements in one's experiences; personal self-awareness develops through attention to one's internal dispositions and personal experiences and sensitivity toward the impact of these personal experiences."* (Lu & Wan, 2018, *p. 824).*

1.4. Theoretical Framework for Measurement

1.4.1. Intercultural Competence

Intercultural competence has become a subject of interest for many researchers involved in different fields such as business psychology, management, communication, education, healthcare and even military (Abbe, Gulick, & Herman, 2007). In other words, this subject has been popular in the academic arena for about 35 years (Black, Mendenhall, & Oddou, 1991) as the wave of globalisation became prominent, which led to more interaction between people from different countries and different cultures (Hammer, Bennett, & Wiseman, 2003).

The term intercultural competence has been widely used in the literature interchangeably with terms such as intercultural sensitivity, cultural intelligence, intercultural competence, and cultural awareness. Regardless of the confusion caused by the interchangeable use of many

terms, there is a broad area of overlap about the construct that is generally agreed upon, which is mainly concerned with *"the ability to function effectively in another culture."* (Gertsen, 1990, p. 342). Johnson, Lenartowicz and Apud (2006), in an attempt to find a common ground for the different definitions and terms, found three main factors that most definitions of intercultural competence possess: attitudes, skills and knowledge (Johnson et al., 2006).

Cultural competence as described by Cross (1988, p. 83) is *"a set of congruent behaviours, attitudes and policies that come together in a system, agency, and among professionals to work effectively in cross-cultural situations. Cultural awareness indicates beliefs, attitudes and tolerance. Cultural competence speaks to the skills that help counsellors to translate beliefs and attitudes into actions within work, family and community contexts"*. Hammer, Bennett and Wiseman's (2003) definition of the term "intercultural competence" is *"the ability to think and act in intercultural appropriate ways."* (Hammer et al., 2003, p. 422). Moreover, Ang, Van Dyne and Koh (2006, p. 101) describe cultural intelligence as *"an individual's capability to deal effectively in situations characterized by cultural diversity..."*. Also, Thomas, Elron, Stahl, Ekelund, Ravlin, Cerdin and Maznevski (2008, p. 126) define cultural intelligence as *"...a system of interacting knowledge and skills, linked by cultural metacognition, that allows people to adapt to, select, and shape the cultural aspects of their environment."*. Gelan (2017, p. 38) describes intercultural competence as *"...the ability to communicate efficiently and properly with the representatives of other cultures, to empathize and act efficiently when concerned with them."*; and she further sheds light on other things that serve the purpose of the definition such as learning the language (verbal and nonverbal), learning essential cultural symbols and understanding the value system (Gelan, 2017).

1.4.1.1. Frameworks and Conceptualisations of Intercultural Competence

Gelan demonstrates the concept of intercultural competence from an epistemological point of view. She emphasises that knowledge, empathy, self-esteem, and cultural identity are the main elements that constitute intercultural competence (Gelan, 2017). To that end, knowledge means knowing about other cultures and understanding how people from a certain culture behave with one another; empathy is inclined towards the feelings and needs of other people from different cultures; self-esteem refers to being aware of one's own desires, weaknesses and strengths; cultural identity is concerned with knowledge of one's own culture (Gelan, 2017). In addition, according to Wiseman (1995), the intercultural dimension comprises three competences: cognitive, emotional and operational. First, cognitive competence underlines the ability that one has to understand the language, history, traditions and norms of a new

culture; whereas emotional competence taps into one's ability to adapt to other cultures with emotions being involved, and that generally includes attitudes towards other cultures such as knowledge, respect, and open-mindedness; last but not least, operational competence is a behavioural trait such as abilities and capabilities to adapt through experimenting positive behaviours in an intercultural setting, and through understanding behaviours (verbal and nonverbal) as well as tolerating others' behaviours (Wiseman, 1995).

When it comes to assessing intercultural competence, there seems to be an issue among researchers concerning the measurability and definition. In other words, a fair number of instruments can be found in the literature, which makes it quite confusing for many researchers (Sinicrope, Norris, & Watanabe, 2007). To address this issue, Hammer and others (2003) distinguish between intercultural competence and intercultural sensitivity; the former is, as they stated, *"the ability to discriminate and experience relevant cultural differences"*, and on the other hand, the latter is *"the ability to think and act in interculturally appropriate ways"* (Hammer et al., 2003, p. 422). In addition to the interchangeable use of different terms, different frameworks and assessments have been made for various purposes and in different ways. Thus, recognising the common conceptual frameworks and models in the literature is a very important step to understand the assessment of intercultural competence (Sinicrope et al., 2007). Hence, Sinicrope with colleagues identify four frameworks that serve as a basis for the commonly used inventories and scales of intercultural competence, and these frameworks are the behavioural approach, the European Multidimensional model, the Developmental Model of Intercultural Sensitivity, and a Culture-Generic Approach (Sinicrope et al., 2007). Moreover, there are two other models that are worth shedding light on: the first one is anxiety/uncertainty management, a model that was developed in 1993 by Gudykunst; and the second one, developed in the same year, is called identity negotiation (Ting-Toomey, 1993).

The Behavioural Approach is based on bridging between behaviour and the knowledge of intercultural competence that individuals have. The behavioural approach measures what can be done with that knowledge in intercultural situations. In addition, Ruben (1976) demonstrates that certain measures of competence are necessary to understand behaviours, as he states *"measures of competency that reflect an individual's ability to display concepts in his behavior rather than intentions, understandings, knowledges, attitudes, or desires"* (p. 337). Based on the behavioural approach, Ruben identifies seven determinants that constitute intercultural competence: display of respect, interaction posture, orientation to knowledge, empathy, self-oriented role behaviour, interaction management, and tolerance for ambiguity (Ruben, 1976). Display of respect means that one is able to show respect and positive regard

for others; whereas, interaction posture is concerned with responding to others in a non-judgmental way; orientation to knowledge sheds light on *"the extent to which knowledge is individual in nature."* (p. 39); empathy is about the ability of putting oneself in others' shoes; self-oriented role behaviour is about being able to have the flexibility needed and to function in roles; interaction management is concerned with being able to assess the needs of others in an accurate way, and this assessment serves as a basis upon which an individual is able to maneuver (start and end) in the discussion or interaction; and last but not least, tolerance for ambiguity demonstrates as little discomfort as possible when reacting to new ambiguous situations (Ruben, 1976). All in all, Ruben's behavioural approach is not based upon self-report methods of assessing intercultural competence; in fact, it is based upon observing individuals' actions in certain intercultural situations as he regards these actions as the *"ability to function in a manner that is perceived to be relatively consistent with the needs, capacities, goals, and expectations of the individuals in one's environment while satisfying one's own needs, capacities, goals, and expectations"* (Ruben, 1976, p. 336).

Byram developed the European Multidimensional Model in 1997, and the model mentions five dimensions: attitude, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness (Byram, 1997). Attitude means the ability to being open to and curious about other cultures with *"readiness to suspend disbelief about other cultures and belief about one's own"* (p. 91); knowledge is about being acquainted with the dynamics of social groups of one's own culture as well as other cultures; having the skills that allow individuals to interpret and relate certain events to their own culture; having the skills that are necessary for individuals to discover other cultures more by using the existing knowledge and intercultural interaction skills; being able to make evaluations based on the point of view of one's own culture and other culture (Byram, 1997).

The Developmental Model of Intercultural Sensitivity (DMIS) has been rather popular in North America, as many have discussed and researched it recently (Sinicrope et al., 2007). The model was developed by Bennett in 1993, with a purpose to not only study cultural differences, but the way in which individuals respond to these differences and how their response changes over time (Bennett, 1993). The DMIS has two main stages: ethnocentric and ethnorelative; the former underlines that one's own culture is the central point of comparison, whereas the latter describes that there is no such thing as one standard culture; and each stage contains three substages.

On the one hand, the ethnocentric stage includes three substages denial, defense and minimisation. Denial refers to the process of denying other cultures and cultural differences,

and that happens when an individual isolates his/herself from others from different cultures through imposing psychological or physical barriers; defense sheds light on how an individual tends to defend or compare their culture favourably (or in a superior way) against other cultures when they feel threatened by other cultures, however, an individual might experience the exact opposite when the worldview gets the favourable stance against one's own culture; minimisation describes that an individual is aware of cultural differences, but all cultures are labeled in a similar way when it comes to their roots (Bennett, 1993). On the other hand, the ethnorelative stage consists of three substages acceptance, adaptation and integration. Acceptance refers to the phase during which one accepts cultural differences including values, beliefs and behaviour of others from different cultures; adaptation demonstrates the ability to reframe one's view depending on the culture that s/he is in through empathy and pluralism; integration, which is the last substage of the ethnorelative stage, is about fitting other worldviews into one's own culture and worldview, meaning assimilating other cultural norms and habits on (Bennett, 1993).

A Culture-Generic Approach to Intercultural Competence has 10 dimensions that are heterogeneity, transmission, other-centered, observant, motivation, sensitivity, respect, relational, investment and appropriateness (Arasaratnam & Doerfel, 2005). Unlike other approaches (top-down) that are about theorising and coming up with frameworks for assessment, Arasaratnam and Doerfel (2005) decided to adopt an opposite approach (bottom-up), in an attempt to form a model of intercultural communication competence that can be used widely. In other words, the way the dimensions for assessment are formed is based on interviews, whose scripts undergo a semantic network analysis with 37 interculturally competent participants (Arasaratnam & Doerfel, 2005).

The Anxiety/Uncertainty Management (AUM) and Identity Negotiation Models were developed by Gudykunst and Ting-Toomey respectively. According to AUM, when dealing with foreigners, people usually witness some difficulties such as being anxious and uncertain; these difficulties can be managed through mindfulness, which means that, in other words, one needs to be mindful of the source of anxiety and focus on it (Gudykunst, 1993). In this context, the source of anxiety may embrace several things including situations, connections with the host culture, and even one's concept of self (Gudykunst, 1993). Ting-Toomey (1993) developed the identity negotiation model with an emphasis on what contributes to cultural adaptation in light of new and unfamiliar cultural settings. Hence, Ting-Toomey's identity negotiation model has 3 factors (cognitive, effective, and behavioural) that contribute to *"/.../*

effective identity negotiation and outcome attainment processes" (Ting-Toomey, 1993, p. 106).

1.4.1.2. The Employed Scale - the Inventory of Cross-cultural Sensitivity (ICCS)

Cushner developed in 1986 a 32-item scale to measure cross-cultural sensitivity, which uses a 7-point measure (strongly disagree - strongly agree). The purpose of such a scale was to give individuals an opportunity to, as Mahon and Cushner (2014) state referencing Cushner (2003), *"assess their level of understanding and skill in relation to factors deemed important in successful cross-cultural interaction."* (Mahon & Cushner, 2014, p. 487). ICCS includes 5 subscales: Cultural Integration (C), Behavioural (B), Intellectual Interaction (I), Attitude Toward Others (A) and Empathy (E).

Firstly, Cultural Integration describes the willingness that an individual needs to integrate into other cultures, and this subscales has 10 items (C1, C2, C3, C4, C5, C16, C17, C18, C19, and C20); secondly, the Behavioural subscale sheds light on the way an individual perceives his/her own behaviour with people for other culture, and it has 6 items (B6, B7, B21, B22, B23, and B24); thirdly, Intellectual Interaction underlines how people are oriented intellectually when interacting with people from different cultures, and this subscale consists of 6 items (I8, I9, I10, I11, I12, and I25); fourthly, Attitude Toward Others focuses on people's attitude towards people from other cultural backgrounds, and it comprises 5 items (A26, A27, A28, A29, and A30); lastly, Empathy means the ability to put oneself in the shoes of people from other cultures, and this subscale contains 5 items, which are E13, E14, E15, E31, and E32 (Cushner, 1986, 2005) (Table 1 in section 2.2.). Nonetheless, according to Mahon and Cushner (2014), although ICCS showed acceptable content and construct validity when it was initially developed and tested in the mid-eighties, there has been a major problem amongst some researchers who used it with the ability to reproduce *"the ICCS's five internal scales, which had weak internal reliability scores."* (p. 487). That is why the author decided not to consider ICCS's five subscales as none of them showed internal consistency as a subscale (section 2.2.).

1.4.2. Self-awareness

The subject of self-awareness has been attractive to many researchers over the years as the interest in such a subject has mainly stemmed out of a therapeutic stance and/or philosophical one (Fenigstein et al., 1975). Nonetheless, the field of social psychology has become another dominating perspective of self-awareness. Argyle's work that combines self-awareness and

social interactions is an example of approaching the subject of self-awareness from a social psychological perspective (Argyle, 1973). Fenigstein and colleagues recognise a common ground (after reviewing different approaches to studying self-awareness such as therapies, philosophies, and laboratory studies) that unifies all different approaches to studying self-awareness, and they call and elaborate this ground as *"the process of self-focused attention: when the person is focusing on his thoughts, feelings, behaviors or appearance; when he is reflecting, fantasizing, or daydreaming about himself; or when he is making decisions or plans that involve himself... Some persons constantly think about themselves, scrutinize their behavior, and mull over their thoughts—to the point of obsessiveness... At the other extreme are persons whose absence of self-consciousness is so complete that they have no understanding of either their own motives or of how they appear to others."* (Fenigstein et al., 1975, p. 522). Moreover, self-awareness is basically about fostering the consistency between one's behaviour and standards as a self-aware individual paying attention to his/her own behaviour in relation to his/her own standards, and he/she recognises discrepancies between the behaviour and personal standards in an attempt to correct them (Scheier, 1976).

Self-awareness has two aspects, public and private (Fenigstein et al., 1975; Kondrat, 1999); private aspects of the self, according to Morin (2006, p. 359), consist of *"externally unobservable events and characteristics such as emotions, physiological sensations, perceptions, values, goals, motives, etc."*, and the public aspects of the self *"are visible attributes such as behavior and physical appearance."* (Morin, 2006, p. 360). Wicklund and Gullwitzer criticised the distinction between private and public self-awareness, finding that there is an explicated gap between the theoretical and empirical definitions of both private and public self-awareness (Wicklund & Gullwitzer, 1987). Irrespective of the critique presented by Wicklund and Gullwitzer, the work of Carver and Scheier demonstrates that distinct effects occur as results of focusing on the private and public self aspects, and these effects are motivational, cognitive, social, and behavioural (Carver & Scheier, 2012). In that regard, Morin suggests that self-awareness and self-consciousness should not be used and defined the same way as they both are "states" producing distinct effects, and he further elaborates that *"being knowledgeable about one's private self-aspects (''private self- awareness'') represents a higher form of self-awareness compared to attending to one's public self-dimensions (''public self-awareness''), because that kind of self-information is more conceptual (i.e., abstract) than public self-aspects."* (Morin, 2006, p. 360). Additionally, Danielewicz demonstrates that reflexivity is considered as an act of self-consciousness, and not only does such an act help strengthen the understanding about oneself, but also about

others in relation to certain social contexts; and she further states *"It involves a person's active analysis of past situations, events, and products, with the inherent goals of critique and revision for the explicit purpose of achieving an understanding that can lead to change in thought or behavior"*. (Danielewicz, 2014, p. 156).

Morin and Everett underline another level of consciousness which is concerned with the aspect of being aware of the fact that one has self-awareness, and they call it "meta-self-awareness" (Morin & Everett, 1990). Hence, meta-self-awareness is a level of consciousness that is beyond self-awareness, meaning that an individual who is self-aware and suffers frustration could say for instance "I am just frustrated now", whereas an individual who is meta-self-aware could say "I am aware of the fact that I am frustrated now". The difference between self-awareness and meta-self-awareness could be that the latter is about the ability to see and analyse one's emotional state and behaviour from a third-person perspective, which perhaps provides more objectivity and neutrality. Even though self-awareness and meta-self-awareness do not exactly represent the same level of consciousness, they both require that one has a sense of self-agency which involves knowing that one is responsible for his/her own thoughts and actions (De Vignemont & Fourneret, 2004).

1.4.2.1. Conceptualistions of Self-awareness

A fair number of conceptualisations and frameworks that are related to self-awareness can be found in the literature. One important model is Brown's model of consciousness which represents four main levels as follows: the sensorimotor cognition level, the limbic stage, the neocortical level, and the symbolic level (Brown, 1976). First of all, the sensorimotor cognition level, which is the lowest level of the framework, is concerned with being in a deep unconscious state, such as coma. Secondly, the limbic stage is one level shallower than the previous level, which means that it is a light state of unconsciousness where an individual is dreaming and some mental activities are happening without internal or external processing of information. Thirdly, the neocortical level is about consciousness, which means that this level includes directing the attention outward towards the environment that results in actions. Last but not least, the symbolic level is as Brown describes it *"objectivization of intrapersonal content''* (Brown, 1976, p. 77). Morin speculates that the last level of Brown's model (the symbolic level) is concerned with the private type of self-awareness, he states: *"This last level clearly imparts self-awareness, most possibly the private type, since Brown's definition implies that the focus of attention is on intrapersonal, and thus, non-public, contents."* (Morin, 2006, p. 360).

Mindfulness, another conceptualisation of self-awareness, has become very popular over the recent years, especially paired with the subject of wellbeing, as Brown and Ryan state: *"One attribute of consciousness that has been much-discussed in relation to well-being is mindfulness"* (Brown & Ryan, 2003, p. 822), Also, Brown and Ryan explain mindfulness as *"mindfulness can be considered an enhanced attention to and awareness of current experience or present reality"*, and they further elaborate that the present reality does not involve any sort of reaction and classification experiences. Moreover, Kabat-Zinn describe mindfulness as *"paying attention in a particular way: on purpose, in the present moment and non-judgementally"* (Kabat-Zinn, 1994, p. 4). Since the present reality does not require of an individual to react to and classify experience, it leaves that individual with a receptive attitude, and that is the point of difference between mindfulness other forms of self-awareness (Brown & Ryan, 2003). Additionally, Teasdale (1999) supports this point of difference as he states *"mindfulness of thoughts or feelings as objects of awareness necessarily involves a shift from relating to them as `self' or `reality' to relating to them as events that come and go through the mind, in much the same way as one might relate to passing sounds."* (Teasdale, 1999, p. S72).

Trapnell and Campbell found that there is an association between high self-attentiveness and self-knowledge and psychological distress, meaning the higher the level of self-attentiveness one has, the better the knowledge is about oneself, and the more psychologically distressed one is; this is called "self-absorption paradox" (Trapnell & Campbell, 1999); they state: *"if private self-focus increases self-knowledge, and if self-knowledge facilitates psychological adjustment, one would expect positive associations between PrSC* [Private Self-Consciousness Scale] *and psychological health and adjustment… Instead, higher PrSC scores are reliably associated with higher levels of psychological distress"* (p. 286). Trapnell and Campbell, after linking the self-awareness with the Big Five personality traits, could provide some interpretations that partially resolved the paradox. The main aspect of such interpretations not only sheds light on some personality dimensions, namely neuroticism and openness to experience, but also is concerned with the fact that neuroticism correlates with rumination and openness to experience correlates with reflection. Morin demonstrates self-reflection and rumination as the former is *"a genuine curiosity about the self, where the person is intrigued and interested in learning more about his or her emotions, values, thought processes, attitudes, etc.... is precisely the type of self-attention that can potentially lead to greater and more accurate self-knowledge,"* whereas the latter is *"represents anxious*

attention paid to the self, where the person is afraid to fail and keeps wondering about his or her self- worth." (Morin, 2006, p. 367).

1.4.2.2. The Employed Scale – Self-reflection and Insight Scale (SRIN)

Grant, Franklin and Langford developed a scale to measure self-reflection and insight (SRIS: The Self-Reflection and Insight Scale), and this scale is concerned with measuring the private aspect of self-consciousness (Grant, Franklin, & Langford, 2002). Unlike the well known scale of Private Self-Consciousness (PrSCS) (Fenigstein, Scheier, & Buss, 1975) whose construct suffers from unidimensionality (Britt, 1992), SRIN focuses on measuring reflection and insight separately. This approach was taken after Grant and colleagues did a comprehensive review of over 280 research papers and found that only 12 papers tap into the distinction between self-reflection and insight (Grant et al., 2002). Self-reflection is about attending to and evaluating some elements such as one's behaviour, thoughts, feelings and internal state, whereas insight is concerned with the clarity of understanding these elements. Thus, the Self-Reflection and Insight Scale (SRIS) consists of 2 main factors: Self-reflection (SRIS-SR) with 12 items and Insight (SRIS-IN) with 8 items, where Self-reflection (SRIS-SR) comprises 2 determinants: Engagement in self-reflection (6 items) and Need for self-reflection (6 items) (Table 2 in section 2.2.).

1.5. Hypotheses and Research Questions

According to Lu and Wan, cultural self-awareness is dependent on the extent to which an individual engages in self-reflection, as they elaborate further: *"As individuals with high private self-consciousness engage in more self-reflection, given a cultural encounter, these individuals could reflect more on how such cultural experience has influenced them, resulting in higher cultural self-awareness."* (Lu & Wan, 2018, p. 428). In addition, Lu and Wan's research finds that cultural self-awareness is positively associated with both hedonic and eudaimonic well-being (Lu & Wan, 2018). Spears suggests that the importance of cultural membership is more likely to increase when an individual pays attention to his or her own cultural experience (Spears, 2011). Martinez and Dukes, whose research is about identity, ethnicity and well-being, explain that the more one identifies with a certain culture, the more their wellbeing becomes the purpose of their life (Martinez & Dukes, 1997). In other words, there is a correlation between identification with a certain culture and well-being. Additionally, Nguyen, Wong, Juang and Park (2015) shed light on the same aspect, but the association is with psychological well-being instead. Looking at Lu and Wan's definition of

cultural self-awareness, which is about paying attention to cultural elements within oneself as they develop (section 1.3.), it could be predicted that there is a positive correlation between intercultural competence and both self-reflection and well-being.

The relationships between self-reflection and psychological well-being as well as insight and psychological well-being are not direct ones, as insight is positively associated with psychological well-being, whereas self-reflection is negatively related to psychological well-being (Trapnell & Campbell, 1999). Moreover, as mentioned in the literature review, the distinction between self-reflection and rumination (self-absorption paradox) is the aspect that seems to exist in Trapnell and Campbell's suggestion, which is in particular the negative association between self-reflection (which in fact might be rumination) and psychological-well-being. Also, Grant and colleagues' findings underline the relationship between SRIS and psychological well-being, especially anxiety, depression and stress: *"The SRIS-SR correlated positively with anxiety and stress, but not with depression… The SRIS-IN was negatively correlated with depression, anxiety, stress"* (Grant et al., 2002, p. 821). Sutton finds that insight is associated with acceptance, and self-reflection with both reflective self-development and proactivity (Sutton, 2016).

Diener and Srull, referencing Mead's work of self-theory, demonstrate that self-aware people tend to conform to social expectations as they might be more concerned about others' opinions (Diener & Srull, 1979). Even though Diener and Srull obviously refer to the public type of self-awareness, which is out of the scope of this thesis, having the ability to see others' opinions could be considered as a prerequisite to the fact that one is open to others; and, in this regard, to other cultures. Moreover, according to AUM, when dealing with foreigners, people usually witness some difficulties such as being anxious and uncertain; these difficulties can be managed through mindfulness, which means that, in other words, one needs to be mindful of the source of anxiety and focus on it (Gudykunst, 1993).

According to Martin and Rubin, cognitive flexibility occurs when an individual is aware that he or she has options, and there are alternative ways of doing things in any given moment or situation, and it also occurs when an individual is willing to adapt to the situation (Martin & Rubin, 1995). In the context of the current thesis, being flexible as well as being adaptable to any given situations could refer to being open to other cultures, and obviously not having a narrow mind when behaving in a culturally complex situation.

In this thesis, well-being is measured with three subscales of the Brief Symptom Inventory (BSI) (Derogatis, 1975) namely depression, anxiety and hostility/aggression. Intercultural competence with three subscales which are "Openness to Other Cultures," "Global Mindset"

and "Narrow Mindedness" (section 2.2.). In addition, the author, as noticed below, did not include "hostility/aggression" in the formulation of the hypotheses, and that is because the author did not find any supportive and suitable links in the literature between aggression and intercultural competence as well as aggression and private self-awareness (self-reflection and insight).

Hence, taking the aforementioned information in this section as well as the literature review sections into consideration, the following hypotheses were formulated:

H1- There is a positive correlation between openness to other cultures and self-reflection.

H2- There is a positive correlation between openness to other cultures and insight.

H3- There is a negative correlation between openness to other cultures and poor psychological well-being (anxiety and depression).

H4- There is a positive correlation between global mindset and self-reflection.

H5- There is a positive correlation between global mindset and insight.

H6- There is a negative correlation between global mindset and poor psychological well-being (anxiety and depression).

H7- There is a negative correlation between narrow mindedness and self-reflection.

H8- There is a negative correlation between narrow mindedness and insight.

H9- There is a positive correlation between narrow mindedness and anxiety and depression.

2. Methods

2.1. Sample

After about 7 years of the conflict in Syria, a huge number of Syrians have been displaced internally and externally. According to the Internal Displacement Monitoring Center (IDMC) that made its estimates about displaced Syrians in 2017, over 6 million Syrians have been displaced within Syria (IDMC, 2018). Additionally, the share of the neighbouring countries such as Turkey, Lebanon, Iraq and Jordan is rather sizable as well, with over 5 million displaced Syrians, according to United Nations High Commissioner for Refugees (UNHCR, 2018). Last but not least, according to Eurostat (2018), the number of Syrians who were displaced and moved to Europe is around 1 million between 2011 and the end of 2016; the majority of displaced Syrians in Europe were in Germany which made it the largest host European country with 637,845 displaced Syrians, according to the Federal Statistical Office

whose statistics were made between 2011 and the end of 2016 (The German Federal Statistical Office, 2018). Thus, the population size for this research was 637,845 displaced Syrians in Germany. A convenience sample was taken using mainly Facebook groups for Syrian refugees in Germany, and the sample size was determined based on several factors:

- The overall population size: 637,845 (displaced Syrians in Germany).
- The confidence level: 95%.
- The confidence interval or margin of error: 5%.

Formula 1:

$$Sample\ Size = \frac{\frac{z^2 \times p(1-p)}{e^2}}{1 + (\frac{z^2 \times p(1-p)}{e^2 N})}$$

Where:

N is the Population Size.

e is the acceptable margin of error %.

z is the z-score which represents a number of standard deviations that are associated with the chosen level of confidence.

P is estimated percent in the population.

In total, 308 Syrian respondents completed the questionnaire, 54 of which were female (17.5%) and 254 were male (82.5%). Even though the age of the respondents fluctuated between 18 and 64 years of age, the average of the respondents aged 30 years old (Mean = 30.45, *SD* = 7.47).

In addition, 128 respondents ticked "high school" as their highest level of education (41.6%); respondents with a Bachelor's degree as their highest level of education had the same proportion (41.6%). A lesser proportion (14.6%) went to the respondents who had a Master's degree as their highest level of education, whereas only 7 respondents had no education at all. More than half of the respondents had no jobs (56.2%), whereas 60.7% of them were studying something. The civil status of the respondents was as follows: 48.1% were single, which is the majority; followed by 44.2% of married respondents; 5.5% of the respondents were living with a partner; 1.9% were divorced; and only 1 widow.

The majority of the respondents (39.3%) were undecided about the question "Do you consider yourself as a religious person?", followed by 21.1% of respondents who answered "not at all", and those who considered themselves a little religious were 16.9% of the

respondents, just the same proportion that the group who considered themselves quite much religious. Eighteen (5.8%) of the respondents considered themselves very much religious.

170 respondents (55.2%) had been in Germany for 3 years, whereas ~18% and ~12% of the respondents had lived in Germany for 4 and 2 years respectively. There were 4 respondents that had been in Germany for a longer time (two for 15 year, one for 25 years and one for 46 years). 98.4% of the respondents were granted a residence permit.

2.2. Instrument

For the acquisition of the data, the author used a descriptive questionnaire that included a total of 66 variables. According to Saunders and others (2007, p. 138), *"using a survey strategy allows the collection of a large amount of data from a sizeable population in a highly economical way... resultant data is used to suggest possible reasons for particular relationships between variables and to produce models of these relationships"*.

The questionnaire consisted of 4 main sections, namely "A", "B", "C" and "D". Section "A" featured 9 variables (demographic questions) which were developed by the author; 8 of which were nominal data, and one (number 7) was interval data, which means that respondents had to answer on a Likert-scale from 0 (Not at all) to 4 (very much) (See appendix).

Section "B" included 20 items and was concerned with attitudes towards people and things from other cultures. These items were answered on a Likert-scale from 0 (Strongly Disagree) to 4 (Strongly Agree). Since one of this thesis' objectives was to measure attitudes of Syrians who were residing in Germany towards people and things, the author found ICCS (Inventory of Cross Cultural Sensitivity - a 32-item scale) developed by Cushner (1986) to be vey applicable to the purpose of this thesis. Hence, 20 items were chosen from ICCS to form a scale that measured attitudes towards people and things from other cultures without taking into consideration any of the 5 subscales (Cultural Integration, Behavioural, Intellectual Interaction, Attitude Toward Others, and Empathy) that ICCS originally represented. In addition, some alterations were made to some items, so they fit the situation and context of Syrians who are in Germany (cf. Table 1).

Table 1

List of Items in the Original Inventory of Cross Cultural Sensitivity (Cushner, 1986) and Whether They Were Added as Such or Altered for Use, or Deleted from Use in the Present

Study. The New Version Was here Labeled "Attitudes towards People and Things from Other Cultures"

Inventory of Cross Cultural Sensitivity (ICCS) – 32 items	Altered/Added/ Deleted	Attitudes towards People and Things from Other Cultures – 20 items
C1- I have foreigners to my home on a regular basis.	Altered	1- I invite people from other cultures to my home on a regular basis.
C2- I listen to music from another culture on a regular basis.	Altered	2- I listen to music from other cultures on a regular basis.
C3- I decorate my home or room with artifacts from other countries.	Added	3- I decorate my home or room with artifacts from other countries.
C4- I think about living within another culture in the future.	Added	4- I think about living within another culture in the future.
C5- I eat ethnic foods at least twice a week.	Altered	5- I eat foods from other cultures at least twice a week.
B6- The way other people express themselves is very interesting to me.	Altered	6- The way other people from other cultures express themselves is very interesting to me.
B7- Crowds of foreigners frighten	Altered	7- Crowds of people from other cultures than my own frighten me
I8- I enjoy being with people from other cultures	Altered	8- I enjoy being with people from other cultures than my own.
I9- I enjoy studying about people from other cultures.	Added	9- I enjoy studying about people from other cultures.
I10- The very existence of humanity depends on our knowledge about other people.	Altered	10- The very existence of humanity depends on our knowledge about people from other cultures.
I11- I like to discuss issues with people from other cultures.	Altered	11- I like to discuss issues with people from other cultures than my own.
I12- When something newsworthy happens I seek out someone from that part of the world to discuss the issue with.	Deleted	
E13- I think people are basically alike.	Deleted	
E14- There is usually more than one good way to get things done.	Deleted	
E15- I have many friends.		
C16- I speak only one language.	Added	12- I speak only one language.
C17- I cannot eat with chopsticks.	Deleted	
C18- I have never lived outside my own culture for any great length of time.	Altered	13- I have lived outside my own culture for a great length of time.
C19- I dislike eating foods from other cultures.	Altered	14- I dislike eating foods from other cultures than my own.
C20- I read more national news than international news in the daily newspaper.	Altered	15- I read more national news than international news.
B21- I avoid people who are different from me	Deleted	
B22- It makes me nervous to talk to people who are different from me.	Deleted	
B23- I feel uncomfortable when in a crowd of people.	Deleted	

B24- Moving into another culture would be easy.	Deleted	
I25- It is better that people from other cultures avoid one another.	Added	16- It is better that people from other cultures avoid one another.
A26- Foreign influence in our country threatens our national identity.	Added	17- Foreign influence in our country threatens our national identity.
A27- Culturally mixed marriages are wrong.	Added	18- Culturally mixed marriages are wrong.
A28- People from other cultures do things differently because they do not know any other way.	Deleted	
A29- Residential neighbourhoods should be culturally separated.	Added	19- Residential neighborhoods should be culturally separated.
A30- There should be tighter controls on the number of immigrants allowed into my country.	Altered	20- There should be tighter controls on the number of immigrants allowed into my Germany.
E31- Others' feelings rarely influence decisions I make.	Deleted	
E32- The more I know about people, the more I dislike them.	Deleted	

A factor analysis (principal component, varimax rotation) was conducted in order to investigate whether the 20-item scale (Attitudes towards People and Things from Other Cultures = APTOC) would constitute any major factors. Three items were omitted because they did not have any significant loadings (items 7, 15, and 20). Hence, 17 out of 20 items loaded significantly on 3 major factors (a significant loading was considered to be more than .40). The first factor consisted of 6 items (items 1, 2, 3, 4, 5, and 13), and it was named as "Openness to Other Cultures". However, item 13 was removed according to the internal consistency analysis, which then produced a satisfactory Cronbach's Alpha score for the subscale (.73). The second factor consisted of 5 items (items 6, 8, 9, 10, and 11), and its Cronbach's Alpha score was .83; it was named as "Global Mindset". The third factor contained 7 items (items 12, 14, 16,17,18, 19, and 20); it was called "Narrow Mindset". Items 17 and 20 were removed, as they were internally inconsistent with the other items, according to the internal consistency analysis. Hence, the final Cronbach's Alpha score for "Narrow Mindset" was .70. To sum up, according to the factor and internal consistency analyses that were conducted, the 20-item scale APTOC came to consist of 3 main subscales; Openness to Other Cultures, Global Mindset and Narrow Mindset, and each of these subscales contained 5 items (Table 3).

Section "C" contained 20 items, which respondents had to answer on a Likert-scale from 0 (Strongly Disagree) to 4 (Strongly Agree). This section was concerned with the Self-reflection and Insight Scale (SRIS) that was developed by Franklin and Langford (2002) in an

attempt to improve the well-known scale for Private Self-Consciousness (PrSCS) (Fenigstein, Scheier, & Buss, 1975).

Table 2

The Original Self-reflection and Insight Scale (Franklin & Langford, 2002)

Self-reflection and Insight Scale (SRIS)	
Self-reflection (SRIS-SR)	Insight (SRIS-IN)
Engagement in self-reflection (SRIS-SR-E) 1- I don't often think about my thoughts (Reversed) 2- I rarely spend time in self-reflection (Reversed) 3- I frequently examine my feelings 4- I don't really think about why I behave in the way that I do (Reversed) 5- I frequently take time to reflect on my thoughts 6- I often think about the way I feel about things	IN1- I am usually aware of my thoughts IN2- I'm often confused about the way that I really feel about things (Reversed) IN3- I usually have a very clear idea about why I've behaved in a certain way IN4- I'm often aware that I'm having a feeling, but I often don't quite know what it is (Reversed) IN5- My behaviour often puzzles me (Reversed) IN6- Thinking about my thoughts makes me more confused (Reversed) IN7- Often I find it difficult to make sense of the way I feel about things (Reversed) IN8- I usually know why I feel the way I do
Need for self-reflection (SRIS-SR-N) N1- I am not really interested in analyzing my behaviour (Reversed) N2- It is important for me to evaluate the things that I do N3- I am very interested in examining what I think about N4- It is important to me to try to understand what my feelings mean N5- I have a definite need to understand the way that my mind works N6- It is important to me to be able to understand how my thoughts arise	

The Self-Reflection and Insight Scale (SRIS) consisted of 2 main factors, Self-reflection (SRIS-SR) with 12 items, and Insight (SRIS-IN) with 8 items, where Self-reflection (SRIS-

SR) comprised 2 determinants: Engagement in self-reflection (6 items) and Need for self-reflection (6 items) (Table 2).

Another factor analysis (principal component, varimax rotation) was conducted in order to investigate whether the 20 items would load on the same proposed subscales (SRIS-SR: SRIS-SR-E & SRIS-SR-N and SRIS-IN). According to the results, there were instead two major factors that 18 items loaded significantly on, meaning that two items (item E2 and item IN8) were removed due to insignificant loading (a significant loading was considered to be more than .40).

The first factor was formed by merging SRIS-SR-E with SRIS-SR-N, as there were no significant loadings on each one of them separately whatsoever. The same issue was found by Grant and his colleagues, as both SRIS-SR-E with SRIS-SR-N loaded on the same factor (Grant et al., 2002, p. 821). In other words, the items of both SRIS-SR-E and SRIS-SR-N loaded on one factor only, which made it necessary to merge them together and consider them as one factor: the Self-reflection (SRIS-SR) subscale. This factor consisted of 11 items (items E3, E5, E6, N1, N2, N3, N4, N5, N6, IN1, and IN3). Nonetheless, 5 items (items E3, E5, N1, IN1, and IN3) were removed in order to increase the Cronbach's Alpha score of the factor, which then reached .86. Moreover, it was noticeable that items IN1 and IN3 that originally belonged to the Insight (SRIS-IN) subscale loaded significantly on the first factor: the merged scale that combined both SRIS-SR-E with SRIS-SR-N; but they were omitted for internal consistency reasons (Table 3).

The second factor, Insight (SRIS-IN), consisted of 7 items (items E1, E4, IN2, IN4, IN5, IN6, and IN7). According to the internal consistency analysis, items E1 and E4 were omitted, and the final Cronbach's Alpha score of the second factor was .86. Similarly, items E1 and E4 that originally belonged to the Self-reflection (SRIS-SR) subscale loaded significantly on the second factor, the Insight (SRIS-IN) subscale; but they were removed due to the internal consistency analysis results.

To sum up, according to the factor and internal consistency analyses, the 20-item scale, Self-reflection and Insight (SRIS), consisted in the current thesis of 2 main subscales; Self-reflection, which had 6 items, and Insight, which had 5 items (see Table 3).

Section "D", the last section of the questionnaire, comprised 3 subscales (depression, anxiety and hostility/aggression) of the Brief Symptom Inventory (BSI) by Derogatis (1975). These 3 subscales included 17 variables that were designed according to a Likert-scale from 0 (not at all) to 4 (very much). Furthermore, the three subscales, depression, anxiety and hostility/aggression, produced reliable Cronbach's Alpha scores: .85, .91 and .79 respectively

(Table 3). Thus, there was no need to remove any items to increase the reliability as the Cronbach's Alpha scores were greater than .70, meaning that the model was internally consistent and reliable, according to the criteria by Nunnally and Bernstein (1994).

Table 3

Items with Their Factor loadings, and Cronbach's Alphas of the Subscales in the Study

Scales

Attitudes towards people and things from other cultures (APTOC)

  Openness to Other Cultures (5 items, α = .792)

    a) I invite people from other cultures to my home on a regular basis. (Item loading = .54)

    b) I listen to music from other cultures on a regular basis. (Item loading = .67)

    c) I decorate my home or room with artifacts from other countries. (Item loading = .70)

    d) I think about living within another culture in the future. (Item loading = .67)

    e) I eat foods from other cultures at least twice a week. (Item loading = .73)

  Global Mindset (5 items, α = .828)

    a) The way other people from other cultures express themselves is very interesting to me. (Item loading = .52)

    b) I enjoy being with people from other cultures than my own. (Item loading = .68)

    c) I enjoy studying about people from other cultures. (Item loading = .70)

    d) The very existence of humanity depends on our knowledge about people from other cultures. (Item loading = .72)

    e) I like to discuss issues with people from other cultures than my own. (Item loading = .76)

  Narrow Mindset (5 items, α = .701)

    a) I speak only one language. (Item loading = .45)

    b) I dislike eating foods from other cultures than my own. (Item loading = .58)

    c) It is better that people from other cultures avoid one another. (Item loading = .68)

    d) Culturally mixed marriages are wrong. (Item loading = .64)

    e) Residential neighborhoods should be culturally separated. (Item loading = .52)

Self-reflection and Insight Scale (SRIS)

  Self-reflection (SRIS-SR) (6 items, α = .86)

    a) I often think about the way I feel about things. (Item loading = .60)

    b) It is important for me to evaluate the things that I do. (Item loading = .68)

    c) I am very interested in examining what I think about. (Item loading = .81)

    d) It is important to me to be able to understand how my thoughts arise. (Item loading = .76)

    e) I have a definite need to understand the way that my mind works. (Item loading = .72)

    f) It is important to me to try to understand what my feelings mean. (Item loading = .79)

  Insight (SRIS-IN) (5 items, α = .86)

    a) I'm often confused about the way that I really feel about things. (Item loading = .64)

    b) I'm often aware that I'm having a feeling. but I often don't quite know what it is. (Item loading =

.69)

c) My behaviour often puzzles me. (Item loading = .86)

d) Thinking about my thoughts makes me more confused. (Item loading = .83)

e) Often I find it difficult to make sense of the way I feel about things. (Item loading = .82)

Brief Symptom Inventory (BSI)

Depression (6 items, α = .85)

a) Feeling hopeless about the future.

b) Feelings of worthlessness.

c) Feeling lonely.

d) Feeling blue.

e) Having no interest in things.

f) Having thoughts of ending your life.

Anxiety (6 items, α = .91)

a) Nervousness or shakiness inside.

b) Being suddenly scared for no reason.

c) Feeling fearful.

d) Feeling tense or keyed up.

e) Spells of terror or panic.

f) Feeling so restless you couldn't sit still.

Hostility/aggression (5 items, α = .79)

a) Feeling easily annoyed or irritated.

b) Temper outbursts that you could not control.

c) Having urges to beat. injure or harm someone.

d) Having urges to break or smash things.

e) Getting into frequent arguments.

2.3. Cross-cultural Adaption

The three adopted scales, ICCS (Inventory of Cross Cultural Sensitivity), (BSI) the Brief Symptom Inventory and SRIS (Self-reflection and Insight) were created and tested in the USA (for ICCS and BSI) and Australia (for SRIS), which means that they all were created and conducted in different cultures than the Arabic. It was important for this thesis to consider the cultural aspects of Syrians who were residing in Germany, and that made it necessary to conduct cross-cultural adaption. Beaton and colleagues suggest five stages of cultural adaption of questionnaires; these stages are Translation, Synthesis, Back Translation, Expert Committee Review, and Pretesting (Beaton, Bombardier, Guillemin, & Ferraz, 2000).
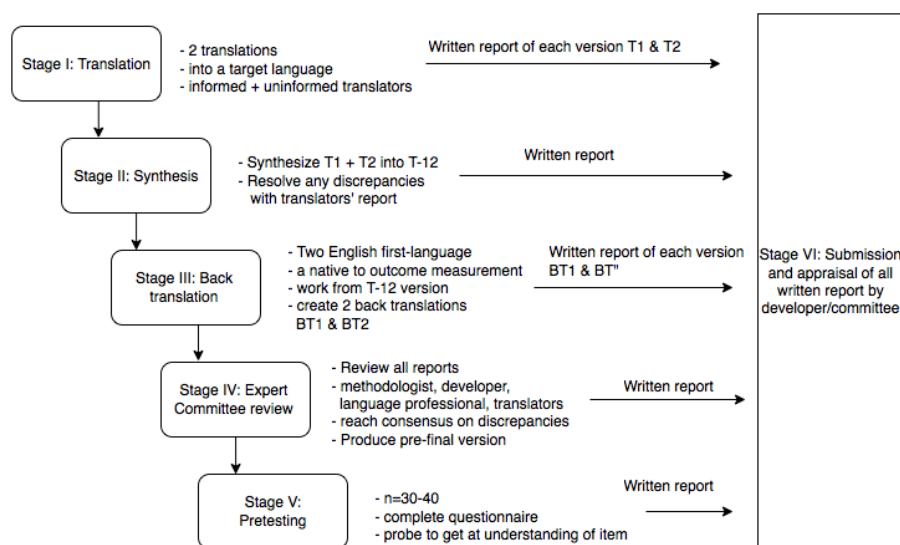
Figure 1. Depiction of the five proposed stages for a cross-cultural adaption adapted after Beaton et al. (2000).

Due to lack of resources, the author was only able to execute the first four stages. The fifth stage could not be done because of time-constraint. However, the items that were recognized by the internal consistency analysis were removed and not included in further analyses, which means that pretesting in this case turned out to be unnecessary. Two mediocrely informed translators (Syrians) made two translations (Stage I). The translated versions of the questionnaire and the original version were carefully checked by the author who is native Syrian and bilingual (English-Arabic), and some changes were made (Stage II). After that, a native Syrian made a back translation (Stage III). Then, the results were shown to a Syrian Arabic teacher to check the language and its seamlessness, and the Syrian Arabic teacher gave some recommendations, which were taken into account (Stage IV).

2.4. Procedure

Since the author used a descriptive survey to collect data for this thesis, some errors were likely to occur in this sense, such as measurement errors. These types of errors needed to be addressed. That was tackled by using scales that had been used in the previous studies: the ICCS (Inventory of Cross Cultural Sensitivity), the SRIS (Self-reflection and Insight) scale and (BSI) the Brief Symptom Inventory. Nonetheless, the use of the measurement models in a different environment needed to be addressed according to special circumstances imposed by

a new different environment with a different language (Arabic). Hence, an internal consistency analysis was necessary to conduct (see section 2.2).

For data collection, the questionnaire was distributed electronically on GoogleDrive, and the link of the questionnaire was posted on two large Facebook groups for Syrians in Germany. Therefore, participation was optional and anonymous. Some people were commenting as they had some questions, and the author clarified all the aspects that were asked about.

2.5. Ethical Considerations

The study complies with the principles concerning human research ethics of the declaration of Helsinki (29) adopted by the World Medical Association, as well as guidelines for the responsible conduct of research of the Finnish Advisory Board on Research Integrity (2012) (30).

3. Results

3.1. Correlations between the Subscales

A Pearson's correlation analysis was conducted in order to investigate the relationships between the included subscales. Most correlations were significant, either at a $p < .01$-level or at a $p < .05$-level (Table 4). Openness to Other Cultures correlated positively with Self-reflection, and negatively with Depression and Hostility. Likewise, Global Mindset was found to correlate positively with Self-reflection, and negatively with Depression, Hostility, and Anxiety; Narrow Mindset correlated negatively with Self-reflection and Insight, while it correlated positively with Depression, Anxiety and Hostility. The single highest positive correlational coefficient was between Global Mindset and Self-reflection (r = .38) and the highest negative between Narrow Mindset and Self-reflection (r = -.22). However, Openness to Other Cultures did not correlate with neither Insight nor Anxiety; and, Global Mindset showed the same pattern with Insight.

Table 4

Pearson Correlations between the Subscales (N= 308)

	Self-reflection	Insight	Depression	Anxiety	Hostility
Openness to Other Cultures	.18**	.07	-.15**	-.08	-.15**

Global Mindset	.38**	.07	-.16**	-.12*	-.18**
Narrow Mindset	-.22**	-.13*	.18**	.11*	.14*

*** p < .01; *p < .05.*

3.2. Results of Multivariate Analyses of Variance (MANOVA)

The three variables Openness to Other Cultures, Global Mindset, and Narrow Mindset were all divided into two groups, those scoring above vs. below the mean on the variable in question. Three multivariate analyses of variance (MANOVA) were then conducted in order to compare the means of the two groups (Above Mean and Below Mean) with the concerned subscales as dependent variables: Self-reflection, Insight, Depression, Anxiety and Hostility. In the first MANOVA, Openness to Other Cultures served as the independent variable (Table 5). The multivariate result was found to be significant. The univariate results showed that the Above Mean group scored significantly higher on Self-reflection, whereas the Below Mean group scored significantly higher on Depression and Hostility. There was not a significant deference between the two groups (Above Mean and Below Mean) on Insight and Anxiety (Table 5, Figure 2).

Table 5

Results of a Multivariate Analysis of Variance (MANOVA) with Openness to Other Cultures as an Independent Variable and 5 Scales as Dependent Variables (N = 308)

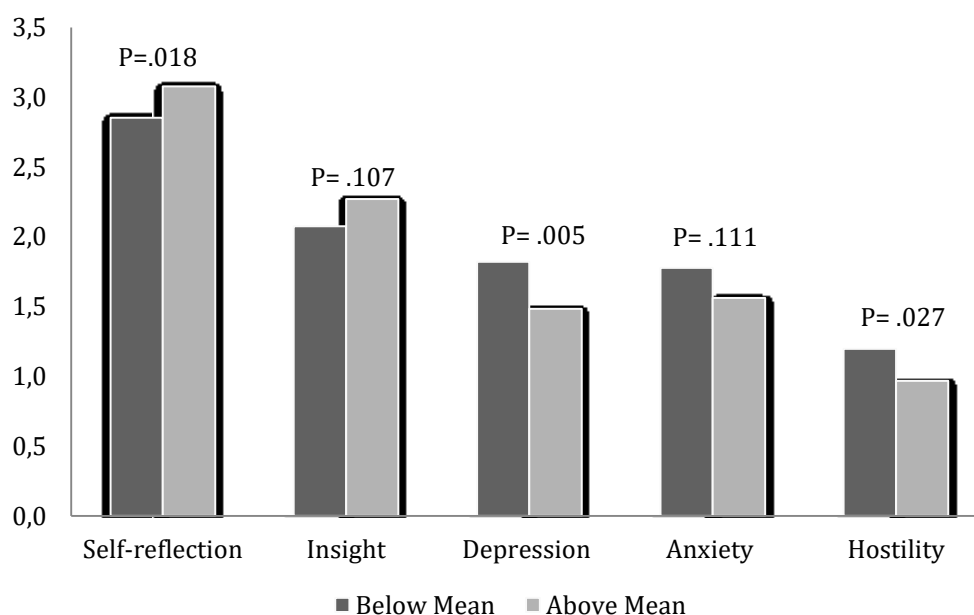|	F	df	$p \leq$	ηp^2	Group with higher mean
Openness to Other Cultures					
Multivariate Analysis	2.989	5. 302	.012	.047	
Univariate Analysis					
Self-reflection (SRIS-SR)	5.655	1. 306	.018	.018	Above Mean group
Insight (SRIS-IN)	2.620	,,	.107	.008	
Depression (BSI)	8.012	,,	.005	.026	Below Mean group
Anxiety (BSI)	2.561	,,	.111	.008	
Hostility (BSI)	4.911	,,	.027	.016	Below Mean group

Figure 2. Mean scores on the five subscales in relation to Openness to Other Cultures for Below Mean (*n* = 146) and Above Mean (*n* = 162) groups (*N*=308).

Another multivariate analysis of variance (MANOVA) was conducted with Global Mindset (dichotomized) as an independent variable, and the same five subscales as dependent variables: Self-reflection, Insight, Depression, Anxiety and Hostility (Table 6, Figure 3). The multivariate result was significant ($p < .001$). The univariate tests indicated that the Above Mean group scored significantly higher on Self-reflection, and significantly lower on Depression and Hostility. There was only a tendency ($p < .10$) towards a significant difference between the two groups (Above Mean and Below Mean) on Insight and Anxiety (Table 6, Figure 3).

Table 6

Results of a Multivariate Analysis of Variance (MANOVA) with Global Mindset as an Independent Variable and Five Scales as Dependent Variables (N=308)

	F	*df*	$p \leq$	ηp^2	Group with higher mean
Global Mindset					
Multivariate Analysis	7.454	5. 302	.001	.110	
Univariate Analysis					
Self-reflection (SRIS-SR)	23.746	1. 306	.001	.072	Above Mean group
Insight (SRIS-IN)	3.689	,,	.056	.012	(Above Mean group)

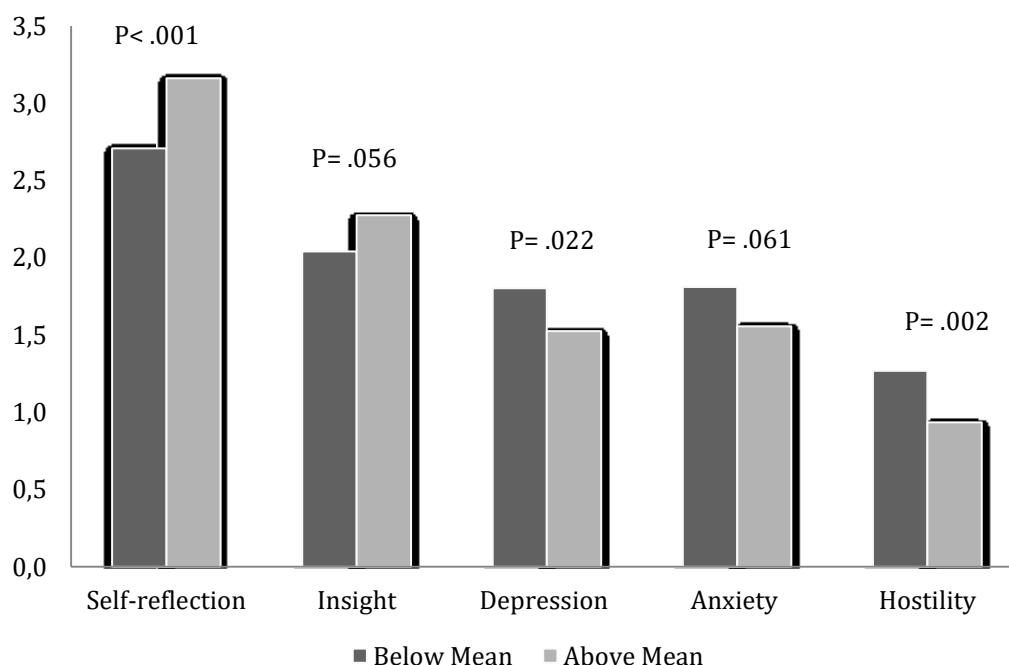|					
Depression (BSI)	5.269	,,	.022	.017	Below Mean group
Anxiety (BSI)	3.526	,,	.061	.011	(Below Mean group)
Hostility (BSI)	10.111	,,	.002	.032	Below Mean group

Figure 3. Mean scores of the five subscales in relation to Global Mindset subscale for Below Mean (n=130) and Above Mean (n= 178) groups (N=308).

A third multivariate analysis of variance (MANOVA) was conducted with Narrow Mindset as independent variable and the same five subscales as dependent variables: Self-reflection, Insight, Depression, Anxiety and Hostility (Table 7). The multivariate result was significant (p = .025). The univariate results showed that the Below Mean group scored significantly higher on Self-reflection, and the Above Mean group scored higher on Depression. However, there were no significant differences between the groups on the scales of Insight, Anxiety, and Hostility (Table 7, Figure 4).

Table 7

Results of a Multivariate Analysis of Variance (MANOVA) with Narrow Mindset as Independent Variable and Five Scales as Dependent Variables (N=308)

	F	*df*	$p \leq$	ηp^2	Group with higher mean
Narrow Mindset					

Multivariate Analysis	2.60	5.302	.025	.041	
Univariate Analysis					
Self-reflection (SRIS-SR)	6.686	1.306	.010	.021	Below Mean group
Insight (SRIS-IN)	2.428	,,	.120	.008	
Depression (BSI)	4.324	,,	.038	.014	Above Mean group
Anxiety (BSI)	.648	,,	.421	.002	
Hostility (BSI)	2.075	,,	.151	.007	
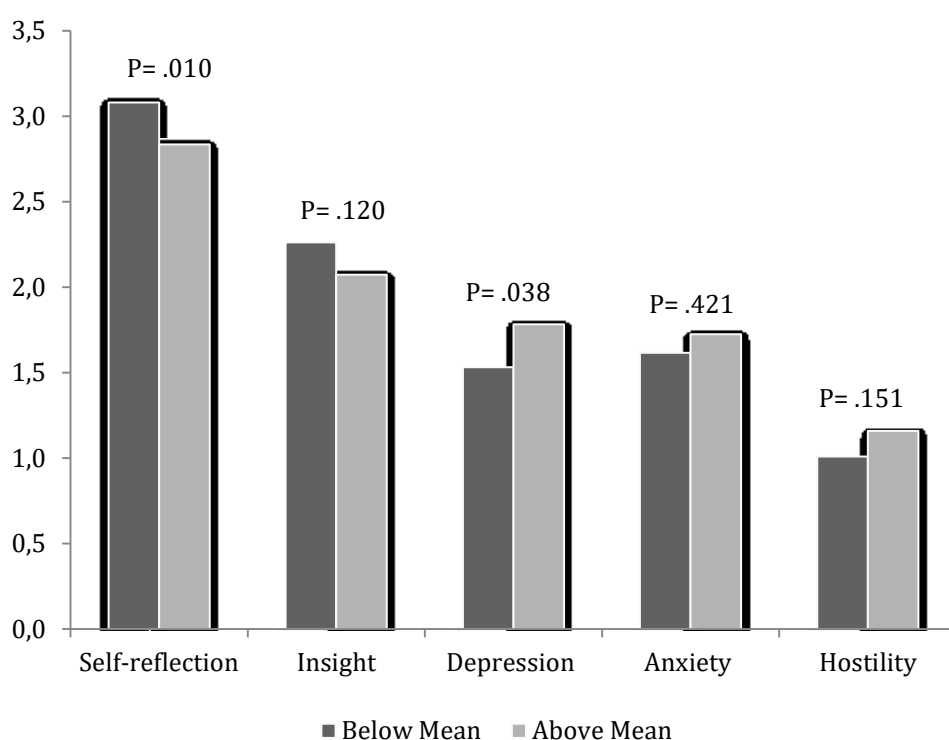
Figure 4. Mean scores of the five subscales in relation to Narrow Mindset for Below Mean (*n* = 170) and Above Mean (*n* = 138) groups (*N* = 308).

3.3. Other Results

Some other notable results were discovered when analysing the data. First of all, there was a significant correlation between the length of stay in Germany and Global Mindset, but that correlation was negative (r = -.15, $p < .01$), meaning that the longer the respondents had stayed, the less global mindset they had. That might be because new arrivals are always excited about their new lives in a different culture, but that excitement might be depending on many factors such as meeting the personal, financial, cultural, social expectations of the

individual in the new culture. Thus, when these expectations were not met, the excitement would fade away with time and negativity would be thrown at the host culture resulting in less global mindset. Second, the statement "Do you consider yourself as a religious person" correlated negatively with Openness to Other Cultures ($r = -.34$, $p < .01$) and Global Mindset ($r = -.11$, $p < .05$), and positively with Narrow Mindset ($r = .32$, $p < .01$). This means that intercultural competence lies on one end of the spectrum, whereas the religious faith lies on the exact opposite. Finally, compared to those with no education at all, the respondents who had high education tended to score higher on Insight, as the results of One-way Analysis of Variance (ANOVA) showed ($F(3.304) = 6.784$, $p = .001$), with Insight as the dependent variable and Level of Education as the Independent one. In other words, the higher the level of education the respondents had the more in tune they were with their internal state.

4. Discussion

4.1. Summary of Findings

The findings supported the theoretical foundation of the employed model, and that the model was suitable for Syrians who are in Germany. However, not all of the theoretical hypotheses could be corroborated, particularly those that were concerned with the correlations between two subscales of intercultural competence (Openness to Other Cultures and Global Mindset) and both Insight and Anxiety.

The First Hypothesis (H1) – Openness to Other Cultures and Self-reflection

According to the correlation analysis, there was a significant correlation between Openness to Other Cultures and Self-reflection (Table 4). The findings of the multivariate analysis of variance (MANOVA) supported the same correlation presented above, considering Openness to Other Culture as an independent variable and Self-reflection as a dependent variable. The univariate result indicated that, compared to Below Mean group, Above Mean group scored significantly higher on Self-reflection. With that being said, there were two aspects to underline: first, respondents who were open to other cultures tended to have a high degree of self-reflection, as the correlation was significant and positive; second, not only was the number of respondents who belonged to Above Mean group greater than those that belonged to Below Mean group, but also they scored high on both Openness to Other Culture and Self-reflection resulting in a significant correlation. Therefore, H1 was corroborated.

The Second Hypothesis (H2) – Openness to Other Cultures and Insight

The correlation analysis showed an insignificant correlation between Openness to Other Cultures and Insight (Table 4). In addition, even though the univariate result showed that there was not a significant correlation between Openness to Other Cultures (independent variable) and Insight (dependent variable), the number of the respondents that belonged to Above Mean group was greater than Below Mean group. That means that there were more respondents who were in touch with their internal state, but that fact did not correlate with Openness to Other Culture whatsoever (Table 5, Figure 2). The findings were contrary to the second hypothesis (H2) as well as to Sutton's claim that Insight is associated with acceptance. Sutton means by acceptance that the ability to accept others, and in order for one to accept others, he/she needs to be open to others first. Hence, H2 was rejected.

The Third Hypothesis (H3) – Openness to Other Cultures and Well-being

The correlation analysis showed that Openness to Other Cultures correlated negatively and significantly with two of the well-being dimensions (Depression and Hostility), but it did not

correlate significantly with the third dimension, Anxiety (Table 4). Also, the findings of the multivariate analysis of variance (MANOVA) lent support to the same correlations, considering Openness to Other Cultures as an independent variable and the well-being dimensions (Depression, Anxiety and Hostility) as dependent variables. The univariate results showed that not only was the number of respondents that belonged to Below Mean group smaller than those that belonged to Above Mean group, but also the respondents' scores were correlated negatively and significantly between the following dimensions: Openness to Other Cultures, Depression and Hostility, but not with Anxiety (Table 5, Figure 2). In other words, those who scored high on Openness to Other Cultures scored low on Depression and Hostility, meaning that those of the respondents who suffered from depression and whose answers supported hostile behaviour did not show open attitude towards other cultures. Therefore, even though there was no significant correlation between Openness to Other Cultures and Anxiety, the third hypothesis (H3) was still corroborated as the well-being subscale consisted of three subscales, and two of them (depression and Hostility) had significant correlations with Openness to Other Cultures.

The Forth Hypothesis (H4) – Global Mindset and Self-reflection

The results of the correlation analysis showed a significant correlation between Global Mindset and Self-reflection at .38, and this correlational coefficient was the greatest (Table 4). Furthermore, the findings of the multivariate analysis of variance (MANOVA) showed that the result of multivariate was significant, considering Global Mindset as an independent variable and Self-reflection as a dependent variable. Additionally, the univariate results indicated that Above Mean group scored significantly higher on Self-reflection (Table 6, Figure 3). Also, there were two aspects to shed light on: first, respondents with global mindset scored high on Self-reflection, as the correlation was significant and positive; second, not only were the respondents that belonged to Above Mean group greater in number than those that belonged to below Mean group, but also they scored high on both Global Mindset and Self-reflection resulting in a significant correlation. Therefore, H4 was corroborated.

The Fifth Hypothesis (H5) – Global Mindset and Insight

According to the correlation analysis, the result did not show any significant correlation between Global Mindset and Insight (Table 4). Moreover, the univariate analysis was conducted with Global Mindset (independent variable) and Insight (dependent variable); even though the univariate result showed that there was a tendency towards a significant difference between the two groups (Above Mean group and Below Mean group), the number of the respondents that belonged to Above Mean group was greater than Below Mean group. That

means that there were more respondents who were in touch with their internal state, but that fact did not correlate with Global Mindset whatsoever (Table 6, Figure 3). Hence, H5 was rejected.

The Sixth Hypothesis (H6) – Global Mindset and Well-being

According to the correlation analysis, Global Mindset correlated negatively and significantly with the three of the well-being dimensions (Depression, Anxiety and Hostility) (Table 4). Furthermore, the results of MANOVA, the multivariate, were significant, considering Global Mindset as an independent variable and the well-being dimensions (Depression, Anxiety and Hostility) as dependent variables. The univariate results showed that not only was the number of the respondents that belonged to Below Mean group smaller than those that belonged to Above Mean group, but also the respondents' scores were correlated negatively and significantly between the following dimensions: Global Mindset, Depression and Hostility (Tabel 6, Figure 3). Additionally, there was only a tendency towards a significant difference between the two groups (Above Mean and Below Mean) on Anxiety. In other words, those who scored high on Global Mindset scored rather low on Depression, Anxiety and Hostility, and that means those of the respondents who suffered from depression, anxiety, and whose answers supported hostile behaviour were not inclined towards having a global mindset. Therefore, the sixth hypothesis (H6) was corroborated.

The Seventh Hypothesis (H7) – Narrow Mindset and Self-reflection

The results of the correlation analysis show a significant negative correlation between Narrow Mindset and Self-reflection, meaning that respondents who were narrow minded about others from different culture did not reflect upon their behaviours, views, thought process, emotions and attitude (Table 4). Furthermore, the findings of the multivariate analysis of variance (MANOVA) were significant, as Narrow Mindset was the independent variable and Self-reflection was the dependent variable. The univariate result indicated that, Below Mean group scored significantly higher on Self-reflection (Table 7, Figure 4). Respondents who were narrow minded towards other cultures scored low on Self-reflection, as the correlation was significant and negative; and, not only was the number of respondents that belonged to Below Mean group greater than those that belonged to Above Mean group, but also they scored high on Narrow mindset and low on Self-reflection resulting in a significant negative correlation. Therefore, H7 was corroborated.

The Eighth Hypothesis (H8) – Narrow Mindset and Insight

Narrow Mindset correlated significantly and negatively with Insight, which gave a clue about the respondents who were narrow minded towards other cultures and their relationship with

their internal state of mind (Table 4). According to MANOVA, the multivariate result was significant, and the univariate result showed that there was not a significant correlation between Narrow Mindset (independent variable) and Insight (dependent variable). Moreover, there were more respondents that belonged to Below Mean group than Above Mean group, meaning that there were less respondents who were narrow minded towards other cultures, and those respondents were not quite in touch with their internal state, their insight (Table 7, Figure. 4). Thus, the eighth hypostasis (H8) was corroborated.

The Ninth Hypothesis (H9) – Narrow Mindset and Well-being

Narrow Mindset correlated positively and significantly with Depression, Anxiety and Hostility (Table 4). The findings of the multivariate analysis of variance (MANOVA) supported the same correlations, considering Narrow Mindset as an independent variable and the well-being dimensions (Depression, Anxiety and Hostility) as dependent variables. The univariate results showed that not only was the number of respondents that belonged to Above Mean group less than those that belonged to Below Mean group, but also the respondents' scores were correlated positively and significantly between the following dimensions: Narrow Mindset and Depression (Table 7, Figure 4). In other words, those who scored high on Narrow Mindset scored high on Depression, meaning that those of the respondents who were narrow minded about other cultures suffered from depression. Therefore, the ninth hypothesis (H9) was corroborated as the Pearson correlation analysis showed significant correlations between the concerned variables.

4.2. Methodological Issues and Limitations

This thesis is concerned with intercultural competence, private self-awareness and well-being of Syrians who reside in Germany. Thus, the thesis was designed for this subject only, unless some adjustments and alterations are made so that it suits another subject circumstances. Since there was no other research to the date of submitting this thesis that took this approach to study this subject (Syrians in Germany), more research is needed in the future to validate the findings. The author used a questionnaire as a means of measurement, and questionnaires in their nature are based on personal perceptions of the respondents, which change over time. Hence, there is no guarantee that the results of this thesis will last for a long time. Nevertheless, the approach taken by the author can be used over again to check changes in perceptions. In addition, questionnaires are answered based on self-perception which might differ from reality. Therefore there might be uncertainty about the findings.

4.3. Suggestions and Implications for Future Research

The three dimensions of intercultural competence (Openness to Other Cultures, Global Mindset and Narrow Mindset) correlated significantly with Self-reflection, and therefore H1, H4 and H7 were corroborated. Not only does that make sense factually as the results of this thesis showed, but also it was indirectly referred to by Bennett (1993). Bennet, describing the ethnorelative stage and what it comprises, taps into three aspects: acceptance, adaptation and integration; acceptance means that one is able to consider values and behaviour of others from different cultures as a basis of the this acceptance; adaptation demonstrates the ability to reframe one's view depending on the culture that s/he is in through empathy and pluralism; integration is about adopting other cultural norms, habits and so on (Bennett, 1993). It is noticed that adaptation, which is about framing one's view through empathy and pluralism, is very relevant to what is being discussed here, as in order for one to be able to frame his/her own view, they need to be aware of and reflect upon that view; and, pluralism could refer to having a global mindset.

Some other findings were contrary to the literature and theories, as not all of the hypotheses could be corroborated, namely H2 and H5 that were concerned with the correlations between two subscales of intercultural competence (Openness to Other Cultures and Global Mindset) and both Insight. For some unknown reason, Insight correlated negatively with Narrow Mindset, but it did not correlate at all with Openness to Other Cultures and Global Mindset. That could mean several things: first of all, in relation to Insight, Narrow Mindset is not opposite to Global Mindset and Openness to Other Cultures; in other words, being narrow minded towards other cultures (or probably some cultures), and not being aware of the mental source of those aspects as they happen, does not necessarily mean that when one is aware of such aspects they will end up being open and global minded towards other cultures; second of all, the fact that one should be in tune with his/her internal state was perhaps ignored by the respondents who held some negativity towards other cultures, and probably unclear to the respondents who were open and global minded towards other culture; finally, there could have been a misunderstanding of some statements due to the uncommon use of some terms in Arabic, which led to no correlation between Insight and Global Mindset and Openness to Other Culture.

Furthermore, Anxiety did not correlate with Openness to Other Cultures and Global Mindset, but that was not enough to reject H3 and H6 because the other two subscales (Depression and Hostility) of Well-being correlated significantly with the aforementioned

dimensions of intercultural competence. Unlike the case with the existing theoretical link between Anxiety and Openness to Other Culture, which was not proven based on the findings of this thesis, it was not possible to find theoretical link between Openness to Other Cultures and Hostility, but the findings of this thesis showed a significant correlation between these two subscales. Regarding the significant correlation with Depression, Lu and Wan's results suggest the same as they illustrate that cultural self-awareness is positively associated with both hedonic and eudaimonic well-being (Lu and Wan, 2018). Ryan and Deci describe both hedonic and eudaimonic approaches to well-being as *"the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and the eudaimonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning."* (Ryan and Deci, 2001, p. 141). Thus, eudaimonic well-being means the exact opposite to depression, anxiety and hostility, which, again, leads to the negative link between cultural self-awareness and depression, anxiety and hostility. Likewise, Martinez and Dukes explain that the more one identifies with a certain culture, meaning that, first, one needs to be open to that culture, and second, identifies with that culture, the more his or her wellbeing is, namely the purpose of life (Martinez and Dukes, 1997).

Although this research has been conducted following scientific standards, there is a chance that randomness and mistakes have occurred. Unfortunately, since there was no research up until the date of submitting this thesis that investigated the same aspects as this one, it is recommended to conduct similar research following the same approach in a different environment, different approach in the same environment or choosing different population than Syrians who reside in Germany (Germans, for example). By doing so, one can assure the validity and reliability of the results.

Thus, the areas mentioned above can be investigated further in order to deepen our understanding of the aspects that could not be explained properly by the findings of this thesis. Moreover, when formulating the hypotheses, the author, did not include "Hostility/Aggression", and that was because the author did not find any supportive and suitable links in the literature between aggression and intercultural competence as well as aggression and private self-awareness (self-reflection and insight). Therefore, this thesis has some original findings: significant correlations between the intercultural competence subscales and Hostility.

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Appendix

Questionnaire in English

Hateem Al Khuja

Questionnaire to Syrians in Germany about their life, attitudes, and wellbeing

Dear respondent,

This is a scientific study about Syrians living in Germany.

It takes 5-10 minutes of your time to answer the following questions. I hope that with the findings of the study, we will be able to get better knowledge about the life of Syrians in Germany, and hopefully make their life easier.

The survey consists of three sections. In section A, you will be asked questions regarding demographics. In section B, you will be asked questions about attitudes to other cultures and people from other cultures. The questions in section C are about levels of self-consciousness, and finally the questions in Section D are about psychological wellbeing.

I totally assure the anonymousness and confidentiality of the data collected, and that it cannot be tracked back to any single person. Hence I would be glad, if you answer the questions honestly.

Thank you very much for taking the time to answer these questions.

Hateem Al Khuja
Åbo Akademi University

* Required

Section A

1. **1. Are you** *
   Mark only one oval.

   ◯ Female

   ◯ Male

2. **2. How old are you?** *

   _____

3. **3. What is your highest level of education acquired?** *
   Mark only one oval.

   ◯ High school

   ◯ Bachelor

   ◯ Master or higher

   ◯ No education

   ◯ Other: _____

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Hateem Al Khuja

4. **4. Do you currently have a job?** *
Mark only one oval.

◯ Yes

◯ No

5. **5. Are you currently studying?** *
Mark only one oval.

◯ Yes

◯ No

6. **6. What is your civil status?** *
Mark only one oval.

◯ Single

◯ Living with a partner

◯ Married

◯ Divorced

◯ Widow

◯ Other: _____

7. **7. Do you consider yourself as a religious person?** *
Mark only one oval.

	0	1	2	3	4	
Not at all	◯	◯	◯	◯	◯	Very much

8. **8. How long have you been in Germany ?**
*

_____

9. **9. Have you been granted a residence permit?** *
Mark only one oval.

◯ Yes

◯ No

Section B

The following statements are concerned with your attitude towards people and things from other cultures.

Please put your answer according to the scale from 0 (Strongly Disagree) to 4 (Strongly Agree).

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10. **1- I invite people from other cultures to my home on a regular basis.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

11. **2- I listen to music from other cultures on a regular basis.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

12. **3- I decorate my home or room with artifacts from other countries.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

13. **4- I think about living within another culture in the future.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

14. **5- I eat foods from other cultures at least twice a week.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

15. **6- The way other people from other cultures express themselves is very interesting to me.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

16. **7- Crowds of people from other cultures than my own frighten me.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	⬭	⬭	⬭	⬭	⬭	Strongly Agree

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17. **8- I enjoy being with people from other cultures than my own.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

18. **9- I enjoy studying about people from other cultures.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

19. **10- The very existence of humanity depends on our knowledge about people from other cultures** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

20. **11- I like to discuss issues with people from other cultures than my own.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

21. **12- I speak only one language.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

22. **13- I have lived outside my own culture for a great length of time.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

23. **14- I dislike eating foods from other cultures than my own.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	○	○	○	○	○	Strongly Agree

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24. **15- I read more national news than international news.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

25. **16- It is better that people from other cultures avoid one another.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

26. **17- Foreign influence in our country threatens our national identity.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

27. **18- Culturally mixed marriages are wrong.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

28. **19- Residential neighborhoods should be culturally separated.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

29. **20- There should be tighter controls on the number of immigrants allowed into my country.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

Section C

The following statements are concerned with the levels of your self-consciousness.

Please put your answer according to the scale from 0 (Strongly Disagree) to 4 (Strongly

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Agree).

30. **1- I don't often think about my thoughts.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

31. **2- I rarely spend time in self-reflection.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

32. **3- I frequently examine my feelings.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

33. **4- I don't really think about why I behave in the way that I do.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

34. **5- I frequently take time to reflect on my thoughts.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

35. **6- I often think about the way I feel about things.** *
Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

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36. **7- I am not really interested in analyzing my behavior.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

37. **8- It is important for me to evaluate the things that I do.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

38. **9- I am very interested in examining what I think about.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

39. **10- It is important to me to try to understand what my feelings mean.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

40. **11- I have a definite need to understand the way that my mind works.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

41. **12- It is important to me to be able to understand how my thoughts arise.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

42. **13- I am usually aware of my thoughts.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

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43. **14- I'm often confused about the way that I really feel about things.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

44. **15- I usually have a very clear idea about why I've behaved in a certain way.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

45. **16- I'm often aware that I'm having a feeling, but I often don't quite know what it is.**
*

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

46. **17- My behavior often puzzles me.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

47. **18- Thinking about my thoughts makes me more confused.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

48. **19- Often I find it difficult to make sense of the way I feel about things.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

49. **20- I usually know why I feel the way I do.** *

Mark only one oval.

	0	1	2	3	4	
Strongly Disagree	◯	◯	◯	◯	◯	Strongly Agree

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Section D

How much have the following distressed or bothered you?

Please put your answer according to the scale from 0 (Not At All) to 4 (Very Much).

50. **1- Feeling hopeless about the future.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

51. **2- Feelings of worthlessness.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

52. **3- Feeling lonely.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

53. **4- Feeling blue.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

54. **5- Having no interest in things.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

55. **6- Having thoughts of ending your life.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

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56. **7- Nervousness or shakiness inside.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

57. **8- Being suddenly scared for no reason.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

58. **9- Feeling fearful.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

59. **10- Feeling tense or keyed up.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

60. **11- Spells of terror or panic.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

61. **12- Feeling so restless you couldn't sit still.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

62. **13- Feeling easily annoyed or irritated.** *
Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

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63. **14- Temper outbursts that you could not control.** *

Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

64. **15- Having urges to beat, injure or harm someone.** *

Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

65. **16- Having urges to break or smash things.** *

Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

66. **17- Getting into frequent arguments.** *

Mark only one oval.

	0	1	2	3	4	
Not At All	◯	◯	◯	◯	◯	Very Much

67. **Thank You!**

We really appreciate that you took some time to fill out this questionnaire. If you are interested in the results of the study you are welcome to leave your e-mail address below. If you want to give any comments, suggestions, criticism or other, you are welcome to contact me at halkhuja@abo.fi

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