Going through Acculturation

The cultural experience of Indonesian students living in Germany

"Cahaya di atas cahaya (berlapis-lapis), Allah membimbing kepada cahaya-Nya siapa yang Dia kehendaki, dan Allah memperbuat perumpamaan perumpamaan bagi manusia, dan Allah Maha Mengetahui segala sesuatu" (Q.S. An Nuur 24:35).

Licht über Licht. Allah leitet zu Seinem Licht, wenn Er will. Und Allah prägt Gleichnisse für die Menschen, denn Allah kennt alle Dinge (Q.S. An Nuur 24:35).

Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things (Q.S. An Nuur 24:35).

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Abstract

Living in a western culture, as sojourners, may cause Indonesian students a great deal of stress due to acculturation. It may influence their emotional general health status. This study is to identify significant factors related to acculturation of Indonesian students sojourning in Germany, and to ascertain the association between cultural orientations and symptoms related to the stress due to the acculturation.

An explorative study, employing 5 interviews, was run to identify factors related to acculturation. Followed by a cross-sectional cohort, a survey of 201 Indonesian students sojourning in Germany was compared to 89 Indonesian students living in their home country. The sojourners were grouped according to their length of stay in Germany. Their types of cultural orientations were assessed by the Suinn-Lew Asian Self Identity scale (SL-ASIA). Complementarily interviews of 5 returnees were undertaken afterwards in Indonesia.

Results:

(1) Indonesian students shared a strong agreement in relation to the need of acknowledgment, competition, perfection and lack of a sense of belonging. They seemed to like the weather and getting together with Indonesians in Germany. Having family accompanying them in Germany revealed to be of importance. The students, however, didn't have a favorable attitude towards speaking German and being "alone" while organizing all activities of daily life. Competition and perfection was experienced highest among those who had arrived during the last 2 months and least among those who had been in Germany between 2 and 5 years.
(2) More than half of the sojourners kept their Asian values and behaviors, regardless of the duration of stay in Germany.
(3) There were no differences between sojourners and home country students with regard to depression, anxiety, and other major psychopathological symptoms.
(4) There were differences between sojourners and home country students with regard to experiences of daily hassles, some aspects of psychological well-being, partly moderated by the length of sojourning. "Hostility" was maximal in the first 2 months of sojourning and declined thereafter.
(5) The best circumstance in well-being was experienced by sojourners who had sojourned between 1 and 2 years and lasted up to 5 years.

Conclusions:

(1) Indonesian students living in Germany, as a prototype of Western culture, mostly kept their original cultural orientation. (2) They went through behavioral acculturation/cultural learning but resisted cognitive acculturation/social identification, (3) they suffer from minor problems, e.g. daily hassles, but do not suffer specifically from more severe physical and psychic disorders.

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Chapter 1

Background and rational of the study

1.1. Acculturation –What seems to be the problem?

Acculturation is a term that has been defined as culture change that results from continuous, firsthand contact between two distinct cultural groups (Redfield, Linton, & Herskovits, 1936 in Berry & Kim, 1988). It can happen at a group and at an individual level of phenomenon (Berry & Kim, 1988). Graves (1976) stated that on the level of individuals, acculturation is a change in the psychology of the individual, and on a group level, acculturation is a change in the culture of the group.

Culture contact often brings stressors inducing tension to both, group and individuals. Previous studies have shown that to some extent, the very process of acculturation may involve risk factors that can reduce one's health status, in a sense that stress has an effect on lowering resistance to diseases. Individuals might be more susceptible to the local diseases, such as hypertension (Salmon, Prior, Wessen, 1989), diabetes (Hazuda, Haffner, Stern, & Eifler, 1988), and stomach- and intestinal cancer (Lillenfeld, 1972). It has also been reported that change in the cultural context may exceed the individual's capacity to cope because of the magnitude, speed or some other aspect of change leading to serious psychological disturbance, such as clinical depression and incapacity anxiety (Berry & Kim, 1988; Jayasuriya et al., 1992). It has been assumed that health acculturates simply by increasingly resembling the host-society norms over time. The individuals are then exposed to widely shared risk factors in their physical environment (such as climate, pollution, and

pathogens) over which one has little control. It could also be due to exposure to the cultural risk factors (such as diet, life-style and substance use) that are common in the society of settlement.

1.1.1. Acculturation and distress

A study done by Sundquist-J et al (2000) on psychological distress and psychosomatic complaints among refugees in Sweden showed that a low sense of coherence, poor acculturation (men only), poor sense of control, and economic difficulties were strongly associated with the health outcomes, generally accounting for a convincing link between migration status and psychological distress. This evidence was supported by a study on life prevalence and risk factors for psychiatric disorders among Mexican migrant farm workers in California (Alderete-E et al., 2000). It showed that high acculturation and primary US residence increased the likelihood of lifetime psychiatric disorders. In their study on stages of acculturation in relation to depression measured with the Beck Depression Inventory (BDI), Hener et al (1997) reported that within the first year among the immigrants, the students seemed to be experiencing a mild level of depression. However, it was also reported that within 6 months, after mastering the educational setting, the local language, and social anchorage, the level of depression was reduced to a normal level.

With regard to the mode of different acculturation, Abu-Baker-K (1999) pointed out that the separation and marginalization type of acculturation process was suspected to be the main cause for relocators' psychological problems. In contrast to other studies that appreciate assimilation and integration within the dominant culture, this study showed that even these processes often lead to disharmony and disintegration

within the home culture, especially among those who remigrate back home or those who continue to live simultaneously within the sending culture and receiving culture. An epidemiological study on mental health and cultural identity among Swedish people showed that those who were most engaged in "questions about their identity" and "felt mostly non-Swedish" had more behavior problems (Cederblad et al, 1999).

Within the native people's acculturating group, namely 18 Native American tribes, suicide rates were positively associated with acculturation stress and negatively with traditional integration (Lester, D., 1999). A study on psychological distress in non-Hispanic white and Hispanic abused women stated that life changes significantly related to the severity of psychological distress (Torres, S., Han, HR., 2000). Similar evidence was also found in a study by Samaniego et al (1999) on "Multiple mediators of the effects of acculturation status on delinquency for Mexican American adolescents". It showed that more acculturated Latino adolescents were at increased risk for delinquent behavior compared to the less acculturated counterparts. Nevertheless, a similar study on Acculturation and delinquent behavior conducted by Wong (1999) showed that adherence to Chinese culture was related to lower delinquency, whereas the opposite was found out for the North American acculturation. Variables of cultural characteristics of peoples in the acculturating group seem to play a very significant role in determining in what direction the acculturations will influence the acculturated people.

1.1.2. Acculturation and depression

It was reported that high acculturative stress may be a risk for experiencing depression. Elevated acculturative stress was

significantly associated with higher depression (Honey, 2000). Although not all of the suspected variables were proven to be significantly related to depression, however, social economic status, household arrangements, acculturation and health problems were suspected to be associated with depression. This thought was researched by Falcon-LM et al (2000) in their study on prevalence and correlated symptoms among Hispanic elders in Massachusetts.

A study on psychosocial predictors of first-onset depression in Chinese Americans confirmed the previous evidence that psychological vulnerabilities, including higher acculturation, greater stress exposure and reduced social supports, were important predictors of risk for first-onset depression episodes (Hwang et al, 2000). A study done by Haasen et al (Haasen-C & Sardashti, 2000) on the relationship between depression and psychosocial stress among Iranian immigrants in Germany reported that those who were depressed showed bigger problems such as immigration stress and social isolation than those who were not depressed. The feeling of being an immigrant was found to be influential in determining distress (assessed by the General Health Questionnaire 20) of the Iranian migrants in Sydney. The effect of acculturation was observed to be strongly related to depression among Dominican elders in the USA (Falcon, 2000).

1.1.3. Acculturation and poor health behavior

A study done by Cantero et al (1999) in examining the relationship between acculturation and five health related behaviors, including cigarette smoking, alcohol consumption, exercise, obesity, and sleeping habits showed that acculturation negatively affected the health practices of middle-aged Latinos. Following are cases on acculturation and health behaviors.

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1.1.3.1. Acculturation and substance abuse

In their study employing 3012 participants examining the
effects of time in the US and Indian Ethnicity on DSM-III-R
psychiatric disorders among Mexicans Americans in California
Alderete-E et al (2000) showed that time in the US was
associated with the higher risk of lifetime affective
disorders and drug abuse/ dependence. It was further reported
that this kind of effect was more pronounced among Indians.
Mexican immigrants were ethnically heterogeneous and Indians
appeared to be more vulnerable to negative effects of exposure
to US society.

Klonoff et al (1999) reported that smokers tended to be
traditional and non-smokers acculturated. If the traditional
smokers counted for 70% of variance among the black smokers in
the study, the estimation of 30% was due to acculturation.

Contrary findings were found in smoking patterns of Asian-
American youths in California (Chen X et al, 1999). It was
reported that a high level of acculturation among Asian-
American youths was associated with higher smoking prevalence
rates and earlier age of smoking onset. A study on the role of
acculturation in substance abuse showed a positively
significant association between acculturation and substance
abuse among Latino adolescents (De La Rosa et al, 2000).

A study on Korean people in the US revealed that bicultural
men were least likely to smoke, whilst acculturated and
bicultural women were more likely to smoke than traditional
women (Lee et al, 2000)

1.1.3.2. Acculturation and alcohol drinking

A study done by Dawson (1998) on drinking patterns of people of different ethnic origin showed that the cultural environment exerted a strong effect on the drinking behavior. It has been further reported that differences among European whites with respect to prevalence of drinking, beverage preference and frequency of heavy drinking suggested that the association between ethnic origin and drinking may persist even after generations of presumed acculturation. Liu SI and Cheng AT (1998) in their study about alcohol use disorders among the Yami aborigines in Taiwan reported that alcohol use was suspected to have a significant association with the extent of acculturation. Consistent with this study, a study done by Alaniz et al (1999) on gender, acculturation, and alcohol consumption among Mexican Americans showed that acculturation was associated with "heavier" drinking.

1.1.3.3. Acculturation and sexual behavior

A study on high-risk sexual behavior showed that South Asian men who were less acculturated to the majority culture, were more likely to engage in high risk sex (Ratti et al, 2000). It seems that the awareness of health behaviors is learnt in the process of acculturation.

1.1.3.4. Acculturation and dietary intake

Acculturation is influential in the dietary patterns. This has been reported in a study on acculturation and dietary practices among Korean Americans in the USA (Lee SK et al, 1999). It can be in both directions of practices, people may adopt both, bad and good, dietary practices of the local

society. A similar report of the influence of acculturation on, again, dietary practices was also found in Lake's study. The study was about the effect of western culture on women's attitude to eating and perceptions of body shape (Lake et al, 2000). The dietary practice adapts towards the practice of the local society. Similar evidence was also found in the study of Bermudez et al on intake and food sources of macronutrients among older Hispanic adults (Bermudez et al, 2000). Bermudez et al showed that those who were more acculturated (Hispanic elders) consumed fewer ethnic foods and more foods related to the non-Hispanic-white eating patterns than those who were less acculturated.

Similar evidence on the influence of acculturation on dietary intake was reported in a study by Sati et al (2000). They stated that breakfast usually is the first meal to be "westernized" by Chinese American women.

According to Kieffer at al (1999) the impact of acculturation on diabetes may increase the understanding of the epidemiology of diabetes during pregnancy in a diverse society (Keiffer et al, 1999). The role of acculturation on health behavior was confirmed by Peragallo-NP et al (2000) in their study about breast examination among immigrant Latina women in the USA. It was identified that acculturation was an important variable in predicting breast-examination. It shows us that health behavior of those who have been gone through acculturation is influenced toward the health behavior of the local society.

The influence of acculturation on health-related behavior was also found in a study on "Cultural Factors and Diet among Pregnant Mexican American Adolescents" done by Gutierrez (1999). Adolescents lost most of the traditional Mexican cultural beliefs related to pregnancy, and their attitude about weight gain was more negative (Gutierrez, 1999).

A study on birth outcome among Mexican-Americans showed that US-born Mexican-American women had a slightly increased risk on pre-term birth despite having more adequate prenatal care, more education and higher socio-economic indicators. This might be due to acculturation factors such as earlier pregnancy, loss of social support system, and increased smoking and alcohol use (Crump et al, 1999).

1.1.4. Acculturation and acculturative stress among sojourners:

Sojourners are those who live in another culture for a period of time, with the initial, continuous intention of returning to their native land (Dion & Dion, 1996). They can be migrant laborers or students obtaining their education background (Dion & Dion, 1996). This study (dissertation) is limited only to Indonesian students in Germany.

Sojourning students attending a foreign university have to adapt to a different culture and experience stresses due to acculturation, in addition to the usual demands of student life. Limited previous experiences in traveling abroad (Church, 1982) and being racially discriminated (Dion & Toner, 1988; Pak, Dion & Dion, 1991) were strongly experienced by the Far East and Chinese students, respectively, in the United States.

Previous studies focusing on acculturation and stress of Chinese students on American university campuses reported that those who anglicized their names were more acculturated into American society in several regards (more likely to associate with Americans, joined non-Chinese students organization, were familiar with American magazines, and acculturate to American tastes and values) than were those who did not change their

Chinese names (Bond, 1996). A five-year study by Graham (1983) reported that English-language proficiency was perceived as the greatest difficulty among the Chinese or other Asian students in an American University. Other stressful common personal problems were for example: homesickness, cultural misunderstanding, and financial pressures. Kuo and Tsai (1986) have reanalyzed the data from Kuo's study in 1984, and showed a consistent finding that the most pressing challenges for adaptation were problems with the English language, followed by homesickness and lack of contact with other Chinese. These stressful life events and greater reported difficulties in adaptation were associated with increased depression (Kuo & Tsai, 1986). An interesting finding showed that the personality dimension of hardiness reduce the psychological distresses of Chinese immigrants in North America. Precisely on how this hardiness achieved this buffering effect -whether by reducing felt stresses and strains and/or by enhancing adaptional reserves and coping responses- remains to be determined (Dion, Dion & Pak, 1992).

An interesting study of Chinese sojourners in Canadian universities (Dyal & Chan, 1985) reported that female sojourners appeared to have a different stress symptom structure than male sojourners. In a longitudinal study of a group of sojourners Zheng and Berry (1991) showed that acculturative stress (Cawte scale scores) was increased from pre-departure up to 3-4 months post arrival and declined slowly for several years thereafter to the departure baseline, forming an inverted U-curved function.

There have been interesting studies showing different types of acculturation processes, which have not included sojourners. These studies examined first and second generation of immigrants in regard to the acculturation processes. A relatively different acculturative process was observed in

these studies (Rosenthal & Feldman, 1990, 1992; Ho & Hills, 1992). An example was given in a study by Ho and Hills (1992), they compared individual differences in cultural identity among three groups of Hongkong Chinese youths in three phases of migration to New Zealand, namely pre-migration, less than two years after migration, and two to four years after migration. Four styles of cultural adaptation were found. Those were (1) assimilation to the host society; (2) integration with the host society while maintaining Chinese identity; (3) retention of the traditional identity (separation); and (4) identification with neither one's native culture nor the host society (marginalization).

In addition to the types of acculturation, it was reported that duration of time and phases in entering the experience of living in a different culture were important in determining the type of acculturation. Nevertheless, no such study was employing sojourners, they were mostly concerned on immigrants. Wolfgang and Josewitz (1978), for example, reported in their study on "Possible Value Conflicts for Chinese immigrants in Toronto". It showed that the longer the Chinese students lived in Canada, the greater was their concern with the public presentation and the greater were their conservatism in views of family life. For example, they were opposing premarital sex and emphasizing respect for elders, both being in favor of traditional Chinese values. Nevertheless, the longer the length of residence in Canada, the more they also accepted individualistic values (such as standing up for one's own rights and not accepting authorities without criticism). This effect presumably reflected acculturation to Canadian culture over time (Wolfang & Josewitz, 1978). Those studies have shown that duration of time is a significant factor in researching acculturation. Experience in International assignments was researched by Tung (1998). The respondents were asked how long it took them to

feel completely comfortable in the foreign country, and the answers were: 22.3% needed 1 – 3 months; 25.3% took 4 – 6 months; another required 6 – 12 months; and 5.2% indicated that they never felt completely comfortable abroad. Three aspects of mental health (psychological distress, acculturative stress, and satisfaction) were examined in this research. Korean immigrants living in the USA showed that their health status in general and well-being were lacking due to the process of acculturation (Shin et al, 2000).

1.1.5. Indonesian students sojourning in Germany
    – *do they have to suffer from acculturative stress?* –

Theoretically, the longer the Indonesian students sojourn in Germany, the closer cultural orientation is developed towards the host culture (Germany). And if they are able to get closer to the host culture, their susceptibility to the acculturative stress can be reduced, eventually associated with better general physical and emotional health. It can be predicted that the length of stay, gender, and social support (e.g. having at least one family member living with them in Germany) contribute with varying significance towards their health in general.

In relation to acculturation among sojourners, Indonesian students, in Germany, a study entitled "Studieren im Spannungsfeld zweier Kulturen" was carried out by Karcher-W and Etienne (1991). They stated that culture-specific attitudes might create difficulties for Indonesian students in Germany. They pointed out for example that Indonesian students were lacking in self-sufficiency compared to the German students in terms of matters related to apartment, immigration, shopping for their daily living, and cooking for themselves. The Indonesian students were reported to be

working more in a familiar context and avoiding unfamiliar situations. It would also be difficult to move from "a group" to "an individual" society. Indonesians work in groups. It provokes a great deal of difficulties for them to work independently and to have to rely on their own self-initiative.

Karcher and Etienne (1991) wrote that the classroom-culture of Indonesians was quite different from Germany's. Indonesian students are not used to articulate their own opinion. It would be very impolite for them to have discussions with their teachers. It is not common to have dissimilar attitude towards something. "Asking questions" is acceptable, but "questioning something" is not acceptable. Therefore, the Indonesian students in Germany have a big problem in raising a question (even how to formulate it), proposing argumentation, and stating problems. At the German universities the Indonesian students were not used to having academic freedom, including making plans for their own studies, having no attendance list, and no regular achievement control.

The Indonesian students stated that the German students were individualistic, impolite, materialistic, disciplined, direct, independent, unhelpful, rationalist, and hard-working (Karcher & Etienne, 1991). Meanwhile, the Indonesian students perceived themselves as having the following characters: group oriented, polite, acting on a personal level (personal-oriented), less disciplined, shy, less independent, helpful, emphasizing on feelings, and not working hard. The Indonesian students mostly have difficulties in looking for an apartment, handling bureaucracy at the immigration office, getting accustomed to eating habits, adjusting to the Germans and the weather, and worst of all coping with the "Ausländerfeindlichkeit" (hostile behavior of German minorities towards foreigners in Germany).

Chapter 2

Literature Review

2.1. Culture – a broad perspective

A universal definition of culture seems to be unavailable (Kazarian, 1998). Linton (1945) referred to culture as "the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by the members of a particular society". He identified overt and covert aspects of culture. The overt aspects represented the concrete and the tangible elements (e.g. material products of industry), whereas the covert aspect reflected psychological phenomena of knowledge, attitude and values. Similarly, Triandis (1990) referred to culture as "the human-made part of environment", and described two cultural elements: the objective (e.g. bridges) and the subjective (e.g. listed beliefs, attitudes, norms, roles, and values). LaFramboise, Coleman, and Gerton (1993) focused on a behavioral definition of culture and attributed behavior to the continuous interaction among cultural structure, individual cognitive and affective processes, biology and the social environment. They also subscribe to Bandura's concept of reciprocal determinism (Bandura, 1978; 1986), that behavior influences and is influenced by a person's cognitions and social milieu. The cultural competence is then defined as encompassing strong personal identity, knowledge of and facility with the beliefs, values of the particular culture, sensitivity to the affective processes of the culture, competence of the language of the culture, performance of socially sanctionable behavior, maintenance of social relations within the particular culture, and negotiation of the institutional structure of the particular culture.

Experts have identified a variety of cultural patterns or generalized traits of culture (Kazarian, 1998). Those are masculinity vs. femininity, individualism vs. collectivism, looseness vs. tightness, and separant vs. participant cultures (Kim et al., 1994; Shoham, Ashkenasy, Rahav, Chard, Addi, & Addad, 1995; Triandis, 1990). In masculine cultures people primarily live to work, whereas in feminine cultures they work to live. Consequently priorities of individuals for feminine cultures include quality of life, separateness of work from other life domains, close family relations, and nurturing. In contrast, individuals from masculine cultures tend to be achievement-oriented, with focus on progress, advancement, and "getting the job done". Collectivist cultures are characterized by hierarchical structures and identification, loyalty, and dependence on in-groups. The selves or individuals of collectivistic culture tend to be "appendages" of their in-groups rather than distinct entities (Triandis, 1990). Prime values for collectivistic individuals include family integrity, security, obedience, and conformity. Individuals associated with tight cultures, in which societal norms are clear and imposed, and deviation from such norms is met with punishment, tend to be anxious and insecure about making the best response to unclearly articulated expectations, and valuing predictability, certainty and security. Finally, separant culture is characterized by an orientation towards action, plurality, reason, and object manipulation. In contrast, participant culture is characterized by an orientation toward resignation, unity, intuition, and self-manipulation (Shohan et al., 1995)

2.1.1. Cultural adaptation

Kazarian (1998) has stated five conceptual frameworks of cultural adaptation. Those are: (1) the Fusion model, such as in the melting-pot theory; (2) the Alternation model, social behavior that is appropriately applied in different social contexts (3) the Assimilation model, is the ongoing process of absorption of a culture of origin into the dominant culture, with eventual loss of identification with culture of origin; (4) the Acculturation model, is the ongoing process of a culture of origin into a culture of settlement, but with continued retention of culture of origin; and (5) the Multicultural model. The last model, the multicultural model, focuses on an acculturative process within a pluralistic society that involves individuals and groups. It has been further stated that the acculturative process refers to affective, cognitive, and behavioral changes in both the culture of origin and the culture of settlement due to coexistence (Berry, 1994, 1990; Berry, Kim, Power, Joung, & Bujaki, 1989).

With regard to the cultural approach/judgment, Berry et al (1992) has stated three different theoretical orientations. Those are: (1) absolutism, (2) relativism, and (3) universalism. The absolutism position is one that assumes that human phenomena are basically the same (qualitatively) in all cultures: "honesty" is "honesty" and "depression" is "depression" no matter where one observes it. From the absolutist perspective, culture is thought to play a little or no role in either the meaning or display of human characteristic. Assessment of such characteristics is made using standard instruments (perhaps with linguistic translation), and interpretations are made easily, without alternative culturally based views taken into account. It is

essentially an *imposed ethic* approach (Berry, 1989). The relativist approach is rooted in anthropology and assumes that all human behavior is culturally patterned. It seeks to avoid ethnocentrism by trying to understand people "using their own terms". Explanation of human diversity is sought in the cultural context in which people develop. Assessments are typically carried out by taking into consideration the values and meaning that a cultural group gives to a phenomenon. Comparisons are judged to be problematic and are thus virtually never made. This is the *emic approach*. The last perspective, the Universalists assume that basic human characteristics are common to all members of the species (i.e., constituting a set of biological givens) and that culture influences the development and display of them. Culture plays different variations of these underlying themes. Assessment is based on the presumed underlying process, but measurement is developed in culturally meaningful versions. Comparisons are made cautiously, employing a wide variety of methodological principles and safeguards. Interpretation of similarities and differences are attempted that take alternative culturally based meanings into account. This is the *derived ethic* approach. The current study used the derived ethic approach and employed the perspective of universalism.

2.1.2. Acculturation

It was stated previously that acculturation has been understood in two different concepts. The first is to refer to the cultural changes resulting from these group encounters; second, the concept of psychological acculturation is used to refer to psychological changes and eventual outcomes that occur as a result of individuals experiencing acculturation that is under way in their group. These two general themes (culture-behavior links across cultures and psychological

adaptation to new cultures) are considered to be complementary. Both aspects mutually contribute to research of acculturation and health. The earlier is the study of how cultural factors influence various aspects of health. And the second is a study of the health of individuals and groups while they settle into and adapt to new cultural circumstances as a result of living in a different culture.

Kim and Berry (1988) have illustrated five different types of acculturating groups. Those are: (1) immigrants, (2) refugees, (3) native people, (4) ethnic groups, and (5) sojourners. Immigrants are those who move from one cultural/national situation to another, who do so voluntarily and with the intention of it being permanent (Kim & Berry, 1988). Refugees are commonly defined as immigrants, however, without having any choice on their departure. When groups of original inhabitants of a place experiencing invasion of evangelization or economic exploitation, those are defined as native people. According to Berry and Kim (1988) in plural societies there often exist ethnically defined collectivities who have derived from a common cultural tradition, but who identify themselves as a distinct group. Such people experience continuous acculturative influences, which must be dealt with if their ethnic distinctiveness is to be maintained. Ethnic groups are often derived from earlier waves of migrants (e.g. Ukrainian Canadians). They are often being bolstered by continuing migration (e.g. Hispanic American). They approach the status of native peoples (e.g. Breton in French, Friesians in the Netherlands) but do not usually claim this status. Sojourners are defined as a heterogeneous set of people who experience acculturation by being in another place, and who do so voluntarily on a temporary basis for a specific and limited purpose with the intention of returning to their original countries or places of the original culture.

Gudykunst (1988) wrote that most of the sojourners have a peripheral contact with the new culture. Reasons for a sojourn in a new culture are often very specific –to pursue a vocation, to obtain a professional degree, or merely to enhance one's prestige in the eyes of the folks back home. Nevertheless, this may require less adaptation to the host cultural system. Foreign students, for example, may be able to reduce their cultural adaptation to the bare minimum in order to fulfill their role as a student and may confine their social contacts to fellow students from their home country. They may perceive less need to adapt to the host culture since their stay is only temporary. Regardless of the circumstantial variations in the degree of necessary adaptation, every individual in a new culture must respond and adapt to environmental changes at least minimally. Primary attention here is given to what is perhaps the most profound situation of cultural adaptation –the adaptation of sojourners who were born and raised in one culture and who have moved to another culture. According to Mehta (1998) feeling accepted by the host society and being involved in the local culture were related to better mental health.

2.1.3. Acculturation and health

During the process of acculturation, individuals may have to cope with different stages in acculturation. The beginning is one that considers psychological changes. The following stages are more complex. These stages are referred to as "behavioral shifts" by Berry (1980), "culture learning" by Brislin, Landis, & Brandt (1983), and "social skills acquisition" by Furnham and Bochner (1986). Here, psychological adaptations to acculturation are considered to be a matter of learning a behavioral repertoire that is appropriate for the new cultural

context. Berry (1992) stated that this may require some "culture shedding" (the unlearning of aspects of one's previous repertoire that are no longer appropriate); and it may be accompanied by some moderate "culture conflict" (where incompatible behaviors create difficulties for the individual). In cases where the cultural conflict exists, the individuals may experience "acculturative stress" (Berry, 1970; Berry, Kim, Minde, & Mok, 1987) if they cannot easily change their repertoire. Acculturative stress is in a way linked to the general psychological models of stress (e.g. Lazarus & Folkman, 1984) as a response to environmental stressors (which in the present case reside in the experience of acculturation). Moderate difficulties can be experienced during acculturation, such as psychosomatic problems. Major difficulties can be experienced in psychopathology or mental diseases' cases (Malzberg & Lee, 1956; Murphy, 1965; World Health Organization, 1991). Berry et al (1989) have reported that there are demonstrable links between physical health and its cultural context including acculturation. Within the acculturative-stress orientation, depression (due to cultural loss) and anxiety (due to uncertainty about how to live) are the problems, which are most frequently found in a series of recent studies in Canada (e.g. Dona & Berry, 1994; Kim & Berry, 1986; Sand & Berry, 1993; Zeng & Berry, 1991). Perhaps the most consistent finding is that, as predicted, those who have preferred and attained some degree of integration have also experienced fewer problems. A good example for this were the experiences of a group of Central American refugees in Toronto indicating that individuals seeking integration had significantly lower psychological and somatic symptoms than those seeking to be acculturated in other ways (Dona & Berry, 1994). This pattern confirmed earlier findings with Korean immigrants in Toronto (Kim & Berry, 1986) and Chinese sojourners in Kingston (Zheng & Berry, 1991) and replicated results of a series of earlier studies with indigenous peoples

in Canada (e.g. Berry, 1985; Berry, Wintrob, Sindell & Mawhinney, 1982). The association between marginalization and poor psychological health was found among first- and second – generations of Greek immigrants in Toronto (Sand & Berry, 1993) who had experienced marginalization and a feeling of being marginalized. These experiences were strong predictors of acculturative stress, and eventually related to depression. It has also been reported that there is a significant relationship between acculturation strategies and psychological well-being, for example among the South Asians in the United States, integration, again, predicted lower overall acculturative stress; separation predicted higher psychosomatic stress and assimilation predicted higher psychological stress. In Norway, Berry and Sam (1996) found a consistent pattern of prediction for three outcome variables: assimilation and marginalization, as predicted, were associated significantly with global negative self-evaluation, depressive tendencies, and psychological and somatic symptoms. Evidence seems to be clear that acculturation confronts individuals with new experiences, and some of these become stressors that challenge individuals and create conditions for a lowered psychological health status (Berry et al., 1986).

2.2. Theories of acculturation

With regard to the need of understanding the process of acculturation, it is important to distinguish between (1) the schematization of acculturation, which is based more on theory- and (2) the dynamics of acculturation, which is more application-based. Details are presented in the following part.

2.2.1. Schematization of acculturation

Gordon (1971) stated that the process of adopting the customs, behaviors, and/or national or collective identity of the host society in preference to, or in place of, those of one's country of origin is called assimilation. He has proposed seven models of assimilation, which are: (1) cultural or behavioral assimilation (also known as acculturation), the adoption of cultural patterns characteristic of the "core group" or host society, (2) structural assimilation, signifying entrance into the primary group relationship, such as clubs, cliques, and institutions of the host society, (3) identification assimilation, the taking of one's sense of "people hood" or collective identity of the host society, (4) marital assimilation (also known as amalgamation), demonstrated by large scale inter-marriage, (5) attitude-receptional assimilation, characterized by an absence of prejudice, (6) behavior-receptional assimilation, shown by an absence of discrimination, and (7) civic assimilation, marked by an absence of value and power conflict between or among groups. Each type of assimilation can vary in degree.

The above theory, however, has been critized by Kim and Berry (1986). Berry stated that Gordon's theory of acculturation seemed to be assuming a "linear process of assimilation" and biased toward "Americanization" in a "melting pot".

Berry himself has purposed a theory of acculturation and stated that acculturation can be a matter of how to undertake a given strategy in entering the second culture. Berry (1986) has reported that strategies with respect to two major issues are usually worked-out by groups and individuals in their daily encounters with each other. These issues are (1)

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cultural maintenance (to what extent are cultural identity and characteristics considered to be important, and their maintenance strived for), and (2) contact and participation (to what extent should they become involved in other cultural groups, or remain primarily among themselves). The interplay between these two constitutes four acculturation strategies. Response to these two issues can take place on four attitudinal dimensions of strategies. These are called: (1) assimilation, (2) separation, (3) integration, and (4) marginalization. When individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures, the assimilation strategy is defined. In contrast, when individuals hold on to their original culture and at the same time wish to avoid interaction with others, then separation is defined. Integration happens when there is an interest in maintaining one's original culture while in daily interactions with other groups. And when there is little possibility or interest in cultural maintenance and little interest in having relations with others in the daily activities, then it is called marginalization. The four strategies in acculturation mentioned above are based on the assumption that individuals are given the freedom to determine by themselves which strategy of acculturation will be best for them to undertake.

2.2.2. Dynamics of acculturation

In defining the dynamics of acculturation, we need to enter this point from the perspective of the socialization process. Throughout the socialization process, people learn and acquire "all factors and processes, which make one human being fit to live in the company of others" (Kelvin, 1970). Socialization involves conditioning and programming in the basic social processes of communication, including decoding patterns (perceptual and cognitive) and encoding (verbal and nonverbal

language) training. The form of this training depends on the particular culture and is embodied in the process of enculturation. Berger and Luckman (1967) point out that in socialization and enculturation the cultural forms for expressing basic social behavior are internalized from the teaching of early "significant others" and become "the world, the only existent and conceivable world", with a strong emotional overtone and identification. The process of socialization provides children with an understanding of their world and with the culturally patterned modes of responding to it. The familiar culture, then, is the "home world", which is associated closely with the family or other significant others. On the other hand, an unfamiliar culture is one that is out of harmony with one's basic understanding of self and reality (Gudykunst et al., 1984). When strangers, who have been fully socialized into a cultural milieu, move to a new and unfamiliar culture and interact with the environment for an extended period of time, the process of reconciliation occurs. Strangers, gradually begin to detect new patterns of thinking and behavior and to structure a personally relevant adaptation to the host society. Merely daily living requires the ability to detect similarities and differences within the new surroundings. Strangers, thereby become acquainted with and adopt some of the norms and values of salient reference groups of the host society. As reconciliation takes place in the course of adapting to a new culture, some unlearning of old cultural patterns occurs, at least in the sense that new responses are adopted in situations that previously would have evoked different ones. This process of unlearning of the original culture is called deculturation. As the dynamics of deculturation and enculturation continue, people gradually undergo a cultural transformation (Gudykunst et al, 1984). Of course a complete transformation in the basic values of adults is extremely rare.

Sometimes, however, a new culture has a substantial impact on the psychological and social behavior of strangers. They may become resocialized to a significant degree as a result of group support, institutional legitimization of the new identity, and the presence of new significant others to replace those of their childhood. Even then, the transformation is accomplished only slowly and in stages. It normally brings conflict, a struggle between the desire to retain old customs and habits and to keep the cultural traditions and the identity of the group and the desire to adopt new ways which are more in harmony with the new environment. This conflict between the old and the new, between *what should be* in the mind of the stranger and *what is* in the external reality of the host culture, is not peculiar to the stranger status alone. Dyal and Dyal (1981) stated that the core of cultural adaptation is *change*, in personal and social behavior. It is not only changing ourselves to suit the environment, but also changing portions of the environment to suit our needs better. The impact of the sojourner's culture on the mainstream host culture is relatively insignificant, compared to the substantial influence of the host culture on sojourners (Shin et al, 1999).

Most of the empirical studies of historical change in immigrant communities document their gradual conversion to the mainstream culture of the host society (Barnett & Kincaid, 1983). Barnett and Kincaid stated that the directionality of change in an immigrant community towards assimilation is particularly clear when we examine the adaptive change across generations. This premise is supported by the study of American Jewish (Zweigenhaft, 1979 – 1980) and Japanese-Americans (Masuda, 1970). The study showed that ethnic identification was gradually decreased from the first to the third generation. This process of adaptive transformation commonly is called *acculturation*. Acculturation is described

as the continuous process by which strangers are resocialized into a host culture, so as to be directed toward a greater compatibility with or "fitness" into the host culture, and ultimately, toward assimilation, as the highest degree of acculturation theoretically possible (Gudykunst, 1984). For most people, even for natives, complete acculturation is a lifetime goal, and individuals vary in the degree of acculturation achieved in a given period of time.

According to Gudykunst (1984) underlying the acculturative process is the communication process. Acculturation occurs through the identification and internalization of the significant symbols of the host society. Just as natives acquire their cultural patterns through interaction with their significant others, so do sojourners acquire the host cultural patterns and develop relationship with the new cultural environment through communication. In viewing acculturation occurring through communication, it is important to recognize that sojourners' communication capacities reflect their acculturation. This means the acculturation process is essentially that of achieving the communicative capacities of the host culture. Through prolonged and varied experiences in communication, sojourners gradually acquire the communicative mechanisms necessary for coping with the new culture. The acquired communicative competences, in turn, function as a set of adaptive tools assisting sojourners to satisfy their personal and social needs, such as the need for physical survival and for a sense of belonging and self-esteem. Through effective communication, sojourners will be able to gradually increase control over their own behavior and over the host environment.

Communication, by definition, involves interaction with the environment, and each person as a communicator can be viewed as an open system actively seeking and desiring interaction

with the environment. A person interacts with the environment through two closely interrelated processes: (a) personal (or intrapersonal) communication and (b) social (or interpersonal and mass) communication (Ruben, 1975). With regard to the need to understand the component of communication in its role of determining potential acculturation for sojourners, it is important to look at further issues on the elements of each of those two communication dimensions.

2.2.2.1. Personal communication

Personal or intrapersonal communication refers to the three interrelated psychological processes (cognitive, affective, and behavioral) by which people organize themselves in a sociocultural milieu. Through personal communication, people develop ways of seeing, hearing, understanding, and responding to the environment. Ruben (1975) stated that personal communication is thought of as sensing, making sense, or acting towards the objects and people in one's milieu. It is a process by which the individual information is assimilated into his environment. In the context of acculturation, personal communication can be viewed as the process of organizing adaptive experiences into a number of identifiable patterns that are consistent or compatible with the patterns of the host culture.

2.2.2.1.1. The cognitive process

One of the most fundamental adaptive changes in personal communication occurs in the cognitive structure through which sojourners process information from the environment. As it was discussed earlier, differences in the way in which experiences are categorized and interpreted constitute some of

the main differences between cultures. Campbell (1964) stated that communication between strangers and hosts sometimes becomes possible only by the strangers' inferring how the hosts are constructing the world from their reactions to commonly perceived events. It is only by extending the domains of common perception and interpretation that strangers can begin to comprehend the categorizing system of the host culture and to gradually match their own cognitive processing to that of the others.

Because of their unfamiliarity with the cognitive system of the host culture, sojourners frequently find the "mentality" of the people difficult to comprehend. Their difficulty stems from the fact that, during the initial phases of acculturation, their perception of the host environment is relatively simple. Gross stereotypes are alien in the sojourners' perception of the unfamiliar cultural patterns. The "thinking as usual", as we may call it, often doesn't work when dealing with the host environment since sojourners do not share the common underlying assumptions of the host population. Schuetz (1944) describes it: "The cultural pattern of the approached groups is to the stranger (sojourners) not a shelter but a field of adventure, not a matter of course but a questionable topic of investigation, not an instrument for disentangling problematic situations but a problematic situation itself and one hard to master".

To the extent that culture is a learned phenomenon, sojourners are potentially capable of increasing their understanding of the host's cognitive system. Cultural learning enables sojourners to recognize their cognitive structure as distinct from that of the host culture and to gradually increase their cognitive structure in "perspective taking" (Fogel, 1979 in Gudykunst, 1984) and "orientation relation" with members of the host society (Peace & Stamm, 1973). Previous studies on

Korean immigrants showed that the strangers' knowledge of the host society became increasingly extensive, accurate, and refined over the years, and that such increased cultural learning was reflected in the development of more complex cognitive structures for perceiving the host environment (Kim, 1977).

2.2.2.1.2. The affective process

The sojourners not only learn to acquire cognitive structures of the host culture, they must also acquire the affective patterns, such as emotional expressions, aesthetic sensitivities, attitudes, and values that are embodied in the behaviour of people in the host culture. Social relationships involve a certain measure of sentiment and emotion, and in order for sojourners to develop meaningful relationships with members of the host society, they must also share such feelings. Taft (1977) identifies this affective process as the "dynamic" aspects of culture:

> *There are certain universal human needs and modes of functioning that must be satisfied in all cultures. In broad terms, these needs refer to the maintenance of life processes; the need to maintain a structural society to enhance as well as regulate social relationship, and to provide for the self-expressive needs of individuals. While these needs are universal, each culture prescribes different models for satisfying them.*

Mansell (1981) emphasizes the importance of satisfying the aesthetic needs of individuals in an alien culture:

> *The concept of aesthetic awareness is linked with ineffable, intuitive feelings of appreciation and celebration. This form of awareness creates a*

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consciousness, which transforms individuals' perceptions of the world and imparts a sense of unity between self and surrounding. It is in the transformative mode of experiencing that many people create access to the momentary peaks of fulfillment, which make life meaningful.

Because needs of this sort of aesthetic awareness are often difficult to gratify within an unfamiliar culture, many sojourners attempt to satisfy them by belonging to subcultures within the larger society in which they can pursue satisfaction in the familiar manner of their original culture. In doing so, they tend to withdraw from the new host culture until they have learned to make the necessary adaptation to its affective modes (Gundykunst, 1984).

When the affective process is integrated successfully with the cognitive orientation, sojourners achieve an adequate social orientation enabling them to understand how members of the host culture feel and behave. Once sojourners acquire an adequate level of adaptation to the host affective orientation, they can share the humor, excitement, and joy of the natives, as well as their anger, pain, and disappointment.

2.2.2.1.3. The behavioral process

What is important is not whether sojourners have acquired the appropriate cognitive and affective orientation, but whether they carry out the appropriate role performance in the host society. The appropriate role performance requires not only cognitive and affective acculturation but also acquisition of the relevant behavioral skills for acting in certain situations. Taft (1977) categories these skills into two types: technical and social skills. Technical skill includes

language skills, job skills, academic skills, and others that are essential to a member of a society. Social skills are generally less specific and more subtle than technical skills.

Sojourners who are competent in technical skills may find it difficult to identify the patterns of social behavior that are acceptable in the host society. Even the native of a culture, who performs various social roles "naturally" and without thinking, are often unable to explain the specific social skills relevant to a particular social transaction. Therefore a foreign student may have to formulate "action plans" before dealing with a classroom process. Through the process of "trial and error", sojourners' action plans are refined and gradually integrated into sequences that can be used in a relatively automatic form. A highly acculturated person, therefore, can perform the required social roles without having to formulate a mental plan of action in accordance with cultural rules and norms of the host society. This means a sojourner has to internalize many culturally patterned behaviors, and the performance of roles has to become automatic and largely unconscious. Insofar as these automatic actions are executed successfully, they increase the probability for strangers to experience satisfying social interaction and a sense of control.

2.2.2.1.4. Personal communication and related phenomena

When people are fully in control of themselves and a situation, they possess highly effective personal communication processes; those are cognitive, affective, and behavioral. These three personal communication processes are not only simultaneously present, but also well coordinated and balanced. In the process of adapting to a new cultural

environment, sojourners are likely to be lacking in any one or more of the three processes, which results in poor internal balance and coordination. For example, some strangers may be quite knowledgeable about the host culture and yet maybe lacking the ability to relate to members of the host society on an affective level. Others may be adequately skilled in performing specific jobs in the host society but may find some of the values operative in their job performance disagreeable. When such internal imbalance is severe, maladjustment may occur (Wong-Rieger, 1982).

The cognitive, affective, and behavioral processes of an individual's personal communication in relation to the host culture are linked with many of the psychological problems associated with the sojourner status. Negative self image, low self-esteem, feeling of alienation, dissatisfaction with life in general, and other related psychological problems of the sojourners are associated primarily with their disability to relate to the people in the host society in any one or more of the three process of personal communication (Gudykunst, 1984).

2.2.2.2. Social Communication

Personal communication is linked to social communication when two or more persons interact, consciously or not. Through social communication, sojourners learn and regulate the cognitive, affective, and behavioral processes of one another. Sojourners will interact with people in the host environment; they learn and acquire the acculturative capacities in their cognitive, affective, and behavioral processes. At the same time, their greater personal communication capacities facilitate their successful communication within the host society.

Social communication occurs in many forms, from a simple
observation of people on the street or reading about people
and events in newspaper and magazines to engaging in dialogues
with close friends. Social communication can be classified
broadly into *(a) interpersonal communication and (b) mass
communication* (Gudykunst, 1984). Interpersonal communication
occurs in the context of interpersonal relationship, which is
determined by purpose, function, and product of an
individual's communication experiences. Mass communication,
on the other hand, is a more generalized form of social
communication by which individuals interact with their
sociocultural environment without direct involvement in
interpersonal relations with specific persons. Sojourners
participate in mass communication through such media as radio,
television, newspapers, magazines, movies, theatres, museums,
lectures and posters, among others (Gudykunst, 1984).

2.2.2.2.1. Interpersonal communication

Sojourners acquire acculturative experiences through
participation in interpersonal relationships with members of
the host society. Further, one can infer and predict
sojourners' level of acculturation from the nature of their
interpersonal communication networks. An immigrant with a
predominantly ethnic interpersonal network is less
acculturated and probably less competent in the host
communication system than someone whose associates are
primarily members of the host society. Also the degree of
intimacy in the relationships developed with members of the
host society is an important indicator of strangers'
acculturative communication competences.

Studies of foreign students and visitors indicate a positive relationship between the number of host friends and the sojourners' positive attitude towards the host society (Gudykunst, 1984). The degree of interpersonal involvement is also an important indicator of sojourners' cognitive acculturation. Selltiz et al., (1963), for example, show that international students in the United States who associated extensively with host nationals and those who formed close friendships in the host culture scored higher in measures of adjustment than those who had less association with host nationals or those who did not have host friends. Morris (1960) found that those who scored high on measures of social relations with host nationals also scored high on an index of satisfaction with various aspects of their experiences in the host country. Similar findings were also reported about Korean, Chinese, Indochinese, and Mexican immigrants in the United States (Y.Kim, 1977; 1979; Wen, 1976; Yum, 1982).

While communication with members of the host society clearly facilitates the process of acculturation, the role of intra-ethnic communication (i.e., communication with persons from the same cultural background) is generally considered to promote ethnicity and discourage integration into the host society. Nevertheless, although extensive and prolonged intra-ethnic communication may have the effect of retarding the process of acculturation, the ethnic community plays a vital role in the initial stages of acculturation. It provides sojourners with necessary emotional and social support and information.

2.2.2.2.2 Mass communication

Along with the development of international communication with members of the host society, the use of mass media of the host

society is observed to be acculturative (Kapoor & Williams, 1979; Kim, 1977; 1979; Pedone, 1980; Ryu, 1976). Participating in the mass communication process of the host society enables sojourners to learn about the broader ranges of various elements of the host culture beyond their immediate environment. In transmitting messages that reflect aspirations, myths, work and play, and specific issues and events, the mass media explicitly and implicitly convey societal values, norms, and behavior, and traditional perspectives for interpreting the environment. Exposure to mass media with an information-oriented content (such as new topics, analysis of various social phenomena, and documentaries) is particularly indicative of acculturation, as compared to exposure to mass media with content that is primarily entertainment-oriented (Kim, Y., 1977; 1979).

The overall acculturative effect of mass communication is considered relatively limited compared to that of interpersonal communication (Kim, 1979). Interpersonal communication experiences provide sojourners with an intense and detailed influence on their acculturative process. Communication involving an interpersonal relationship provides simultaneous feedback, directly regulating sojourners' communication behaviors. Because of the intrinsic intensity of face-to-face communication, sojourners may find it too stressful. This means that during the initial phases of acculturation, mass media provide alternative less stressful channels of communication through which sojourners can absorb some elements of the host culture.

2.2.3. Acculturative communication process

There is no doubt that sojourners respond differently to a new cultural environment in terms of their prior experiences,

accepting what promises to be rewarding and rejecting what seems unworkable or disadvantageous. At the same time, sojourners' acculturative experiences are conditioned further by the host environment. The nature of the dynamic interaction between personal factors and environmental factors shapes the patterns of subsequent adaptive changes in strangers. These are all about (1) acculturative potential, and (2) host environment conditions. Both are described in the following pages.

2.2.3.1. Acculturative potential

One of the most important background factors that need to be considered in understanding sojourners' cultural adaptation is the *degree of similarity or difference between the original culture and the host culture*. Previous studies indicate that students from Europe have an easier time developing social relationship with North Americans than other international students studying in the United States. More specifically, Lyasgaard (1955) and Sewell and Davidsen (1961) describe Scandinavian students as having little difficulty in adjusting to life in the United States, while Lambert and Bressler (1956) and Bernett, Passin, and McKnght (1958) reported that students from India and Japan had more difficulties. Similar results are reported by Furnham and Bochner (1982) for international students in England.

A closely related factor that contributes to the acculturative potential of sojourners is the degree of familiarity with the host culture prior to, or during, the initial period of adaptation to the new environment. Knowledge about the host language, norms, customs, history, art, social, economic, and political systems add to the sojourners' acculturative

capacity. A key component of the many existing cross-cultural training and orientation programs for sojourners and immigrants focuses on familiarizing trainees with their host culture. Peace Corps volunteers, for example, have to go through a language and cultural training program before being sent to the location to which they are assigned. Also Sewell and Davidsen (1961) find that the more guidance international students receive prior to coming to the United States, the better their academic adjustment and the greater their satisfaction with sojourning is.

Another important factor affecting acculturative potential is ***personality characteristics.*** The personality characteristics that have been identified as important for the acculturation process in studies of immigrants include tolerance for ambiguity and risk-taking (Fiske & Maddi, 1961), internal locus of control (Johnson & Sarason, 1978), gregariousness (Bradburn, 1969), cognitive flexibility (Kim, 1977), and hardy or resilient personality (Quisumbing, 1982). In the case of sojourners, personality characteristics such as extrovertedness, positive orientation and respect for people in general, empathy, open-mindedness, tolerance for ambiguity and self-control are observed to be positively related to the effectiveness of adjusting to the host culture.

Certain demographic characteristics also tend to increase sojourners' acculturative potential. In studies of immigrants, age is observed to be a critical element in subsequent adaptation to the host society. The older sojourners are, the greater the difficulty they have adapting to a new cultural system and the slower they are in acquiring new cultural patterns (Szapocznik et al., 1975; Kim, 1977; Rogler et al., 1980).

Another important demographic factor is the educational level of the sojourners prior to migration. Education, regardless of its cultural context, appears to expand the mental capacity for learning and for the challenges of life (Y.Kim, 1977; 1980; Yum, 1982). A number of studies also reported significant differences between male and female immigrants in their acculturation process. Generally, male immigrants display a greater acculturation than female immigrants given the same time of stay in the host culture (Kim, 1977). Gender, however, is associated closely with educational level. In most of the cultures, from which immigrants come to the United States, the men's educational level is higher than the women's. Also, the prevailing cultural norms of these groups tend to define women primarily as housewives, thus limiting their participation in host interpersonal communication processes. Consideration of these associated factors leads one to conclude that the influence of gender on acculturative potential is not clearly known (Gudykunst, 1984).

2.2.3.2. Pre-Acculturation Stage

Brislin and Yoshida (1994) have identified four components of culture, which are important for the people to before entering a new culture. Those are: (1) awareness of own culture, (2) knowledge of other cultures, (3) Coping with other cultures, and (4) culturally appropriate behavior. Awareness of own culture involves in-depth understanding of one's own culture and its influence on one's own behavior. This critical step leads to realization of the influence of one's own culture on one's thinking, emotions and behavior. Knowledge of one's own culture is a prerequisite to understanding other cultures. The second component is knowledge of other cultures. This involves awareness of the values, beliefs, norms, and behavior of people from cultures other than one's own. Such awareness

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is likely to provide a blueprint for a cultural appropriateness (cultural amenities) and minimization of error of attributions. Coping with other cultures involves the development of effective approaches to dealing with negative affective reactions to having contact with diverse cultures. Two aspects of coping relate to (a) acknowledgement of negative emotions (e.g. anger, frustration) toward people who are different (have different values or simply behave differently) and (b) to tolerance and non-judgmental attitudes. The fourth component, culturally appropriate behavior, consists of supplementing cultural knowledge and understanding how to engage in culturally appropriate behavior. Culture-bound behavior includes verbal and written communication, cultural protocol (e.g., how to greet individuals from diverse cultures, what type of gift to give, and where to entertain), and non-verbal communication.

2.2.3.3. Host environmental conditions

The acculturation process is influenced not only by sojourners' acculturative potential but also by the conditions existing or developing in the host society. One of the most crucial environmental conditions affecting acculturation is called interaction potential, the degree of opportunity provided by the physical and social environments for sojourners to communicate with members of the host society. Ordinarily, if a situation is to have any interaction potential at all, it must provide a physical proximity. Beyond this basic requirement, social contexts differ greatly in interaction potential. For example, people do not usually talk to strangers sitting next to them in the subway or in a bus. If on the other hand, sojourners are assigned to work with people on a collaborative task, they soon cease to be unknown.

Such social contexts are high in interaction potential, mostly demanding communication of some sort and making it easy to go beyond superficial exchange if sojourners wish so.

Another factor influencing sojourners' acculturative communication process is the unfavorable or apathetic attitudes held by members of the host society towards the sojourners' national or cultural group. Strong hostility against a group minimizes the receptivity of the host society towards individual members of the group and, consequently, makes the communication more difficult for them. The attitude of the host society towards a specific group may be due to a long standing historical animosity, as exemplified in the hostility between white and black South Africans. New developments in international relationships may abruptly change a long-standing friendly attitude between groups, as it was observed several years ago between Iran and the United States. Sometimes, the attitude or sentiment of the host society toward an outside group may be influenced by its own domestic, economic or political situation, such as a high unemployment rate or a prevailing conservative ideology. Finally, the acculturation experiences of strangers are influenced significantly by the degree of rigidity of the host society in demanding cultural conformity. The extent to which the host society expects sojourners to conform to existing cultural norms and values varies from society to society.

2.3. Major conclusions for the current study

The current study is only concerned with one group of sojourners, namely students. This will only involve the individual level of acculturation (Berry & Kim, 1988). The

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following diagram is to illustrate the rational and the flow of the study.

| Pre-acculturation | going through acculturation | post-acculturation |

duration of time

acculturative potential of the host culture

acculturating group: sojourner

Study 1   Study 2

☆   cognitive

☆☆   affective

☆☆☆ behavior/psychosocial
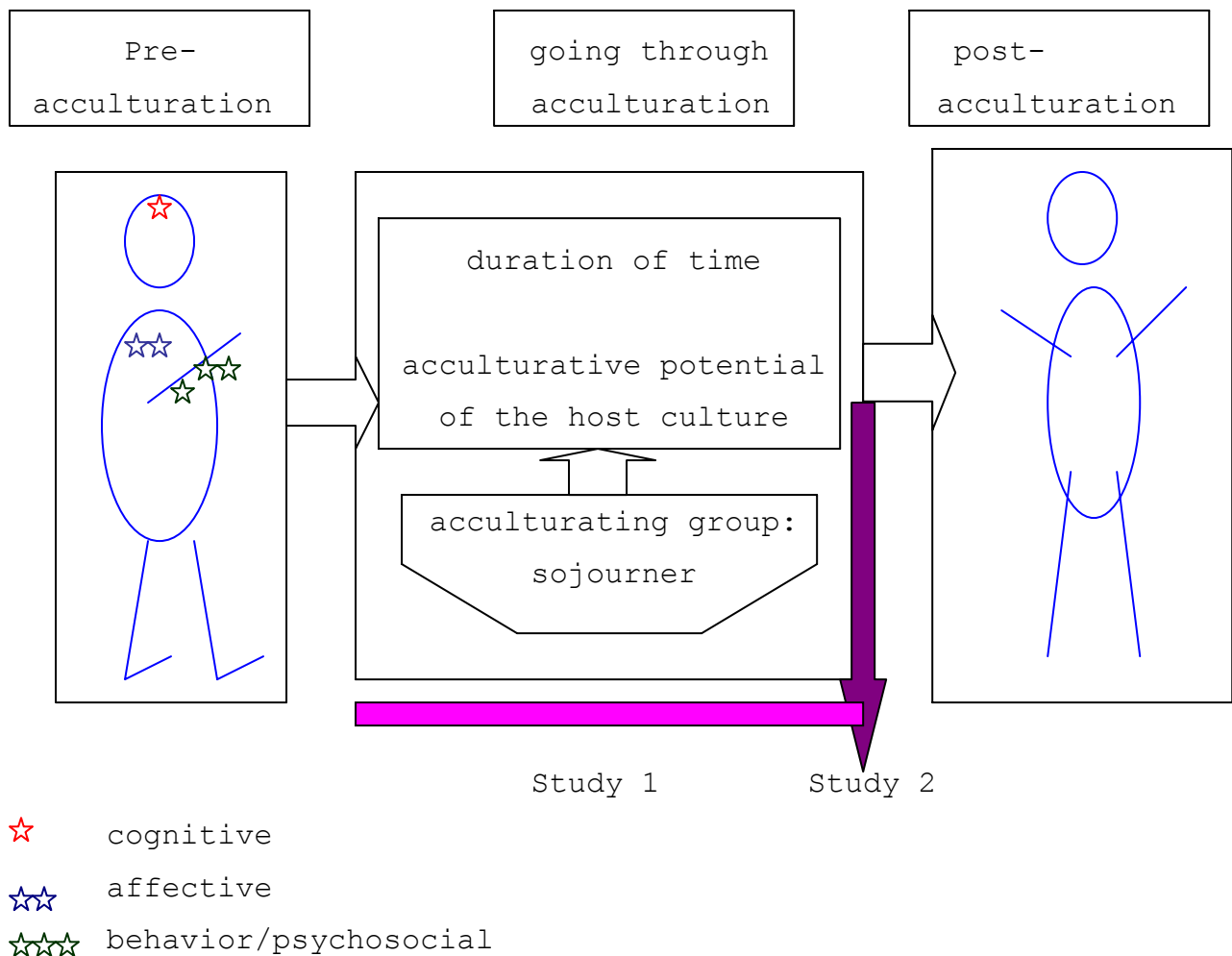
Diagram 1. Experiencing acculturation

Time frame:

The lengths of stay in the foreign culture prove to be a significant aspect when determining acculturative stress and its effects. In English speaking countries (Canada and the USA) the first year was experienced in mild depression.

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However, within 6 months after mastering language and social anchorage, the depression was reduced to a normal level (Hener et al, 1997). Acculturative stress increased from pre-departure to 3 – 4 months post arrival, declined thereafter (Zheng & Berry, 1991). To feel completely comfortable in the foreign country mostly required between 6 – 12 months (Tung, 1998). Two different independent studies (Chinese in the USA and Greek in Toronto) employing 1st and 2nd generations showed different patterns of acculturation. The two generations have gone through similar phases, namely: social skills, followed by cultural learning, then comes the phase of psychological change (Berry, 1980; Brislin, Landis & Brandt, 1983; Furnham & Bochner, 1986). Acculturation is very much time bound. Culture learning is refined over the years, and therefore the Indonesian students with different lengths of stay in Germany may have different types of acculturation, different symptoms of physical and psychological distress. Previous studies have shown the importance of the experience of the sojourners in relation to their exposure to the widely shared risk factors in the physical environment (e.g. climate) and cultural risk factors (eg. diet, life-style, substance use, etc). Karcher & Etienne (1991) stated that most of the Indonesian students in Germany were lacking self-sufficiency, lacking in self-initiative and having difficulty to move from the "group" to "individual" society. Other studies reported that most of the foreign students, not necessarily Indonesians, had a tendency to associate with people from their own country instead of with the host society (Morris, 1960; Wen, 1976; Yum, 1982). Hong et al wrote that the use of mass media of the host society was observed to be acculturative (Kapoor & Williams, 1979; Kim, Lee and Jeong, 1982; Kim, 1977, 1979, Pedone, 1980; Ryu, 1976). Data of the Indonesian students related to those issues will be recorded in the Suinn-Lew Asian Self-Identity Acculturation scale. This scale will also cover the information on the proficiency in the host language. The host

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language was reported to be crucially important to adjustment to avoid acculturative stress (Graham, 1972; Kuo and Tsai, 1986).

Gender:

Dyal and Chan (1985) reported that female sojourners appeared to have different stress symptoms. Although it might be related to the educational backgrounds of the persons and although the findings did not seem to be consistent across studies, the fact that different genders have different expectations in Indonesia gives this variable enough importance to be a matter of research in this study.

Social supports (family):

Reduced social support was identified as an important risk predictor for depression during acculturation (Hwang, 2000). Having at least one family member also living in Germany might represent the function of having social support. This could be recorded in the current study.

Physical and psychological symptoms of distress attributable to acculturation:

Physical and psychological symptoms of distress due to acculturation have been reported in many studies, e.g. daily hassles. The Indonesian students might have to cope with discrimination, difficulties in daily shopping or system of transportation, or even financial shortage during their stay in Germany. These hassles have also been reported in the study of Church (1982), Dion and Toner (1988), Pak, Dion and Dion (1991). The experience of Indonesian students in relation to their daily hassles will be documented in the Daily Hassles scale. In addition to the daily hassles, the acculturative process might increase the risk factor reducing health

(Salmon, Prior, Wessen, 1989; Hazuda, Haffner, Stern, & Eifler, 1988; Lillenfeld, 1972). Evidence of the association between acculturation and health problems were reported in the previous studies (Falcon et al, 2000; Dona & Berry, 1994a; Kim & Berry, 1986; Sand & Berry, 1993; Zeng & Berry, 1991; Cantero et al, 1999). The current study will employ the Health Survey SF36 to record the experiences of Indonesian students regarding their general health symptoms after staying in Germany for a given length of time.

Some studies have reported that types of acculturation strongly associate with psychological and somatic symptoms (Donna & Berry, 1994). Therefore, Symptoms Checklist 90-Revised will be used in the current research. In order to record the effect of life change on the psychological distress (Torres, Han, 2000; Samaniago et al, 1999), the Perceived Stress Scale will also be used in this current study.

Some studies have discovered not only stress during acculturation, but also even depression symptoms. Change in a cultural context might lead to psychological disturbances e.g. clinical depression and incapacity anxiety (Berry & Kim, 1988; Jayasuriya et al, 1992). Two independent studies have reported that elevated acculturative stress led to higher depression (Honey, 2000; Falcon, 2000). Depression was also associated with being marginal in the foreign culture (Sand & Berry, 1993). The Clinical Epidemiologic Study of Depression (CES-D) will be utilized to record the experiences of Indonesian students in Germany. And finally, it was recorded that stressors during acculturation lowered the psychological health status (Berry et al, 1986). The data of the psychological health status of the Indonesian students will be recorded using the Psychological Well-Being Scale (Tönnies, 1994).

Types of acculturation:

The SL ASIA scale provides the possibility to identify the types of acculturation of the Indonesian students into different categories of values and behavioral orientations. This categorization is important to learn if there is any significant relationship between the different acculturation types and psychological distress or physical complaints, assuming that poor acculturation might lead to poor health outcomes and psychological distress (Sundquist, 2000). Others have stated that different acculturation approaches stimulate different psychological problems (Abu-Baker, 1999) and even smoking behavior (Klonoff et al, 1999; Lee et al, 2000; Dona & Berry, 1994; Kim & Berry, 1986; Sand & Berry, 1993; Zeng & Berry, 1991).

Chapter 3

Study aims and hypotheses

3.1. Aims of the study

This research is based on three major empirical studies:

- Study 1 is an explorative study. It began with interviews aimed to explore significant experiences of acculturation among Indonesian students in Germany, and was followed up with a survey using a questionnaire, which was developed based on the interviews' data to ascertain to what extent the issues from the explorative interviews were being experienced by the Indonesian students in regard to the different length of sojourning in Germany.

- Study 2 is a general survey employing international psychometric questionnaires aimed to (1) ascertain the cultural orientation (value and behavior orientations) of Indonesian students in relation to their length of stay in Germany, and (2) examine to what extent these factors have an impact on the general physical and emotional well-being of the Indonesian students sojourning in Germany in regard to different length of sojourning in Germany, gender, and the presence/absence of a family member accompanying the students in Germany.

- Study 3 is a complementary part of the study 1 and study 2, aimed to ascertain the experiences of people who had lived in Germany as students but had

returned to Indonesia by the time of the interviews (so this part was conducted in Indonesia).

2.4. Hypotheses

3.2.1. General Hypothesis

This study purposes the **general hypothesis** that entering a new culture and going through acculturation has put the Indonesian students under a daily acculturative stress. This might be due to new eating habits, language, different norms and social regulations, a different climate, different living environments and any other differences in the daily living. The acculturative stress might be experienced from a very little up to depressed, which might be accompanied with other physical and psychological symptoms of distress. The acculturative stress might be reduced after the students have become used to the differences. After staying a couple of years in Germany, the Indonesian students might change their values and behavioral orientations toward German's or Westerner's orientations, and eventually thus reduce the acculturative stress.

3.2.2. Specific testable hypotheses

More **specific testable hypotheses** were developed for study 2. These are as follow:

Hypothesis 1
- The longer sojourners live in Germany, the more they shift to a bicultural (or even Western) cultural orientation.

Hypothesis 2

- Shifting to a bicultural (or Western?) cultural
  orientation will be accompanied by decreasing
  symptoms of stress, depression, and physical
  complaints.

Hypothesis 3 *

- The longer sojourners live in Germany and the better
  their level of acculturation, the fewer symptoms of
  stress, depression and physical complaints are
  experienced by them.

* Because of a reason stated later in this dissertation,
the 3rd hypothesis could not be tested. Therefore an
alternative and less complex hypothesis will be examined
instead.

Hypothesis 3a

- The length of stay in Germany (independent from the
  level of acculturation) is significantly associated
  with the occurrence of symptoms of stress,
  depression, and physical complaints.

Hypothesis 4

- There are gender differences in experiencing
  symptoms of stress, depression and physical
  complaints among sojourners

Hypothesis 5

- Living together with at least one family member or
  not having the family in Germany may affect the
  experience of symptoms of stress, depression, and
  physical complaints among sojourners

Chapter 4

Methods

This chapter describes methods used in the research, covering study 1, 2 and 3.

4.1. Study sites and context - *general information* –

It has been reported that 187 027 from a total of 1 611 836 actual students in Germany are foreign students (DAAD, 2002). About 20 % of those foreign students come from East Asian and Oceanian countries. Based on current data at the time when this dissertation was written, approximately more than 3900 of these foreign students are Indonesian, with a ratio of 4:1 for males and females (Indonesian Embassy Immigration Report, 2002). Data collection of the study 1 and the linguistic validation of the psychometric questionnaires (for the study 2) were carried out in Hamburg, Germany. However, the main data of the study 2 was collected from all over Germany (e.g. Berlin, Dresden, Hamburg, Bremen, Mannheim, Göttingen, Stuttgart, etc.) including the Indonesians Germany Acculturation Questionnaire (a part of the study 1). Data of the control group (the study 2) and the follow-up interviews (study 3) were collected and carried-out in Yogyakarta, Indonesia.

4.2. Study 1: Explorative study

Aims of study 1:
Study 1 yields three main objectives. These are: (1) to conduct explorative interviews to identify significant daily experiences of being exposed to a different culture

(Indonesian students in Germany); (2) to develop an Indonesians Germany Acculturation Questionnaire (IGAQ) based on results of the explorative interviews; and (3) to conduct a survey using the IGAQ to ascertain to what extent the acculturation experiences are faced by the Indonesian students in Germany in regard to the length of sojourning.

4.2.1. Explorative Interview

This part of the study is aimed at identifying significant experiences made while living in Germany reported by a representative group of Indonesian students in Hamburg.

4.2.1.1. Source of Population and Study Participants

The explorative interviews were undertaken in Hamburg, Germany. The interview was carried out at residential places of the interviewees. At this stage, the study subjects were recruited based on their potential resources for giving a variety of characteristics of individuals living in a foreign culture. The variance was derived from the different gender, current activities (full- and part time students), marital status, and duration of stay in Germany. Participation was voluntary.

Following are demographic characters of the interviewees (all are students/sojourners):

- Participant 1: a-28-year-old Indonesian male (mechanical engineering), a part time student (working at an internet cafe), single, has been living in Germany for 7 years now.

- Participant 2: a-38-year-old Indonesian male (Faculty of Education), a part-time student, working at the Indonesian Consulate, married, has been living in Germany for 6 years now, his wife and their two children live in Indonesia.

- Participant 3: a-23-old Indonesian female, Faculty of Applied Chemistry, single, a part-time student, working part-time at a local factory, has been living in Germany for 7 years.

- Participant 4: a 30-year-old young woman, single, full time student at the Faculty of Geology, has been living in Germany for 6 months.

- Participant 5: a 31-year-old Indonesian male, a part time student, working part-time at a local factory, single, has been living in Germany for 10 years.

4.2.1.2. Training of the interviewers

Three interviewers were recruited and trained to standardize the procedure of interviewing. An interview always included an observer to control and evaluate the quality of the interview. In addition to that, the observer would also be expected to improve his own performance when he should take his turn to be the interviewer.
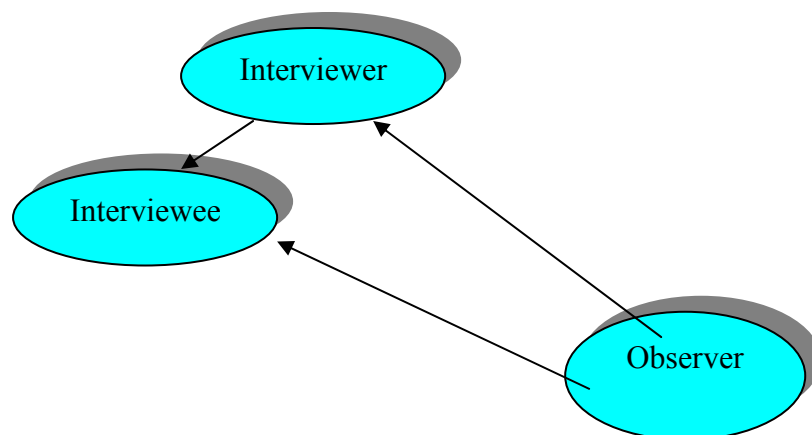
Diagram 2. Running the interview

The following basic rules were applied in the training:

- Interviewer is a part of the instrument for the qualitative data collection; therefore the performance of the interviewer in undertaking the interview has to be standardized. Being standardized here is being "exactly similar" in collecting the data including phrasing the sentences, intonation in asking and commenting, and the non-verbal cues during undertaking the communication with the interviewee. With regard to this, feedback would be given based on each performance. These feedbacks enable us not only to improve our performance in undertaking the interview but also to help us making comparisons with other interviewers so that performance of all the interviewers will be similar, as far as possible.

- It was expected that there would be situations, when people would not feel comfortable to talk or express their own personal experiences. To cope with this situation, it was suggested to use examples of other people's experiences in the same subject matters, then asking comments from the interviewees. It would actually reflect the interviewee's own point of view. It also helps the interviewee to get a feeling of not being evaluated and remaining neutral. This approach was used to enrich the quality of the data.

- Interviewer is not allowed to make interruptions during the interview. Even when the interviewee talks about something which is irrelevant to the questions in the interview guide or talks about something else not referred to in the themes of the interview. Writing a note can be helpful for the interviewer in keeping

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track of the interview's themes, and then trying to get back to the right track of the interview. The same thing is also expected to be done by the observer.

- Important is that the interviewer has to control his/her non-verbal expression or behavior in handling any unexpected stories from the interviewee. Interviewer has to be neutral and far from being judgmental during the data collection, both verbally and also non-verbally.

- Appearance of the interviewer has to be neat and fresh. The Impression of being energetic and enthusiastic to undertake the interview must be made. However, it has to be as natural as possible, not too exaggerated.

- It is suggested that the interviewer should always show his/her interest (facial and verbal expression) in the entire subject matters, which are brought up by the interviewee during the interview.

- Whenever possible, a face-to-face style of interview will be the best during the data collection.

- Eye contact can be important for some people; however, the interviewer should be sensitive towards any sign from the interviewee that she or he is not comfortable with eye contact.

4.2.1.3. Development of the interview guide

A self-reported personal experience of the author being exposed to a different culture was used as a starting point in the development of the interview guide. Following is the process of the development of the interview guide up to the development of a questionnaire recording the experiences of Indonesian students going through acculturation in Germany (later called as "Indonesians Germany Acculturation Questionnaire, abbreviated as IGAQ).

Self-reported experience

Themes analysis

Results → used to develop the interview guide

Developing the interview guide

Interview Training

Undertaking the interview

Transcription

Themes Analysis

Results
→ Developing items for the Indonesians Germany Acculturation Questionnaire (IGAQ)
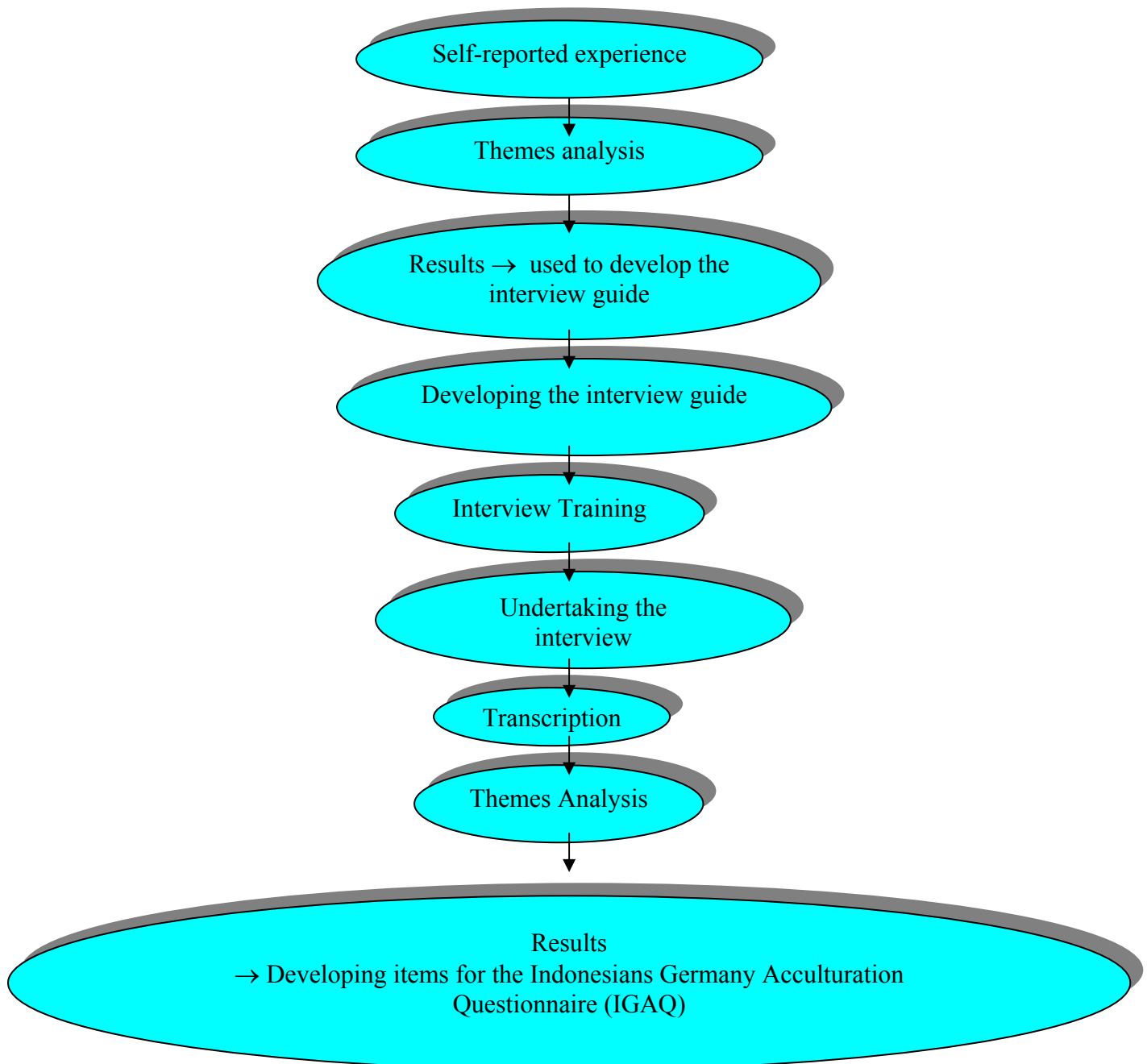
It was bared in mind that the report should be written down spontaneously. Efforts were made to let the mind flow naturally to get a genuine report of the personal experience. It is important to note that at this stage, a subjective experience is valued highly to enable the study to be culturally sensitive. Themes analysis was carried out afterwards to determine significant topics or themes that occur when living in a different culture. These topics were to be used for developing the interviewer guide. The guide consists of the three main themes, namely: **(1) nature, (2) social and (3) personal life**. These three themes were derived from the self-reported experience of the author, and subsequently used to undertake interviews.

Five interviewees with different gender and length of stay in Germany were recruited to enrich variability of subject matters for the developed interview guide. All of the interviews were recorded and transcribed, then interpreted afterwards. Results were then incorporated into the previous draft. Following are the main themes, which were incorporated in the interview guide:

1. Nature
- Seasons and weather
- Living place (accommodation)

2. Social life
   2.1. Social interaction
   - Current social relationships within the surrounding
   - Language
   - Togetherness with Indonesians in Germany

2.2. Social system or public regulations

- The roles of work or academic environment
- Freedom

3. Personal life

- Personal previous experiences and expectations
- Family
- Being "alone" while organizing personal and professional activities
- The swing mood (personality)
- Financial shortage
- The need of having Indonesian friends
- Need of acknowledgement
- Long-term planning in Germany
- Tendency of rationalizing affect-related matters
- Sense of belonging

4. Significant others

- Eating and drinking habits
- Concern with health
- Competition and being perfectionist

Questions were administered based on this guide. However, the order was not given by the interviewer. The interviewers encouraged a natural flow of speech depending on the topics which were being discussed at that moment.

4.2.1.4. The Interview Process

Data were collected by three trained interviewers. Voluntary appointments were made with the interviewees. The interviews were carried out at the interviewee's house. All of the

interviews and the non-verbal observations were recorded and transcribed. Evaluations and feedback on the performance of the interviewers were given by the observer after undertaking the interview, to improve the quality of the following interviews.

4.2.2. Development of a specific "Indonesians Germany Acculturation Questionnaire" (IGAQ)

This part of the study was aimed to develop a culturally sensitive questionnaire to record the experiences of the Indonesian students living in and being exposed to a Western culture.

4.2.2.1. Deriving items for the questionnaire and the scoring system

The new developed questionnaire is called «Indonesian Germany Acculturation Questionnaire», abbreviated as IGAQ. The items were developed based on the themes derived from the explorative interviews. The IGAQ consists of four main components, these are: (1) personal experiences related to the physical surroundings, (2) social life, (3) personal life, and (4) other significant topics. Each component consists of subscales, and each subscale yields individual items. A Likert type, six-point scale was employed for answering the items of the IGAQ. Following are examples of items derived from each of the components:

1. Personal experiences related to the physical surroundings

   1.1. Weather

   Generally speaking, weather in Germany is:

   o ....o .... o .... o .... o............o

   pleasant   unpleasant

   1.2. Living place

   The feeling of living in an apartment in Germany would be:

   o ....o .... o .... o .... o.........o

   pleasant   unpleasant

2. Social life

   2.1. Social Interaction

   2.1.1. Current social relationship with the surrounding

   Relationships in the neighbourhood in Germany are warm

   o ....o .... o .... o .... o...........o

   agree   disagree

   2.1.2. Language

   I feel stressed when I have to speak German

   o ....o .... o .... o .... o..........o

   agree   disagree

   2.1.3. Togetherness with Indonesians in Germany

   Togetherness with Indonesian friends in Germany is

   o ....o .... o .... o .... o..........o

   strongly desired   very little desired

   2.2. Social System – Public regulations

   2.2.1. The roles of academic environment

   The administrative requirements in Germany are too complicated (e.g. the administrative requirements for living or studying or working in Germany)

   o ....o .... o .... o .... o..........o

   agree   disagree

   2.2.2. Freedom

   In my opinion, mass media in Germany too often goes beyond my moral boundaries

   o ....o .... o .... o .... o..........o

   agree   disagree

3. Personal life

    3.1. Personal previous experiences and expectations

    I found Germany exactly the way I had imagined it before

    o ....o .... o .... o .... o.............o

    agree   *disagree*

    3.2. Family

    Since I have been in Germany, the need of having my family close by seems to be stronger than it used to be

    o ....o .... o .... o .... o............o

    agree   *disagree*

    3.3. Being "alone" organizing personal or professional activities

    In Germany everything has to be done by myself. It is so tiring.

    o ....o .... o .... o .... o.............o

    agree   *disagree*

    3.4. The swing mood (personality)

    My emotional stability during my stay in Germany has decreased compared with when I

    was in Indonesia

    o ....o .... o .... o .... o.............o

    agree   *disagree*

    3.5. Financial shortage

    Compared to when I was in Indonesia, I feel even worse here in terms of financial shortage

    o ....o .... o .... o .... o.............o

    agree   *disagree*

    3.6. The need of having Indonesian friends

    I need to have Indonesian friends during my stay in Germany

    o ....o .... o .... o .... o.............o

    agree   *disagree*

    3.7. Need of acknowledgement

    Generally the Germans think that Indonesians are less capable than Germans

    o ....o .... o .... o .... o.............o

    agree   *disagree*

3.8. Long term planning in Germany
To enable me to stay in Germany longer, I have to be more independent and take care of my affairs by myself
o ....o .... o .... o .... o.............o
agree   *disagree*

3.9. Tendency of rationalizing affect-related matters
My impression about living in Germany is "It is important what we think and not what we feel"
o ....o .... o .... o .... o.............o
agree   *disagree*

3.10. Sense of belonging
In Germany I feel like being an outsider
o ....o .... o .... o .... o.............o
agree   *disagree*

4. Significant Others

4.1. Eating and drinking habits
Compared to when I was in Indonesia, I drink more alcohol or drinks with alcohol in them in Germany
o ....o .... o .... o .... o...............o
agree   *disagree*

4.2. Concern on health
I have more concern on my health status in Germany than in Indonesia
o ....o .... o .... o .... o...............o
agree   *disagree*

4.3. Competitions and being perfectionist
In Germany I have to compete with others (study or work) more than in Indonesia
o ....o .... o .... o .... o...............o
agree   *disagree*

The above items were stated in both directions, favorable and unfavorable. For those favorable items, the score moves from 1 to 6, and the other way around for the unfavorable.

The final IGAQ consists of 104 items. A similar questionnaire, omitting a couple of non-relevant questions and some modifications, was also developed for the control group in Indonesia. Some items, which were not relevant to the local setting, were deleted. These items are related to weather and language. The questionnaire is still under construction. In this dissertation only a part of it will be reported.

4.2.2.2. Assessing the Face Validity of the Questionnaire

One issue that must be decided before the questionnaires are administered is whether or not they have a good face validity (Streiner et al., 1993). During the preparation stage, some trials were made to increase the face validity of the questionnaires simply by asking a group of potential subjects for this study. In addition to direct communication, an email communication was also used, to ask the opinion of potential study subjects on the appearance of the questionnaires. Revisions of lay-out and introductory instructions of the questionnaire were made accordingly.

4.2.3. Survey on the experience of acculturation faced by Indonesian students in Germany.

This part of the study aimed to ascertain to what extent issues are covered in the explorative interviews faced by the Indonesian students. The data collection was carried out together with the data collection of the study 2 during the main data collection (see detail in part 4.3.3.6).

4.3. Study 2: A cross sectional survey

Aims of the study 2:

Study 2 aimed to: (1) ascertain the cultural orientations of Indonesian students in Germany in regard to the length of sojourning and (2) examine to what extent these have an impact on their general physical and emotional well-being.

In conducting study 2, three major methodological procedures are preceded. These are (1) selecting the psychometric questionnaires based on evident validity, (2) adapting the selected questionnaires through linguistic validation from German and English to Indonesian, and (3) undertaking the main data collection using the selected and linguistically validated psychometric questionnaires. At this stage, the IGAQ is included. Following are details of these three methodological stages of the study 2.

4.3.1. Selection of the international psychometric and clinical questionnaires based on evidence of validity.

4.3.1.1. Suinn-Lew Asian Self-Identity Acculturation (SL-ASIA) scale

Richard Suinn and his colleagues developed a 21-item measure of acculturation, titled the Suinn-Lew Asian Self-Identity Acculturation (SL-ASIA) scale. This scale was initially conceptualized for use with respondents of East Asian background (Chinese, Japanese, and Korean, among others) in the United States. However, most of the items are adaptable to other countries (Suinn, Ahuna, and Khoo, 1992; Suinn, Rickard-Figueroa, Lew, and Vigil, 1987). The items assess the respondent's reported language abilities, language preferences, ethnic self-identity, friendship choices, food preferences, generational status, migration history, cultural preferences, and entertainment preferences. These aspects of assessment account for the majority of the variance (Suinn et.al., 1992). Most items incorporate five response options, and all items are keyed in the same direction of acculturation. Dion and Dion (1996) reported that the SL-ASIA scale has yielded good evidence of internal consistency of reliability (alphas coefficients of .86 or better) with

samples of Asian ethnic background at several universities in the West and Midwest of the United States (Atkinson & Gim, 1989; Suinn et al, 1987, 1992). Although the SL-ASIA scale has also been criticized for not having a good discriminative power in distinguishing several types of acculturation, this scale has been widely used in assessing South East Asian countries. The scale was also used in various studies related to ethnicity and acculturation (Haudek, C., et al, 1999). The final score can provide information on the values or behavior orientations of the study participants (see 4.4.3. Measurement of the study variables).

It should be kept in mind, however, that interpretation of the results should be carefully derived.

4.3.1.2. Daily Hassles Scale

The Hassles scale was constructed and administered once a month for 10 consecutive months to a community sample of middle-aged adults (Kanner, Coyne, Schaefer, Lazarus, 1980). It was found that the Hassles Scale was a better predictor of concurrent and subsequent psychological symptoms than were the life events scores, and that the scale shared most of the variance in symptoms accounted for by life events. When the effects of life events scores were removed, hassles and symptoms remained significantly correlated. Hassles was also shown to be related, although only modestly so, to negative affect, thus providing discriminate validation for hassles in comparison to measures of emotion. It was concluded that the assessment of daily hassles might be a better approach to the prediction of adaptation outcomes than the usual life events approach.

Research has shown that the perceived level of daily life hassles is an important correlate of personal adjustment

(Blankstein, 2002). The daily hassles experienced by the study subjects of Blankstein's research were recorded using the Daily Hassles Scale. Most existing research in this area involves administering the Hassles Scale to a wide variety of populations. Previous studies have shown that females gave higher severity ratings to their life hassles. Severity of the hassles measured in the Daily Hassles Scale-Revised (DHS-R) was found to be a significant predictor of daily routine anxiety in females (McLeod, 2001).

Dumont (2002), who did a linguistic validation of the Daily Hassles Scales into French, reported that validation information includes a factor structure for each scale, internal reliability and convergence with a measure of stress experience. With 265 members of a university community the presence of six factors for the Daily Hassles Scale was indicated. As expected, the global intensity of daily hassles and intensity from each of the six factors were significantly correlated with the experience of stress. The scale was also employed in a previous study done on acculturation-related daily hassles and psychological adjustment of South Asian immigrants in Canada (Abouguendia et al, 2002), and proved to be good in predicting depression-related symptoms due to the adjustment during the acculturation process.

4.3.1.3. Perceived Stress Scale

The Perceived Stress Scale (PSS) is the most widely used psychological instrument for measuring the perception of stress. It measures the degree to which situations in one's life are appraised as stressful. Items were designed to ascertain how unpredictable, uncontrollable, and overloaded respondents find their lives. The scale also includes a number of direct queries about current levels of experienced stress. The PSS was designed for use in community samples with at

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least a junior high school education. The items are easy to understand, and the response alternatives are simple to grasp. Moreover, the questions are of a general nature and hence are relatively free of content specifics of any subpopulation group. The questions in the PSS ask about feelings and thoughts during the last month. In each case, respondents are asked how often they felt in a certain way (Cohen, 1988).

Cohen et al. (1988) show correlations of PSS with other stress measures such as Self-Reported Health and Health Services Measures, Health Behavior Measures, Smoking Status and Help Seeking Behavior. Norm Groups were derived by L. Harris Poll, who gathered information on 2.387 respondents in the U.S.

Eskins et al. (1996) reported of the reliability and validity of the Swedish version of a specific 14-item self-report measure assessing the subjectively appraised stress also called the Perceived Stress Scale (PSS). The scale was administered to 87 college students. The internal consistency (.82) and split-half reliability estimates (.84) of the Swedish version of the PSS proved to be highly adequate.

A study on smoking-reduction yielded that 446 undergraduates showed that the PSS had adequate reliability and was a better predictor of the outcome in question (depressive and physical symptoms, utilization of health services, social anxiety, and smoking-reduction maintenance) than were life-event scores. When compared to a depressive symptoms scale, the PSS was found to measure a different and independent predictive construct. It was reported that PSS was negatively significantly related ($r=-.58$, p.001)) to a scale of perceived control of internal states measuring personal well-being (Pallant, in press). Evidence of validity of the PSS has also been shown in other studies such as on stress and coping (Horwell & McLaren, 2000); procrastination, stress and coping

(Dunn, 2002); stress and coping in HIV-positive persons (Koopman et al, 2002); racial and cardiovascular diseases among African students (Clark, 2002); training in foreigners (Luskin et al, 2001); sense of belonging (McLaren, 2001); Hartley & Watkins, 2001); smoking and stress (Parrott, 1999); stress in HIV-positive (Hand, 2001) and several more.

The PSS has been used in many diverse groups and the scale has been translated into Swedish, Japanese, Spanish, and Italian versions.

4.3.1.4. The center for Clinical Epidemiologic Studies Depression Scale (CES-D)

The CES-D was designed to cover the major components of depression identified in the literature, with an emphasis on affective components: depressive mood, feelings of guilt and unworthiness, feelings of helplessness and hopelessness, psychomotor retardation, loss of appetite, and sleep disorders (Radloff, 1977). The CES-D is a 20-item and self-administered scale initially developed for general population studies. Items were selected from existing scales, including Beck's Depression Inventory Scale (BDI), Zung's Self-rating Depression Scale (SDS), the Minnesota Multiphase Personality Inventory (MMPI) and Raskin's Depression Scale (Radloff, 1977).

4.3.1.5. Psychological Well-Being Scale (Skalen zur psychischen Gesundheit)

The Psychological Well-Being scale was developed by Tönnies, Plöhn, and Krippendorf (Tönnies et al, 1994). It was initially developed to serve the need of assessing results of psychological and psychosomatic therapeutic interventions. It can be used on young and adult people. The scale covers seven different attitudes related to mental health. The whole scale consists of 76 items, and each item is assigned to 5 different attitudinal scales. The 7 subscales are: Autonomy, Volition, Optimism, Being one-self, Self reflection, Social Integration, and Open-mindedness, Self-realization and Calmness. Autonomy is defined as having self-responsibility, self-assertion, and being independent in making decisions for oneself. An example for items related to autonomy is: (+) "I have rarely lost my courage" and (-) "I have a very low self-confidence". Volition is defined as having the ability to control oneself, making decisions for oneself, and accepting oneself. Two different examples of this subscale are: (-) "I am only a normal human being, not able to control the whole life" and (+) "Difficulties don't easily take me away from my plans". Optimism is defined as being optimistic, courage to face life, having a great expectancy in life, and affirmation toward his/her own personality. An example is: "Generally I am quite confident in life". Being one-self is defined as having the abilities to self-disclosure, spontaneity, and being genuine. Example: "I can accept any mistake I have made" or "I am not shy of my feelings". Self reflection is defined as having the ability to see oneself as one is, conscious life, realistic self-assessment, and having a dynamic self-concept. Example: "I consider my behavior" or "I argue with myself again and again". Social Integration is defined as having the abilities of initiating social relationships, integrating with the

surrounding people, being open to social offers. Example: "I have frequently participated in the surrounding events" or "I realize that people perceive me as being a pleasant person". The unity of open-mindedness, self realization and calmness are defined as having an orientation of a valuable life, self-implementation, self-control, openness to experiences, intensive life-feeling and also being constructive in accepting bad experiences. Example (item 10): "Looking back at my life, I have a positive attitude about the way I have lived" (Tönnies et al, 1994).

The scale has a modest to good reliability. Consistency coefficients ranging from r = .61 to r = .93 (Kuder Richardson). The Retest Reliability ranges between r = .67 to r = .87 (Tonnies et al, 1994).

4.3.1.6. Health Survey SF-36

The 36-item short form of the Medical Outcomes Study questionnaire (MOS or SF-36 Health Survey) was initially conceptualized as a generic indicator of health status for use in population surveys and evaluative studies of health policy. It was developed for the Medical Outcomes Study, and has been tested and validated extensively (Ware JJ, Sherbourne CD, 1992). A 36-item short-form (SF-36) was constructed to make a survey on health status in the Medical Outcomes Study. The SF-36 was designed for use in clinical practice and research, health policy evaluations, and general population surveys. The SF-36 includes one multi-item scale that assesses eight health concepts: 1) limitations in physical activities because of health problems; 2) limitations in social activities because of physical or emotional problems; 3) limitations in usual role activities because of physical health problems; 4) bodily pain; 5) general mental health (psychological distress and

well-being); 6) limitations in usual role activities because of emotional problems; 7) vitality (energy and fatigue); and 8) general health perceptions. The survey was constructed for self-administration by persons being 14 years of age and older. A study done by Brazier et al. (1992) aimed to test the acceptability, validity, and reliability of the short form 36 health survey questionnaire (SF-36) and to compare it with the Nottingham health profile. The results showed that the response rate for the SF-36 questionnaire was high (83%) and the rate of completion for each dimension was over 95%. Considerable evidence was found for the reliability of the SF-36 (Cronbach's alpha greater than 0.85, reliability coefficient greater than 0.75 for all dimensions except social functioning) and for construct validity in terms of distinguishing between groups with expected health differences. The SF-36 was able to detect low levels of ill health in patients who had scored 0 (good health) on the Nottingham health profile. Similar objectives of studies were conducted in other settings and different sampling, for example in the study from McHorney et al (1993). They analyzed cross-sectional data from the Medical Outcomes Study (MOS) to test the validity of the MOS 36-Item Short-Form Health Survey (SF-36) Scales as measures of physical and mental health constructs. The result showed that the SF-36 perfectly satisfied the psychometric criteria for validity and internal consistency. Similar evidence was also proved by Jenkinson et al (1994) employing different levels of health as the outcome variable. It was reported that statistically significant trends were observed for decreasing SF-36 scores (i.e., those indicating greater health problems) with worsening self-rated general health. These results provide further psychometric evidence for the use of the SF-36 when used with groups reporting varying extents of ill-health. It can be justified that the SF-36 is a promising new instrument for measuring health perception in a general population.

4.3.1.7. Symptom Checklist 90-Revised (SCL-90-R)

The SCL-90-R is a 90-item self-report symptom inventory developed by Clinical Psychometric Research. It is designed primarily to reflect the psychological symptom patterns of psychiatric and medical patients. In this study (dissertation), this scale has been used even to record psychopathological predisposition occurring in the normal every day life of people, not necessarily being psychiatric patients Derogatis, 1977). The SCL-90-R was used in recording psychopathological tendencies of the study participants, who were not psychiatric patients, in experiencing acculturation. Since those are not psychiatric patients, results of the assessment have to be interpreted extremely carefully. The scale was selected based on the wide use of it. In addition to western countries like the USA, Norway, Sweden and Switzerland (Selzer & Svartber, 1998; Angst & Merikangas, 2001), the SCL-90-R was also applied in Asian countries like Korea (Kim, Lee, & Park, 2002). This showed that its application in Indonesia would not violate the cultural boundaries of the scale.

The SCL-90-R in this study was validated from the modified version by Derogatis and his colleagues (Derogatis, Lipman & Covi, 1973). The SCL-90-R is a measure of current, point-in-time, psychological symptom status. It is not a measure of personality, except indirectly; in that certain personality "types" and "disorders" may manifest a characteristic profile on the primary symptom dimensions (Derogatis, 1977). The scale yields 9 primary symptom dimensions as presented below:

- Somatization
- Obsessive-compulsive
- Interpersonal sensitivity
- Depression
- Anxiety

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- Hostility
- Phobic anxiety
- Paranoid ideation
- Psychoticism

Derogatis (1977) defined the above symptoms as the following: The somatization dimension reflects distress arising from perceptions of bodily dysfunction. Complaints focused on cardiovascular, gastrointestinal, respiratory, and other systems with strong autonomic mediation included. Further, headache, pain and discomfort of the gross musculature and additional somatic equivalents of anxiety are components of the definition. These symptoms and signs have all been demonstrated to have high prevalence in disorders. They all demonstrate an etiological function, nevertheless, they may also be reflections of true physical diseases.

The obsessive-compulsive dimension reflects symptoms that are identified with the standard clinical syndrome of the same name. This measure focuses on thoughts, impulses and actions that are experienced and unremitting and irresistible for the individual but are of an ego-alien or unwanted nature. Behavior and experiences of more cognitive performance attenuation are also included in this measure.

The Interpersonal Sensitivity dimension focuses on feelings of personal inadequacy and inferiority, particularly in comparison with others. Self-depreciation, feeling of uneasiness, and marked discomfort during interpersonal interactions are characteristic manifestations of this syndrome. In addition, individuals with high scores on this dimension report acute self-consciousness and negative expectancies concerning the communications and interpersonal behaviors with others.

The symptoms of the depression dimension reflect a broad range of manifestations of clinical depression. Symptoms of dysphoric mood and affect are represented, as are signs of withdrawal of life interest, lack of motivation and loss of energy. In addition to that, feelings of hopelessness, thoughts of suicide, and other cognitive and somatic correlates of depression are included.

The anxiety dimension is composed of a set of symptoms and signs that are associated with a high level of manifest anxiety. General signs such as nervousness, tension and trembling are included in the definition, as are panic and feelings of terror. Cognitive components involving feelings of apprehension and dread, and some of the somatic correlates of anxiety are also included as dimensional components.

The hostility dimension reflects thoughts, feelings or actions that are characteristic for the negative affect state of anger. The selection of items includes all three modes of manifestation and reflects qualities such as aggression, irritability, rage and resentment.

Phobic anxiety is defined as a persistence of fear response to a specific person, place, object, or situation, which is characterized as being irrational and disproportionate to the stimulus, and which leads to avoidance or escape behavior. The items of the present dimension focus on the more pathologic and disruptive manifestations of phobic behavior. The actual structure of the dimension is in close agreement with the definition of "agoraphobia", also termed "phobic anxiety depersonalization syndrome" by Roth.

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The Paranoid Ideation dimension represents paranoid behavior fundamentally as a disordered mode of thinking. The main characteristics of projective thought, hostility, suspiciousness, grandiosity, centrality, fear of loss of autonomy, and delusions are viewed as primary reflections of this disorder, and item selection was oriented toward representing this conceptualization.

The psychoticism scale was developed to represent the construct as a continuous dimension of human experience. Items indicative of a withdrawn, isolated, schizoid life style were included, as were first-rank symptoms of schizophrenia, such as hallucinations and thought-broadcasting. The psychoticism scale provides a graduate continuum, from mild interpersonal alienation to dramatic evidence of psychosis. In this respect the present definition owes much to the work of Eysenck (Derogatis, 1976)).

4.3.2. Linguistic validation of the international psychometric and clinical questionnaires

Linguistic validation is extremely important in this study due to the fact that most of the questionnaires were originally developed in and for other countries. One questionnaire was originally developed in German and all others were in English. The process of linguistic validation provides confidence to ascertain that the translated versions of the instruments will be: (1) culturally relevant to the target country, (2) conceptually equivalent to the original, ensuring cross-cultural equivalence across all versions, and (3) employing language expressions of common use accessible to everybody in the target country (MAPI Annual Report, 2002). This step significantly contributed to identifying possible linguistic and conceptual difficulties of the validated instruments.

Experience in linguistic validation has shown that the translation process usually reveals difficulties when adapting the (1) format, (2) instructions, (3) concepts, (4) idiomatic expressions, (5) response scales, or (6) demographic items to different languages (MAPI Annual Report, 2000). All of the non-Indonesian language questionnaires went through the following standardized procedure:

- Conceptual definition

- Forward translation: production of two independent translations by two Indonesian translators bilingual in German for the German Questionnaire and English for the English questionnaires in the target language, Indonesian. Results were reconciliated to obtain a consensus version.

- Backward translation: result of the consensus version in the forward translation was then translated back by two other independent translators, English and German native speakers, bilingual Indonesian, conducted in Germany (for the German questionnaire) and Australia (for the English questionnaires). Results were reconcilliated to obtain a consensus version.

- Comparing results of the version that had been translated back with the original one to gain the best consensus of the semi-final version

- Cognitive Debriefing: undertaking a sort of trial for each item including the face validity of the semi-final version questionnaires. This is done by interviewing persons with similar character of the study participants. This stage is to get feedback whether or

not all of the items and the forms of questionnaires were comprehensive, easy to understand and acceptable.

- Re-comparison with the original, then developing the final version of the linguistically validated questionnaires.

Two doctorate Indonesian students, bilingual Indonesian-German, female and male with different educational background (Mechanical Engineering and Anthropology) were assigned independently to undertake the forward translation of the German Psychological Well-Being Scale. These students had been living in Germany for a period of 4 years. Discussions on the different interpretation of the translated scale were undertaken afterwards. The English questionnaires were forward translated by two Indonesian students, bilingual Indonesian-English, female and male, who had been living in English speaking countries previously for 2 and 4 years, respectively, and having different educational backgrounds (Oceanography and Meteorology). The different characters of the translators were deliberately considered to get a maximum variance in producing the forward translations. Discussions on the different interpretation of the translated questionnaires were undertaken afterward. All of the forward-translators were living in Germany during the translation processes.

Compiled versions of the forward translated questionnaires were then translated back into the original language (German and English). The questionnaire translated back into German was done independently by two Germans, male and female, bilingual in Indonesian-German, who had been living in Indonesia for 3 years and 1 year, respectively, and having different occupations (a lecturer and a music therapist). Discussions on the different interpretation of the translated

questionnaires were undertaken afterwards. The translations back into English were done by Australian professional translators (students working in a professional company for translations), male and female, bilingual Indonesian-English, both living in Australia but with the experience of having lived in Indonesia for about 5 years. Discussions on the different interpretation of the questionnaires translated back into English were undertaken afterwards via email communications.

Compilation was then carried out to compare with the originals. The pre-final versions were discussed with the translators, both forward- and back-translators independently to construct the final version of the linguistically validated questionnaires.

4.3.2.1. Example of a linguistic validation process, SL-ASIA scale

SUINN-LEW ASIAN SELF-IDENTITY ACCULTURATION SCALE
(SL-ASIA): Indonesian Revision

Translator 1 :

SKA LA AKULTURASI IDENTITAS DIRI ASIA oleh Suinn-Lew
(SL-ASIA): Indonesian Revision

Translator 2 :

SKALA AKULTURASI KEPRIBADIAN ASIA SUINN — LEW
(SL — ASIA) : Revisi dalam bahasa Indonesia

SKALA AKULTURASI SUINN-LEW DALAM
IDENTITAS DIRI ASIA

(SL-ASIA): Versi Indonesia

Discussion:
The wording "Self-Identity" was translated as "Identitas Diri" (English: Self-Identity) by translator 1 and "Kepribadian" (English: Personality) by translator 2. It was then discussed what is meant by "Self-identity" and what is meant by "Personality". Most people (lay people) thought that the wording of "Self-identity" and "Personality" are somehow "similar". After clarification was made, we agreed to translate it into "Identitas Diri" (in English this would be "self-identity").

INSTRUCTIONS: The questions which follow are for the purpose of collecting information about your historical background as well as more recent behaviors which may be related to your cultural identity. Please kindly give a mark (X) to one of the options which best described you.

Translator 1 :

PETUNJUK: Pertanyaan-pertanyaan berikut ini ditujukan untuk mengumpulkan informasi tentang latar belakang sejarah anda dan tingkah laku terkini yang mungkin berhubungan dengan identitas budaya anda. Tolong berikan tanda (X) pada salah satu pilihan yang paling menggambarkan diri anda.

Translator 2 :

Instruksi : Pertanyaan – pertanyaan dibawah ini bertujuan untuk mengumpulkan informasi baik mengenai latar belakang hidup Anda maupun perilaku – perilaku terakhir Anda yang bisa dihubungkan dengan identitas kultur Anda. Berilah tanda (x) untuk salah satu dari pilihan – pilihan yang paling tepat menggambarkan Anda.

Compiled version:

PETUNJUK: Pertanyaan – pertanyaan dibawah ini bertujuan untuk mengumpulkan informasi baik mengenai latar belakang hidup Anda maupun perilaku Anda pada akhir-akhir ini yang bisa dihubungkan dengan identitas kultur Anda. Berilah tanda silang (x) pada salah satu pilihan, yang paling tepat menggambarkan Anda.

Discussion:
"Instruction" would be literally "Instruksi" in Indonesian. However, "Instruksi" in Indonesian would be strongly associated with the impression of being controlled by the instructor, and I supposed the meaning expressed in the word "Instruction" is more like "Guidance", giving information on what the scale is about and on how to deal with it. With regard to this thought, the closest wording in translating the word "instruction" is "Petunjuk", which literally means "Guide" in English.

The way of translating plurals from English to Indonesian is by simply writing the word twice in Indonesia, because we do not have any specific expression for the plural form. Because of that, the wording "behaviours" was translated into perilaku-perilaku. However, this translation sounds a little bit "strange" to Indonesians. The word "behaviour" ("perilaku") itself, with or without indicator plural can be perceived as plural as well in Indonesian. The contextual meaning embodied within the paragraph also helps people understand whether a word in Indonesian is meant as plural or singular. In this regard, the wording "perilaku" can be perceived as plural without repeating it twice.

The following phrases are discussed with regard to their connotation of the intonation and cultural embodiment of "as **a request**" or "as **an order**"

- "Please kindly give a mark (X) to one of the options which best describes you."

- "Tolong berikan tanda (X) pada salah satu pilihan yang paling menggambarkan diri anda."

- "Berilah tanda (x) untuk salah satu dari pilihan – pilihan yang paling tepat menggambarkan Anda."

It was finally agreed that the word "please" is not really meant as "asking for help" in Indonesian, but it is meant to tell the respondent what to do. It was realised that somehow in English the word "please" in that particular sentence is meant to "ask for help politely" and to ask the respondent to do something. However, the meaning would be changed in Indonesian if it would be translated literally as "asking for help". Therefore, the compiled forward translation has used a more imperative sentence without reducing the politeness of the wording: *"Berilah tanda silang (x) pada salah satu pilihan, yang paling tepat menggambarkan Anda."* Which would simply mean *"Give a mark (X) to one of the options which best describes you."*

(**NOTE:** "Western" refers to English, German, French, Spanish, American, etc.)

Translator 1 :

(**CATATAN:** "Barat" berarti Inggris, Jerman, Perancis, Spanyol, Amerika dll.)

Translator 2 :

(**Perhatian :** "Barat" berarti Inggris, Jerman, Perancis, Spanyol, Amerika, dsb.)

Compiled version:

(**CATATAN:** "Barat" berarti Inggris, Jerman, Perancis, Spanyol, Amerika dll.)

Discussion:
No differing interpretation occurred in this part. Tranlator 2, however, had translated the "Note" into "Perhatian" ("Attention"), which was then discussed and it was agreed to keep it as "Catatan" ("Note")

Translator 1 :

Skala ini adalah hak cipta Richard M. Suinn, PhD. Segala hak dimiliki oleh Dr. Suinn. Skala ini berdasarkan skala SL-ASIA.

Translator 2 :

" **Skala ini dilindungi hak ciptanya oleh** *Richard M. Suinn*, **Ph.D. Segala tanggung jawab dipikul oleh Dr. Suinn. Skala ini didasarkan atas skala SL – Asia.** *"*

Compiled version:

"Skala ini adalah hak cipta Richard M. Suinn, PhD. Segala hak ada pada Dr. Suinn. Skala ini dikembangkan berdasarkan skala SL-ASIA."

Discussion:
There was no different interpretation toward the meaning of this part, however, the wording needed to be revised by three of us to get a better structure without omitting the embodied meaning of the paragraph.

1. What language can you speak?

- Indonesian only
- Mostly Indonesian, some English or German
- Indonesian and English or German about equally well (bilingual)
- Mostly English or German, some Indonesian
- Only English or German

Translator 1 :

1. Bahasa apa yang anda kuasai?

- Hanya bahasa Indonesia
- Kebanyakan bhs Indonesia, sedikit bhs Inggris atau Jerman
- Bhs Indonesia dan Inggris atau Jerman kurang lebih sama (dwi-bahasa)
- Kebanyakan bhs Inggris atau Jerman, sedikit bhs Indonesia
- Hanya bahasa Inggris atau Jerman

Translator 2 :

1.Berbahasa apakah Anda ?
- Hanya berbahasa Indonesia
- Sebagian besar berbahasa Indonesia, sebagian kecil berbahasa Inggris atau Jerman
- Bahasa Indonesia dan Inggris atau Jerman, kurang lebih, pada tingkat kemampuan yang sama (dua bahasa)
- Sebagian besar berbahasa Inggris atau Jerman, sebagian kecil berbahasa Indonesia
- Hanya berbahasa Inggris atu Jerman

Compiled version:

1. Bahasa apa yang anda kuasai?

- Hanya menguasai bahasa Indonesia
- Sangat menguasai bahasa Indonesia, hanya sedikit menguasai bahasa Inggris atau Jerman
- Bahasa Indonesia dan Inggris atau Jerman kurang lebih sama (bilingual)
- Sangat menguasai bahasa Inggris atau Jerman, sedikit menguasai bahasa Indonesia
- Hanya menguasai bahasa Inggris atau Jerman

Discussion:

"What language can you speak?" was interpreted literally by one of the translators as "What language do you use". After reading item number 2, and trying to get a better understanding of the embodied meaning in the question number 1, we translated literally in Indonesian as "What language have you been mastering" or: you have mastered; in Indonesian there is no different between "you have mastered" and "you have been mastering", because we have no grammatical tenses. The way we indicate the "tenses" in our language is simply by adding the time reference explicitly)". The answers are being adjusted.

2. What language do you prefer?
- Indonesian only
- Mostly Indonesian, some English or German
- Indonesian and English or German about equally (bilingual)
- Mostly English or German, some Indonesian
- Only English or German

***Translator 1* :**

2. Bahasa mana yang anda sukai?
- Hanya bahasa Indonesia
- Kebanyakan bhs Indonesia, sedikit bhs Inggris atau Jerman
- Bhs Indonesia dan Inggris atau Jerman kurang lebih sama (dwi-bahasa)
- Kebanyakan bhs Inggris atau Jerman, sedikit bhs Indonesia
- Hanya bahasa Inggris atau Jerman

***Translator 2* :**

2. Bahasa apakah yang lebih Anda suka ?
- Hanya bahasa Indonesia
- Sebagian besar bahasa Indonesia, sebagian kecil bahasa Inggris atau Jerman
- Bahasa Indonesia dan Inggris atau Jerman, kurang lebih, pada tingkat kesukaaan yang sama (dua bahasa)
- Sebagian besar bahasa Inggris atau Jerman, sebagian kecil bahasa Indonesia
- Hanya bahasa Inggris atu Jerman

Compiled version:

2. Bahasa mana yang lebih banyak Anda pakai?
- Hanya bahasa Indonesia
- Sangat lebih sering bahasa Indonesia, cuman kadang-kadang bahasa Inggris atau Jerman
- Bahasa Indonesia dan Inggris atau Jerman kurang lebih sama (bilingual)
- Sangat lebih sering bahasa Inggris atau Jerman, cuman kadang-kadang bahasa Indonesia
- Hanya bahasa Inggris atau Jerman

Discussion:
The "word" "prefer" is meant to be used as "prefer to use". It was initially translated literally as "sukai" (Translator-1) and "use" (Translator – 2) which is actually not what it is supposed to mean. However, to put it in Indonesian, we need to explicitly mention this. Therefore the translation is "Which language do you more frequently use" ("Bahasa mana yang lebih banyak Anda pakai").The options have been adjusted according to the wording as well as the scale.

3. How do you identify yourself?
- South East Asian
- Indonesian
- Bicultural (Indonesian-Westerner)
- Javanese-Westerner, Sundanese-Westerner, Batak-Westerner, Timorese-Westerner, Bugis-Westerner or any other combination between your tribe and a Westerner
- Westerner

Translator 1 :

3. Bagaimana anda mengindentifikasikan diri anda sendiri?
- Asia Tenggara
- Indonesia
- Dwi-Budaya (Indonesia-Barat)
- Jawa-Barat, Sunda-Barat, Batak-Barat, Timor-Barat, Bugis-Barat atau kombinasi lain dari suku anda dengan budaya Barat
- Barat

Translator 2 :

3. Bagaimanakah Anda mengidentifikasikan diri Anda ?
- Orang Asia Tenggara
- Orang Indonesia
- Orang berkultur dua (Indonesia – Barat)
- Orang Jawa – Barat, Sunda – Barat, Batak – Barat, Timor Timur – Barat, Bugis – Barat atau perpaduan antra suku lain dengan seorang Barat
- Orang Barat

Compiled version:

3. Bagaimana anda mengindentifikasikan diri anda sendiri?
- Orang Asia Tenggara
- Orang Indonesia
- Orang Dua-Budaya (Indonesia-Barat)
- Orang Jawa-Barat, atau gabungan Sunda dan Barat, atau Batak dan Barat, Tatau orang Timor dan Barat, atau orang Bugis dan Barat, atau kombinasi lain dari suku anda dengan budaya Barat
- Orang Barat

Discussion:

There was no different interpretation of the item. One of the translators translated it literally from English "How do you identify yourself" (Translator 2) and "How do you identify you yourself" (Translator 1). It was then decided to use the form of translator 1, stressing the internal self perception and NOT the identification "from other people around you" in Indonesia.

There is also a need to explicitly mention the Indonesian word "orang" ("person") attached to each option referring to the origin or culture or location of the society in which the person has a sense of belonging. Literally translated into English the 1st option would mean, "Person South-East Asia", etc, otherwhise it would be interpreted as "direction" in Indonesian, like for example North, East, West, South, etc, and not having the meaning of the person attached in the wording. The other options are adjusted accordingly.

4. Which identification does (did) your mother use?
- South East Asian
- Indonesian
- Bicultural (Indonesian-Westerner)
- Javanese-Westerner, Sundanese-Westerner, Batak-Westener, Timorese-Westener, Bugis-Westerner or any other combination between your tribe and a Westerner)
- Westerner

Translator 1 :

4. Identitas apa yang dipakai ibu anda?
- Asia Tenggara
- Indonesia
- Dwi-Budaya (Indonesia-Barat)
- Jawa-Barat, Sunda-Barat, Batak-Barat, Timor-Barat, Bugis-Barat atau kombinasi lain dari suku anda dengan budaya Barat
- Barat

Translator 2 :

4. Identifikasi apakah yang dipakai oleh ibu Anda ?
- Orang Asia Tenggara
- Orang Indonesia
- Orang berkultur dua (Indonesia – Barat)
- Orang Jawa – Barat, Sunda – Barat, Batak – Barat, Timor Timur – Barat, Bugis – Barat atau perpaduan antra suku lain dengan seorang Barat
- Orang Barat

Compiled version:

4. Identifikasi-diri yang mana yang dipakai oleh ibu Anda?
- Orang Asia Tenggara
- Orang Indonesia
- Orang Dua-Budaya (Indonesia-Barat)
- Orang Jawa-Barat, atau gabungan Sunda dan Barat, atau Batak dan Barat, Tatau orang Timor dan Barat, atau orang Bugis dan Barat, atau kombinasi lain dari suku anda dengan budaya Barat
- Orang Barat

Discussion :
Similar modifications were made to mention the word "person" ("orang" in Indonesian) explicitly in the options.

5. Which identification does (did) your father use?
- South East Asian
- Indonesian
- Bicultural (Indonesian-Westerner)
- Javanese-Westerner, Sundanese-Westerner, Batak-Westerner, Timorese-Westerner, Bugis-Westerner or any other combination between your tribe and a Westerner)
- Westerner

Translator 1 :

5. Identitas apa yang dipakai ayah anda?
- Asia Tenggara
- Indonesia
- Dwi-Budaya (Indonesia-Barat)
- Jawa-Barat, Sunda-Barat, Batak-Barat, Timor-Barat, Bugis-Barat atau kombinasi lain dari suku anda dengan budaya Barat
- Barat

Translator 2 :

5. Identifikasi apakah yang dipakai oleh ayah Anda ?
- Orang Asia Tenggara
- Orang Indonesia
- Orang berkultur dua (Indonesia – Barat)
- Orang Jawa – Barat, Sunda – Barat, Batak – Barat, Timor Timur – Barat, Bugis – Barat atau perpaduan antra suku lain dengan seorang Barat
- Orang Barat

Compiled version:

5. Identifikasi-diri yang mana yang dipakai oleh ayah Anda?
- Orang Asia Tenggara
- Orang Indonesia
- Orang Dua-Budaya (Indonesia-Barat)
- Orang Jawa-Barat, atau gabungan Sunda dan Barat, atau Batak dan Barat, Tatau orang Timor dan Barat, atau orang Bugis dan Barat, atau kombinasi lain dari suku anda dengan budaya Barat
- Orang Barat

Discussion:
Similar procedure as with item number 4 and 5.

6. What was the ethnic origin of the friends and peers you had, as a child up to age 6?
- **Almost exclusively** Indonesians
- **Mostly** Indonesians
- **About equally** Indonesian and Westerner groups
- **Mostly** Westerners
- **Almost exclusively** Westerners

Translator 1 :

6. Apa asal suku dari teman-teman dan kerabat yang dulu anda miliki sewaktu kecil hingga umur 6 th?
- **Hampir seluruhnya** Indonesia
- **Kebanyakan** Indonesia
- **Sebanding antara** kelompok Indonesia dan Barat
- **Kebanyakan** Barat
- **Hampir seluruhnya** Barat

Translator 2 :

6. Darimanakah asal suku (etnis) teman – teman dan teman bermain Anda, ketika berusia diatas 6 tahun ?

- Hampir semuanya orang Indonesia
- Sebagian besar orang Indonesia
- Orang Indonesia dan Barat, kurang lebih, dalam jumlah yang sama
- Sebagian besar orang Barat
- Hampir semuanya orang Barat

Compiled version:

6. Apa asal suku dari teman-teman dan kerabat yang dulu anda miliki sewaktu kecil hingga umur 6 th?
- **Hampir seluruhnya** Indonesia
- **Kebanyakan** Indonesia
- **Sebanding antara** kelompok Indonesia dan Barat
- **Kebanyakan** Barat
- **Hampir seluruhnya** Barat

Discussion:
"What was ...." in English would be literally translated in Indonesian as "Apa...". However, the meaning embodied in the wording of "What was the origin…" in the item was "where did they come from". Simply putting "Apa…" in Indonesian would sound a little bit unfamiliar in the day to day language of the people. Therefore, the translation used for this item, would literally mean "From what tribes of your friends and peers ....." ("Apa asal suku dari teman-teman dan kerabat ………")in English.

The translation of the options were adjusted to the graduation of the scale.

7. What was the ethnic origin of the friends and peers you had, as a child
   from 6 to 18?
   - **Almost exclusively** Indonesians
   - **Mostly** Indonesians,
   - **About equally** Indonesian and Westerner groups
   - **Mostly** Westerners
   - **Almost exclusively** Westerners

Translator 1 :

7. Apa asal suku dari teman-teman dan kerabat yang dulu anda miliki sewaktu
kecil dari umur 6 sampai 18 th?
   - **Hampir seluruhnya** Indonesia
   - **Kebanyakan** Indonesia
   - **Sebanding antara** kelompok Indonesia dan Barat
   - **Kebanyakan** Barat
   - **Hampir seluruhnya** Barat

Translator 2 :

7. Darimanakah asal suku (etnis) teman – teman dan teman bermain
Anda, ketika berusia

   antara 6 – 18 tahun ?

- Hampir semuanya orang Indonesia
- Sebagian besar orang Indonesia
- Orang Indonesia dan Barat, kurang lebih, dalam jumlah yang sama
- Sebagian besar orang Barat
- Hampir semuanya orang Barat

Compiled version:

7. Apa asal suku dari teman-teman dan kerabat yang dulu anda miliki sewaktu
kecil dari umur 6 sampai 18 th?
   - **Hampir seluruhnya** Indonesia
   - **Kebanyakan** Indonesia
   - **Sebanding antara** kelompok Indonesia dan Barat
   - **Kebanyakan** Barat
   - **Hampir seluruhnya** Barat

Discussion:
Similar to the previous item (number 6)

8. Whom do you now associate with in the community?
- **Almost exclusively** Indonesians
- **Mostly** Indonesians
- **About equally** Indonesian and Westerner groups
- **Mostly** Westerners
- **Almost exclusively** Westerners

Translator 1 :

8. Dengan siapa anda sekarang menghubungkan diri anda dalam lingkungan?
- **Hampir seluruhnya** Indonesia
- **Kebanyakan** Indonesia
- **Sebanding antara** kelompok Indonesia dan Barat
- **Kebanyakan** Barat
- **Hampir seluruhnya** Barat

Translator 2 :

8. Dengan siapakah Anda berhubungan dalam masyarakat, saat ini ?

- Hampir semuanya orang Indonesia
- Sebagian besar orang Indonesia
- Orang Indonesia dan Barat, kurang lebih, dalam jumlah yang sama
- Sebagian besar orang Barat
- Hampir semuanya orang Barat

Compiled version :

8. Dengan kelompok budaya manakah pada saat sekarang ini Anda lebih banyak berkomunikasi dalam masyarakat?
- **Hampir seluruhnya** dengan orang Indonesia
- **Kebanyakan** orang Indonesia
- **Sebanding antara** kelompok orang Indonesia dan Barat
- **Kebanyakan** dengan orang Barat
- **Hampir seluruhnya orang** Barat

Discussion:
The word ”associate” is literally translated as ”..connecting yourself to..” by one of the translators (”..menghubungkan diri..”) and ”..making relationship or association with …in the society..” by the other (”..you, making relationship with ..” or ”…you, associating with..”). The second wording was then decided to be used in the final version. Nevertheless, this will be examined in the translation back into English as to its linguistic precision and cultural-embodiment.

9. If you could pick, whom would you prefer to associate with in the community?
- **Almost exclusively** Indonesians
- **Mostly** Indonesians, South East Asians
- **About equally** Indonesian and Westerner groups
- **Mostly** Westerners
- **Almost exclusively** Westerners

Translator 1 :

9. Jika anda dapat memilih, dengan siapa anda lebih cocok menghubungkan diri anda dalam lingkungan?
- **Hampir seluruhnya** Indonesia
- **Kebanyakan** Indonesia
- **Sebanding antara** kelompok Indonesia dan Barat
- **Kebanyakan** Barat
- **Hampir seluruhnya** Barat

Translator 2 :

9. Jika Anda dapat memilih, dengan siapakah Anda lebih suka untuk berhubungan dalam masyarakat ?
- Hampir semuanya orang Indonesia
- Sebagian besar orang Indonesia
- Orang Indonesia dan Barat, kurang lebih, dalam jumlah yang sama
- Sebagian besar orang Barat
- Hampir semuanya orang Barat

Compiled version :

9. Seandainya Anda dapat memilih, maka dengan kelompok budaya manakah Anda akan lebih banyak berkomunikasi dalam masyarakat?
- **Hampir seluruhnya** dengan orang Indonesia
- **Kebanyakan** orang Indonesia
- **Sebanding antara** kelompok orang Indonesia dan Barat
- **Kebanyakan** dengan orang Barat
- **Hampir seluruhnya orang** Barat

Discussion :
The 1st translator has translated the "community" into "environment" ("lingkungan") in Indonesian. The 2nd translator translated it into "community or society" ("masyarakat"). Although in this context, both "lingkungan" or "masyarakar or society" yield similar meanings, "community" seems to be the best choice among these three possibilities. And therefore, the final translation is "..masyarakat..".

10. What is your music preference?
- Only Indonesian
- Mostly Indonesian
- Equally Indonesian and Western
- Mostly Western
- Western only

Translator 1 :

10. Apa musik kesukaan anda?
- Hanya Indonesia
- Kebanyakan Indonesia
- Sebanding antara Indonesia dan Barat
- Kebanyakan Barat
- Hanya barat

Translator 2 :

10. Musik apakah yang Anda suka ?
- Hanya Indonesia
- Sebagian besar Indonesia
- Indonesia dan Barat pada tingkat kesukaan yang sama
- Sebagian besar Barat
- Hanya Barat

Compiled version:

10. Apa musik kesukaan anda?
- Hanya musik Indonesia
- Sebagian besar musik Indonesia
- Sebanding antara musik Indonesia dan Barat
- Sebagian besar musik Barat
- Hanya musik barat

Discussion:

The word "preference" would be literally translated as "will select ..", it does mean however that whatever is going to be "selected" is assumed to be something that he or she likes better. In Indonesian, the translation is "like", as "being preferred" in English or "suka" in Indonesian.

In this context, we also need to mention the Indonesian word "music" explicitly, otherwise it would be interpreted as "direction" like "West, East, South and North". Therefore, it is translated into "Indonesian music" ("musik Indonesia"), etc.

11. What is your movie preference?
- Indonesian-language movies only
- Indonesian-language movies mostly
- Equally Indonesian and English/German-language movies
- Mostly English/German-language movies only
- English/German-language movies only

Translator 1 :

11. Apa film kesukaan anda?
- Hanya film berbahasa Indonesia
- Kebanyakan film berbahasa Indonesia
- Sebanding antara film berbahasa Indonesia dan bahasa Inggris/Jerman
- Kebanyakan film berbahasa Inggris/Jerman
- Hanya film berbahasa Inggris/Jerman

Translator 2 :

11. Film apakah yang Anda suka ?
- Film yang berbahasakan Indonesia
- Sebagian besar film yang berbahasakan Indonesia
- Film yang berbahasakan Indonesia dan Inggris atau Jerman pada tingkat kesukaan yang sama
- Sebagian besar film yang berbahasakan Inggris atau Jerman
- Hanya film yang berbahasakan Inggris atau Jerman

Compiled version:

11. Apa film kesukaan anda?
- Hanya film yang berbahasa Indonesia
- Kebanyakan film yang berbahasa Indonesia
- Sebanding antara film yang berbahasa Indonesia dan berbahasa Inggris/Jerman
- Kebanyakan film yang berbahasa Inggris/Jerman
- Hanya film yang berbahasa Inggris/Jerman

Discussion:
No essential discussion over this item. The interpretation of the word "preference" was discussed as in the previous item.

12. What generation are you? (circle the generation that best applies to you:)

- 1st Generation = I was born in Indonesia or country other than Western-countries.
- 2nd Generation = I was born in a Western country, either parent was born in Indonesia or country other than Western countries.
- 3rd Generation = I was born in a Western country, both parents were born in Western countries, and all grandparents were born in Indonesia or country other than Western countries.
- 4th Generation = I was born in a Western country, both parents were born in Western countries, and at least one grandparent was born in Indonesia or country other than Western countries and one grandparent was born in a Western country.
- 5th Generation = I was born in a Western country, both parents were born in Western counties, and all grandparents were also born in Western countries.
- Don't know what generation fits best since I lack some information.

Translator 1 :

12. Generasi keberapakah anda? (Lingkari generasi yang paling cocok untuk anda:)

- Generasi pertama = Saya dilahirkan di Indonesia atau bukan negara Barat.
- Generasi kedua = Saya dilahirkan di Barat, salah satu orang tua dilahirkan di Indonesia atau bukan negara Barat.
- Generasi ketiga = Saya dilahirkan di Barat, kedua orang tua dilahirkan di Barat dan seluruh kakek nenek dilahirkan di Indonesia atau bukan negara Barat.
- Generasi keempat = Saya dilahirkan di Barat, kedua orang tua dilahirkan di Barat dan paling tidak seorang kakek-nenek lahir di Indonesia atau bukan negara Barat dan salah satu kakek-nenek lahir di Barat.
- Generasi kelima = Saya dilahirkan di Barat, kedua orang tua dilahirkan di Barat dan seluruh kakek-nenek juga dilahirkan di Barat.
- Tidak tahu generasi mana yang paling cocok karena kurang informasi.

Translator 2 :

12. Generasi keberapakah Anda ? (Lingkari generasi yang paling tepat untuk Anda :)
- Generasi pertama : saya dilahirkan di Indonesia atau negara lain selain negara – negara di barat
- Generasi kedua : saya dilahirkan di sebuah negara di Barat, kedua orang tua dilahirkan dilahirkan di Indonesia atau negara – negara lain selain Barat
- Generasi ketiga : saya dilahirkan di sebuah negara di Barat, kedua orang tua dilahirkan di negara – negara di Barat, dan kakek serta nenek dilahirkan di Indonesia atau di negara lain selain negara – negara di Barat
- Generasi keempat : saya dilahirkan disebuah negara di Barat, kedua orang tua dilahirkan di negara di Barat, dan sedikitnya seorang kakek

atau nenek dilahirkan di Indonesia atau negara lain selain negara –
negara di Barat dan seorang kakek atau nenek yang lain di sebuah negara
di Barat

- Generasi kelima : saya dilahirkan di sebuah negara di Barat, kedua
  orang tua dilahirkan di negara di Barat, dan semua kakek dan nenek juga
  dilahirkan di negara di Barat
- Tidak tahu generasi mana yang paling sesuai sebab saya kekurangan
  informasi

Compiled version:

12. Generasi keberapakah anda? (Lingkari generasi yang paling sesuai bagi
anda:)

- Generasi pertama = Saya dilahirkan di Indonesia atau bukan negara
  Barat.
- Generasi kedua = Saya dilahirkan di negara Barat, salah satu orang
  tua dilahirkan di Indonesia atau bukan negara Barat.
- Generasi ketiga = Saya dilahirkan di negara Barat, kedua orang tua
  dilahirkan di negara Barat dan seluruh kakek nenek dilahirkan di
  Indonesia atau bukan di negara Barat.
- Generasi keempat = Saya dilahirkan di negara Barat, kedua orang tua
  dilahirkan di negara Barat dan paling tidak seorang kakek-nenek lahir
  di Indonesia atau bukan di negara Barat dan salah satu kakek-nenek
  lahir di negara Barat.
- Generasi kelima = Saya dilahirkan di negara Barat, kedua orang tua
  dilahirkan di negara Barat dan seluruh kakek-nenek juga dilahirkan di
  negara Barat.
- Tidak tahu generasi mana yang paling cocok karena kurang informasi.

Discussion:
No essential discussion on this item.

13. Where were you raised?
   - In Indonesia only
   - Mostly in Indonesia, partly in western countries.
   - Equally in Indonesia and western countries.
   - Mostly in western countries, partly in Indonesia
   - In western countries only

Translator 1 :

13. Dimana anda dibesarkan?
   - Hanya di Indonesia
   - Kebanyakan di Indonesia, sedikit di negara Barat.
   - Seimbang antara di Indonesia dan negara Barat.
   - Kebanyakan di negara Barat, sedikit di Indonesia
   - Hanya di negara Barat

Translator 2 :

13. Dimanakan Andsa dibesarkan ?
   - Hanya di Indonesia
   - Sebagian besar di Indonesia, sebagian kecil di negara Barat
   - Di Indonesia dan Barat dalam jangka waktu yang sama
   - Sebagian besar di negara di Barat, sebagian kecil di Indonesia
   - Hanya di negara Barat

Compiled version:

13. Dimana anda dibesarkan?
   - Hanya di Indonesia
   - Sebagian besar di Indonesia, sedikit di negara Barat.
   - Seimbang antara di Indonesia dan di negara Barat.
   - Sebagian besar di negara Barat, sedikit di Indonesia
   - Hanya di negara Barat

Discusion:
Most of the different interpretations and the need for linguistic precision have been discussed previously.

14. What contact have you had with Indonesia?
- Raised one year or more in Indonesia
- Lived for less than one year in Indonesia
- Occasional visits to Indonesia
- Occasional communications (letters, phone calls, etc.) with people in Indonesia
- No exposure or communications with people in Indonesia

Translator 1 :

14. Kontak apa yang anda miliki dengan orang Indonesia?
- Dibesarkan setahun atau lebih di Indonesia
- Hidup kurang dari setahun di Indonesia
- Kunjungan kadang-kadang ke Indonesia
- Komunikasi kadang-kadang (surat, telefon, dll.) dengan orang di Indonesia
- Tidak ada hubungan atau komunikasi dengan orang di Indonesia

Translator 2 :

14. Hubungan seperti apakah yang Anda miliki dengan Indonesia ?
- Dibesarkan satu tahun atau lebih di Indonesia
- Hidup kurang dari satu tahun di Indonesia
- Sesekali mengunjungi Indonesia
- Sesekali berkomunikasi (dalam surat, pembicaraan di telefon, dsb.) dengan orang – orang di Indonesia
- Tidak ada hubungan atau komunikasi dengan orang – orang di Indonesia

Compiled version:

14. Dalam bentuk apa Anda memiliki hubungan dengan Indonesia?
- Dibesarkan selama satu tahun atau lebih di Indonesia
- Hidup kurang dari satu tahun di Indonesia
- Kadang-kadang mengunjungi Indonesia
- Kadang-kadang berkomunikasi (dalam surat, pembicaraan di telefon, dsb.) dengan orang – orang di Indonesia
- Tidak ada hubungan atau komunikasi dengan orang – orang di Indonesia

Discussion:
The word "contact" would be literally translated as "kontak" in Indonesian. However, this word does not sound too "nice" to Indonesians, it is just not commonly used in this context, although it may still yield the embodied meaning of "contact" in English. The other possibility is to translate it as "relationship" ("hubungan") in Indonesian. But then "relationship" may be associated with a stronger relation compared to the original word, "contact". With regard to this issue, we decided to translate it into "Dalam bentuk apa anda..", which would be literally in English as follows: "In what form or what kind of relationship ……".

15. What is your food preference at home?
   ▪ **Exclusively** Indonesian food
   ▪ **Mostly** Indonesian food, some western food
   ▪ **About equally** Indonesian and western food
   ▪ **Mostly** western food
   ▪ **Exclusively** western food

Translator 1 :

15. Apa masakan kesukaan anda di rumah?
   ▪ **Khususnya** masakan Indonesia
   ▪ **Kebanyakan** masakan Indonesia, sedikit masakan Barat
   ▪ **Seimbang antara** masakan Indonesia dan Barat
   ▪ **Kebanyakan** masakan Barat
   ▪ **Khususnya** maskan Barat

Translator 2 :

15. Apakah makanan kesukaan Anda di rumah ?
   • Hanya makanan Indonesia
   • Sebagian besar makanan Indonesia, sebagian kecil makanan Barat
   • Makanan Indonesia dan Barat, pada tingkat kesukaan yang sama
   • Sebagian besar makanan Barat
   • Hanya makanan Barat

Compiled version:

15. Apakah makanan kesukaan Anda di rumah?
   • **Hanya** makanan Indonesia
   • **Sebagian besar** makanan Indonesia, sedikit makanan Barat
   • **Seimbang antara** makanan Indonesia dan makanan Barat
   • **Sebagian besar** makanan Barat
   • **Hanya** makanan Barat

Discussion:
The discussion was about the different interpretation in translating the word "food". Food as a product ("makanan" in Indonesian") or food in relation to the way it was cooked ("masakan" in Indonesian). "Masakan" may use food products which are not typically Indonesian or Asian, but the way it is cooked can be using an Indonesian or Asian style of cooking. In this case, it seems to us that what is meant in the original is "food" as a product. It does not matter how it was cooked. With regard to this, we decided to select "makanan" in translating the word "food".

Discussion on the word "preference" was carried out as for the previous items.

No essential discussion on the options of the answers.

16. What is your food preference in restaurants?

  ▪ **Exclusively** Indonesian food
  ▪ **Mostly** Indonesian food, some western food
  ▪ **About equally** Indonesian and western food
  ▪ **Mostly** western food
  ▪ **Exclusively** western food

Translator 1 :

16. Apa makanan kesukaan anda di restoran?

  ▪ **Khususnya** makanan Indonesia
  ▪ **Kebanyakan** makanan Indonesia, sedikit makanan Barat
  ▪ **Seimbang antara** makanan Indonesia dan Barat
  ▪ **Kebanyakan** makanan Barat
  ▪ **Khususnya** makanan Barat

Translator 2 :

16. Apakah makanan kesukaan Anda di rumah makan ?
  • Hanya makanan Indonesia
  • Sebagian besar makanan Indonesia, sebagian kecil makanan Barat
  • Makanan Indonesia dan Barat, pada tingkat kesukaan yang sama
  • Sebagian besar makanan Barat
  • Hanya makanan Barat

Compiled version:

16. Apa makanan kesukaan anda di restoran?
  • **Hanya** makanan Indonesia
  • **Sebagian besar** makanan Indonesia, sedikit makanan Barat
  • **Seimbang antara** makanan Indonesia dan makanan Barat
  • **Sebagian besar** makanan Barat
  • **Hanya** makanan Barat

Discussion:
Similar to item number 15.

17. Regarding materials which I choose to read:
  - I prefer to read only those written in the Indonesian language
  - I prefer those written in the Indonesian language but will also read materials written in English (or German) as my second choice
  - I read both Indonesian and English (or German)
  - I prefer those written in the English (or German) language but will also read materials written in Indonesian as my second choice
  - I prefer to read only English (or German)

Translator 1 :

17. Mengenai bacaan yang saya baca:
  - saya lebih suka membaca yang ditulis dalam bahasa Indonesia
  - saya lebih suka yang ditulis dalam bahasa Indonesia tetapi juga membaca bacaan yang ditulis dalam bahasa Inggris (atau Jerman) sebagai pilihan kedua
  - saya suka membaca dalam kedua bahasa Indonesia dan Inggris (Jerman)
  - saya lebih suka membaca dalam bahasa Inggris (atau Jerman) daripada membaca dalam bahasa Indonesia
  - saya lebih suka membaca hanya dalam bahasa Inggris (atau Jerman

Translator 2 :

17. Bila dilihat dari material yang saya pilih untuk membaca :
  - Saya lebih suka membaca hanya material – material yang ditulis dalam bahasa Indonesia
  - Saya lebih suka material – material yang ditulis dalam bahasa Indonesia tetapi saya juga akan membaca material – material dalam bahasa Inggris (atau Jerman), sebagai pilihan saya yang kedua
  - Saya suka baik material – material yang ditulis dalam bahasa Indonesia dan Inggris (atau Jerman) masing – masing pada tingkat kesukaan yang sama
  - Saya hanya membaca dalam bahasa Inggris (atau Jerman) lebih daripada dalam bahasa Indonesia
  - Saya lebih suka membaca hanya dalam bahasa Inggris (atau Jerman)

Compiled version:

17. Dalam hal memilih bacaan yang ingin saya baca :
  - Saya cenderung memilih **hanya** bacaan dalam bahasa Indonesia
  - Saya lebih suka bacaan berbahasa Indonesia tetapi saya juga akan membaca bacaan yang berbahasa Inggris (atau Jerman), sebagai alternatif yang kedua
  - Saya sama-sama suka baik bacaan berbahasa Indonesia dan maupun Inggris (atau Jerman)
  - Saya lebih suka membaca bacaan dalam bahasa Inggris (atau Jerman) meskipun saya juga membaca bacaan dalam bahasa Indonesia, sebagai alternatif yang kedua
  - Saya cenderung memilih **hanya** dalam bahasa Inggris (atau Jerman)

Discussion:
Similar discussion was carried out for item 10 and 11.

18. When I write:
- I write only using the Indonesian language
- I prefer to write using the Indonesian language but will also write in English (or German) as my second choice
- I write both Indonesian and English (or German)
- I prefer to write in English (or German) more than I like to write in Indonesian
- I write only in English (or German)

Translator 1 :

18. Ketika saya menulis
- saya menulis hanya dalam bahasa Indonesia
- saya menulis lebih suka dalam bahasa Indonesia daripada Inggris (atau Jerman)
- saya suka menulis baik bahasa Indonesia dan Inggris (atau Jerman)
- saya menulis lebih suka dalam bahasa Inggris (atau Jerman) daripada dalam bahasa Indonesia
- saya menulis hanya dalam bahasa Inggris (atau Jerman)

Translator 2 :

18. Jika saya menulis :
- Saya hanya menulis dengan menggunakan bahasa Indonesia
- Saya lebih suka menulis dengan menggunakan bahasa Indonesia tetapi saya juga akan menulis dalam bahasa Inggris (atau Jerman) sebagai pilihan saya yang kedua
- Saya menulis baik dalam bahasa Indonesia dan Inggris (atau Jerman) masing – masing pada tingkat kesukaan yang sama
- Saya lebih suka menulis dalam bahasa Inggris (atau Jerman) daripada dalam bahasa Indonesia
- Saya hanya menulis Dalam bahasa Inggris (atau Jerman)

Compiled version:

18. Jika saya menulis :
- Saya lebih suka hanya menulis dengan menggunakan bahasa Indonesia
- Saya lebih suka menulis dengan menggunakan bahasa Indonesia tetapi saya juga akan menulis dalam bahasa Inggris (atau Jerman) sebagai alternatif yang kedua
- Saya menulis baik dalam bahasa Indonesia dan Inggris (atau Jerman) masing – masing pada tingkat kesukaan yang sama
- Saya lebih suka menulis dalam bahasa Inggris (atau Jerman) daripada dalam bahasa Indonesia
- Saya hanya menulis Dalam bahasa Inggris (atau Jerman)

Discussion:
Similar discussion was carried out for item 10 – 11.

19. If you consider yourself an Indonesian, how much
pride do you have in this sense of belonging?
- Extremely proud
- Moderately proud
- Little pride
- No pride but I do not feel negative towards Indonesia
- No pride and I have negative feelings towards Indonesia

Translator 1 :

19. Jika anda menganggap diri anda sebagai orang Indonesia, seberapa besar
kebanggaan yang anda miliki?
- Sangat bangga
- Cukup bangga
- Sedikit bangga
- Tidak bangga tanpa perasaan negatif terhadap Indonesia
- Tidak bangga dengan perasaan negatif terhadap Indonesia

Translator 2 :

19. Jika   Anda   memandang   diri   Anda   sebagai   seorang
Indonesia,   seberapa   besarkah kebanggaan   yang Anda   punyai   dalam   hal
memiliki ?
- Sangat bangga
- Cukup bangga
- Sedikit bangga
- Tidak ada kebanggaan tetapi tidak mempunyai perasaan negatif terhadap
  Indonesia
- Tidak ada kebanggaan tetapi merasa negatif terhadap Indonesia

Compiled version:

19. Jika   Anda   memandang   diri   Anda   sebagai   seorang
Indonesia,   seberapa   besarkah kebanggaan   yang Anda   miliki   masuk dalam
kelompok dengan identitas orang Indonesia ?
- Sangat bangga
- Cukup bangga
- Sedikit bangga
- Tidak ada kebanggaan tetapi tidak mempunyai perasaan negatif terhadap
  Indonesia
- Tidak ada kebanggaan, dan bahkan memiliki perasaan negatif terhadap
  Indonesia

Discussion:
It was difficult to translate the word "sense of belonging" using common
Indonesian language. It was initially interpreted by one of the translators
as "having things". We finally translated it into "…masuk dalam kelompok
dengan identitas orang Indonesia". In English this would literally mean
"…..entering a group with Indonesia as it's identity".

It was also discussed whether the wording "***feel negative***" in the options
can be translated as "***dislike*** ?.** This has not been decided. It is
tentatively translated as "having negative feelings ("memiliki perasaan
negative"), however, it will be crosschecked during the cognitive
debriefing which wording is commonly accepted more easily by lay people in
Indonesia without omitting the meaning embodied in the context.

20. How would you rate yourself?
- Very Indonesian
- Mostly Indonesian
- Bicultural
- Mostly Westernized
- Very Westernized

Translator 1 :

20. Bagaimana anda mengukur diri anda?
- Sangat Indonesia
- Cukup Indonesia
- Dwi budaya
- Cukup Barat
- Sangat Barat

Translator 2 :

20. Bagaimanakah Anda mengurutkan diri Anda ?
- Sangat ke-Indonesiaan
- Sebagian besar ke – Indonesiaan
- Bebudaya dua
- Sebagian besar ke – Barat-baratan
- Sangat ke – Barat-baratan

Compiled version:

20. Bagaimana Anda menempatkan diri sendiri dalam urutan di bawah ini:
- Sangat Indonesia
- Cukup Indonesia
- Dua budaya
- Cukup Barat
- Sangat Barat

Discussion:
The word "rate" in English could be literally translated as "measuring.." or "..rank" in Indonesian. However, we discussed that the best translation for this item is (in English)"..how would you put yourself in this following order…." (In Indonesian: "Bagaimana Anda menempatkan diri sendiri dalam urutan di bawah ini…"

21.   Do you participate in Indonesian occasions, holidays, traditions, etc.?
- Nearly all
- Most of them
- Some of them
- A few of them
- None at all

Translator 1 :
21. Apakah anda turut serta dalam perayaan, liburan dan tradisi (dll) Indonesia?
- Hampir seluruhnya
- Kebanyakan
- Beberapa diantaranya
- Sedikit
- Tidak sama sekali

Translator 2 :

21. Apakah Anda ikut berpartisipasi dalam acara – acara, hari – hari libur, tradisi – tradisi
      Indonesia ?
- Hampir kesemuanya
- Sebagian besar dari hal – hal tersebut
- Beberapa dari hal – hal tersebut
- Sedikit dari hal – hal tersebut
- Tidak satupun dari hal – hal tersebut

Compiled version:

21. Apakah Anda ikut berpartisipasi dalam acara – acara, hari – hari libur, dan tradisi – tradisi
Indonesia ?
- Hampir seluruhnya
- Kebanyakan
- Beberapa diantaranya
- Sedikit
- Tidak sama sekali

Discussion:
No significant discussion on this item.

22. Rate yourself on how much you believe in Indonesian values (e.g., about marriage, families, education, work):
```
1           2        3        4        5
(do not believe)                       (strongly believe in Indonesian values)
```

Translator 1 :

22. Ukur diri anda sendiri seberapa besar anda percaya tata nilai Indonesia (seperti tentang pernikahan, keluarga, pendidikan, pekerjaan:
```
1           2        3        4        5
(tidak percaya)                        (sangat percaya pada nilai Indonesia)
```

Translator 2 :

22. Urutkan diri Anda dalam sebagaimana besarkah Anda mempercayai nilai – nilai Indonesia(misalnya, dalam hal pernikahan, keluarga, pendidikan, pekerjaan) :
```
1           2        3        4        5
(tidak percaya)                        (sangat percaya pada nilai Indonesia)
```

Compiled version:

22. Ukurlah diri anda sendiri, seberapa besar anda percaya tata nilai Indonesia (seperti tentang pernikahan, keluarga, pendidikan, pekerjaan:
```
1           2        3        4        5
(tidak percaya)                        (sangat percaya pada nilai Indonesia)
```

Discussion:
A "little" problem occurred for this item regarding the word "families". In Indonesian "Families" would also include "relatives". So, we were not very sure whether this "families" translation is not changing the meaning embodied in the word "families" in English. This requires further discussion, both during and after the cognitive debriefing of this scale.

23. Rate yourself on how much you believe in Western values:

1   2   3   4   5
(do not believe)   (strongly believe in Western values)

Translator 1 :

23. Ukur diri anda sendiri seberapa besar anda percaya tata nilai Barat:

1   2   3   4   5
(tidak percaya)   (sangat percaya pada nilai Barat)

Translator 2 :

23. Urutkan diri Anda dalam sebagaimana besarkah Anda mempercayai nilai –
nilai Barat ?
1   2   3   4   5
(tidak percaya)   (sangat percaya pada nilai Barat)

Compiled version:

23. Ukurlah diri anda sendiri seberapa besar anda percaya tata nilai Barat:

1   2   3   4   5
(tidak percaya)   (sangat percaya pada nilai Barat)

Discussion:
No essential discussion on this item.

24. Rate yourself on how well you fit in when with other Indonesians of the same ethnicity (Javanese or Sundanese, or Batak, or Timorese, or Bugis, etc):

```
1               2      3      4      5
(do not fit in)                      (fit in very well)
```

Translator 1 :

24. Ukur diri anda sendiri seberapa cocok anda ketika berada dengan orang Indonesia lain yang sama sukunya (Jawa atau Sunda, atau Batak, atau Timor, atau Bugis, dll):

```
1               2      3      4      5
(tidak cocok)                        (cocok sekali)
```

Translator 2 :

24. Urutkan   diri   Anda   dalam sebagaimana cocoknya Anda dengan orang Indonesia dari suku (etnis) yang sama (Jawa atau Sunda, atau Batak, atau Timor Timur, atau Bugis, dsb) :
```
1               2      3      4      5
(tidak cocok)                        (sangat cocok)
```

Compiled version:

24. Ukurlah diri anda sendiri, seberapa cocok anda ketika berada dengan orang Indonesia lain dari suku yang sama (Jawa atau Sunda, atau Batak, atau Timor, atau Bugis, dll):

```
1               2      3      4      5
(tidak cocok)                        (cocok sekali)
```

Discussion:
No essential discussion on this item.

25. Rate yourself on how well you fit in when with Westerners:

```
1                    2      3      4      5
(do not fit in)                           (fit in very well)
```

Translator 1 :

25. Ukur diri anda sendiri seberapa cocok anda ketika dengan orang Barat:

```
1                    2      3      4      5
(tidak cocok)                      (cocok sekali)
```

Translator 2 :

25. Urutkan diri Anda dalam sebagaimana cocoknya Anda dengan orang – orang Barat :
```
1                    2      3      4      5
(tidak cocok)                      (sangat cocok)
```

Compiled version:

25. Ukurlah diri anda sendiri, seberapa cocok anda ketika dengan orang Barat:

```
1                    2      3      4      5
(tidak cocok)                      (cocok sekali)
```

Discussion:
No essential discussion.

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26. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

- I consider myself basically an Indonesian person. Even though I live and work in a western country, I still view myself basically as an Indonesian person.

- I consider myself basically as a Westerner. Even though I have an Indonesian background and characteristics, I still view myself basically as a Westerner.

- I consider myself as a Bicultural, although deep down I always know I am an Indonesian.

- I consider myself as a Bicultural, although deep down, I view myself as a Westerner.

- I consider myself as a Bicultural. I have both Indonesian and Western characteristics, and I view myself as a blend of both.

Translator 1 :

26. Ada berbagai cara orang menganggap dirinya sendiri. Yang mana salah SATU dari yang berikut ini paling menggambarkan bagaimana anda memandang diri anda sendiri?

- Saya menganggap diri saya pada dasarnya orang Indonesia. Meskipun saya hidup dan bekerja di negara Barat, saya masih memandang diri saya pada dasarnya sebagai orang Indonesia.

- Saya menganggap diri saya pada dasarnya sebagai orang Barat. Walaupun saya memiliki latar belakang dan karakter Indonesia, saya masih memandang diri saya pada dasarnya sebagai seorang Barat.

- Saya menganggap diri saya sebagai orang campuran, walaupun dalam diri saya, saya tahu bahwa saya seorang Indonesia.

- Saya menganggap diri saya sebagai orang campuran, walaupun dalam diri saya, saya memandang diri saya sebagai orang Barat.

- Saya menganggap diri saya sebagai campuran. Saya punya karakter Indonesia dan Barat dan memandang diri saya sebagai campuran keduanya.

Translator 2 :

26. Ada terdapat banyak cara orang memandang dirinya. Manakah dari yang dibawah ini yang paling mendekati gambaran bagaimana Anda memandang diri Anda ?
- Saya melihat diri saya, pada dasarnya, sebagai seorang Indonesia. Walaupun saya hidup dan bekerja di sebuah negara Barat, saya tetap melihat diri saya, pada dasarnya, sebagai seorang Indonesia

- Saya melihat diri saya, pada dasarnya, sebagai seorang Barat. Walaupun saya memiliki latar belakang dan ciri – ciri Indonesia, saya tetap melihat diri saya, pada dasarnya, sebagai seorang Barat
- Saya memandang diri saya sebagai orang yang berbudaya ganda, walaupun jauh di lubuk hati saya selalu tahu saya adalah seorang Indonesia
- Saya memandang diri saya sebagai orang yang berbudaya ganda, walaupun jauh di lubuk hati saya selalu tahu saya adalah seorang Barat
- Saya memandang diri saya sebagai orang yang berbudaya ganda. Saya memiliki baik ciri – ciri Indonesia dan Barat, dan saya melihat diri saya sebagai gabungan dari keduanya

Compiled version:

26. Ada terdapat banyak cara orang memandang dirinya. Manakah dari yang dibawah ini yang paling mendekati gambaran bagaimana Anda memandang diri Anda sendiri?
    - Saya melihat diri saya, pada dasarnya, sebagai seorang Indonesia. Walaupun saya hidup dan bekerja di sebuah negara Barat, saya tetap melihat diri saya, pada dasarnya, sebagai seorang Indonesia
    - Saya melihat diri saya, pada dasarnya, sebagai seorang Barat. Walaupun saya memiliki latar belakang dan ciri – ciri Indonesia, saya tetap melihat diri saya, pada dasarnya, sebagai seorang Barat
    - Saya memandang diri saya sebagai orang yang berbudaya ganda, walaupun jauh di lubuk hati saya selalu tahu saya adalah seorang Indonesia
    - Saya memandang diri saya sebagai orang yang berbudaya ganda, walaupun jauh di lubuk hati saya selalu tahu saya adalah seorang Barat
    - Saya memandang diri saya sebagai orang yang berbudaya ganda. Saya memiliki baik ciri – ciri Indonesia dan Barat, dan saya melihat diri saya sebagai gabungan dari keduanya

Discussion:
We had difficulties translating "bicultural" (in the options of this item, however, we have then selected the wording with "cultural meaning" remaining embodied in the context. So, instead of translating it into "berbudaya campuran" (having mix-culture) we translated it into "berbudaya ganda" (having or being bound in two cultures). Again, this required further assessment during the cognitive debriefing.

4.3.3. Main survey of the study 2

4.3.3.1. Design and sampling

Due to the limited time-frame of the study (4 years), a longitudinal design of the study was not possible. Therefore, study 2 was conducted in a cross-sectional cohort design, using 1-factorial ANOVA in examining all hypotheses. Post hoc analysis of Tukey LSD is applied, when required. Independent and dependent variables of each hypothesis being examined are more explicitly presented in 4.4.1. (variables of the study).

4.3.3.2. Variables of the Study

4.3.3.2.1. The independent variables are:

- SL-ASIA's categories of acculturation (measured in SL-ASIA Scale) – in the 2nd hypothesis, consist of the separated domains:
    o Values
    o Behavior

- Length of stay in Germany, to examine hypothesis 3a, expressed in different cross-sectional groups based on their duration of time living in Germany:
    o Less than 2 months
    o Less than 1 year
    o Less than 2 years
    o Less than 5 years
    o Longer than 5 years

- Gender (as reported) to examine hypothesis 4:
    o Male
    o Female

- The presence of family member(s) in Germany (as reported), to examine hypothesis 5:
  - o Having at least one family member living together with participant(s) in Germany
  - o Not having a family member living together with participant(s) in Germany

4.3.3.2.2. The dependent variables are:
  - o SL-ASIA's categories in the 1st hypothesis

The dependent variables used to examine all hypotheses are as follows:

  - o Daily Hassles scale
    - Frequency of experiencing daily hassles
    - Severity of the hassles
  - o Perceived Stress Scale
  - o Depression (CES-D)
  - o Psychological Well-being Scale(German: "Skalen zur Psychischen Gesundheit")
    - Autonomy
    - Volition
    - Optimism
    - Being one-self
    - Self reflection
    - Social Integration
    - Open-mindedness, self realization and calmness

  - o General physical and emotional health (SF-36)
    - Physical Functioning
    - Role limitations due to physical health problems
    - Bodily pain

- Social functioning
- General mental health, covering psychological distress and well-being
- Role limitation and emotional problems
- Vitality, energy and fatigue
- General health perceptions

o Symptoms of psychopathological experiences (SCL-90)
  Somatization
  - Obsessive-compulsive
  - Interpersonal sensitivity
  - Depression
  - Anxiety
  - Hostility
  - Phobic anxiety
  - Paranoid ideation
  - Psychoticism

4.3.3.3. Study Participants

The ***reference population*** of this study was Indonesian students who had been living in Germany for a different length of time varying from 1 month to 10 years. The ***sampling frame*** was a list of names of Indonesian students provided in six different cities in Germany. These were Dresden, Berlin, Hamburg, Bremen, Göttingen, Mannheim. The ***study sample*** consisted of those in the sampling frame who agreed to participate in the study.

4.3.3.4. Sampling

A sample of 40 at least for each group of participants was regarded as being sufficient for this study. The questionnaires were sent to those who had agreed to participate in the study and they were asked to send them back after filling them out. After the first round of this data collection, it was realized that the minimum amount of respondents required for each group had still not been reached. A follow-up data collection was then made in order to acquire the minimum amount of data for each different group with a different length of stay in Germany. Similar recruitment was made also for the control group in Yogyakarta. Efforts were done to ascertain a balanced proportion of the equivalent academic backgrounds of the study sample in Germany and those in Indonesia (Yogyakarta). Most of them, have an educational background in engineering. Most of the respondents successfully filled out the questionnaires, however, a proportion of 4.6 % (14 respondents) were not completed. Following is a table of the recruited study participants based on their length of stay in Germany and one group is the control group sampled in Indonesia.

Table 1. Sample of the study

Duration of stay in Germany	Frequency
Less than 2 months	40
Between 2 - 12 months	2
Between 13 - 24 months	44
Between 25 - 60 months	49
Longer than 60 months	40
Control Group	89
Total	290
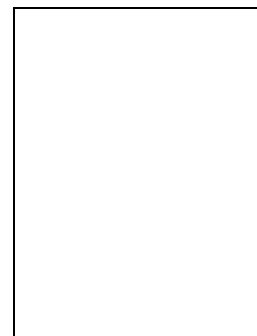
4.3.3.5. Measurement of the study variables

The complete Indonesian versions of the questionnaires are attached (Appendix II). Following is a brief description of the scoring and the instructions on how to handle the questionnaires in the study.

4.3.3.5.1.   Suinn_lew Asian Self-Identity Acculturation (SL-ASIA) scale

The following scoring procedure and 6 steps of categorization of the SL-ASIA are used in this study.

Step 1:

The 1st step is to form the acculturation score. This is done by scoring the first 21 items: add up each answer for each question on the scale, and then obtain a total score. A final acculturation score is then calculated by dividing the total score by 21; hence a score can range from 1.00 (low acculturation) to 5.00 (high acculturation).

Step 2:

The Value score is derived from item no. 22 (for Indonesian orientation) and 23 (for Western orientation). These two items are treated independently. The score ranged between 1 (strongly Indonesia oriented) to 5 (least Indonesia oriented).

Step 3:

The Behavior score is derived from item no.24 (for Indonesian orientation) and 25 (for Western orientation). A similar scoring system is applied for these two items.

Step 4:

Implementing item number 26. Answers using either 1 or 3 would classify the person as having an "Indonesian identification", whilst answers using either 2 or 4 would classify the person as having a "Western identification". Using answer 5 classifies the person as "bicultural"

Step 5:

Putting into four categories:

- High Indonesian Identity if:
    o Step 1 was scored 1 to 2
    o Step 2, item no. 22 was scored 3 to 5 for value orientation
    o Step 3, item no. 24 was scored 3 to 5 for behavioral orientation
    o Step 4, item 26 was scored 1 or 3 or 5

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- Low Indonesian Identity if:
    o Step 1 was scored 3 or 5
    o Step 2, item no. 22 was scored 1 or 2 for value's orientation
    o Step 3, item no. 24 was scored 1 or 2 for behavioral orientation
    o Step 4, item 26 was scored 2 or 4

- High Western Identity if:
    o Step 1 was scored 3 to 5
    o Step 2, item no. 22 was scored 3 to 5 for value's orientation
    o Step 3, item no. 24 was scored 3 to 5 for behavioral orientation
    o Step 4, item 26 was scored 2 or 4 or 5

- Low Western Identity if:
    o Step 1 was scored 1 or 2
    o Step 2, item no. 22 was scored 1 or 2 for value's orientation
    o Step 3, item no. 24 was scored 1 or 2 for behavioral orientation
    o Step 4, item 26 was scored 1 or 3

Step 6:
The final results of these scoring and grouping procedures formulated the Values and Behavioral orientations by implementing the following categorization:
- High Indonesian and Low Western would make ***Indonesian Identification***
- Low Indonesian and Low Western would make ***No Identification***
- High Indonesian and high Western would make ***Bicultural Identification***

- Low Indonesian and high Western would make ***Western Identification***

4.3.3.5.2. Daily Hassles Scale

The scale was administered to record the experiences of the study subject on their daily hassles during the last 4 weeks before the day the data was recorded. The Daily Hassles Scale yields two different scores, namely:

a. Frequency of experiencing daily hassles, later called "**frequency**"

b. Severity of the daily hassles being experienced by the respondents, later called "**severity**".

The frequency score shows the number of hassles endorsed by the respondents without regard to severity, and the severity is the average severity rating of all items that have been endorsed.

4.3.3.5.3. Health Survey SF-36

The Health Survey SF-36 yields more than one type of item response and more than a single health dimension or more than a single study factor. The scoring of each question with a scale of three response options are coded 0, 50 and 100. Five responses are coded in steps of 25, again assuring that a higher score represents a better health. Six point scales are coded in scores of 20. Then, scores for items in the same health dimensions are averaged to create the eight scores ranging from 0 to 100. Items not answered are ignored when calculating the scale scores. The eight health dimensions are as follows:

- Physical functioning
- Role limitation due to physical health problems
- Bodily pain
- Social functioning
- General mental health, covering psychological distress and well being
- Role limitations due to emotional problems
- Vitality, energy or fatigue
- General health perceptions

4.3.3.5.4. Perceived Stress Scale

Items are scored from 0 to 4, with items 4, 5, 6, 7, 9, 10 and 13 scored in reversed direction (0=4, 2=2, 3=1, 4=0) and summed with the other negatively worded items. The final score can range from 0 to 56. A higher score indicates more perceived stress. However, no specific categories or limits are suggested by the authors.

4.3.3.5.5. The Center for Clinical Epidemiologic Studies Depression scale (CES-D)

Each item in the CES-D uses a 0-to-3-response scale, except for the four positive items; a higher score indicates greater depression. Items 4, 8, 12, and 16 were worded positively, in part to discourage a response set, and their scores are reversed by subtracting the score from 3. Item scores are then summed to provide an overall score ranging from 0 to 60. If more than five items in the scale are missing, then a score is generally not calculated. If one to five items are missing, scores on the completed items are summed (after reversal of the positive items); this total is divided by 20. Scores of 16 or more are commonly taken as indicative of depression (Weissman et al, 1977). This is equivalent to experiencing six

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symptoms for most of the previous week, or a majority of the symptoms in one or two days. Several alternative cutting points have been suggested by other researchers, however, the validity results for the cutting points of 15/16 and 16/17 were virtually identical, so 15/16 is probably the most suitable (National Institute of Mental Health, 1972)

4.3.3.5.6. Psychological Well-Being Scale (Skalen zur psychischen Gesundheit)

The Psychological Well-Being Scale uses a 1-to-4 range of scale, namely: NO=1, no=2, yes=3, and YES=4 (Tönnies, 1994). Some items are scored inversely; those are items number 20, 49, 8, 26, 37, 59, 13, 28, 42, 45, 63, 69, 5, and 72. The final scores of each dimension of the attitudinal scale are derived from having the summed score of the individual respective items of each dimension divided through the number of the individual items in the respective dimension. For example, the summed score of Autonomy is divided by 17 and Volition is divided by 14.

4.3.3.5.7. Symptom Checklist 90-Revised

The SCL-90-R consists of 9 different symptom dimensions. Following are the numbers of the items of each symptom dimension:

- Somatization: 1, 4, 12, 27, 40, 42, 48, 49, 52, 53, 56, and 58
- Obsessive-compulsive: 3, 9, 10, 28, 38, 45, 46, 51, 55, and 65
- Interpersonal Sensitivity: 6, 21, 34, 36, 37, 41, 61, 69, and 73

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- Depression: 5, 14, 15, 20, 22, 26, 29, 30, 31, 32, 54, 71, and 79
- Anxiety: 2, 17, 23, 33, 39, 57, 72, 78, 80, and 86
- Hostility: 11, 24, 63, 67, 74, and 81
- Phobic Anxiety: 13, 25, 47, 50, 70, 75, and 82
- Paranoid Ideation: 8, 18, 43, 68, 76, and 83
- Psychoticism: 7, 16, 35, 62, 77, 84, 85, 87, 88, and 90
- Additional items: 19, 60, 44, 64, 66, 59, and 89

The first step of scoring is done by adding all the non-zero distress scores from all items of each individual dimension. Second, divide each summed distress score (except for the additional items) by the respective number of items of it's dimension. For example, in the case of Somatization, divided by 12, in the case of Anxiety divided by 10. These divisions should be carried out to two decimal figures. Once these steps have been accomplished, the raw symptom dimension scores are in hand. The SCL-90-R has three different global indices, namely Global Severity Index (GSI), Positive Symptom Total (PST), and Positive Symptom Distress Index (PSDI). Among these three, the GSI is the most frequently used. This study will only look at the GSI for the next discussions. The GSI is derived by taking a grand total of the summed distress scores for the 9 dimensions and the additional items. Dividing this score by 90 provides the GSI.

4.3.3.6. Main data collection

Data was collected using the above psychometric questionnaires. The self-administered questionnaires were sent to the respondents who had already confirmed their willingness to participate in the study. They were asked to fill out the

questionnaires and send them back afterwards. The distribution of the questionnaires was carried out by six different pools of "research assistants" in Dresden, Berlin, Hamburg, Bremen, Göttingen and Mannheim. Any questions about filling out the questionnaire or even about the whole study related to the questionnaire were answered in email-and phone-communication. Feedback from the respondents during this stage was recorded and taken into consideration. For example: a respondent in Rostock was questioning the relevance of all of the questionnaires except for the SL-ASIA and the IGAQ. He wrote that the most suitable questionnaire to his condition was the IGAQ.

After the first round of data collection, it was clear that the amount of respondents who had just arrived in Germany was too small, and therefore, the decision was made to do a second round of collecting data so that each group with a different length of stay in Germany reached a minimum of 40 respondents. This number (40) was justified, based on the minimum requirements of sample size in a group to enable an interpretation of the respective statistical data of each group.

Data of the control group was also collected twice. The data collection was done using a classical model of questionnaire administration. They were asked to get together in a class of 50 people and were given the questionnaires. Any questions, both technical and on content, were answered right away by the research assistant in Indonesia. The second round was to add more respondents with an engineering education background. This step was taken to enable the study to make a comparison between groups in Germany and the control group in Indonesia with a similar educational background of the respondents.

4.3.3.7. Data management

The fulfilled questionnaires from the respondents were scored manually. Coding for the demographic data and reversed scoring of the questionnaires' items were also manually administered. SPSS version 10.0 software was used for the data entry and analyses. Data entry was carried out after all the scoring and coding had been done manually. Check-recheck of the data was undertaken by two people to ensure that there was no mistake in scoring, coding, or completing the questionnaires. If a problem was identified, attempts were made to clarify it with the respondents. Those were for example: missing sex identity, having or not having at least one family member in Germany, etc.

4.3.3.8. Statistical analyses of the main data

SPSS 10.0 for Windows was used in running all of the statistical analyses in this study. The approach of robust statistic was implemented in this study, assuming the minimum requirements of sample size for the study factors included in this study was satisfied, therefore potential outliers in the data were ignored (Stevens, 1996).

Frequency distribution of each study factor was explored and ascertained to learn the characters of the data. A cross-tabulation approach was done to categorize the study subjects into different modes of acculturation. The Pearson Chi-square was utilized to determine if there were any significant different modes of acculturation for those with different lengths of stay in Germany. One way analysis of variance was employed to examine the relationship between the length of stay in Germany and the other study factors such as, severity

of the daily hassles, perceived stress, physical and any other symptoms related to psychological well-being of the study subjects. Statistical significance of the outputs was determined in the confidence interval of 95%

4.4. Study 3: Complementary follow-up interview in Indonesia

4.4.1. Aims of the follow-up interview

This interview aimed to cross-check the results of the previous stages in order to get a valid interpretation of them.

4.4.2. Characters of the interviewees

Resource is taken from those who had been living in Germany for a similar purpose to the current study participants. Efforts were made to gain a maximum variance of data by recruiting interviewees varying in characteristics such as: sex, age, and length of time in Germany, and in which period of time they stayed in Germany. Two professional interviewers, both are anthropologists, were assigned to undertake the interviews. One female and four males were selected and confirmed to be the interviewees. These five interviewees have the following characteristics:

1.   Interviewee 1:
   -     Sex : male
   -     Period of time in Germany : 1989 – 1996 (7 years)
   -     Place of stay in Germany : Berlin
   -     Educational background : nuclear engineering
   -     Family status in Germany : married, 1 child

- Study program   : PhD

2.   Interviewee 2:
- Sex   : female
- Period of time in Germany : 1992 – 1997
- Place of stay in Germany   : Giessen
- Educational background   : Sociological Agriculture
- Family status in Germany : Single
- Study program   : PhD

3.   Interviewee 3:
- Sex   : male
- Period of time in Germany : 1991 – 1998
- Place of stay in Germany   : TU Clausthal
- Educational background   : Mechanical engineering
- Family status in Germany : married
- Study program   : PhD

4.   Interviewee 4:
- Sex   : male
- Period of time in Germany : 1987 – 1990
- Place of stay in Germany   : Stuttgart
- Educational background   : Medicine and pharmacology
- Family status in Germany : married, 2 children
- Study program   : PhD

5.   Interviewee 5:
- Sex   : male
- Period of time in Germany : 1990 – 1996

- Place of stay in Germany   : Kassel
- Educational background   : Engineering
- Family status in Germany   : single
- Study program   : PhD

4.4.3. Themes of the interview

An Interview guide was used to enable the interviewers to cover all issues of interest to this study during this stage. Themes of the interview were basically to ascertain the following issues:

- Whether or not the interviewees, during their stay in Germany, had had similar experiences to the study subjects, for example: if they had experienced stress at the beginning of their stay whether it had declined afterwards; in which period of time of stay these kind of experiences had been faced, etc.

- Whether or not the interviewees had had acculturation stress during the last one or two years of their stay in Germany, if there had been any, then what had seemed to be the cause? Was it really acculturation or merely academic stress?

- How was the influence of having or not having at least one of the family's members living with them in Germany during their stay?

- What kind of difficulties they had to face during their stay?

Chapter 5

Results

5.1. Study 1: Exploratory study of sojourning in Germany

5.1.1. Part 1: Exploratory interviews

This part of the dissertation covers issues of the experience of living in a different culture

5.1.1.1. The self-reported experience of the author of this study.

The self-reported experiences of the author, written in winter (1999/2000) after 8 months of living in Germany, showed that the previous experience of being in the United States and Australia had influenced the self-confidence and eventually the expectations of life in Germany.

The arrival of a family member, the 7-year-old daughter, enabled the author to share the good sides of Germany. These were not able to be fully appreciated before.

The weather in Germany, especially during the wintertime was experienced as a very depressing time and eventually influenced the daily activities. A mixture of very limited sunshine (less than 12 hours), strong wind and rain resulted in the author trying to avoid going out to undertake any activities. It was felt that mood changes and impulsive eating were more frequently experienced in this kind of situation. On the other side, summer led to a better emotional state.

Compared to the Indonesian and American society, the ***social interaction*** in Germany (Hamburg) was experienced as a relatively "loose" and "cold interaction". Loneliness and a strong feeling of being an outsider in a foreign country were frequently faced. The cause was unclear to her. Whether this feeling was due to the language, self confidence, or any other significant factors in the social environment was not able to be identified at this stage.

It was also reported that the academic system was perceived as somehow very loose in terms of choosing lectures and having to attend (or not), but also too structured in terms of the documents' requirement for the administration (e.g. enrollment, library, etc.). It was difficult to have access to necessary books or scientific articles. These two components of the social system were perceived as contradictive, and presumably created a personal feeling of uncertainty. In addition to that, expectations of having good scientific reading materials in such an advanced country as Germany were not fulfilled. The accessibility of such materials is relatively low compared to countries like the USA and Australia.

It was great, however, to be in a country with well-scheduled public transportation. However the uncertainty of immigration's regulations was annoying.

In addition to the above experiences, the following personal concerns were significantly involved in the process, for example: the need of being a perfectionist, always well organized, ambitious, having the need of being acknowledged, making a good impression on others.

Having no housemaid to help organize the day to day activities at home and giving assistance in looking after the child made things a little bit chaotic when taking up the professional assignments. It was also recognized that the need of having relationships with others and making friends were strongly felt, even stronger than ever before. Loneliness was experienced as somehow unavoidable and subsequently influencing work, studying and any other significant activities. Having good relationships with the neighbors did not help that much.

5.1.1.2. Report of the study participants living in a different culture

Based on the themes derived from the self-reported experience, interviews on the same themes were undertaken with the study participants. The description of their experiences while living in Germany were structured and reported as the following categories.

- *Seasons and weather conditions*
  All of the interviewees stated that winter was the most depressing period of the year. On the other hand, summer was the best time of the year. Spring and fall were not identified as "bad" seasons. Instead, these two seasons were associated with summer. It gave a good atmosphere for working and studying. Participant 3 and 4 mentioned that the four different seasons had influenced their moods.

- *Living place*
  Three of the students stated that they did not like living in an apartment. They would have preferred a house instead. However, they realized the difficulties of maintenance, in

addition to the unaffordable prices. They stated that they felt like being in a locked box.

- *Current social relationship with the surrounding*

All of the students (participant 1 - 5) shared the opinion that making friends, with whom one could share the day-to-day experiences, was not easy in Germany. They stated that it was easier to make friends in Indonesia. Participants 1 and 3 said that this was not only due to the language, but also due to the fact that time for making friends in Germany was not that much. Visiting neighbors without having made an appointment previously was not common in Germany.

In terms of living in the German society, all of the participants stated that having hard-working friends in their surroundings was felt as something encouraging. It was also encouraging to listen to stories from friends regarding how to deal with work and academic life.

- *Togetherness with Indonesians in Germany*

Some of the students (participant 2, 3 and 4) and Indonesian residents (participants 6 and 8) stated that they needed to have contact with Indonesian friends in Germany. They said that it helped them a lot to reduce their homesickness. Participants 1 and 3 stated that they needed to have contact with people from a similar cultural background whose sense of humor was similar to theirs.

- *Language*

Participant 1, 2, 3 and 5 stated that language was difficult at the beginning. However, they stated that they had to get through this period and be persistent in making efforts of practicing it everyday without being afraid of making mistakes when speaking the language. Participant 1 and 3

shared the experience that difficulties in speaking the language created barriers when trying to get academic acknowledgment from the Germans, for example during a seminar. Once they have got better in the language, they gained better acknowledgement for their work.

- ***The roles of work or the academic environment***

With regard to the chance of improving professionalism, Germany offered more options compared to Indonesia, both academically as well as in the area of working. This was expressed by all the participants. In the academic system, for example, students were allowed to select their own fields of interest and were able to participate in different disciplines from other faculties. This possibility enabled students to achieve a broad perspective of their knowledge regarding their field of interest. In the work places, people are appreciated according to their achievement at work. No nepotism was observed in most cases.

- ***Freedom/liberalism***

All of the students stated that freedom in Germany was perceived as a confusing situation at the beginning of their stay. They were not used to have such big freedom in Indonesia. However, they also mentioned (all participants except participant 4) that this sort of freedom gave a feeling of not being under pressure of any regulations. They stated that freedom in Germany was too liberal.

- ***Personal Life***

Personal or individual characters of the participants, which seemed to be significant to the topic of the study, were categorized as follows:

o   ***Family***

Family and relatives seemed to play a big role for all of the study participants. Being away from the family was experienced as a stress factor. Participant 1 stated that friends could never represent his parents at home in Indonesia. He always missed the loving tenderness of his parents. Similar feelings were expressed by participant 4. Except participant 3, all of the others stated that contact with relatives and family, especially parents, seemed to be very important for them.

o   ***The need of having Indonesian friends***

It was shared by all the participants that relationships with friends or relatives in Indonesia were very supportive. It helped prevent homesickness. Nevertheless, all of the study participants stated that the need of having Indonesian friends in Germany was experienced much stronger compared to when they were still in Indonesia. They realized that friendship with Indonesians was strongly needed during the stay in Germany compared to when being in Indonesia.

o   ***Need of acknowledgement***

This seemed to be very important. All participants, who were students, had the experience of not being acknowledged for their expertise. They stated that it could be due to (1) language, (2) coming from a developing country, and (3) having been brought up in a culture where "silence is golden".

o *Observable progressive improvement*

All of the students stated that during their stay, they needed to have the feeling that they had made good progress. Sometimes it took quite a while to see the observable progress. This was regarded as being frustrating.

o *Cognitive vs. affective orientation*

All of the students stated that in most cases, they had to make efforts to develop rational-based explanations in every discussion with Germans. Emotion was not emphasized.

o *Sense of belonging*

It was shared by all participants that they needed the feeling of somehow belonging to a group, not always being seen as an outsider. This was not that easy. They had to force themselves to be more active in local activities.

Summary

Common experiences, which are shared by all of the study participants, are:

- Winter is perceived as a depressing time.
- Living in a house is preferable compared to an apartment.
- Friendship is easier to develop in Indonesia.
- Togetherness with Indonesians in Germany is important.
- Lacking in language (German) is the main obstacle in gaining academic acknowledgement.
- The freedom is perceived as too liberal.
- Missing the family and a sense of belonging in Germany.
- Academic environment and facilities are great.

5.1.2. Part 2: The Indonesians Germany Acculturation
        Questionnaire

The fully constructed questionnaire is presented together with
the other questionnaires in the attachment. An example of this
questionnaire was presented in the previous chapter of this
dissertation (see 4.2.2.1. "Deriving items for the
questionnaire and the scoring system").

5.1.3. Part 3: The experience of acculturation of Indonesian
        students sojourning in Germany in regard to the length
        of sojourning.

The experience of going through acculturation reported in the
IGAQ was statistically examined according to the different
length of stay in Germany. Analysis of Variance was done to
examine whether there is any significant difference on
subscales of the IGAQ in regard to the different length of
stay in Germany. Results of the individual items are reported
afterwards. These individual items, however, are limited to
the sojourners, excluding the control group. Any report and
discussion based on individual items only refer to sojourners.

The following table shows the average score of each subscale
reporting the experiences of the Indonesian students
sojourning in Germany for a different length of stay. All
scales have a theoretical range from 1 to 6. Those with "*"
were found to be significantly different. Tukey LSD pairwise
post hoc tests were used to identify whether there was any
significant difference between two groups. These will be
displayed in graphs. The lines in the graphs display the
groups, in which significant differences were observed.
Response distribution of the individual items of any

subscales, in which significant differences were observed, is presented afterwards. No statistical comparison was made on the individual items and therefore no statistical evaluation can be derived. Data of the individual items, however, were taken only from the sojourners. This data is important to illustrate the character of the study participants in a given subscale.

Table 2. Means and standard deviation of subscales showing the experience of sojourning in Germany in regard to the different length of stay in Germany

Length Of stay Subscales	< 2 months M (s) n	< 1 year M (s) n	< 2 years M (s) n	< 5 years M (s) n	> 5 years M (s) n	Control Group M (s) n	Total M (s) n
Weather F :3.03 df:2 P : .05	4.12 (0.85) 40	4.03 (0.91) 28	3.85 (0.67) 44	3.78 (0.51) 49	3.92 (0.70) 40	– – –	3.92 (0.72) 201
*Living place F :7.98 df:2 P :.000	3.66 (0.73) 40	3.94 (0.86) 28	3.97 (0.79) 44	3.77 (0.99) 49	3.98 (0.89) 40	4.39 (0.62) 47	3.96 (0.85) 248
*Current social relationship with surrounding F :19.11 df:2 P :.000	4.10 (0.62) 40	4.22 (0.69) 28	3.73 (0.52) 44	3.90 (0.65) 49	3.94 (0.77) 40	4.61 (0.79) 47	4.08 (0.73) 248

Language F :.41 df:2 P :.66	4.73 (1.17) 40	2.91 (1.35) 28	2.99 (1.22) 44	2.87 (1.19) 49	3.13 (1.33) 40	– – –	2.92 (1.24) 201
Togetherness with Indonesians in Germany F :2.62 df:2 P :.08	3.48 (0.54) 40	3.54 (0.52) 28	3.56 (0.57) 44	3.55 (0.63) 49	3.54 (0.55) 40	3.32 (0.76) 47	3.49 (0.61) 248
*The roles of academic environment F :9.10 df:2 P :.000	3.84 (0.54) 40	3.89 (0.63) 28	3.53 (0.58) 44	3.45 (0.60) 49	3.61 (0.50) 40	4.03 (0.74) 47	3.71 (0.64) 248
Freedom F :2.38 df:2 P :.09	3.99 (1.05) 40	4.29 (0.96) 28	3.88 (0.96) 44	3.92 (1.06) 49	3.94 (1.37) 40	4.34 (0.68) 47	4.05 (1.03) 248
Personal previous experience and expectations F :34.47 df:2 P :<.0001	3.70 (0.95) 40	3.70 (0.79) 28	3.28 (1.02) 44	3.35 (1.04) 49	3.82 (0.82) 40	– – –	3.57 (0.92) 201
Family F : .14 df: 2 P : .87	4.23 (1.16) 40	4.09 (1.30) 28	3.87 (1.09) 44	3.63 (1.21) 49	4.29 (1.13) 40	3.99 (1.38) 47	3.99 (1.22) 248

Being "alone" in organizing personal or professional activities F :2.78 df:2 P :.06	2.44 (0.85) 40	2.38 (1.02) 28	2.41 (1.14) 44	2.65 (1.09) 49	2.64 (1.22) 40	2.94 (1.28) 47	2.60 (1.12) 248
The swing mood F :3.19 df:2 P :.04	3.40 (0.93) 40	3.49 (1.11) 28	3.35 (1.03) 44	3.10 (0.73) 49	3.62 (1.08) 40	3.62 (1.18) 47	3.42 (1.02) 248
*Financial shortage F :9.35 df:2 P :<.0001	3.58 (0.67) 40	3.61 0.75) 28	3.55 (0.79) 44	3.54 (0.79) 49	3.69 (0.62) 40	4.06 (0.74) 47	3.68 (0.75) 248
*Friendship preference F :7.37 df:2 P :<.001	3.88 (0.92) 40	4.09 (0.99) 28	4.31 (0.88) 44	3.69 (1.05) 49	4.59 (1.11) 40	4.72 (0.95) 47	4.22 (1.05) 248
Need of acknowledgment F :.88 df:2 P :.41	4.48 (0.81) 40	4.22 (0.96) 28	4.17 (0.77) 44	4.12 (0.81) 49	4.36 (0.79) 40	4.11 (0.67) 47	4.23 (0.79) 248
Long term planning in Germany F :1.04 df:2	4.83 (1.07) 40	4.93 (0.71) 28	5.21 0.93 44	4.82 (0.88) 49	4.68 (0.96) 40	4.68 (0.83) 47	4.86 (0.92) 248

P : .35						
Tendency of rationalizing affect-related matters F : 1.33 df: 2 P : .27	4.19 (1.08) 40	4.3 (0.82) 28	4.19 (0.79) 44	4.03 (0.91) 49	3.94 (0.85) 40	4.21 (0.78) 47	4.13 (0.88) 248
*Sense of belonging F : 64.64 df: 2 P : <.0001	3.62 (0.85) 40	3.55 (0.07) 28	3.39 (1.09) 44	3.42 (0.89) 49	3.81 (1.05) 40	1.81 (0.97) 47	3.22 (1.17) 248
*Eating & drinking habits F : 4.87 df: 2 P : .008	3.33 (0.77) 40	3.51 (0.91) 28	3.13 (1.00) 44	3.05 (0.78) 49	3.36 (1.29) 40	2.87 (0.96) 47	3.18 (0.98) 248
Concern in health F : .29 df: 2 P : .75	3.49 (0.84) 40	3.41 (0.99) 28	3.64 (0.86) 44	3.52 (0.91) 49	3.86 (0.85) 40	3.60 (0.78) 47	3.59 (0.87) 248
*Competition and being perfectionist F : 24.63 df: 2 P : <.0001	4.29 (0.83) 40	4.22 (0.94) 28	4.07 (1.09) 44	3.66 (1.06) 49	4.06 (0.96) 40	4.94 (1.01) 47	4.20 (1.07) 248

- *Weather*

There was no significant difference observed in relation to "Seasons and weather conditions" for the students regardless of the length of stay in Germany. Most of them stated that the weather in Germany was considerably pleasant (M ranged from 3.8 to 4.2). Data from the control groups was not collected due to irrelevant topic.

- Living place

In regard to the experience with accommodation, the Indonesian students sojourning less than 2 months (M=3.67) and those sojourning between 2 to 5 years (M=3.77) reported it was experienced as being significantly less unpleasant compared to the students in Indonesia (M=4.39), when they were asked to imagine it. Nevertheless, the mean scores displayed a favourable attitude (ranged from 3.6 to 4.4), see graph 1.

Graph 1. Attitude towards living place in Germany
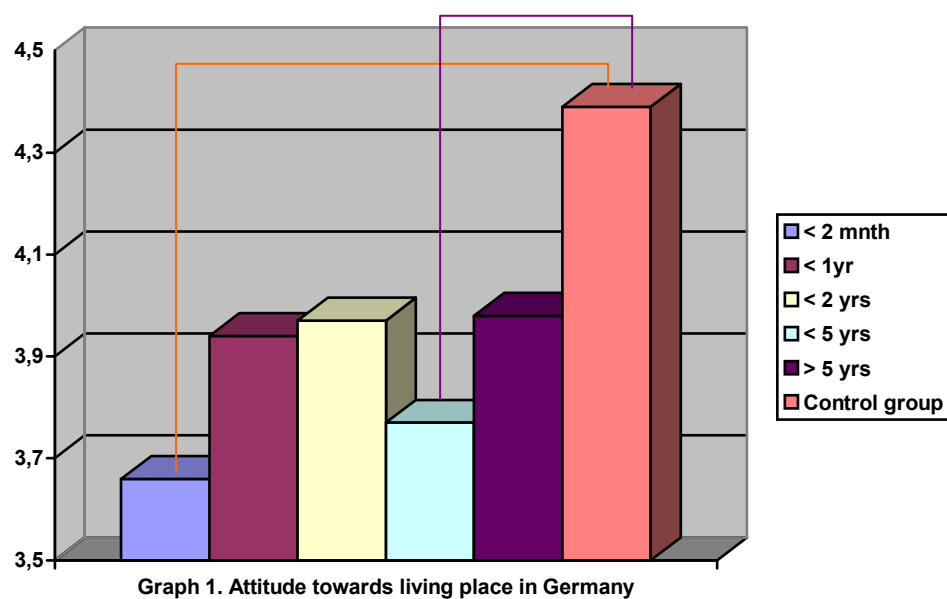
- Current social relationship with the surrounding

In regard to the social relationship with the surrounding, students with length of stay between 2 months to 1 year have a significantly higher favorable attitude than those with a length of stay between 1 and 2 years. When the control group was asked to imagine the social relationship in Germany, their attitude is even significantly higher (M=4.61) than any other sojourner's (M between 3.7 and 4.1), except for those who stayed between 2 months and 1 year (M=4.2). Nevertheless, all groups were in favorable attitude. They all agreed that relationship with the neighborhood in Germany is relatively warm (M ranged between 3.7 and 4.6).

Graph 2. Attitude toward social relationship in Germany
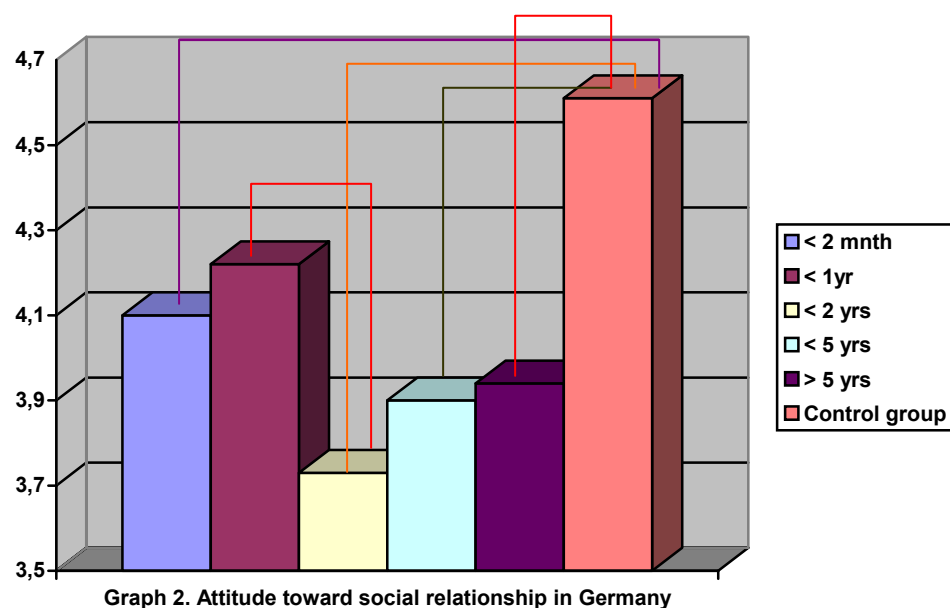
Following are data on the individual items regarding the attitude towards social relationships in Germany.

The individual items (only sojourners), however, show inconsistent answers. Close to 70% of the students stated that neighborhood in Germany was not

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warm (item 12), and 90% agreed that the relationship of the neighborhood in Indonesia was warm (item 13). About 64% of the students agreed that most Germans were cold (not friendly, item 16).

– Language

No statistically significant difference was observed for students with a different length of sojourning. No data was collected in the control group regarding the experience of using German/English. The mean scores ranged between 2.7 and 3.1.

The individual item shows that only 32% of the students agreed that they felt stress if they had to speak German (item 20). However, 65% of the students reported that regardless of their ability, speaking German was something enjoyable for them (item 21).

– Togetherness with Indonesians in Germany

No significant difference of experience was observed regarding the togetherness with Indonesians in Germany between the groups with a different length of stay (M ranged from 3.3 to 3.5).

In individual items taking only sojourners' data, only 27% of the students stated that social support in Germany was difficult (item 22). Approximately 73% of the students had strongly desired to get together with Indonesian friends in Germany (item 24).

– Social system or public regulations

● The roles of work or academic environments

In relation to academic environment, statistically significant difference was found in some groups, see graph 3. Students sojourning 2 months to 12 months (M=3.89) had a slightly more positive attitude towards the academic environment than those sojourning between

1 and 2 years (M=3.53). Students sojourning between 1
and 2 years (M=3.53)also show a less favorable
attitude compared to the control group (M=4.03) in
regard to the role of the academic environment in
Germany. Similarly, those sojourning between 2 and 5
years (M=3.45) and those sojourning longer than 5
years (M=3.61) show a significantly less favorable
attitude than the control group in regard to the
academic environment.

Graph 3. Attitude towards the academic environment in Germany
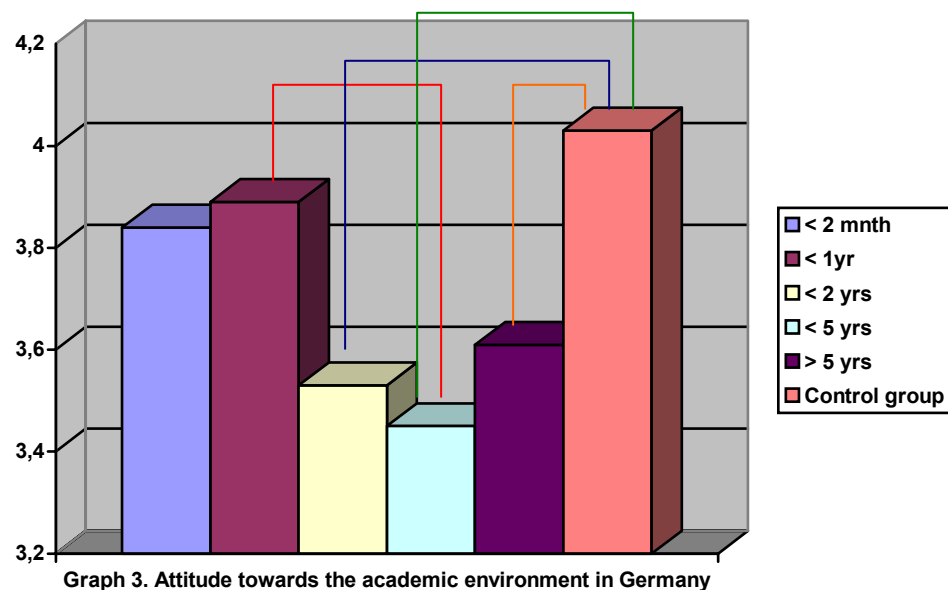
Following are the individual items of the subscale
"Attitude towards the academic environment in
Germany":

> Looking only at the individual responses of the sojourners, more than 80% of
> the students felt comfortable with daily activities in Germany which were taken
> more seriously than in Indonesia (item 26). They agreed (87%) that the
> environment and atmosphere of studying in Germany were comfortable (item
> 30). About 88% of the students agreed that in Germany the opportunity for
> personal growth, both during studying and working, was great (item 32).

- Freedom

No statistically significant difference was observed
in regard to the Indonesian students' attitude towards

freedom, however the mean scores ranged between 3.9 to 4.3. Most sojourners agreed that freedom in Germany was too much.

Following are the individual items of subscale "Freedom/Liberalism":

Looking at the individual items of the sojourners shows that about 74% of the students reported that compared to Indonesia, they preferred the more liberal ways of people in Germany in making decisions on their work and studies (item 36). Only 29 of the students did not feel comfortable with the loose system of working and studying in Germany (item 42).

Only 40% of the students agreed to the statement that freedom in expressing themselves in Germany was too much, more than was needed (item 37). Nevertheless, almost 60% of the students had the opinion that mass media in Germany often goes beyond the moral boundaries. Here there was too much freedom/liberalism (item 38). Furthermore, 75% of the students agreed that the way people behave in Germany was too free (item 40). Almost 70% of the students did not feel comfortable with the daily overt behavior in Germany (item 41) and with the fact that living together as a couple without being married is accepted in the society in Germany (item 43).

A normal distribution curve (most of the scores lay between 3 to 4, neither strongly agreed nor strongly disagreed) was observed with regard to the statement that freedom of having and not having religion in Germany had to be limited (item 39).A similar response was also observed with the opinion of freedom in saying explicitly that they (the Germans) do not have any religion at all (item 44). In fact 69% of the students did not feel comfortable hearing people say that God does not exist (item 45). Nevertheless, no significant difference was observed for those with different length of stay in regard to the attitude towards freedom or liberalism in Germany.

Personal Life

- Previous experiences and expectations

No statistical difference was found among students with different lengths of sojourning. However, mean scores of all the groups displayed a favorable attitude (ranged between 3.5 and 3.8).

Following are data of the individual items:

The individual responses of the sojourners show that about 45% of the students stated that Germany was not like they had expected it to be (item 46). Approximately 66% of the students agreed that in some cases, both work and study, they had found that people in Germany were more conservative (item 49). Exactly 60% of the students found that Germany was exactly like they had imagined it to be before coming (item 47). However, 53% of the students reported that their personal previous expectations before coming over to Germany had not been fulfilled (item 48).

– Family

No statistical difference was found in regard to the need of being surrounded by the family (nuclear and extended family). Nevertheless the mean scores of the sojourners show a slightly favorable attitude in regard to the need of being surrounded by the family and relatives (ranging between 3.9 and 4.2).

Following are response distributions of the individual items of the sojourners:

The individual items of the sojourners revealed that about 70% of the students reported that since they were living in Germany, the need of having their family, including the extended family in their surroundings seemed to be higher than what it used to be in Indonesia (item 50 & 52).

A normal curve's response distribution (M ranged between 3 and 4) was observed in relation to the importance of having family members in Germany (item 51 and 53).

- Being "alone" in organizing personal and professional life

No statistical difference was found for students with different lengths of sojourning. Nevertheless, the mean scores of the sojourners ranged between 2.4 to 2.7, showing the unfavorable attitude of the sojourners towards "Being alone organizing life".

Following are data reflected in the individual items of the sojourners:

> The individual items of the sojourners showed that only 16% of the students agreed that they could not enjoy organizing things by themselves, without a housemaid in Germany (item 54). About 31 % of the students agreed that it was so tiring in Germany because they had to do everything by themselves (item 56). Approximately 25% of the students agreed that the social obligation in terms of discipline in Germany was too high compared to that in Indonesia (item 55). Also less than a third (28%) of the students agreed that compared to when they were in Indonesia, they were easily tired in Germany due to the fact that they had to do everything by themselves (item 57).

- Swing mood

No significant difference in regard to the experience of having swing moods regardless of the length of sojourning. The mean scores were between 3.1 and 3.6.

The individual's response distribution of the sojourners in regard to the swing mood shows as follows:

> With regard to the swing mood, only 35% of the sojourners agreed that their emotional stability during their stayi in Germany was decreased compared to that in Indonesia (item 58). And only 24% of the sojourners had the experience that they felt depressed frequently without any reason during their staying in Germany (item 59). Nevertheless, 82% of the students sojourning in Germany agreed that they felt more comfortable living in Indonesia (item 60).

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- Financial shortage

Tukey's LSD pairwise comparisons showed that students sojourning less than 2 months, between 1 to 2 years, and between 2 to 5 years show significantly less problems in financial shortage compared to the control group, see graph 4.

The distribution response of the individual items among sojourners revealed the following:

> About two thirds (65%) of the students agreed that their financial security was better in Germany than in Indonesia (item 61). 75% of the students agreed that the need of having financial security in Germany was higher than in Indonesia (item 63). Similar results applied to having financial support (item 64).
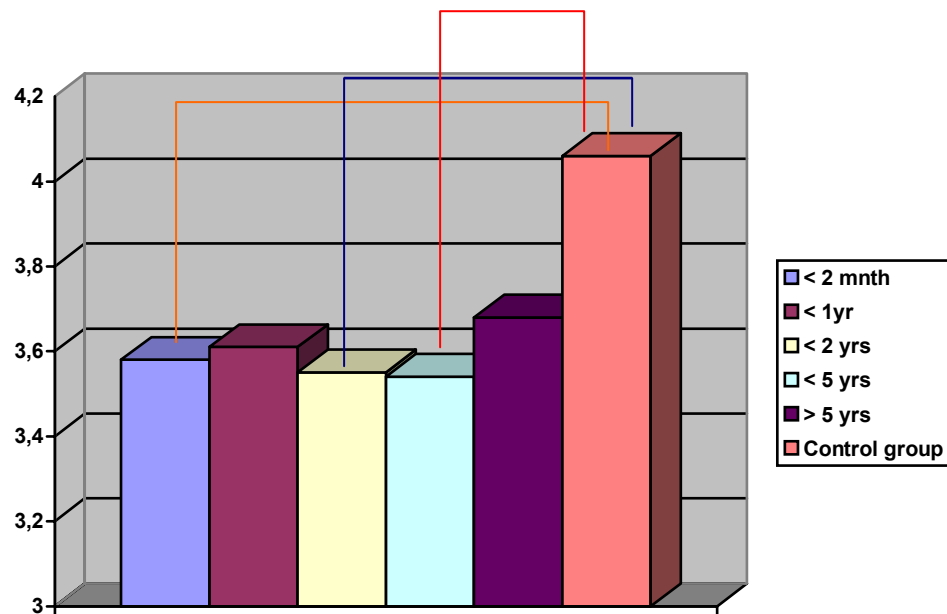
Graph 4. Attitude towards financial shortage

- Friendship Preference

The need of associating with Indonesian friends was found to be significantly different for some groups with different lengths of sojourning. Sojourners who lived in Germany between 1 to 2 years (M=4.3), longer than 5 years (M=4.6) and the control group (M=4.7)

have a significantly higher need to associate with
Indonesian friends compared to sojourners whose length
of stay was between 2 to 5 years (3.7). Those who stay
in Germany longer than 5 years (M=4.6) and the control
group (M=4.7) also have a significantly higher need of
having Indonesian friends compared to sojourners whose
length of stay was less than 2 months (M=3.9).
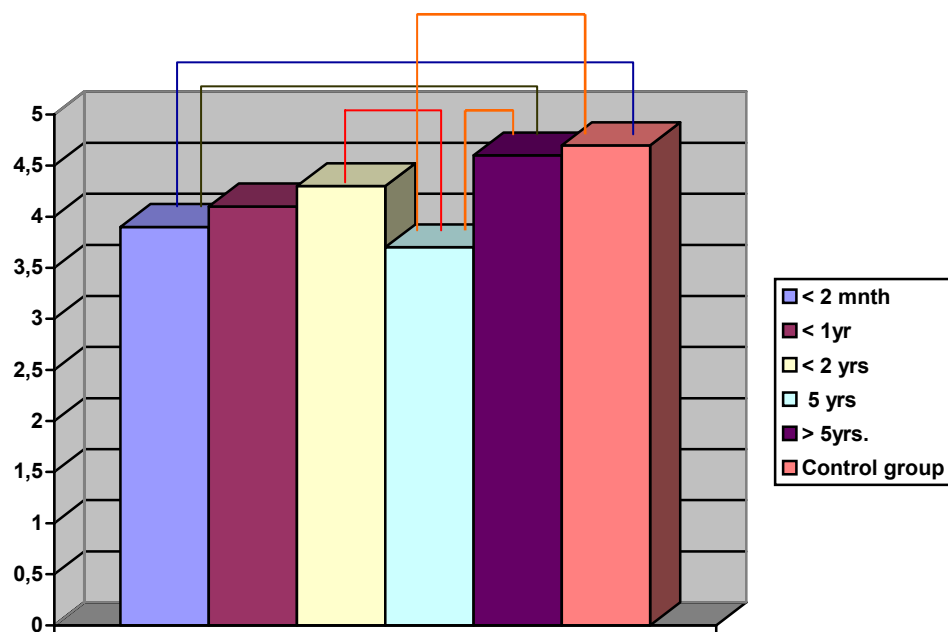
Graph 5. Relationship with Indonesians in Germany

Data of the individual items of the sojourners
revealed to be as follows:

The individual items of the sojourners show that approximately 85% of the
students agreed that they really had the need of having Indonesian friends
during their stay in Germany (item 65) and 70% to be surrounded by
Indonesians in Germany. Almost 60% of the students stated that compared to
their life in Indonesia, the need of having Indonesian friends in Germany was
much stronger (67).

Approximately 35% of the students stated that it would not be a problem at all
for them to have or not to have Indonesian friends in Germany (item 68) and
45% of the students agreed that for them, it would be the same having

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Indonesian or German friends, it did not make any difference (item 69). Nevertheless, only 18% of the students preferred to have German friends instead of Indonesian friends during their stay in Germany (item 70).

- Need of acknowledgement

In regard to the need of acknowledgement, no significant difference was found regardless of the length of sojourning. However, all of the students showed a positive attitude towards having the need of acknowledgement (the mean scores ranged from 4.1 to 4.5).

Data on the individual items of the sojourners are as follows:

The individual items showed that more than two-thirds (70%) of the students agreed that they had received better acknowledgement in Germany in terms of their expertise compared to their time in Indonesia (item 71). However, 87% of the students also stated that in Germany they had to work more in order to gain satisfying acknowledgement (item 72).

About 60% of the students agreed that generally the Germans thought that Indonesians were less capable than Germans (item 73). And 80% of the students agreed that, unlike when they were in Indonesia, in Germany they were required to be more expressive to gain acknowledgement or social acceptance (item 74). Most of them (93%) agreed that, unlike in Indonesia, in Germany they were expected to speak up more (item 75). They agreed that Indonesians, who were not able to express their minds in Germany, could be regarded as someone who knew nothing (70%, item 76).

- Long-term planning in Germany

Regarding the issue of long term planning in Germany, no significant difference was found regardless of the length of sojourning. Nevertheless the mean scores

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ranged between 4.7 and 5.2. It shows that all of the students expressed a favorable attitude towards the statement in the questionnaire.

The individual items of the sojourners' response distribution showed the following:

The individual items of the sojourners show that among 201 students, 70% of them agreed that to enable them to stay in Germany longer, they had to be independent and take care of their matters themselves (item 77). Most of them (96%) agreed that in Germany people were encouraged to develop planning in advance (item 78) and had alternatives in their planning so as not to get stuck with a single plan (item 79).

- Tendency of rationalizing affect-related matters

No significant difference was found in regard to "rationalization" regardless of the length of sojourning. Nevertheless, all of the students showed a slightly favorable attitude towards the statement that in Germany people tend to focus more on rational aspects rather than on emotional aspects (the mean scores ranged from 3.9 to 4.3).

Response distribution of the sojourners in the individual items showed the following:

The individual items of the sojourners indicate that approximately 80% of the students agreed that in Germany they could not just go and follow their own feelings (item 80). However, only half of the students agreed that compared to life in Indonesia, they were not able to fulfill their emotional needs that much in Germany (item 81).

More than 80 % of the students agreed that in Germany they had to do things, which were based on rationale and could not merely trust their own feeling (item 82). Nevertheless, only half of the students agreed that in Germany feeling was not respected that much compared to cognition-related matters

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(rational thoughts, item 83) and only half of them agreed to the impression that in Germany "what is important is what we think and not what we feel", (item 84).

– Sense of belonging

Significant differences were observed between the sojourners' groups and the control group. Following is the graph showing the significant pair wise differences between groups.

Graph 6. Lacking a sense of belonging
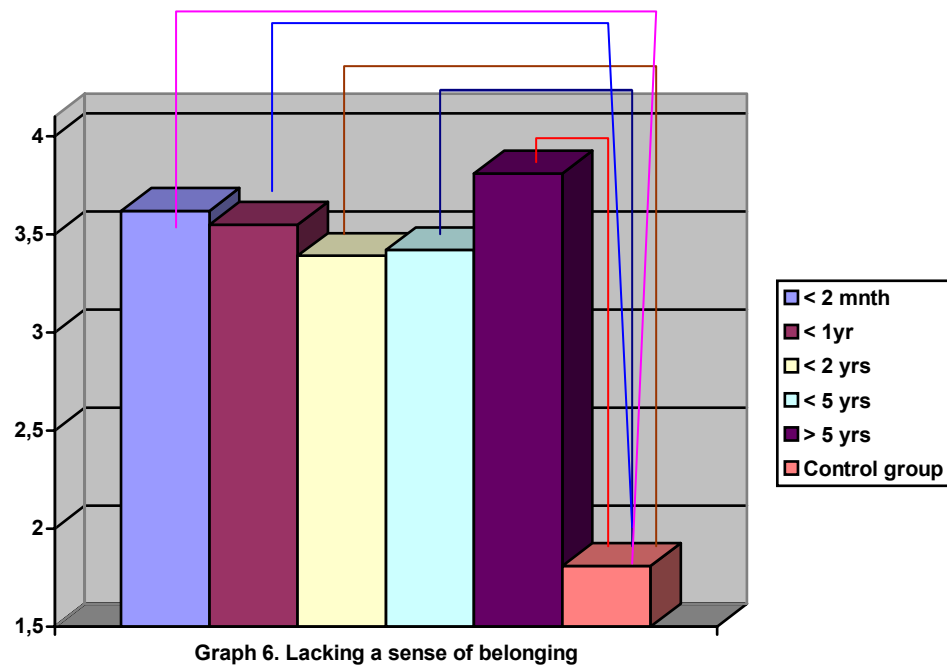
Following are data on the individual items' response distribution of the sojourners:

The individual items of the sojourners show that only 24% of the students had the feeling that in Germany they did not feel as if they belonged to any particular group (item 85). About 53% agreed that they felt like being outsiders (item 86). Even more, 84% of the students agreed that they had a stronger sense of belonging in Indonesia (item 87).

With regard to making friends, half of the students agreed that it was more difficult to make friends in Germany than in Indonesia (item 88).

- Eating and drinking habits

Significant differences were observed between groups. The following graph illustrates the differences. The lines connect the groups with significant differences. Sojourners with a length of stay between 2 months and 1 year rate significantly higher in consuming fat and alcohol compared to those whose length of stay was between 2 and 5 years. Interesting results showed that students in Indonesia consumed significantly less fat and alcohol compared to sojourners who stayed in Germany for less than 1 year and longer than 5 years.

Graph 7. Eating & drinking habits
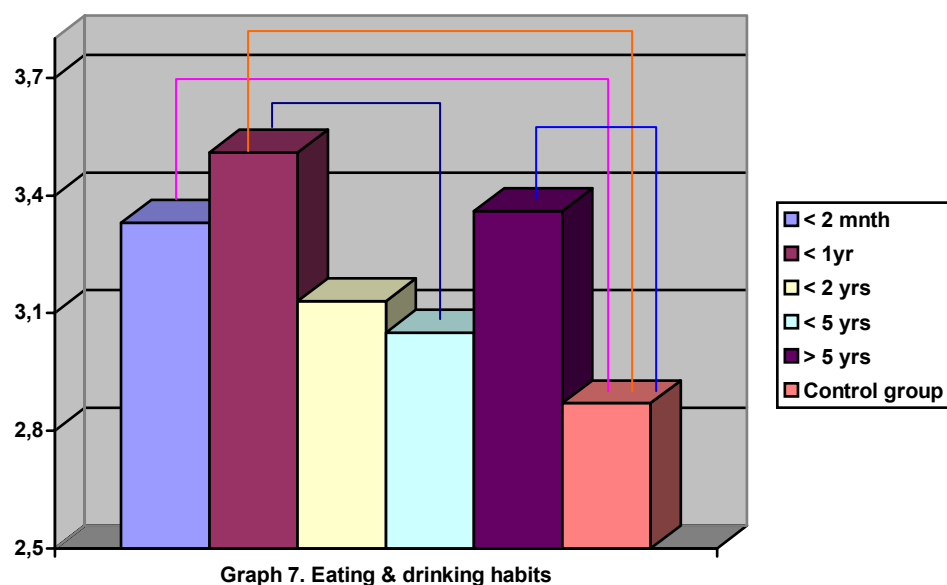
Data of the individual items are recorded as follows:

The individual items of the sojourners show that only 15% of the students agreed that they drink more alcohol in Germany (item 89). Half of the students reported that they had consumed more fat in Germany than in Indonesia (item 90). However, 67 % of the students agreed that they were more concerned about nutritious consumption since they were in Germany (item 91). Less than half (only 37%) of the students agreed that they had eaten more in Germany than in Indonesia (item 92) and 58% of them had gained weight during their

stay in Germany (item 93), although only 44 % of the students agreed that they had consumed more sweets in Germany than in Indonesia (item 94).

- Concerns on health

No significant difference was found in relation to "concern about health" in regard to the length of sojourning. No specific attitude was recorded in this matter. All of the study participants neither strongly agreed nor disagreed with the statement that they have been more concerned with health matters since they came to Germany/study abroad (the mean scores ranged from 3.4 to 3.9).

Following are data on the individual items of sojourners' response distribution:

The individual items of the sojourners indicate that about 68% of the students agreed that they had more concerns on their health status in Germany than in Indonesia (item 95), however, only 28% of the students agreed that they did more exercise in Germany than in Indonesia (item 96). Approximately 45% of the students agreed that they had experienced more stress in Germany than in Indonesia (item 97) and even 70% of the students agreed that they felt more relaxed in Indonesia than in Germany (item 98). They (55%) stated that in Indonesia they had more social support (item 99).

- Competition and being perfectionist

Significant differences were observed between some groups. The following graph illustrates the differences. Surprisingly, competition and perfection were experienced significantly higher in the control group (M=4.9) than in all students sojourning in Germany (M ranging between 3.7 and 4.3), regardless of the length of stay. Students sojourning less than 2 months (M=4.3) scored significantly higher in regard

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to competition and perfection compared to the students
sojourning between 2 to 5 years (M=3.7).

Graph 8. Competition & perfection
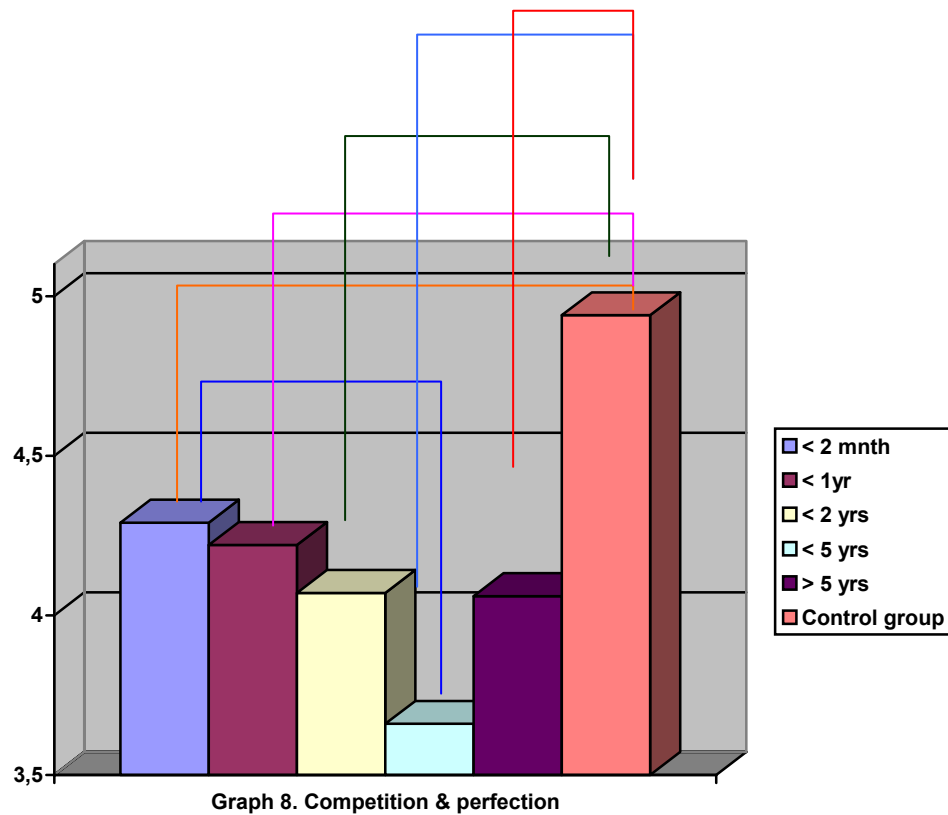
Following are data on the response distribution of the
sojourners' individual items:

The individual items of the sojourners indicate that most of the students (80%)
agreed that in Germany, they had to compete with others (in study and work)
more than when they were in Indonesia (item 100). Approximately 76% agreed
that the need of being perfectionist in study or work in Germany was higher
than in Indonesia (item 101). They agreed (82%) that they had to perform better
and better during their stay in Germany, which was higher than in Indonesia
(item 102). About 70 % of the students agreed that both for studying and
working, they felt more relaxed in Indonesia than in Germany (item 103) and
less competitive (item 104).

Summary

It is interesting to note that most of the students had a slightly favorable attitude towards the weather (M ranged between 3.8 and 4.1), being together with other Indonesians in Germany (M ranged between 3.3 and 3.5), and having the family or a relative staying with them in Germany (M ranged from 3.6 to 4.3). More over, high agreement was observed in regard to the need of acknowledgment (M ranged between 4.1 and 4.5),long term planning in Germany (M ranged between 4.7 and 5.2) and rational focused behavior (M ranged between 3.9 and 4.3). On the other hand, a slightly "negative" attitude was observed in relation to language (M ranged between 2.9 and 3.1), except for sojourners who had just arrived 2 months ago in Germany) and being "alone" in organizing all activities (M ranged between 2.3 and 2.9). In those mentioned aspects, however, no significant differences were observed between groups in regard to the length of sojourning.

Significant differences between groups were observed in relation to the attitude towards their living place, neighborhood (current relationship with the surrounding in Germany), academic environment, financial shortage, the need of having relationships with Indonesians, lacking a sense of belonging, eating & drinking habits, and competition/perfection. Sojourners, who had been living in Germany for less than 2 months (M= 3.7) and those whose stay was between 2 and 5 years (M=3.8), revealed that they felt significantly unpleasant living in an apartment compared to the control group (M=4.4). In regard to the neighborhood in Germany, sojourners with a length of stay between 2 months and 1 year (M=4.2) showed a significantly more positive attitude than those with a duration of stay between 1 to 2 years (M=3.7). They (sojourners whose length of stay was between 2 months and 1 year, M=3.9) also have a significantly better attitude towards the academic environment compared to those

with a length of stay between 2 and 5 years (M=3.5). Surprisingly, financial shortage was observed significantly higher by the control group (M=4.1) compared to the sojourners living in Germany for less than 2 months (3.6), between 1 to 2 years (3.6), and between 2 to 5 years (M=3.5). The data showed that the need of having Indonesian friends in Germany was observed significantly highest among sojourners with a length of stay between 2 months and 1 year (M=4.3) and least among those who had stayed in Germany between 2 and 5 years (M=4.6). A similar pattern was also observed in regard to fat and alcohol consumption.

Lacking a sense of belonging was observed significantly higher for all of the sojourners (M ranged between 3.4 and 3.8) compared to the control group (M=1.8). Among sojourners, competition and perfection were significantly higher among those who had just arrived 2 months ago (M=4.3), and least among those who had been living in Germany between 2 and 5 years (M=3.7). Surprisingly, the control group was found to be highest in regard to competition and perfection (M=4.9).

5.2. Results of the study 2: The cross sectional survey

5.2.1. Participants of this study

The main study was carried out in Germany. Survey of a total of 201 Indonesian students was completely done in Germany and with 89 students with a similar level of education in Indonesia as a control group. About 5 respondents had refused to participate in the study. They stated that they had no time to complete the questionnaires. All of the respondents were students, who were enrolled in a master or doctorate program

at universities. The ages of the students in Germany ranged
between 21 and 45 years. They were grouped in different
categories based on their length of stay in Germany, ranging
between 1 and 160 months (table 1). Proportion and equality of
different gender and academic orientation (e.g. Social or
engineering sciences) were taken into consideration in this
study. The presence of at least one family member in Germany
was also recorded. The following table shows characters of the
study participants.

Table 3. Characters of the study participants
(Indonesian students)

Countries	Variables	N (%)	Total
Germany	**Gender:** • Males • Females	147 (73%) 54 (27%)	201
Indonesia (control group)	**Gender:** • Males • Females	55 (63%) 34 (37%)	89
Germany	**Length of Stay:** • <2 months • <1 year • <2 years • <5 years • >5 years	40 (20%) 28 (14%) 44 (22%) 49 (24%) 40 (20%)	201
Indonesia (control group)	• control group	89 (100%)	89
Germany	**Presence of a family member:** o Having at least one family member in Germany o Having no family member in Germany	74 (37%) 127 63%)	201

5.2.2. Hypotheses examination

5.2.2.1. Hypothesis 1

"The longer sojourners live in Germany, the more they shift to a bicultural (or even Western) orientation".

This hypothesis was evaluated by frequency distributions displayed in table 4 (a&b), separately for values and behavior orientations, as expressed in the SL-ASIA.

Following are tables of distribution of the values (table 4a) and behavior (table 4b) orientations based on the length of stay in Germany.

Table 4 a

Frequency distribution of Values Orientation

Values Orientations	**Less 2 months**	**Less 1 year**	Less 2 years	**Less 5 years**	**Longer 5 years**	**Total**
Asian	22	22	27	30	24	125(62%)
Neither	16	6	10	16	11	59 (29%)
Bicultural	2	–	4	1	4	11 (6%)
Western	–	–	3	2	1	6 (3%)

Chi-square "Values"= 14.19 df=12 p<.29   n.s.

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Table 4b

Frequency distribution of Behavioral Orientation

Behavioral Orientations	Less 2 months	Less 1 year	Less 2 years	Less 5 years	Longer 5 years	Total
Asia	20	16	21	25	22	104 (52%)
Neither	15	8	16	15	13	67 (33%)
Bicultural	5	4	6	9	5	29 (14.5%)
Western	–	–	1	–	–	1 (.5%)

Chi-square "Behavior"= 5.36 df=12 p<.95   n.s.

The statistical test (Chi-square) showed that the length of time living in Germany is not significantly associated to either, values and behavioral, cultural orientation.

Cultural orientation in regard to values:

The 1st Hypothesis that adaptation related to cultural values depending on the time of sojourning has to be rejected. However, there is an interesting finding: the data shows a strong asymmetry in the frequency of the SL-ASIA scale of acculturation. Most sojourners are located in the groups of predominantly Asian values independent of the duration of sojourning in Germany (see table 4a).

Cultural orientation in regard to behavior:

Similar results as values (see table 4b)

With regard to the values orientation, more than half (62%) of the Indonesian students living in Germany still have an Indonesian (or Asian's) values orientation, and only 11 % were integrated in the bicultural category (Indonesian and Western) values orientation. Only 3 % of them assimilated a Western values orientation, especially those who had been living in Germany for longer than 1 year. Surprisingly, among 201 students, 59 of them (29%) chose neither an Indonesian nor a Western values orientation.

With regard to the behavioral orientations, only one person (0.5%) among 201 students had adopted Western behavioral orientation, however 29% of them chose the bicultural category. And most of them (52%) kept an Indonesian (or Asian) behavioral orientation. Again, it is interesting to record that 33% were grouped in the category where people have neither Indonesian (Asia's) nor Western behavioral orientations.

Going through the individual items of the SL-ASIA scale (see Appendix) showed that only 47% of the Indonesian students (item 1) were bilingual (Indonesian-German or Indonesian-English). In regard to the preference of using the language, half of them (53%) preferred to use mostly Indonesian and only a little bit of German/English (item 2).

In the category Self-identification (item 3) mostly Indonesian Identification (90%) was chosen. Almost 40% of the students associated to mostly Indonesian, and 40% have equally associated themselves with both Indonesians as well as Western people. In terms of *preference*, more than a half (57%)

reported to associate equally with an Indonesian and western community (item 9).

With regard to music and movie preferences (item 10 & 11), more than 75% of them preferred to listen and watch to both Indonesian and Western music and films.

Above all, about 89% of the Indonesian students considered themselves basically as Indonesian persons (item 26), even though they have lived and worked in a Western country.

5.2.2.2. Hypothesis 2

"Shifting to a bicultural (or Western?) orientation will be accompanied by decreasing symptoms of stress, depression, and physical complaints".

None of the observed symptoms seem to be significantly different across the different categories of acculturation in the SL-ASIA questionnaire. This can be partly due to the imbalanced distribution of the respondents to the SL-ASIA scale's categories (see table 4 a & b).

5.2.2.3. Hypothesis 3*

"The longer sojourners live in Germany and the better their level of acculturation, the fewer symptoms of stress, depression, and physical complaints are experienced by them"

This hypothesis is not testable due to the large asymmetry of the SL-ASIA's categories. Therefore essential preliminaries to run a 2-factorial ANOVA are not fulfilled.

5.2.2.4. Hypothesis 3a

"*The length of stay in Germany (independent of cultural orientations) is negatively associated with the occurrence of symptoms of stress, depression, and physical complaints*".

5.2.2.4.1. Dependent variable: Daily Hassles

Students with different lengths of stay in Germany have experienced significant differences in their frequency of experiencing daily hassles (F-value=4.24, p<.001, df=5) and the severity of the hassles (F-value=4.42, p<.001, df=5). Following is the table of frequency of daily hassles, presented in means (M), standard deviation (s) and the case number (n).

Table 5. Frequency & severity of the daily hassles
In relation to the length of stay in Germany

Length Of Stay Scale	< 2 months M (s) n	< 1 year M (s) n	< 2 years M (s) n	< 5 years M (s) n	> 5 years M (s) n	Control group M (s) n	Total M (s) n
• Frequency	74.15 (16.5) 40	68.04 (20.29) 28	56.84 (19.51) 44	57.67 (24.12) 49	69.50 (24.69) 40	60.76 (23.68) 88 c	63.27 (22.74) 289
• Severity	1.47 (0.35) 40	1.37 (0.42) 28	1.12 (0.42) 44	1.13 (0.47) 49	1.40 (0.48) 40	1.30 (0.51) 88	1.29 (0.47) 289

It shows a U-curve showing that the highest frequency of experiencing daily hassles occurred to those who has just arrived and had not been living for longer than 2 months in Germany, then a little decrease is observed in the 1st year and an even lower score is achieved during the 2nd to 5th year. It starts to increase again when sojourning lasts longer than 5 years. The post hoc comparison test run using the Turkey LSD shows that a significant difference (p< .005) occurred between the group of less than 2 months (M=74.15) and the group of sojourning between 1 – 2 years (M=56.84). The difference with a p-value less than .006 was also observed between the group living less than 2 months (M=74.15) and between 2 and 5 years (M=57.67). Further, a significant difference was observed between Indonesian students living in Germany for less than 2 months (M=74.15) with the control group (M= 61, p<. 03). The following graph illustrates the significant differences between the different sojourning groups in the study.
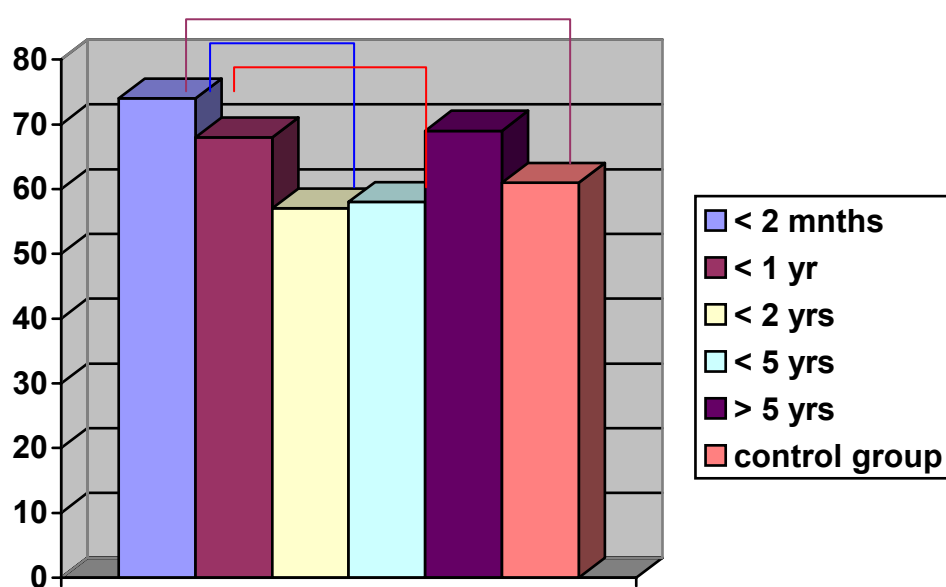
Graph 9. Frequency of daily hassles

The severity of the daily hassles (graph 10) has been experienced significantly higher for those with a length of stay less than 2 months (M = 1.47, s = .35) than for those

during the 1st year (M = 1.12, s = .42; p < .006) and those between 2 and 5 years (M = 1.13, s = .47; p < .006).

Graph 10. Severity of the daily hassles
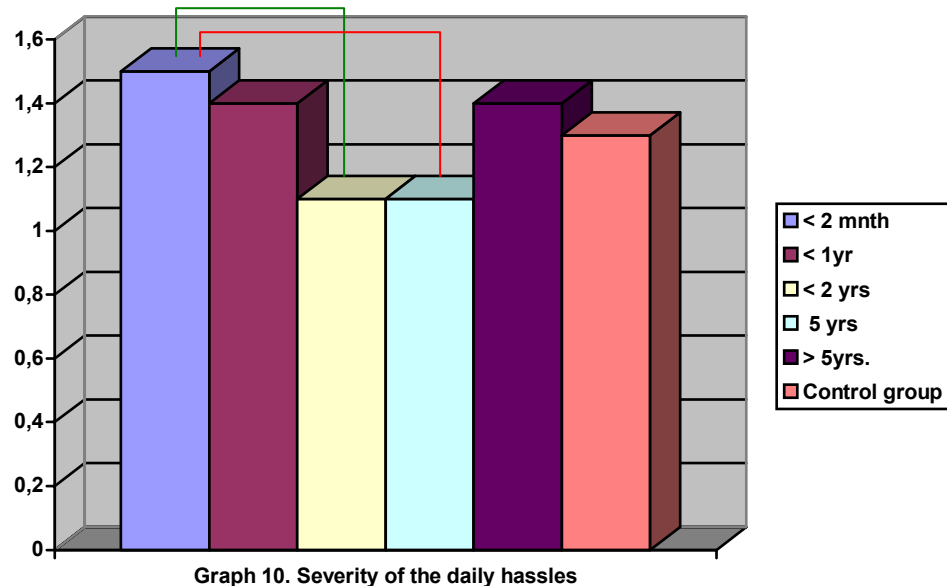
Following are some interesting data on the individual items regarding the daily hassles. Statistical comparison was not made for the following individual items of the questionnaire, and therefore no statistical evaluation can be derived. It is important, however, to estimate the probable explanation of the results regarding daily hassles. The data was taken only from the sojourners (excluding the control group).

- Little trivial hassles
About 75% of the students perceived that getting on with fellow workers (item 27) somehow created daily hassles. Surprisingly, almost 85% of the students had problems with waiting (item 40) in Germany.

About 69% of the students experienced fear of rejection (item 52) and 66% experienced prejudice and discrimination.

- Work and academic matters
Among 201 Indonesian students in Germany, 62 % did not like their current job or duties (item 33). And almost 50% of the students had experienced some severe hassle from the boss or superior (item 102).

"Too many interruptions" (item 37) was experienced as a daily hassle by 76% of students and 75% felt hassled by having to meet high standards of work (item 81).

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About 85% of the students felt hassle in terms of not having enough time to do the things they needed to do (item 92) and 89% of them found "concern of getting ahead" (item 101) as a strong or even extremely severe daily hassle. Approximately 85s % of the students reported hassles in not getting enough rest (item 71) and not getting enough sleep (item 72).

- Personality matters
About 78% of the students were unable to express themselves (item 47), and 86% faced hassle with regard to having difficulties in making decisions (item 26).

- Financial matters
Hassles regarding financial matters were faced by 88% of the students in relation to financial security (item 45) and 56% in relation to financial responsibility for someone who did not live with them (item 14).

- Self-organizing matters
More than 75% of the students reported hassles in relation to "too many responsibilities" (item 19), "overloaded with family responsibilities" (item 78), preparing meals (item 59), and "too many things to do" (item79).

A feeling of "being lonely" (item 42) in Germany was experienced as a hassle by approximately 72% of the students, and 65% experienced hassle through having their friends and relatives too far away (item 58).

- Formal and legal matters
Social obligations in Germany (item 3) were perceived as daily hassles by most of the students (about 70%).

- Significant others in life
Surprisingly thoughts about the future (item 5) and about death (item 6) were experienced by 70% of the students, and 93% faced the "concern about the meaning of life" (item 24) as their daily hassles.

- Physical health status
Surprisingly more than a half (55%) reported that physical abilities (item 67) were somewhat declined.

5.2.2.4.2. Dependent variable: Psychological Well-Being

Assessment of the psychological general well-being ("psychische Gesundheit") showed that the sub-scales "Autonomy" (F value= 3.15; df=5; p<.01); "Volition" (F value = 4.97; df=5; p<.0001); "Being oneself" (German="Natürlichkeit", F value= 29.30; df=5; p< .0001) and "Social interaction" (F

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value= 5.75; df=5; p< .0.014, 95% CI) also show significant differences across different groups.

The following table displays the statistical outputs of the psychological well-being of the Indonesian students grouped according to their length of stay in Germany, presented in means (M), standard deviation (s) and the case number (n).

Table 6. Psychological Well Being

Length of Stay Subscale	< 2 months M (s) n	< 1 year M (s) n	< 2 years M (s) n	< 5 years M (s) n	> 5 years M (s) n	Control group M (s) n	Total M (s) n
Autonomy	2.79 (0.39) 40	2.93 (0.43) 28	2.96 (0.49) 44	2.83 (0.30) 49	2.90 (0.33) 40	2.74 (0.35) 87	2.84 (0.37) 288
Volition	3.03 (0.36) 40	3.15 (0.43) 28	3.20 (0.40) 44	3.08 (0.33) 49	3.11 (0.36) 40	2.90 (0.40) 87	3.13 (0.48) 288
Optimism	3.13 (0.48) 40	3.20 (0.53) 28	3.31 (0.39) 44	3.26 (0.29) 49	3.31 (0.38) 40	3.18 (0.37) 87	3.23 (0.40) 288
Being Oneself	2.86 (0.26) 40	2.96 (0.43) 28	2.97 (0.32) 44	2.91 (0.27) 49	2.94 (0.33) 40	2.42 (0.36) 87	2.77 (0.40) 288
Self reflection	3.27 (0.38) 40	3.35 (0.42) 28	3.41 (0.37) 44	3.27 (0.33) 49	3.34 (0.36) 40	3.25 (0.52) 87	3.30 (0.42) 288
Social Integration	3.02 (0.26) 40	3.08 (0.31) 28	3.17 (0.39 44	3.14 (0.31) 49	3.16 (0.39) 40	2.91 (0.34) 87	3.05 (0.35) 288
Open mindedness, self realization and calmness	3.13 (0.38) 40	3.17 (0.44) 28	3.22 (0.36) 44	3.13 (0.32) 49	3.16 (0.36) 40	3.04 (0.52) 87	3.12 (0.42) 288

Pair-ways analysis (Turkey LSD) was proceeded to determine between which groups the differences occurred. Following are the graphs of the dimension "Autonomy", showing the observable significant differences of experience of the Indonesian students according to their different length of stay in Germany.

Graph 11. Autonomy
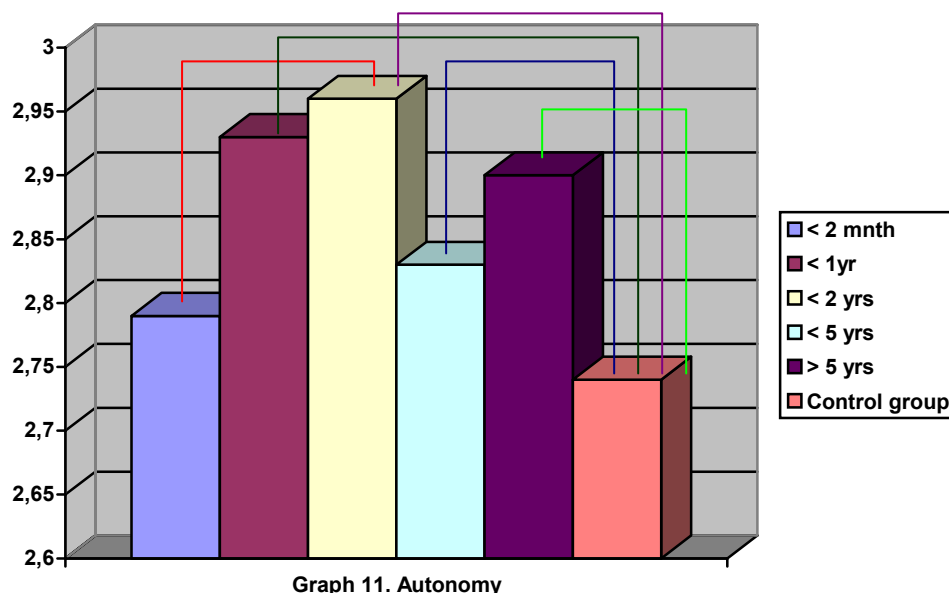
The above graph shows that the autonomy for those living in Germany for less than 2 months (M=2.79) is significantly lower than for those who have been living in Germany between 1 – 2 years (M=2.96; p<.03). Those who have been living in Germany for longer than 2 months (M between 2.83 and 2.93) rate themselves significantly higher (p<.01) in autonomy than those in the control group (M=2.74).

Those who live in Germany (all groups, M between 3.03 and 3.20) seem to score "volition" significantly higher (p<.01) than those in the control group (M=2.90), see graph 12.

Graph 12. Volition
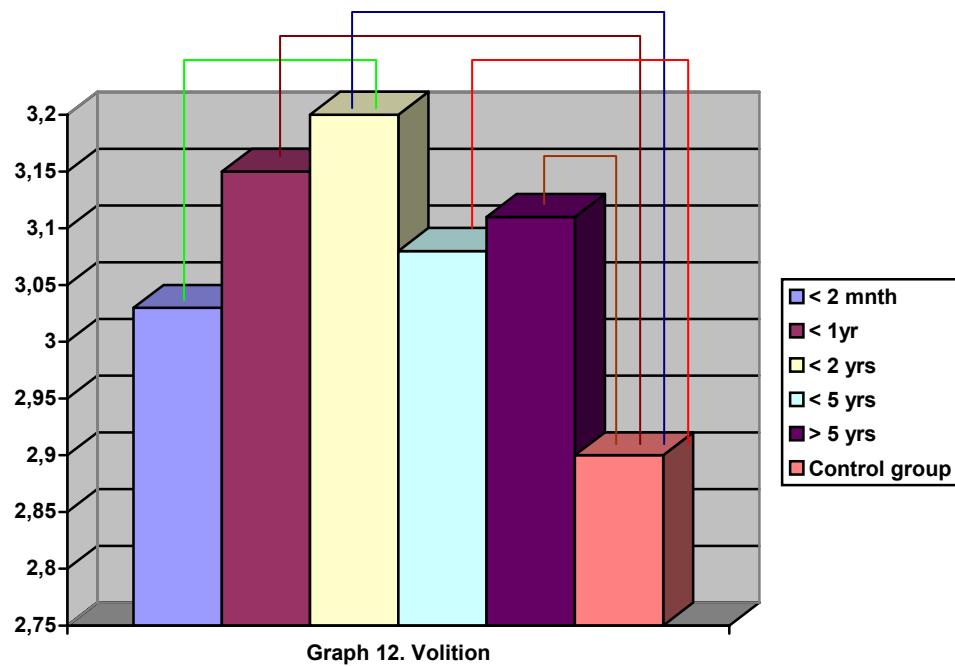
Similar results were observed for the subscale "Being Oneself" (graph 13). Those who live in Germany (all groups, M from 2.86 to 2.97) scored significantly higher (p<.0001) in this scale than those living in Indonesia (M=2.42). No significant difference was found in regard to "volition" among Indonesian students sojourning in Germany, regardless of the length of stay in Germany. The following graph shows what has just been described.

Graph 13. Being oneself
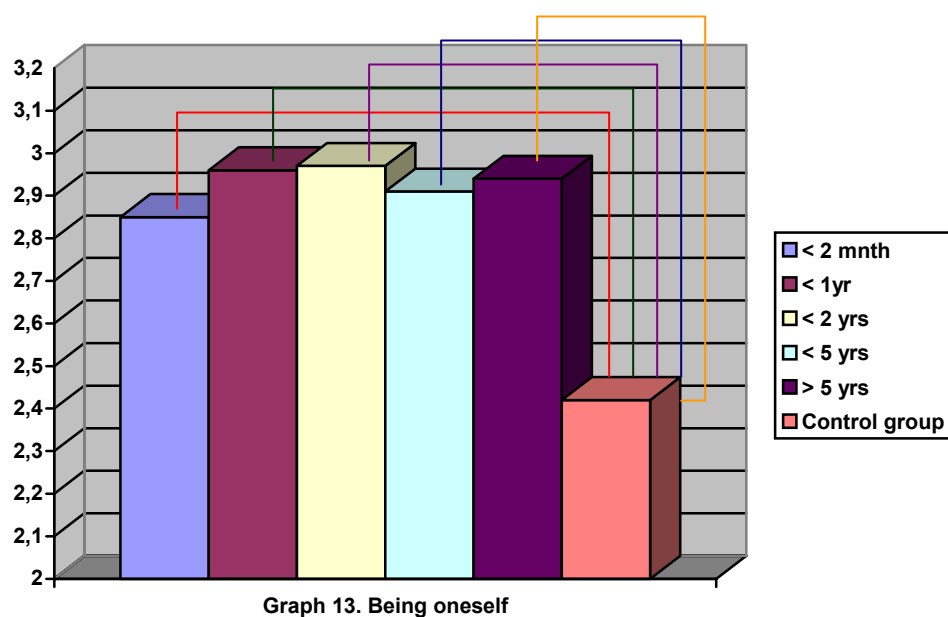
Similar evidence was found on the "Social Integration" subscale. Following is the graph of the "Social Integration" subscale.

Graph 14. Social integration
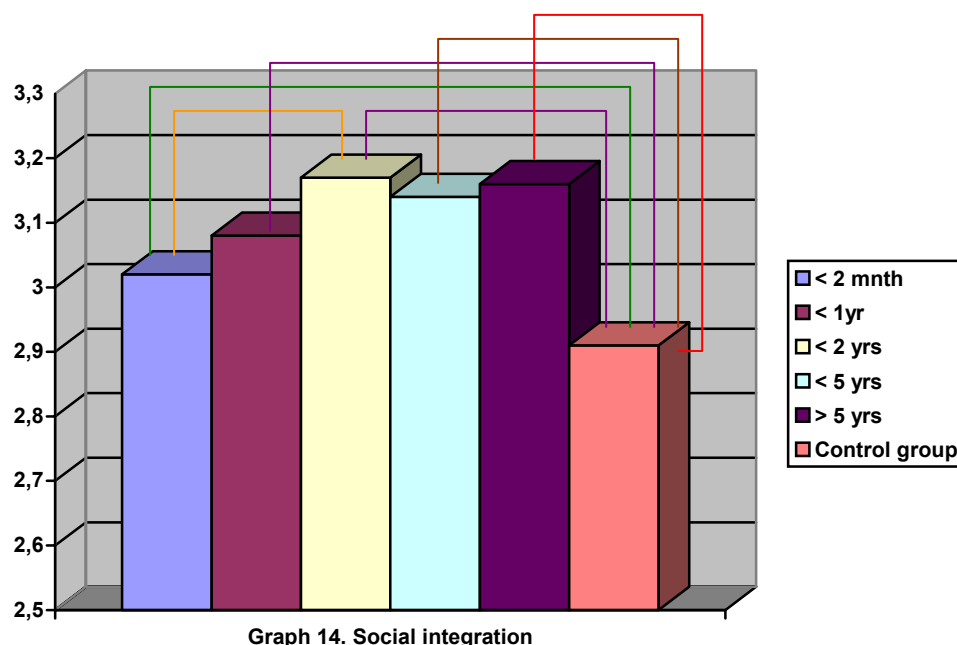
It shows that all those living in Germany experienced social integration significantly higher (all groups, M ranging from 3.02 to 3.17) than those in the control group (M=2.91, p=.01 to <.0001). However, Indonesian students who have been living in Germany between 1 to 2 years (M=3.17) seem to be significantly (p<.05) more socially integrated than those who have been living in Germany for less than 2 months (M=3.02).

Following are individual items regarding the **Psychological Well-Being.** These individual items have not been statistically examined, however, some are rationally relevant to the significant results, and might help to estimate the rationale behind the current statistical results. The data was taken only from the sojourners (excluding the control group).

- Autonomy
Most of the students (71%) stated that they had rarely lost their courage (item 4). They also reported that mostly they were not blocked/hindered by fears (74%, item 14).

More than 80% of the students stated that they determined their own values (item 19). About 71% of the students had the ability of being independent from others due to their

psychological freedom (item 22) and 56% of them disagreed to the obligation of pleasing others (item 27). In most cases, 93.5% of the students were able to support and handle their own interests (item 32). Almost 60% of the students reported that they rarely experienced tension by themselves (item 34) and 84% of the whole students were able to accept criticism from others (item 35), it did not reduce their self-esteem (81%; item 67). Even more, 87% of the students reported that they did not get defeated easily (item 46), they (87% of the students) needed to share with others (item 47), and 89% of the students reported that they had strong self-confidence (item 49). They coped well with stressful events (88%; item 57).

About 85% of the students agreed that they had the freedom of being themselves and that they were responsible for the risks of it (item 74).

- Volition
Almost 96% of the students stated that they knew themselves well (item 1). They stated (99% of the students) that they made strong efforts to get what they wanted (item 2). About 91% of the students stated that they are used to facing reality (item 11) and 96% of them reported that they had no difficulties in dealing with others (item 41). Almost 90% of the students stated that they were able to rely on their selves (item 43) and 75% of them stated that they didn't easily give-up when dealing with difficulties (item 50). They even stated that basically they had never wanted to be someone else other than themselves (87%; item 55). They have respected themselves (94%; item 58) and most of them (89%) stated that mostly they were able to achieve what they wanted (item 56).

- Being one-self
Almost 90% of the students agreed that there were things, which motivated them strongly (item 3). About 93% of the students stated that they were able to accept their mistakes (item 24). They did not feel ashamed of themselves (72%; item 66). And if their friends knew their weaknesses (72%; item 36) they were not ashamed either. Approximately 65% of the students agreed that they had difficulties to be open to others (item 13). However, 65% of the 201 students stated that they had spoken their minds even if there was a risk (item 29) involved. And about 61% of the students reported that they missed the understanding of others in regard to their problems (item 28). The students (85%) found it difficult to adjust to a changed or new situation (item 42). They agreed that they hesitated to become affectionate with others (78%; item 45).

- Social Integration
More than 80% of the students agreed that they had difficulties in the daily interaction with other people (item 5). However, 90% of them stated that they felt secure in relation to their friendships (item 17). They stated that they had taken others into consideration whatever they did (97%; item 33). More than half (78%) of the students even reported that they actively participated in social activities (item 38). They were able to express themselves, when they liked someone (93%; item 23). They agreed that generally they were spontaneous persons (77%; item 65) and able to be empathetic to others (94%; item 71).

Results have shown that 98% of the students reported that they had fought for others (item 9). They were aware that others saw them as sympathetic persons (71%; item 62) and that they were well respected (93%; item 75).

5.3.2.4.3. Dependent variable: General Health Status (SF-36)

The general health of the study participants measured in SF-36 showed that significant differences occurred between groups (p<.009).

Table 7. General Health Status (SF-36)

Length of stay subscales	< 2 months M (s) n	< 1 year M (s) n	< 2 years M (s) n	< 5 years M (s) n	> 5 years M (s) n	Control Group M (s) n	Total M (s) n
Physical Functioning	91.80 (11.03) 39	92.96 (8.12) 27	89.89 (18.38) 44	87.93 (17.41) 49	88.63 (14.11) 40	86.75 (13.25) 88	88.96 (14.45) 287
Role Limitations due to Physical health Problems	69.23 (32.68) 39	72.22 (34.90) 27	71.60 (36.80) 44	77.55 (29.86) 49	71.25 (28.62) 40	60.87 (35.65) 88	69.01 (33.76) 287
Bodily pain	70.19 (24.77) 39	63.89 (23.34) 27	64.49 (22.71) 44	66.07 (21.95) 49	65.94 (23.68) 40	57.27 (27.25) 88	63.45 (24.74) 287
Social functioning	69.87 (21.41) 39	66.67 (24.76) 27	73.58 (21.94) 44	71.17 (19.80) 49	71.88 (21.51) 40	60.28 (22.26) 88	67.70 (22.27) 287
General mental	73.54 (19.26)	75.85 (17.31)	80.18 (15.67)	78.12 (15.34)	76.90 (17.72)	71.57 (13.70)	75.42 (16.22)

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health, covering psychological distress and well-being	39	27	44	49	40	88	287
Role limitations due to emotional problems	64.10 (40.74) 39	61.73 (41.04) 27	70.46 (40.17) 44	68.71 (38.74) 49	61.67 (42.40) 40	64.43 (37.69) 88	65.40 (39.43) 287
Vitality, energy or fatigue	76.28 (17.42) 39	78.70 (12.53) 27	80.34 (14.80) 44	78.57 (13.07) 49	78.00 (15.84) 40	76.19 (11.65) 88	77.74 (13.93) 287
General Health Perception	71.80 (12.90) 39	67.96 (14.69) 27	72.84 (15.83) 44	71.56 (12.57) 49	69.04 (15.29) 40	62.28 (12.01) 88	68.25 (14.13) 287

Significant differences were observed in relation to "Social Functioning" (F value=3.27; df=5; p <.007), "General Mental Health" (F value=2.31; df=5; p<.05) and "General Health Perception" (F value=5.61; df=5; p<.0001).

Pair-wise differences, however, occurred only in regard to the control group. There was no significant difference in the general health status of Indonesian students in regard to their length of stay in Germany.

Following are graphs of the above subscales.

Graph 15. Social functioning
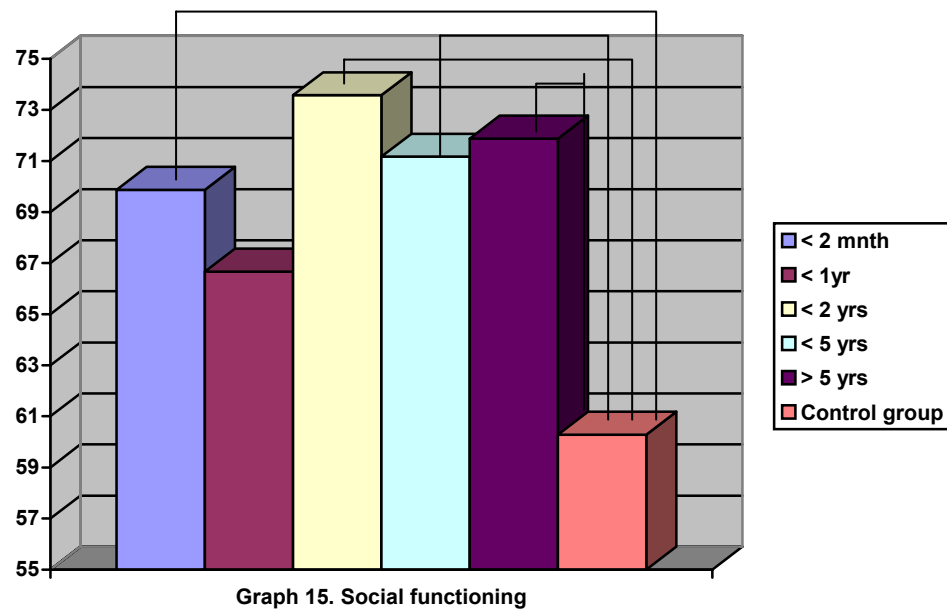
Graph 15 shows that except for the students who had lived in Germany for a year, all of the students living in Germany scored significantly higher (M ranged between 70 and 74) than the control group (M=60).

Graph 16. General mental health
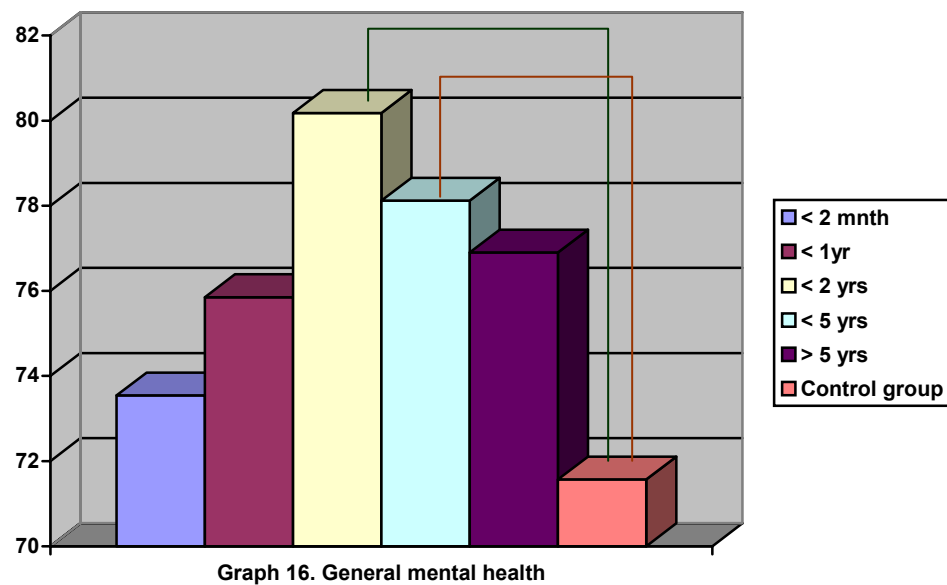
The graph 16 shows that Indonesian students who had been living in Germany between 2 and 5 years scored significantly higher in regard to the "General Mental Health" (M ranged

between 78 and 80) than the Indonesian students in Indonesia
(M=72).

Graph 17. General health perception
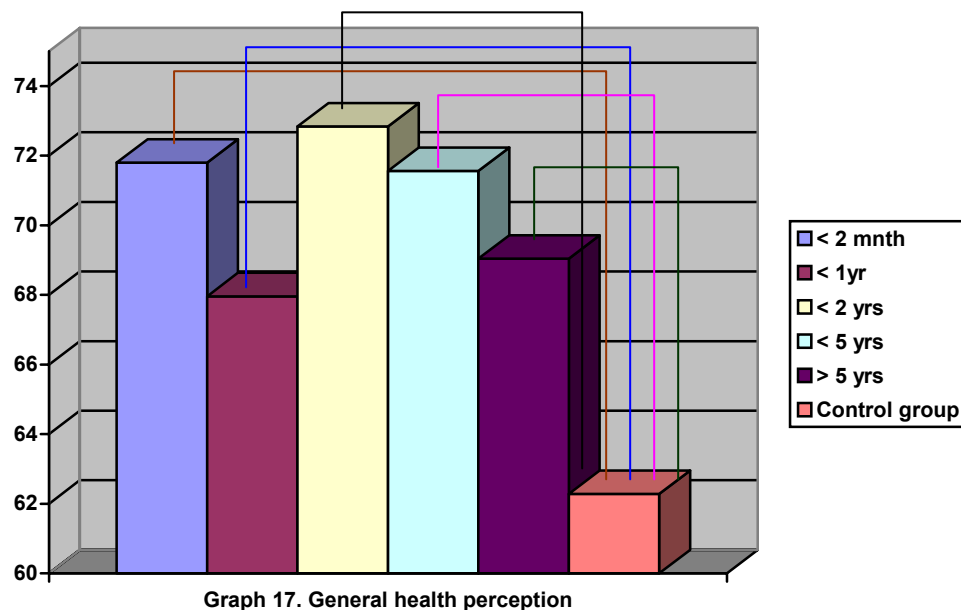
Graph 17 shows that all Indonesian students sojourning in
Germany scored significantly higher in regard to the
"General Health Perception" (M ranged between 68 and 73) than
the Indonesian students in Indonesia (M=62).

Following are significant data on the individual items
regarding *the General Health Status of the students.* The
reported frequencies were not statistically tested; however,
they provide information on probable explanations regarding
the above statistical outputs of the hypotheses testing. The
data for these individual items were taken only from the
sojourners (excluding the control group).

- Social functioning
About 60 % of the students had physical or emotional problems, which interfered with their normal social activities with family, friends, neighbors or groups (item 6) or in any other social activities like visiting friends, relatives, etc (item 10).

- General mental health, covering psychological distress and well-being
At the time of data collection, 70% of the students stated that in the last 4 weeks they had experienced being nervous.

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With regard to the general health of the students, only 12% of them claimed that **their general health** in the past 4 weeks (item 1) had been excellent and 10% cloaimed their health had been poor. The other 78% were in between very good, good and fair, most were in "good" (60%). Some other students, however, reported that they *became ill more easily than other people* (6.5%; item 11a) and some (0.5%) were expecting health to get worse (item 11c). On the other hand, 14% of the students felt healthier than other people (item 11b) and felt that their health had been excellent in the past 4 weeks (item 11d).

5.2.2.4.4. Dependent Variable: Symptoms of psychopathology (SCL-90-R)

A significant difference of symptom psychopathology among students with different lengths of stay in Germany was observed (F-value=3.49; df=5, p<.0001). The difference, however, was only found on hostility (p<.031) of the SCL 90-R. Following is the table of the scored symptoms of psychopathology experienced by the Indonesian students in Germany with different lengths of stay.

Table 8. Scores of symptom psychopathology in regard to the different length of stay in Germany

Length Of stay Sub-scales	< 2 months M (s) n	< 1 year M (s) n	< 2 years M (s) n	< 5 years M (s) n	> 5 years M (s) n	Control Group M (s) n	Total M (s) n
Somatization	0.50 (0.50) 40	0.47 (0.42) 27	0.51 (0.51) 44	0.45 (0.50) 49	0.53 (0.57) 40	0.64 (0.62) 88	0.54 (0.54) 288
Obsessive-	0.97	1.01	0.91	0.82	0.79	1.03	0.93

compulsive	(0.72)	(0.73)	(0.65)	(0.71)	(0.71)	(0.69)	(0.70)
	40	27	44	49	40	88	288
Interpersonal sensitivity	0.82	0.74	0.79	0.70	0.58	0.77	0.74
	(0.71)	(0.62)	(0.74)	(0.68)	(0.63)	(0.64)	(0.67)
	40	27	44	49	40	88	288
Depression	0.70	0.71	0.73	0.54	0.59	0.66	0.65
	(0.59)	(0.61)	(0.64)	(0.55)	(0.55)	(0.55)	(0.57)
	40	27	44	49	40	88	288
Anxiety	0.51	0.52	0.47	0.35	0.38	0.47	0.45
	(0.58)	(0.71)	(0.54)	(0.50)	(0.44)	(0.53)	(0.54)
	40	27	44	49	40	88	288
Hostility	0.62	0.69	0.63	0.49	0.50	0.35	0.55
	(0.59)	(0.78)	(0.55)	(0.51)	(0.45)	(0.41)	(0.54)
	40	27	44	49	40	88	288
Phobic anxiety	0.39	0.37	0.31	0.31	0.31	0.42	0.36
	(0.47)	(0.51)	(0.45)	(0.43)	(0.47)	(0.50)	(0.47)
	40	27	44	49	40	88	288
Paranoid ideation	0.82	0.78	0.74	0.64	0.60	0.74	0.72
	(0.72)	(0.83)	(0.72)	(0.63)	(0.59)	(0.65)	(0.68)
	40	27	44	49	40	88	288
Psychoticism	0.69	0.67	0.51	0.55	0.54	0.58	0.58
	(0.68)	(0.73)	(0.57)	(0.53)	(0.62)	(0.55)	(0.59)
	40	27	44	49	40	88	288
Global Severity Index (GSI) SCL90R	0.68	0.67	0.64	0.55	0.56	0.67	0.63
	(0.55)	(0.58)	(0.52)	(0.52)	(0.49)	(0.51)	(0.52)
	40	27	44	49	40	88	288

The following graph shows that those who had been living in Germany between 2 and 12 months (M=0.69) score significantly higher on hostility (p<.05) than those in the control group (M=0.35).

Graph 18. Hostility
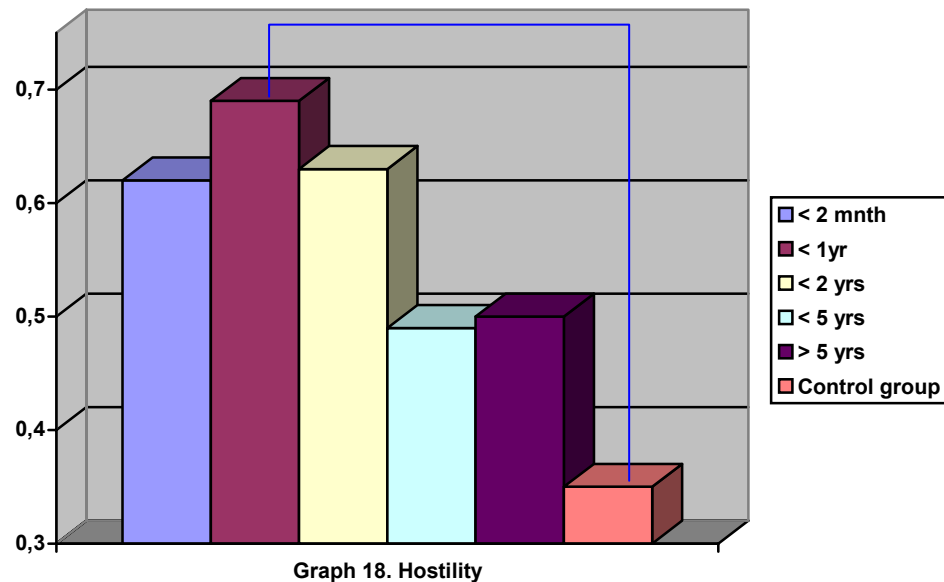
Following are the individual items regarding symptoms of psychopathology measured in the SCL-90-R, which may help us interpret the above results. These scores of the individual items, however, were not statistically examined. Therefore, interpretation has to be speculative. Data of these individual items were taken only from the sojourners, excluding the control group.

- Hostility
Among 201 Indonesian students, only 29% had no feeling of being easily annoyed or irritated (item 11). The other 71 % experienced it on different level of intensity, 31% stated rarely, 23 % stated sometimes, 12 % reported often, and 4% of them chose extremely often.

5.2.2.5. Hypothesis 4

"There are gender differences in experiencing symptoms of stress, depression, and physical complaints".

5.2.2.5.1. Dependent Variable: Psychological Well-Being

Significant difference due to gender was observed in regard to the psychological well-being of the students (p<.0001). Following is the table of the scores in all domains (subscales of the psychological well-being).

Table 9. Score of Psychological Well Being in regard to gender

Countries Sex Subscales	Germany Males	Germany Females	Indonesia Males	Indonesia Females	Total
Autonomy	2.88 (0.37) 147	2.88 (0.38) 54	2.68 (0.35) 55	2.86 (0.32) 30	2.84 (0.37) 286
Volition	3.11 (0.0.38 147	3.11 (0.36) 54	2.81 (0.44) 55	3.05 (0.27) 30	3.05 (0.39) 286
Optimism	3.23 (0.43) 147	3.29 (0.36) 54	3.16 (0.34) 55	3.25 (0.42) 30	3.23 (0.40) 286
Being Oneself	2.91 (0.31) 147	2.96 (0.33) 54	2.33 (0.39) 55	2.58 (0.22) 30	2.78 (0.40) 286
Self reflection	3.32 (0.37) 147	3.33 (0.37) 54	3.21 (0.59) 55	3.32 (0.37) 30	3.30 (0.42) 286
Social Integration	3.10 (0.32) 147	3.16 (0.38) 54	2.90 (0.37) 55	2.94 (0.30) 30	3.06 (0.35) 286
Open mindedness, self realization and calmness	3.15 (0.37) 147	3.18 (0.34) 54	2.93 (0.58) 55	3.25 (0.30) 30	3.13 (0.42) 286

The significant difference was found in relation to some parts of the psychological well being for "Being oneself" (F value= 52.98; df=3; p<.0001), "Social integration" (F value =

7.69; df= 3; p<.0001), "Autonomy" (F value = 4.44; df=3; p<.005), "Volition" (F value=9.12; df=3; p<.0001), and "Open-mindedness" (F value = 5.57; df=3; p<.001).

Indonesian females in Germany seemed to have a significantly (p<.0001) higher score on "Being Oneself" (M=2.96) than males in Germany (M=2.91). Surprisingly, females in Indonesia (M=2.58) have a significantly higher level than males in Indonesia (M=2.33). Both, however, females and males in Germany show a significantly higher level in "Being Oneself" than females and males in Indonesia. Following is the graph illustrating what has been described.

Graph 19. Being Oneself
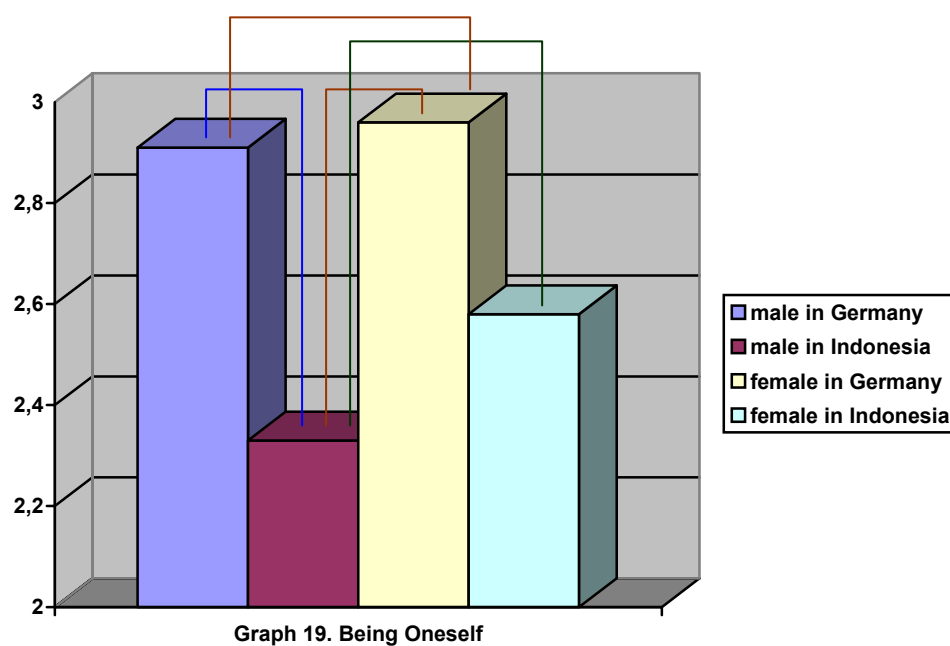
Social integration of Indonesian students in Germany, for both males (M=3.10) and females (M=3.16), were significantly higher (p<.0001) than for those living in Indonesia (M females= 2.96; M males=2.90), see graph 20.
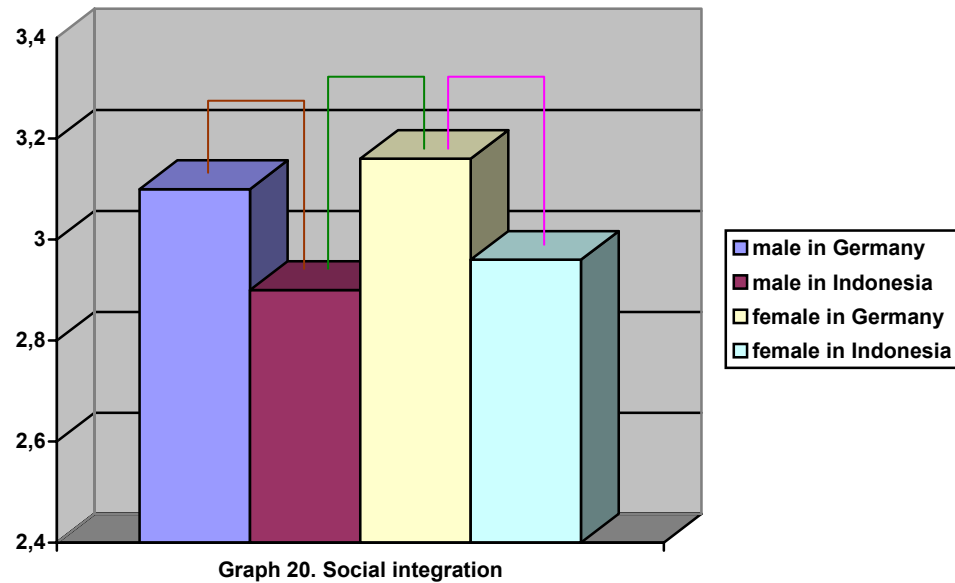
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Graph 20. Social integration

Similar results were observed for Autonomy ($p<.005$), Volition ($p<.0001$), and open-mindedness ($p<.001$). Those who were in Germany scored higher in "Autonomy", "Volition" and "Open-mindedness" than those living in Indonesia. However, females in Indonesia showed a higher level than the males in Indonesia for all of the mentioned domains (see table 7). Following are graphs of the mean scores related to the subscales of "Autonomy", "Volition" and "Open-mindedness".
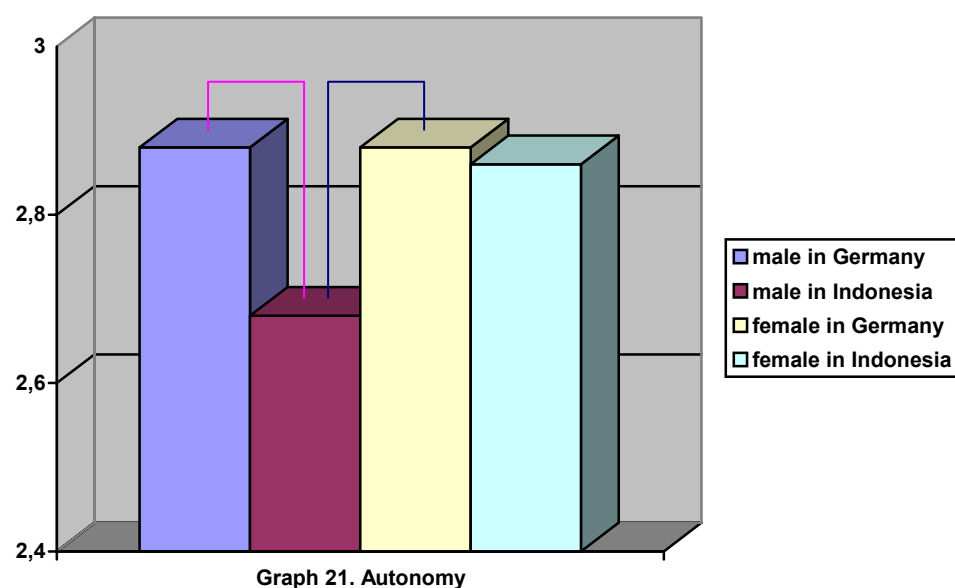
Graph 21. Autonomy

The graph 21 shows that not only male students (M=2.88) in Germany scored significantly higher in "Autonomy" than males

in Indonesia (M=2.68), but also female students (M=2.88) in Germany scored higher than males in Indonesia (M=2.68).
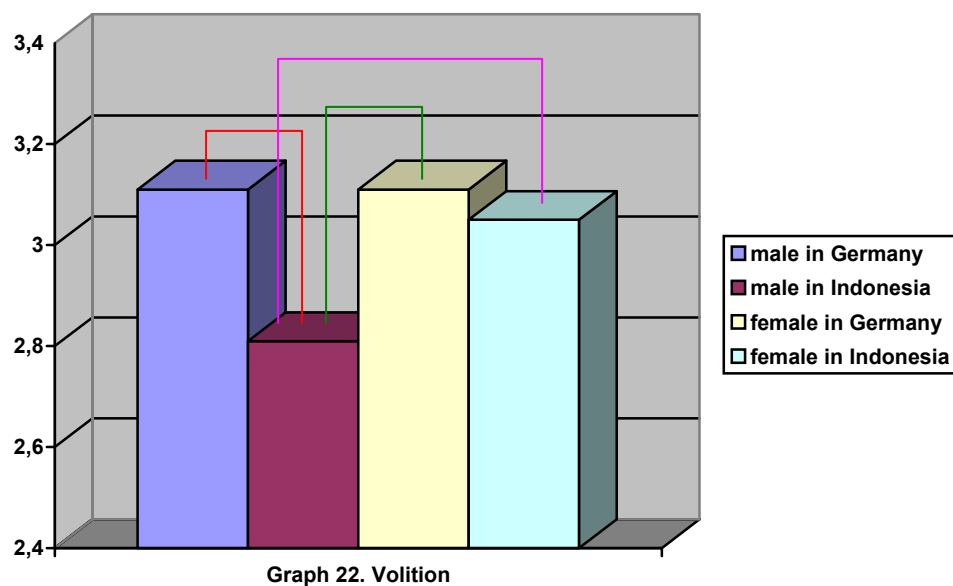
Graph 22. Volition

The graph 22 shows that in terms of "Volition", male students in Indonesia (M=2.81) scored significantly lower than all other groups (M between 3.05 and 3.11). Although the other three groups did not have similar scores on "Volition", there was no significant difference among them.

Graph 23. Open-mindedness
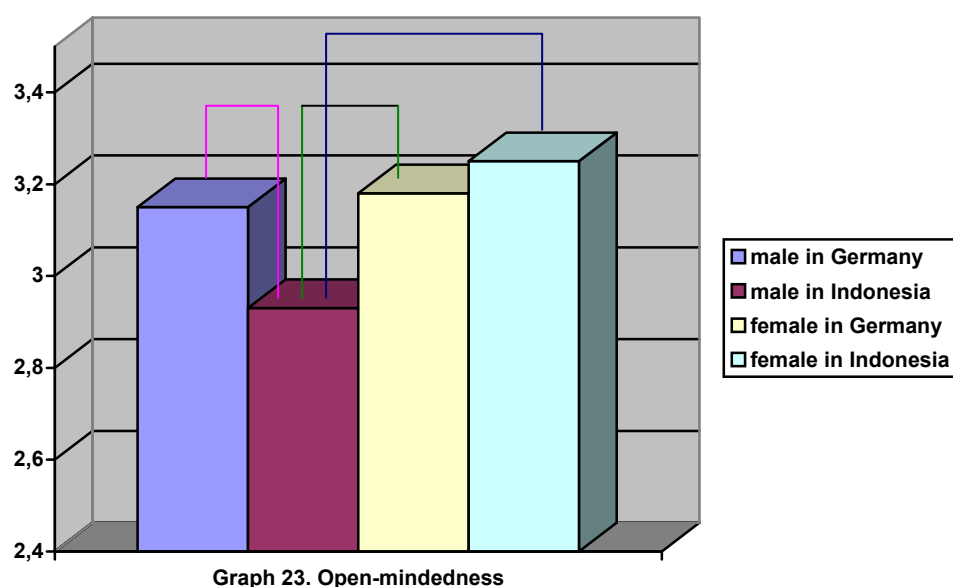
Graph 23 shows the score of subscales "Open-mindedness". It shows a similar phenomenon as the score in "Volition". The Indonesian male students in Indonesia (M=2.93) scored significantly lower compared to the other groups of students (M ranged between 3.15 and 3.25).

5.2.2.5.2. Dependent Variable: General physical and emotional health (SF-36)

Similar differences were also found in the "General physical and emotional health" (F-value=3.94, df=24, p<.0001). Following is a table of the scores in all domains (subscales) of the General physical and emotional health (SF-36)

Table 10. Score of The General Physical and Emotional Health (SF-36) in regard to Gender

Countries Sex Subscales	Germany Males	Germany Females	Indonesia Males	Indonesia Females	Total
Physical Functioning	89.93 (16.36) 147	89.97 (9.60) 52	86.18 (13.23) 55	89.15 (10.68) 31	89.13 (14.20) 285
Role limitations due to Physical health Problems	76.36 (30.38) 147	62.02 (35.53) 52	59.55 (35.52) 55	63.93 (36.77) 31	69.15 (33.78) 285
Bodily pain	68.20 (22.15) 147	60.58 (24.93) 52	47.59 (26.41) 55	74.19 (20.68) 31	63.48 (24.82) 285
Social functioning	70.75 (22.40)	71.64 (19.03)	54.17 (20.08)	70.57 (22.95)	67.69 (22.35)

	147	52	55	31	285
General mental health, covering psychological distress and well-being	77.23 (16.99) 147	76.85 (17.07) 52	68.00 (12.81) 55	77.48 (13.64) 31	75.40 (16.27) 285
Role limitations due to emotional problems	67.80 (40.06) 147	60.26 (40.71) 52	61.82 (37.64) 55	69.99 (38.65) 31	65.51 (39.53) 285
Vitality, energy or fatigue	78.30 (15.30) 147	78.75 (13.43) 52	72.91 (11.00) 55	82.42 (10.32) 31	77.79 (13.94) 285
General Health Perception	71.75 (14.19) 147	68.46 (14.13) 52	58.36 (10.28) 55	69.37 (11.52) 31	68.30 (14.10) 285

The significant difference was observed in regard to "Physical functioning" (F value= 4.64; df=3; value = $p<.002$), "Bodily pain" (F value=12.86; df=3; $p<.0001$), "Social functioning" (F value = 8.65; df=3; $p<.0001$), "General mental health" (F value = 4.65; df=3; $p<.002$), "Vitality" (F value= 3.60; df=3; $p<.013$), and "General health perception" (F value=13.82; df=3; $p<.0001$).

Significant differences were observed with regard to "Physical functioning" ($p<.002$), "Bodily pain" ($p<.0001$), "Social functioning" ($p<.0001$), "General mental health" ($p<.002$), "Vitality" ($p<.013$) and "General health perception" ($p<.0001$). The following graphs illustrate the differences among the groups.

Graph 24. Physical functioning
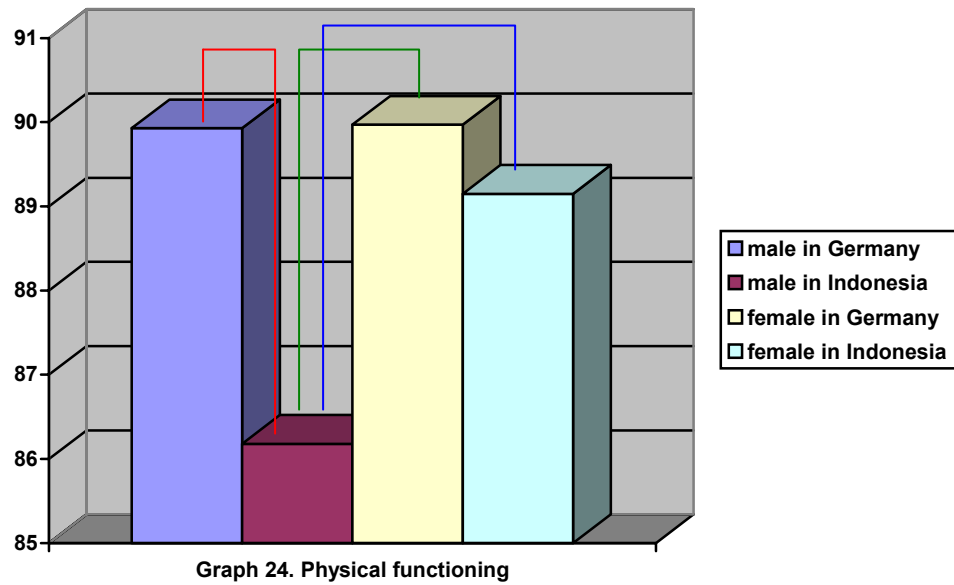
The graph 24 shows that Indonesian male students in Indonesia scored significantly lower in "Physical Functioning" compared to the others.

Graph 25. Bodily pain
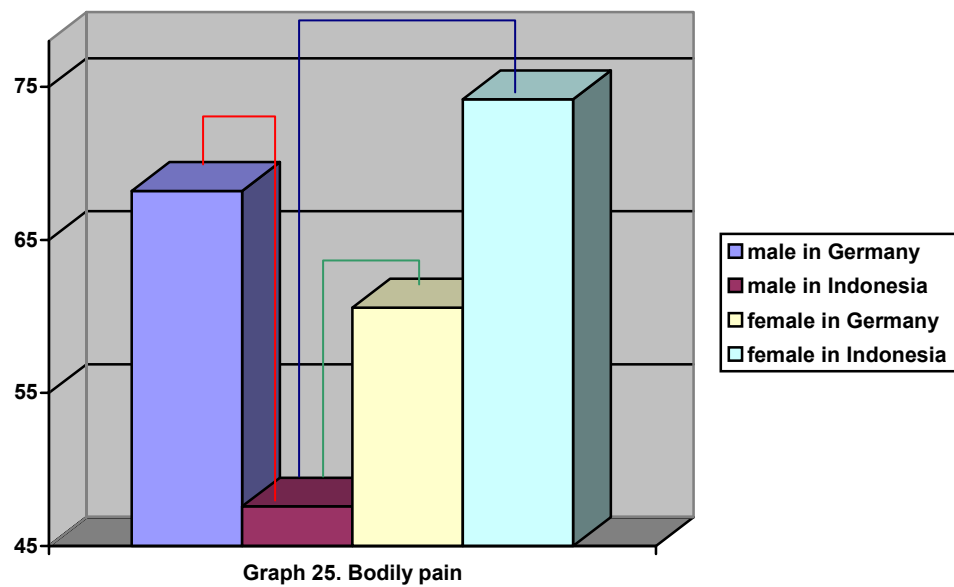
A similar result was found in regard to bodily pain (graph 25). Indonesian male students in Indonesia had the lowest

scores (M=47.59) in regard to bodily pain compared to the other groups (M ranged between 60.58 and 74.19). Although there was no significant difference between the other three groups, the Indonesian female students in Indonesia scored highest in regard to bodily pain (M=74.19). Similar results were found in regard to "Social Functioning" and "General Mental Health" (see Graphs 26 and 27).

Graph 26. Social functioning

Graph 27. Gemeral mental health
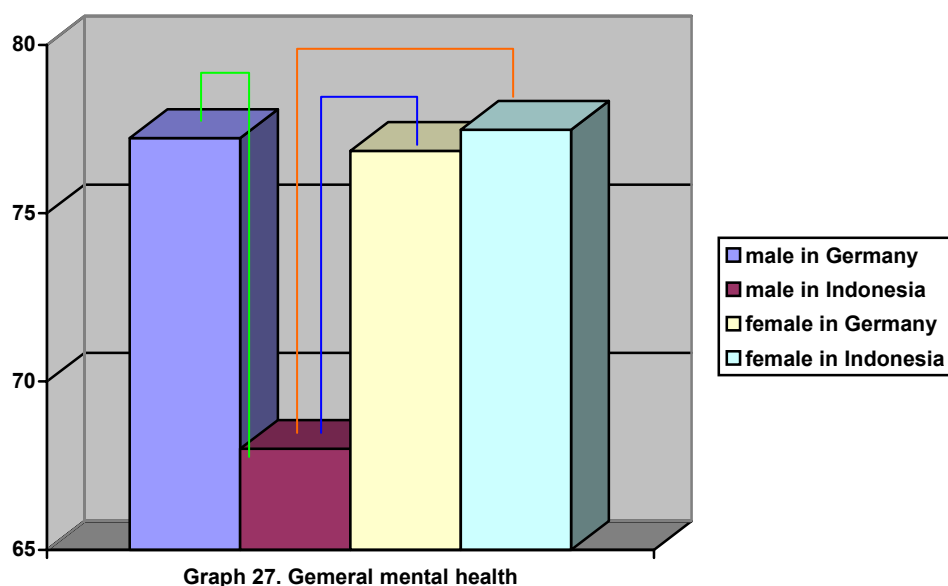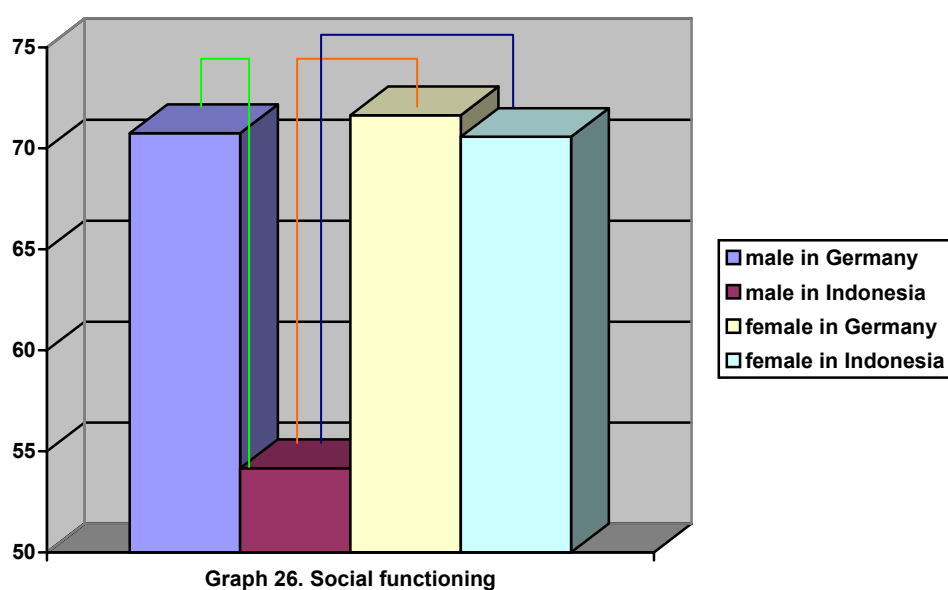
The following graph shows that in regard to vitality, Indonesian females in Indonesia scored significantly higher (M=82) than Indonesian males in Indonesia (M=73).

Graph 28. Vitality
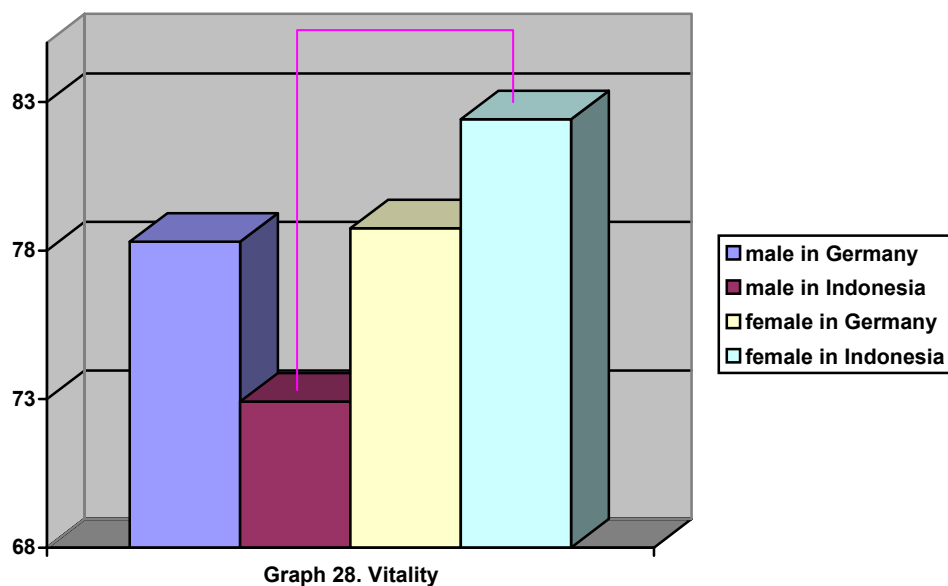
In regard to the "General Health Perception" (Graph 29), male students in Indonesia scored significantly lower (M= 58) compared to the other student groups (M ranged between 69 and 72).

Graph 21. General health perception
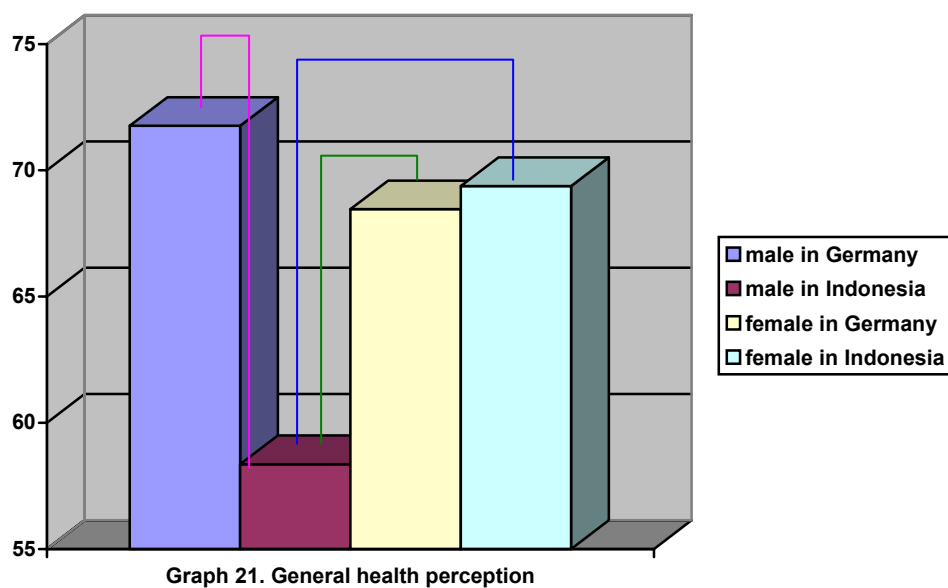
5.2.2.6. Hypothesis 5

> *"Living together with at least one family member or not having the family in Germany, may affect the experience of symptoms of stress, depression and physical complaints".*

5.2.2.6.1. Dependent variable: Daily Hassles, Depression (CES-D), and Psychological Well-Being

Significant differences of students with or without family during their sojourning in Germany were only found in regard to daily hassles (Daily Hassles Scale) and depression (CES-D). With regard to the daily hassles, the differences were observed both in frequency (F value=4.07; df=2; p<.02) and severity of the daily hassles (F value=3.4; df=2; p<.04). In relation to depression symptoms (F vales=3.36; df=2; p<.04); and the psychological well-being (F value=10.99, df=14; p<.0001) significant differences were only found with the control group. Following is a table of the M, sd, and n of the daily hassles (frequency and severity), depressive symptoms (CES-D) and psychological well-being (PWB).

Table 11. Scores of the daily hassles (frequency and severity), depressive symptoms and psychological well-being in regard to the presence/absence of a family member living with the students in Germany.

Presence	With Family	Without Family	Control Group	Total
Of the family	M	M	M	M
	(s)	(s)	(s)	(s)

Scale	n	n	n	n
Frequency of the daily hassles	59.04 (23.15) 74	67.47 (21.26) 127	60.76 (23.68) 88	63.27 (22.74) 289
Severity of the daily hassles	1.17 (0.45) 74	1.35 (0.45) 127	1.30 (0.51) 88	1.29 (0.47) 287
Depression (CES-D)	11.65 (6.88) 74	13.95 (8.10) 127	14.61 (7.4) 89	13.57 (7.65) 290
PWB : Autonomy	2.86 (0.33) 74	2.89 (0.39) 127	2.74 (0.35) 87	2.84 (0.37) 288
PWB : Volition	3.12 (0.34) 74	3.11 (0.39) 127	2.90 (0.40) 87	3.05 (0.39) 288
PWB : Optimism	3.26 (0.38) 74	3.24 (0.43) 127	3.18 (0.37) 87	3.23 (0.40) 288
PWB :Being Oneself	2.90 (0.29) 74	2.94 (0.33) 127	2.42 (0.36) 87	2.78 (0.40) 288
PWB : Self-reflection	3.30 (0.34) 74	3.34 (0.39) 127	3.25 (0.52) 87	3.30 (0.42) 288
PWB : Social	3.11	3.12	2.91	3.05

integration	(0.34)	(0.34)	(0.34)	(0.35)
	74	127	87	288
PWB : Open-mindedness, self realization and calmness	3.16 (0.36) 74	3.16 (0.36) 127	3.04 (0.52) 87	3.12 (0.42) 288

Graph 30. Frequency of the daily hassles
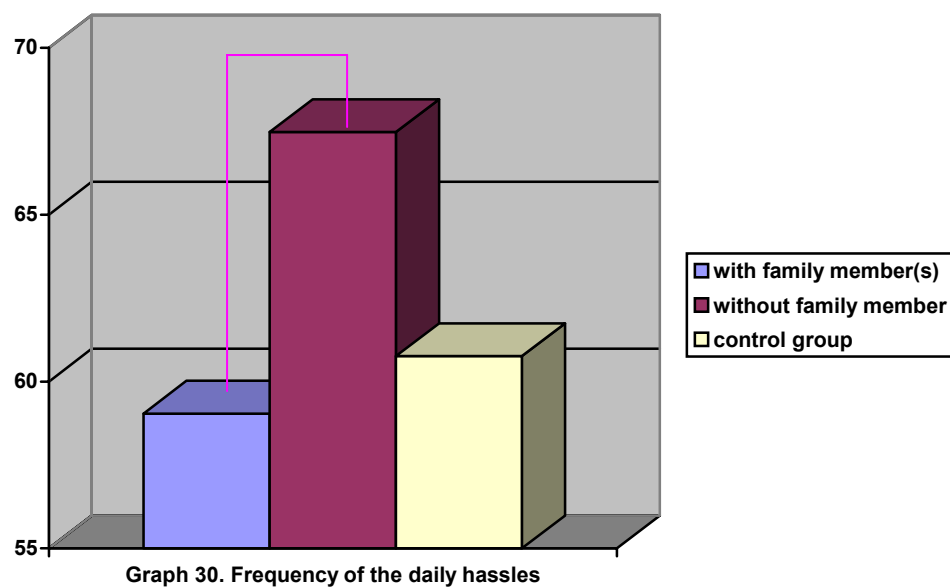
Graph 30 shows that Indonesian students sojourning in Germany without family have reported a significantly higher (p<.03) frequency of daily hassles (M=68) than those sojourning with their families (M=59).

Graph 31. Severity of the daily hassles
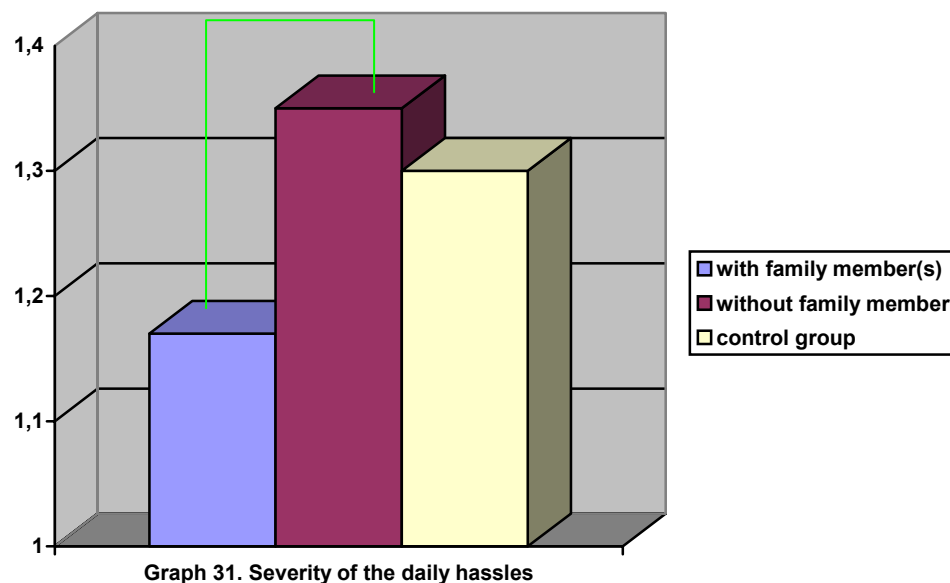
A similar result was found in regard to severity of the daily hassles (graph 31). Those sojourning with their families have reported significantly less severe daily hassles compared to those sojourning without their families.

Graph 32. Symptoms of depression
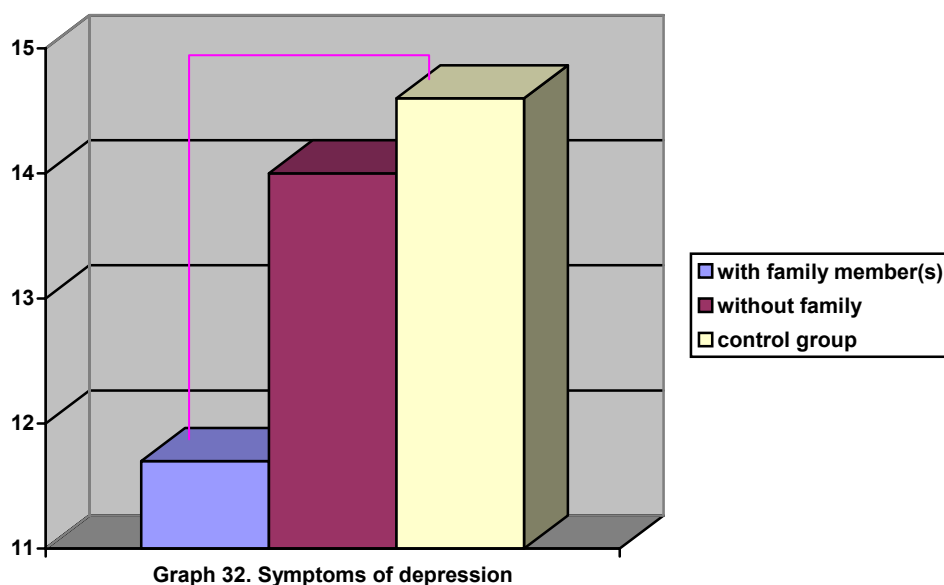
Graph 32 shows that in regard to symptoms of depression, the Indonesian students sojourning in Germany with their families

have scored significantly lower (M=12) than the students in
Indonesia (M=15).

Graph 33. Autonomy
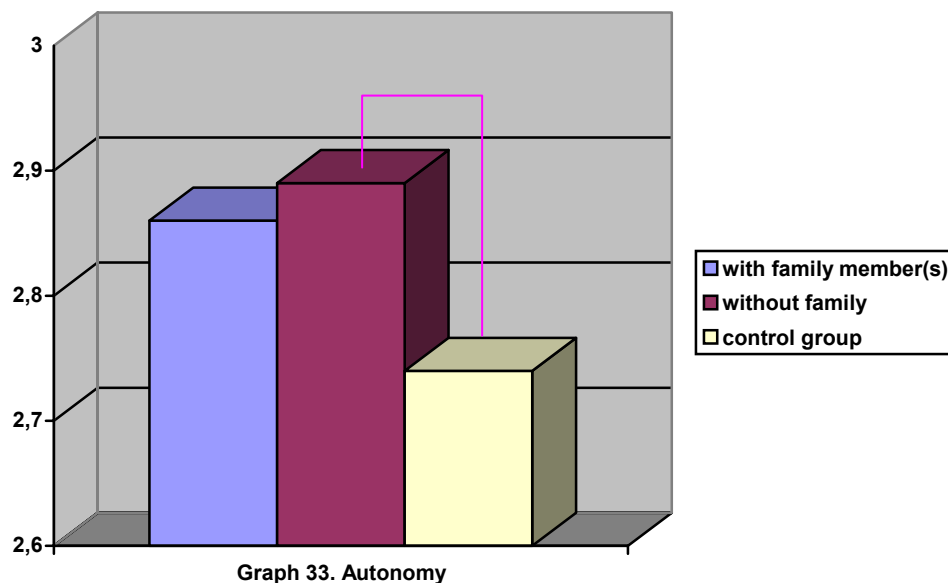
Graph 33 shows that Indonesian students sojourning with their
families in Germany (M=2.9) scored significantly higher than
students in Indonesia (M=2.7).

The following three graphs (Graphs 34, 35 and 36) show that
Indonesian students in Germany, regardless of their families'
presence, all scored significantly higher than students in
Indonesia in regard to "Volition", "Being Oneself" and "Social
Integration".

Graph 34. Volition

with family member(s)
without family
control group

Graph 35. Being oneself

with family member(s)
without family
control group

Graph 36. Social integration
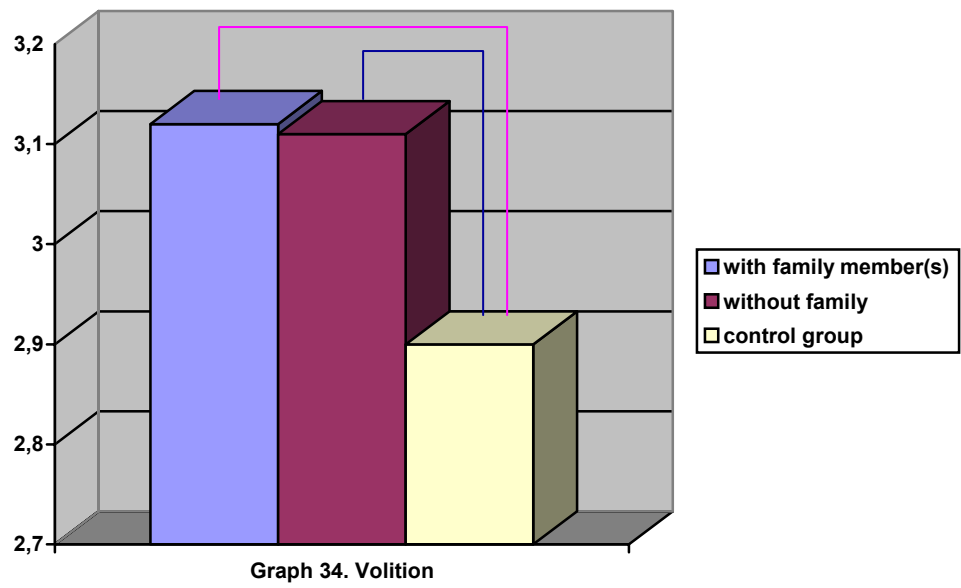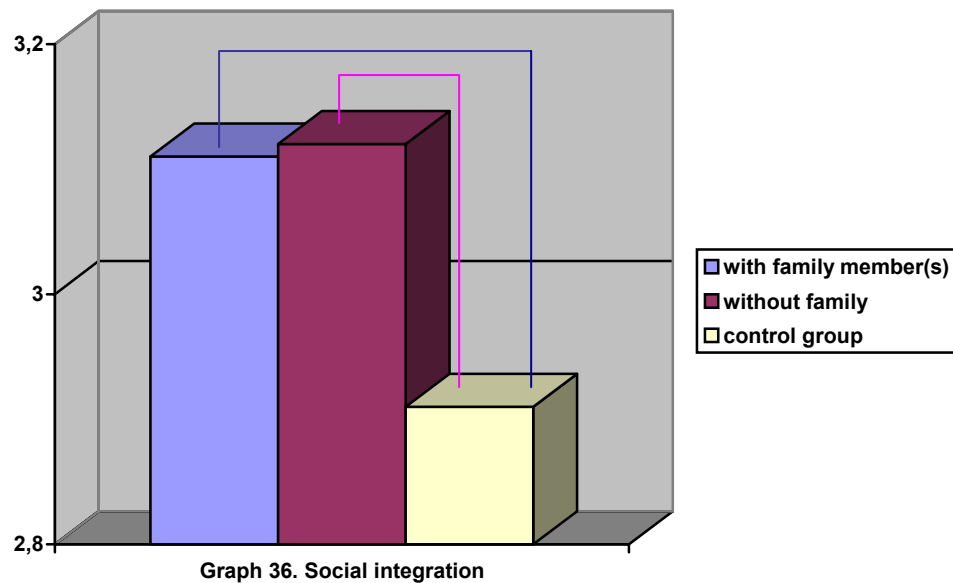
Summary

There is no significant relationship between length of sojourning and the cultural orientations of Indonesian students living in Germany. More than half of the sojourners kept their Asian values and behaviors, regardless of the duration of stay in Germany. Although 75% of the Indonesian students preferred to listen and watch to both Indonesian and Western music and films, but 90% of the students remained identified themselves as Indonesian.

There were no differences between sojourners and home country students with regard to depression, anxiety, and other major psychopathological symptoms. There were differences between sojourners and home country students with regard to experiences of daily hassles, some aspects of psychological well-being, partly moderated by the length of sojourning. "Hostility" was maximal in the first 2 months of sojourning and declined thereafter. The best circumstance in well-being was experienced by sojourners who had sojourned between 1 and 2 years and lasted up to 5 years.

Indonesian females in Germany seemed to have a significantly (p<.0001) higher score on "Being Oneself" (M=2.96) than males in Germany (M=2.91), and females in Indonesia (M=2.58) have a significantly higher level than males in Indonesia (M=2.33). Similar results were observed for Autonomy (p<.005), Volition (p<.0001), and open-mindedness (p<.001). Those who were in Germany scored higher in "Autonomy", "Volition" and "Open-mindedness" than those living in Indonesia, except females in Indonesia showed a higher level than the males in Indonesia for all of the mentioned domains

Those sojourning with their families showed significantly less frequent and less severe in their daily hassles.

5.3. Report of the study 3: Complementary follow-up interviews in Indonesia

5.3.1. Experiences of flash-backs of living in Germany

Results of the follow-up interviews showed that all of the respondents had gone through a period of adjustment. Stress was experienced in the first two years due to:

- A new place (life style and geographical factors)
  - difficulties in looking for apartments
  - first experience of living in the winter time

  - Changing habits
  - eating habit
  - having no people to help organize things, they had to cook, wash, shop, etc. by themselves

- Social interaction and networking
  - o difficulties in making friends with the Germans
  - o being underestimated due to country of origin
  - o different nonverbal cues of emotions (e.g. Indonesians are always smiling, whether or not being in happy circumstances, and this could be interpreted as looking down on the Germans and disrespecting them)

- Bureaucracy
  - o unfamiliar administrative procedures of living in Germany
  - o difficulties of learning something new in the non-structured academic life compared to that in Indonesia
  - o academic acknowledgment (could be due to language or the origin culture of "silence is golden")

None of them mentioned that the ability of speaking the language is a potential stress factor. Those stress experiences, however, were less after 2 years

Following are results regarding acculturation stress during the last one or two years of their stay in Germany, if there was any.

It was recorded that stress was experienced again in the 4th year, this was mainly due to:
- preparing final exams
- preparing the costs and packaging for going home to Indonesia

- uncertainty of resource funding for those who had no more funding from the sponsor although the program studies had not been finished, especially for those who had to be in Germany for longer than 5 years to enable them to finish their study.

It showed that having their family accompanying them in Germany might and might not help them to make things easier. Based on their observations, some people even had some difficulties due to their families, having to carry more responsibilities. Some other people benefited by having their family living with them, because they kept them from feeling lonely, from organizing household works, and provided emotional support.

Difficulties other than what were mentioned during the first 2 years due to the new adjustment and the 4th year due to the final exam, going-home preparations, and financial problems were not faced by the interviewees.

Positive experiences were shared by the interviewees in relation to:

- sophisticated facilities in laboratories (engineering sciences)
- sophisticated library services
- extensive and very intensive ("tief") understanding of the field of interest
- well organized administrative system (academic and social services)
- well organized health insurance and facilities in maintaining health
- the "real" freedom and democracy, both in academic and public matters

- the joy of experiencing summer time with the family
- the joy of learning and visiting the neighborhood countries

Summary

It has been confirmed that the stress during the first year was due due to difficulties in looking for apartment, adjustment to winter time, changing food and eating habit, unfamiliar bureaucracy, and being self independent in organizing household and significant others. Especially noted that academic acknowledgment was difficult to gain due to the foreign communication. Language difficulty was not mentioned as the cause of stress.

Stress during the time of sojourning longer than 5 years was reported due to academic exams and packing-up for going home.

Chapter 6

Discussion

6.1. Discussion of the study 1: Explorative study

6.1.1. Study 1, part 1: the self-reported experience

The self reported experience was written during the 1st year (the 8th month, winter 1999/2000). Previous experience living abroad (1 year in the US and 1 year in Australia) had really influenced the pre-departure expectations and eventually stimulated disappointment when the expectations were not fulfilled. Most expressions and experiences (during this 1st year) were unconsciously constructed negatively, e.g. winter was associated with depression, the "cold" Germans, the complicated administration system, etc. "Everything" associated with this timeframe, was perceived negatively. However, by the end of the study (after 3 years sojourning in Germany), the author was able to appreciate all from another perspective, e.g. the nice and sweet winter and the snow, the "friendly" Germans, the sophisticated administration system, etc. The winter, the Germans and the administration system in Germany never changed. The ability of taking another perspective in judging the host culture changed, after 3 years of sojourning. This change can be due to the following:
  - Ability in speaking the language (better than before)
  - having a good network with local people
  - becoming familiar with the host culture, eventually increasing (1) a feeling of security and (2) individual tolerance towards the cultural disparity between the original (Indonesia) and host culture (Germany).

6.1.2. Study 1 part 2: the students' experiences

Additional themes, which were not from the author but derived from the students during the explorative study, were a sense of belonging and freedom. Regardless of the different length of sojourning in Germany, the students experienced a lack of the sense of belonging to the German society. It is theoretically understandable because even for an ethnic acculturating group, it requires over one generation to gain the sense of belonging to a foreign culture. Sojourners in this explorative study were only up to 8 years sojourning.

All of the study participants of the explorative study had never been abroad before coming to Germany, therefore their expectations were not related to any other industrialized countries but to Indonesia. No disappointment was reported in regard to the previous experiences.

6.1.3. Study 1 part 3: The experience of acculturation of Indonesian students sojourning in Germany in regard to the length of sojourning.

Except the students sojourning between 2 to 5 years, all other groups in the study seemed to be favorable to the apartment style of living. It is important to note that by the time when this study was conducted (up to reported) "apartment-living style" is currently becoming a trend in the downtown of big cities in Indonesia (e.g. Jakarta). Presumably it has a strong association with Western ways of life and high social economic status. Therefore, it was preferable for those who had just lived in Germany for a time frame up to 2 years and the control group. Sojourners, who have been living in Germany

between 2 to 5 years, might prefer to live in a house (the way they live in Indonesia). However, those who have been living in Germany longer than 5 years might start realizing that an apartment requires less maintenance in regard to time, cost and energy.

With regard to the neighborhood in Germany, all of the groups stated that neighborhood in Germany was warm. However, responses to the individual items show inconsistent answers. This inconsistency might be due to the bad grouping of items in the questionnaire. For example: close to 70% of the students agreed that neighborhood in Germany was warm (IGAQ, item 12), but a contradictory result was observed in item 16 (IGAQ) showing that 64% of the students "also" agreed to the statement that most of the Germans are cold/not friendly. These two divergent results do not make any sense. An item, which might have distorted this sub-scale is "The relationship of neighborhood in Indonesia is warm", and 90% of the students agreed to this statement. So, this item might have destroyed the target of focusing on the attitude toward the Germans, not the Indonesians. Factorial analysis, which was not run in this study, might be able to discover the cause of this inconsistency statistically.

An interesting finding was observed in regard to the local (host) language. No significant difference was found in the daily use of the host language regardless of the length of sojourning in Germany. Nevertheless, all answers indicated an unfavorable attitude (M ranged between 2.7 and 3.1 in a scale spreading from 1 to 6). Presumably, regardless of the length of sojourning, speaking German is perceived as somewhat stressful by Indonesian students.

In regard to the need of getting together with Indonesians in Germany, all Indonesian students reported a positive attitude to this need (M ranged between 3.48 and 3.56). Nevertheless, although they preferred to get together with Indonesians in Germany, the mean indicated that there is no strong "desire" towards this Indonesian "togetherness". It is understandable given the fact that the "Social Integration" (revealed in the Psychological Well-being Questionnaire) of the Indonesian students into the German community was relatively high. Therefore, the "low" agreement of attitude towards togetherness with Indonesians in Germany (as indicated in the IGAQ, M ranged between 3.3 and 3.5) can be due to the strong or high efforts of the students to integrate themselves into the German society. Indonesian friends have the function of social support. The need of having Indonesian friends (see graph 33) was least during the sojourning between 2 and 5 years. In this time, the Indonesian students were on the "best" settlement adjustment with the host culture.

In regard to the roles of the academic environment, although most of the Indonesian students stated that the academic administration system was complicated, they have, nevertheless, a positive attitude towards it (M ranged between 3.5 and 4). A positive attitude was mostly experienced by students sojourning between 2 months and 1 year. During this time, the students might still have had an ideal picture of the German academic system. It decreased after the 2nd year of sojourning. This might be due to the cultural "obstacle" (e.g. "complicated" administration systems, difficulties in dealing with academic freedom in class for: discussions, seminars and exams). Nevertheless, the students faced it positively (M ranged between 3.5 and 4).

Interesting to note is that although there was no significant difference among groups of sojourners in regard to freedom/liberalism, the students showed a positive attitude towards the freedom/liberalism in Germany (M ranged between 3.9 and 4.3). A similar attitude was observed in terms of having family in their surrounding, the students showed a positive attitude towards the need of having their family living with them in Germany (M ranged between 3.9 and 4.2).

In regard to financial shortage, although significant differences were observed between some groups, most of the students experienced few problems during their sojourning (M ranged between 3.5 and 4.1). A similar positive attitude, without any significant difference among subgroups of sojourning, was observed in regard to the need of achievement (M=4.1 to 4.5), long term planning in Germany (M=4.7 to 5.2), and a "rational" focused attitude (M=3.9 to 4.3).

An "U-curved relationship" was observed in regard to the lacking sense of students' belonging to the German society (see graph 6). No statistically significant difference was observed across the sojourners, however, the quadratic test revealed significant. A hypothetical assumption that can be derived from this result would be that during the first period of stay, the students may still have the high enthusiasm (self motivated & encouragement) of living in a Western country, Germany. It then decreased, probably due to the experience of daily hassles, which was experienced highest during their stay in Germany between 1 and 2 years. This is reflected in the least sense of belonging (indicated in the IGAQ) to the German society. This sense of belonging then increased again up to the "best" experience after sojourning longer than 5 years, which was presumably due to getting used to the language, academic life and social network in the host culture. A

similar hypothetical phenomenon was recorded in regard to eating and drinking habits. The Indonesian students consumed more fat and sweets, mostly during the time frame with the highest self-motivation and encouragement but "stressful" life (between 2 months and 1 year), and least during the timeframe of getting settled in the host environment (between 2 to 5 years), but then increasing during the last time frame (longer than 5 years), which presumably might be due to exams or preparation of going back to Indonesia.

Competition and perfection were experienced at the lowest level during the timeframe of being settled (between 2 to 5 years) and was significantly higher during the first 2 months of sojourning. Another hypothetical assumption from this can be that competition and perfection were experienced in connection with self-approval of the students during the strongest experience of daily hassles. The more the students faced the challenges of the "new" culture in Germany which eventually caused daily hassles, the higher is the effort to prove that they are good, which is expressed in the scores of perfection and competition.

6.2. Discussion of the study 2: a cross sectional survey

6.2.1. Instrument preparation: Linguistic validation

The general discussion regarding the linguistic validation is focused on the cultural values, which are embodied and cannot be separated culturally from the meaning of each item. A similar statements (in a questionnaire) may have a positive meaning in one culture, but a negative one in another culture. For example: "Thoughts about death" (Daily Hassles scale, item 6) would be perceived as negative (indicating a depressive

symptom) in the Western culture but it would be regarded as a positive experience in the Indonesian culture (showing a positive consideration for the future, or preparing a good life before the death). A valid interpretation is strongly associated with the total score of the questionnaire. The total score was derived by summing up the individual scores of the items. If the interpretation by the responding individual of some items is deviant from the original meaning due to the different cultural understanding of the respondent, then the total score of the sub-scale or the whole questionnaire may not be able to provide an unequivocal interpretation of the respondent's attitude, behavior or trait in the study.

Following are examples demonstrating these problems:

- ***Different architectural living environment in Germany and Indonesia (problems related to the <u>General Health Status (SF-36)</u>)***

  Interpretation of results related to the use of SF-36, especially for the control group, has to be done extra carefully. The cultural adaptation for the control group might not be perfectly achieved due to the different environmental setting of the actual living place. A good example is probably in regard to the frequency of using stairs in Indonesia (item 3d: "Climbing several flights of stairs"). The use of stairs in Indonesia is significantly less compared to the use of stairs in Germany. Most Indonesians live in one floor houses. The Germans live mostly in multi-floor buildings. Another example is the image of a block (item 3h: "Walking several blocks") would be perceived differently in Indonesia than in Germany. A similar problem was found with selecting equal activities comparable to vacuum cleaner, golf and bowling (item 3b: "Moderate activities, such as moving

a table, pushing a vacuum cleaner, bowling or playing golf").

- **Different cultural assessment in the <u>Psychological Well-Being</u>**

    Caution has to be taken in interpreting results related to the use of the "Psychological Well Being" due to the divergent cultural meaning of some items. Following are some examples of this:

    Item 8: *" Unfortunately, I am a person who cannot assert myself in life"* would be perceived and scored positively in Indonesia but negatively in Germany like in other Western cultures. For Indonesians, this phrase would be called as "pasrah" (not too ambitious & demanding) and perceived as a good attitude. For the Germans, it would be perceived as "having no self encouragement" and judged as a negative attitude.

    Item 16: *" It is not necessary that other persons always accept what I do"* is culturally perceived differently due to the disparity of the "collective culture" in Indonesia and the "individual culture" in Germany. Therefore the meaning can be contradictory. It would be perceived and scored negatively in Indonesia but positively in Germany (Western culture). In Indonesia, it would be perceived as "ignorance", whilst in Germany it would be interpreted as "self-confidence".

    Item 19: *"I choose my own values in life."* would be perceived "non-logically" by Indonesians. A "YES or yes" ("YES" indicates strong agreement, "yes" indicates agreement) answer would be stigmatized as characterizing an arrogant person because

Indonesians believe that life is determined not only by a given particular person, but also through the help of others and under the blessing of God. In Western culture, a "YES or yes" answer to that item would be regarded as a positive attitude of optimism.

Item 63: "*I hate surprises.*" might not be sufficiently suitable for the Indonesian culture. The word "surprise" is not known in a similar meaning as it is understood in the Western culture.

Conclusions:

- Similar scores in items from a given questionnaire from people holding different cultural backgrounds cannot unequivocally be compared. For example, a score of 50 on a Daily Hassles scale of a German is not similar to the 50 score of an Indonesian on the same scale. Similarly, a score of 60 on a Daily Hassles scale of an Indonesian is NOT necessarily higher than a score of 50 from a German on the same scale. In other words, the Indonesian with a score of 60 in the Daily Hassles scale is not necessarily having more hassles in the daily living compared to the German with a score of 50 on the same scale. This can be due to the different cultural meaning of the items in the questionnaire. Therefore, we avoided in this study to make cross cultural comparisons. Instead, we have concentrated our study on intra-Indonesian comparisons, namely for those who live in Indonesia and those who sojourn in Germany.

6.2.2. The main cross sectional cohort survey of the study 2

Discussion regarding results of the main cross sectional
survey is presented based on the results of the examined
hypotheses.

6.2.2.1. Cultural orientations and length of sojourning in
Germany (see hypothesis 1)

Perhaps the most important and <u>unexpected </u>result of this
study is the finding that more than half of the Indonesian
students keep their Asian cultural orientation in regard to
their values and behaviors, even after living for many years
in a Western culture. According to Berry's (1980) dichotomy,
cultural maintenance is the predominant mechanism in their
process of acculturation. Only a small minority adapted a
somewhat more bicultural orientation, in regard to their
behaviours and their values.

On the first look, this might be a rational behaviour being
sojourners. They always know that they will return to their
home country after a more or less long stay in the Western
country. The data do not tell us more about the reasons of
this strong cultural maintenance. According to a German
Professor, this fact might be due to some interactive
mechanism of a high solidarity and some networking within
the Indonesian community in Germany on one hand, and rather
"cold" and indifferent attitudes experienced in the contacts
with the Germans, being sometimes even hostile towards the
Indonesian community, on the other hand (see results of the
SCL-90R, subscale Hostility).

The ***time frame*** (issues related to the length of sojourning)
chosen in this study can also be responsible for these
findings. Issues on acculturation, even more, talking about

shifting cultural orientations (in regard to behavior and values) may require a longer timeframe than only "longer than 5 years" of residence in the new culture (Germany). And even after a maximum stay of 10 years, as it was recorded in this study, the point at which our study participants started to change their cultural orientations had not been reached. A good lesson can be taken from Berry's study on the "westernized Chinese society" in Canada (1980). He showed that although the 1rst generation of the Chinese society had a better score than the 2nd generation on their original ethnic knowledge and behavior, they had a similar score on the "IMPORTANCE" of the original ethnic knowledge and behavior. It shows that although people have less knowledge of their home culture, they may still see it (the knowledge about their own culture) as an important issue in their life.

Changing cultural orientations seems to require at least two generations (indicated in Berry's study, 1980), which is not in the case of this study. So, it can be weel understood that the Indonesian students in this study did not show a shift to Western cultural orientations, regardless of the length of sojourning. They preferred to follow values and behavioral orientations of their home Indonesian culture.

As indicated in the results of hypothesis 1, the length of sojourning did not have any influence on the cultural orientations of the sojourners. In addition to the previous discussion, the persistence of keeping Indonesian values and behavior orientations might be due to (1) big disparity between the two cultures (between Indonesia and Germany), (2) host environment conditions in Germany, and (3) methodological issues. Following are arguments explaining the three possible

reasons of Indonesian students' persistence in their own cultural orientations:

(1) Cultural disparity

The persistence can be due to the degree of the difference between original (Indonesian's) and the host (German's) culture. The greater the disparity between the two, the more difficulties would be involved in the adaptation and the longer the length of time would be required to assert a cultural shift from Indonesian to German values and behavior orientations. Following are some examples showing the disparity of the cultures:

(a). ***Cultural disparity related to high- and low-context communications.*** Moving from high-context (Indonesia) to low-context (Germany) cultures of communication, which can be reflected in the language, the wording of humor, the greetings, etc. would be necessary. An interesting issue was pointed out by students (study 1 part 1) that precisely because German is a language that enables us say what we think, to some extent it reduces the possibilities of non-communicated affect-related expression. The emotional content of the communication might be evaporated by expressing it in words, such as "I do care about you" or "You should not say that!!". The emotional content of the Indonesian communication, which is not expressible in words, has tailored the affiliated relationship. For example, the Western expression of getting a gift from some one would be:

"Oh, thank you very much for the novel (the gift) you gave me yesterday. It's really nice of you and I do really appreciate it …".

And that's it. The fact that someone has given him/her a gift does not necessarily make him/her having the obligation of "always" being nice to the

person, who gave the gift. The expression of thanks in words is enough to express the affective motion of "thank you". A similar case would demand a different expression of responses of "thank you" by Indonesians. There is no such "complete" expression of "thank you" in Indonesian words. Indonesians would only be able to say "thank you very much". But then, they would be culturally obliged to "always" be nice to the person who gave him/her the gift. Indonesians would probably feel obliged to help the family of the person who gave him/her the gift, Indonesians may even feel the need to bring something or a gift for that person too. In my personal observation after sojourning 5 years in Germany, this kind of cultural obligation is not observed or demanded in Western cultures.

(b). ***Cultural disparity related to a number of stereotype behaviors.*** Karcher et al (1991) reported examples on this cultural disparity in his study involving Indonesians and Germans. For example: Germans, according to Indonesian students were : individual-oriented, impolite, « sachorientiert », disciplined, direct, self-independent, not helpful, rational, hard-working and materialistic. On the other hand, the Indonesian students perceived themselves as having the following characters: group-oriented, polite, person-oriented, less disciplined, shy, less independent, helpful, focusing more on feeling, not that hard-working and idealistic.

(c). ***Cultural disparity related to freedom/liberalism.*** "Too much freedom" may create difficulties for Indonesian students. This expression was stated during the study 1

(interviews). In Germany, the Indonesian students might not know what is expected from them. They had to face unknown consequences of any step they might do. Self-discipline could also be a potential problem in managing oneself. Living in a more structured surrounding full of obligations in Indonesia, gave more certainty of knowing what was expected from them. It was assumed that making decisions for oneself by oneself is considered difficult and stressful. Karcher's data showed that Indonesian students were not used to and have difficulties with self-organization and self-initiation (Karcher et al, 1991).

(d). *Cultural disparity related to classroom culture.* Following examples were found during the study 1 (interviews), my own personal experiences, and in the study done by Karcher et al (1991):

- Academic freedom, which might trouble Indonesian students, demanding more self-initiative in addition to different teaching and learning systems in Germany. The options of taking seminars or lessons in Indonesia are more structured. The students in Indonesia can only attend lessons or seminars in their own faculties, whilst in Germany there are no boundaries at all across faculties.
- The absence of regular academic control and concrete supervision for studying in Germany. Indonesian students are used to it. In Germany, the students have to initiate themselves whether or not to take exams or supervisions. There is no structured obligation in this matter in Germany.

- Indonesians are not used to articulate their own opinions in academic discussions. In Germany the Indonesian students have to actively participate in that kind of discussion and no one would really care if they didn't participate in the discussion. In Indonesia, those who are not active in the discussion would be asked (or encouraged) by the moderator (or lecturer) to be more active.
- Argumentation against teachers in Indonesia is regarded as impolite. In Germany, the Indonesian students have to raise their own opinion and argumentation towards given subject matters, otherwise they will be "ignored" and never join in the argument.
- Having dissimilar attitude towards the teacher's opinion is not culturally accepted in Indonesia. Indonesian students are not used to the culture in Germany where disagreement and dissimilar attitude of a given subject matter is well accepted in the society.
- Asking questions is okay, however, questioning teachers' arguments would be considerably inappropriate in Indonesia, whilst in Germany it is quite normal and accepted.
- Indonesian students are not used raising questions, proposing argumentation and developing statements related to problem solving, and therefore they have difficulties in such circumstances in Germany

(e). ***Cultural disparity related to the languages***. The German language is known as a difficult foreign language for Indonesians. It is even more difficult than English as a foreign language. Grammatically, the Indonesian and German languages are totally different. With regard to the language issues and class-room cultures, the data from the explorative interviews (study 1 part 2) showed that it was clearly identified that knowing and mastering how to speak German was one of the key abilities to avoid stress dealing with speaking German in the presence of Germans. This was especially important to gain acknowledgment in terms of professional expertise. Without having the ability of speaking German, professional acknowledgment might not be given. In Indonesia, the students might get acknowledgement only by writing good homework or written assignments. They do not necessarily have to speak aloud in the classroom.

Another obstacle in relation to the language (German), which might prevent Indonesian students to get more acculturated towards Western (German) values and behavioral orientations, can be due to stereotype thoughts of people coming from developing countries, for example the thought that most of the people in industrialized countries look down on them and have distinct prejudices towards those who come from developing countries. This was expressed by the students in the explorative interview (study 1 part 1). According to the Indonesian students, the Germans think that Indonesian students are not as smart as Germans. These kinds of thoughts might cause insecurity for Indonesians. This feeling of insecurity and not being acknowledged, eventually might lead to tension, stress and avoidance to open

themselves towards the German society. The other obstacle to get active was possibly due to the Indonesians' culture of: "silence is golden". This, too, was expressed during the explorative interviews (study 1 part 1).

(2). **Host environmental condition.**

There exists not only a big cultural disparity between Indonesia and Germany, which might prevent Indonesian students to adapt more to Western values and behavioral orientations. Additionally, there are no media or experiences fascilitating the transfer of cultural orientations possible from Indonesian to Western/German culture. This can be observed in the forms of (a) interaction potential, (b) favorable/unfavorable attitude, and (c) demand for conformity (Gudykunst, 1986). Following are examples of these three cultural facilitators/obstacles:

(a). *Interaction potential*

In addition to facilities, which are deliberately provided to interact with the local host society, there are also obstacles preventing social penetration into the host environment. In my personal experience and as it was reported in the study by Karcher (1991), in Germany, people do not usually talk to strangers sitting next to them in the trains or buses, neither in other public places like bus stops, shopping areas, waiting rooms, etc. In addition to the language difficulty, this circumstance (not talking with strangers) might not favor Indonesian students to be "more" Western" oriented during their stay in Germany. In Indonesia, it is not uncommon to initiate a

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conversation with strangers sitting next to one in buses or public places. In Indonesia, Indonesians would not be comfortable sitting together with someone (even strangers) and not talking with her/him, or at least communicating by smiling. Sometimes the conversation even goes further to personal issues. It was shared in an "Intercultural Communication Training" done by ASTA-students at Hamburg University that it would be easier to move from an individual-oriented culture (e.g. Germany) to a group-oriented culture (e.g. Indonesia) than the other way around (HOPIKOS Training, 2002).

In Germany, people mostly work in closed offices. For Indonesians (stated during interviews in the study 1, part 2), this causes distance. And again, Germans seldom greet strangers, even if they are in the same neighborhood or at the same work places. It was shared by the study participants of the study 1, part 2 that making an appointment before seeing a friend was perceived as a restrictive boundary to some extent. It prevents people of getting closer to another. The need of guardening privacy was indicated by not allowing friends to come without a previous appointment. It could be experienced perhaps as setting limits to the closeness of a relationship. As indicated by the interviewees in the study 1, part 2, the attitude how to fill out a given timeframe in Indonesia and in Germany seems to be quite different. In Indonesian society, people were expected to provide time for communication with friends, whilst in Germany, time has a function

for self organization, keeping discipline, and protecting the need of keeping privacy. In a ranking of personal needs privacy is not so important in Indonesia. In Indonesia friends, who in a way demand time, are more important than in Germany. It was also reported that close relationship with friends or relatives in Indonesia is regarded as being socially supporting.

(b). *Favorable/unfavorable attitude*

Based on the personal observation and experience, there exists some "Ausländerfeindlichkeit" in Germany, e.g. a strong hostility towards strangers. This issue was also reported during the interviews (study 1, part 2 and study 3). Results of the study 2 show that during the stay between 2 months and 1 year, Indonesian students scored significantly higher on hostility compared to the control group. This might be a reactive effect of the experienced hostility of the host people. About 71% of the students experienced a feeling of being easily annoyed or irritated (item 11, SCL90-R). There is no specific data on what provokes hostility, annoyance and irritation of those sojourning between two months to a year, but this unfavorable conditions of both, the hostility of the Germans towards strangers and the experience of own hostility in these Indonesian students, might create a greater obstacles in internalizing Western cultural orientations into the Indonesian students. May be even in the long run, because there is no shift of cultural orientations of Indonesians to

Western culture regardless of the length of sojourning.

(c). *Demand for conformity*

With regard to the Gudykunst theory of acculturation and according to my own personal experience having lived in Germany for 5 years, the demand for conformity in Germany is relatively low (compared to that in Indonesia). Theoretically it would not require a big adjustment for the Indonesian students. Logically this would make it easier to stimulate the students to adapt a Western/German cultural orientation. Nevertheless most of the television programs and films have already been synchronized into German language. This tendency (preference of having German language other than other language) can be seen as a demand for conformity. Other social conformity in Germany was hardly experienced. Some participants (in the study 1, part 2) mentioned that being foreigners and having different physical characteristics from German seemed to create the feeling of being outsiders. So, unlike the theory, the absence of demand of conformity leave the divergence between Indonesians and Germans as it is, eventually strengthening the feeling of being foreigners and lacking in sense of belonging to the German society. And like a vicious circle, this feeling of being a foreigner might prevent the Indonesian students of getting involved in more social engagement, subsequently keeping the students from transforming to the Western/German cultural orientations.

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(3). **Methodological issues**

Another possibility of explaining why the Indonesian students remain to have Indonesian cultural orientations instead of Western/German is due to *methodological issues*. The instrument, the SL ASIA, is not discriminative enough in categorizing the cultural orientation of the study participants due to the specific scoring system. This instrument recorded the participants' language ability, language preferences, ethnic self-identity, friendship choices, food preferences, generational status, migration history, cultural preferences, entertainment preferences, and ethnic interactions (Bond, 1998). Deficits in the scoring of the SL-ASIA are obvious, e. g. when the final average score is 3. This score would be categorized as "bilingual" or bi-cultural, however with at least two alternatives. For example, an average of 3 can be derived from the following fictive scoring of the items 8 to 11 and 15 to 18 (listed according to the rearranged items in table 12):

 Student A: 1 + 1 + 1 + 1 + 5 + 5 + 5 + 5 (24/8= 3)
 Student B: 3 + 3 + 3 + 3 + 3 + 3 + 3 + 3 (24/8= 3)

Table 12. Example items taken from the SL-ASIA:

8. Whom do you now associate with in the community?
 1. **Almost exclusively** Indonesians
 2. **Mostly** Indonesians
 3. **About equally** Indonesian and Westerner groups
 4. **Mostly** Westerners
 5. **Almost exclusively** Westerners

9. If you could pick, whom would you prefer to associate with in the community?
 1. **Almost exclusively** Indonesians
 2. **Mostly** Indonesians, South East Asians
 3. **About equally** Indonesian and Westerner groups
 4. **Mostly** Westerners
 5. **Almost exclusively** Westerners

15. What is your food preference at home?
    1. **Exclusively** Indonesian food
    2. **Mostly** Indonesian food, some western food
    3. **About equally** Indonesian and western food
    4. **Mostly** western food
    5. **Exclusively** western food

16. What is your food preference in restaurants?

    1. **Exclusively** Indonesian food
    2. **Mostly** Indonesian food, some western food
    3. **About equally** Indonesian and western food
    4. **Mostly** western food
    5. **Exclusively** western food

10. What is your music preference?
    1. Only Indonesian
    2. Mostly Indonesian
    3. Equally Indonesian and Western
    4. Mostly Western
    5. Western only

11. What is your movie preference?
    1. Indonesian-language movies only
    2. Indonesian-language movies mostly
    3. Equally Indonesian and English/German-language movies
    4. Mostly English/German-language movies only
    5. English/German-language movies only

17. Regarding materials which I choose to read:
    1. I prefer to read only those written in the Indonesian language
    2. I prefer those written in the Indonesian language but will also read materials written in English (or German) as my second choice
    3. I read both Indonesian and English (or German) equally preferable
    4. I read English (or German) more than I like to read Indonesian language materials
    5. I prefer to read only English (or German)

18. When I write:
    1. I write only using the Indonesian language
    2. I prefer to write using the Indonesian language but will also write in English (or German) as my second choice
    3. I write both Indonesian and English (or German) equally preferably
    4. I prefer to write in English (or German) more than I like to write in Indonesian
    5. I write only in English (or German)

In undertaking interpretation, the first example (student A), theoretically, would partly refer to an Indonesian category and partially to a or Western category, but not to a bicultural. They may prefer to associate themselves with the Indonesian people (items 8 & 9), eating Indonesian food (items 15 & 16), but preferring Western films (items 10 & 11) and reading English or German materials (items 17 & 18). The second example (student B) stands for individuals who have selected option 3 for all of the items. The second example stands for those who really fit into a bicultural category. In this case, it can be assumed that there is reflected a partial transformation from Indonesia's toward Germanny's cultural orientations. Presumably there were values and behavioral changes in the orientations of the Indonesian students. The student A does not adopt "bicultural values or behavior", but strongly keep Indonesian values in one domain and involved him/herself completely to Western culture in other cultural domains. So that he/she (student A) cannot be grouped as bicultural.

With regard to this scoring problem, it would be valuable to go through the responses of the individual items. Similar comments were expressed in some previous studies (Bond, 1998). Therefore, as it was suggested by Suinn-Lew himself, it is valuable to see the response distribution of the individual items of the scale.

Although there is no significant difference in regard to values and behavioral orientations of the Indonesian students regardless of the length of sojourning in Germany (see results of hypothesis 1 test), the individual item of the SL-ASIA scale showed that 47% of the Indonesian students

(item 1) were bilingual (Indonesian-German or Indonesian-English). With regard to the preference of using the language, half of them (53%) preferred to use mostly Indonesian and little bit German/English. It showed that there was a tendency of the Indonesian students to be linguistically acculturated. Even more, more than 75% of the sojourners preferred to listen and watch Indonesian and Western music and films (item 10 & 11).

In terms of self-identification (item 3), 90% of the sojourners tapped in an Indonesian identification. They do associate themselves more with the Indonesian community (item 8 & 9) and prefer to eat Indonesian food (65%). They believe more in Indonesian values and less in Western values (item 22 & 23). And 89% of them considered themselves basically as Indonesia bound persons, even though they live and work in a Western country, and still viewed themselves basically as predominantly Indonesian persons (item 26). Data from the interviews showed that the feeling of associating oneself with people coming from the same country was enjoyable. It was not merely because of being homesick, rather than that, it was recognized as relying on a common background where and when Indonesians were able to share experiences and had fun with common verbal and non-verbal communication. In addition to that, having this kind of togetherness was partially replacing the need of being amidst the missing families, which warmed up the dried emotion during the time due to being far from the relatives in Indonesia. It was also found that comfort was experienced by sharing similar sense of humor and similar non-verbal communication.

With regard to the above data, it can be concluded that the Indonesian students seemed to experience "partial"

acculturation or can be regarded as having a "partial" cultural and behavioral assimilation according to Gordon's theory (Bond et al, 1996). This type was not adequately captured in the SL-ASIA scale. The Indonesian students have adopted the language, the reading materials and entertainment preferences in German, but identify themselves as Indonesians and prefer to get together with their own people (Indonesians). This is logically accepted. But if they would prefer to get together more with the host society (the Germans), they would have had more contacts with the host people, and consequently they would have developed a higher sense of belonging to the host society, and eventually they would have increased their practices in speaking the language, accepting German food preferences and other local cultural habits. The data of the study 1 show that the only partial acculturation might lead to loneliness and hindering a reliable emotional "shelter" in Germany.

According to Gordon's theory and my personal observation, the Indonesian students have gone through structural assimilation. They were attached to the German institutions. Indonesian students have to follow local legal regulations. For example: sojourners have to learn how to deal with immigration offices, administration at the universities, and other beaurocracy related to living in an apartment. The students also have to learn how to use public transportations and how to utilize "automatic" public services related to banking, ticketing and any other usage.

With regard to the A, B, C's theory from Ward (1996), the Indonesian students have gone through ***behavioral acculturation*** (culture learning). This is supported by the

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data of the SL-ASIA. It shows that 47% of the students are bilingual, 53 % preferred to use English/German, and 75% watched and listened to Western films or music. However, they are ***resistant to cognitive acculturation*** (social identification). This resistance is indicated by the fact that 90% of sojourners would identify themselves as Indonesian and 89% believe in Indonesian values (see individual items of the SL-ASIA). In addition to that, 65% of the sojourners associated with Indonesian society and Indonesian food (see SL-ASIA, individual items). The affective domain was not captured in the items of SL-ASIA. At the cognitive level, Indonesian students have had little contact with the host society, and therefore there was no shift to Western orientations. They have had to manage everyday social encounters however. This involved culture-specific skills, which were required in the cultural milieu, although at a minimum level. Outcomes of these efforts are discussed later (see 6.3.3).

Interpretation of the results of this study has to be undertaken carefully. Although results showed that there was no significant difference in behavioural or value orientations of Indonesian students living in Germany with different lengths of stay, nevertheless, the interviewees in the study 3 and my personal experiences showed that there could be a shift in behavioural and value orientations ***before departure*** to Germany and ***after returning*** to Indonesia. They become more independent in working and decision making. They also become more direct in the daily conversation in Indonesia.

6.2.2.2.   Cultural orientation and the occurrence of symptoms of stress, depression and physical complaints (see hypothesis 2)

This study also shows that there was no link between cultural orientation and mental health and well-being. So, evidently keeping an Asian cultural orientation does not psychologically harm Indonesian students sojourning in a Western country. But we cannot exclude it. A part of this non-association of cultural orientation, health and well-being possibly originates from a methodological reason given there is a strong asymmetry in the distribution of types of cultural orientation. Therefore, in addition to the first discussion, outcomes of each individual independent variable will be discussed further; these are length of stay in Germany, gender and family's attendance in Germany.

6.2.2.3. The length of stay in Germany and the occurrence of symptoms of stress, depression and physical complaints (see hypothesis 3a)

We found that differences sometimes were moderated by the duration of time already spent in the Western country in regard to everyday hassles. We have found a U-shaped relationship in regard to the daily hassles. These hassles were most frequent and severe immediately after arriving in the Western country, minimal in the 2nd year of sojourning and then rose again thereafter (see graphs 9 & 10). Within the 2nd year sojourners also experienced the highest level of autonomy (see graph 11), volition (see graph 12), feeling of being oneself (see graph 13) and being socially integrated to German society (see graph 14). These levels of daily hassles are considerably higher than that of those students living in

Indonesia. During the most stressing time frame (the 1st year), the Indonesian students had to undergo cross-cultural transition and had to cope with stress provoking life changes, moving from Indonesia to Germany. According to Ward (1996), this relates to stress and coping related matters. Our results showed that the stress provoking life changes (hassles and hostility) were experienced by the students extremely in the first year (see graphs 9, 10 & 18). During this time (the 1st year) culture-specific skills were required in the host cultural milieu. According to data of the study 1 and personal experiences, these skills are for example: speaking the language (German), getting used to the banking system, academic environment ("immatriculation"), visiting seminars or lectures, dealing with the public transportation (ticketing and bus-train schedules), settling down in an apartment & getting access to telephone line or internet, getting along with the neighbours, getting used to working with co-workers and professors at the universities, etc. Bochner (1972) and Ward (2000) however, stated that these required skills are mostly focused on communication. Furthermore, they (Bochner and Ward) stated that before sojourning in a foreign country (or culture) people are required to undergo the following pre-departure preparation on (1) culture specific knowledge, (2) intercultural training, (3) language fluency, (4) previous experience of being abroad, (5) contact with host people, (6) cultural distance, and (7) cultural identity.

The highest frequency of daily hassles (graph 9) and the most severe experiences (graph 10) in relation to the daily hassles were experienced by the Indonesian students, who had just arrived within the first 2 months. As it was reported in the study 1 and based on my personal experience, the students had still to adjust to the following stress provoking cultural milieu:

(1) Language "dis-acquisition" (not becoming skilful enough in speaking German)

(2) Too much academic freedom, described as too many choices at hand, eventually creating a big confusion (see 6.2.2.1 (1) d. Classroom cultural disparity).

(3) Different housing/apartment system

(4) Immigration and other foreign legal procedures

(5) Different non-verbal communication rules, e.g. greetings and humour

(6) Different taste of food

(7) Different day-to-day activities (having no housemaid, no personal secretary)

(8) Being away from the family

(9) Different weather/seasons and different clothes

(10) Different public transportations

(11) Poor in the acquisition of culturally appropriate behaviour

(12) Perceptual immaturity

It requires up to one year to settle down and to arrive at the level of a minimum daily hassles. Probably, the Indonesian students have not yet mastered all of the above mentioned stress provoking life changes, but at least they were getting used to the new environment. Theoretically, the more they were able to make appropriate responses to the new culture, the less stress factors were accumulated in their daily life. The accumulated stress factors may cause or stimulate the onset of physical or emotional problems/complaints, for example: headache, sleeping problems, breathing problems, forgetting things, being easily disappointed, feeling blue, etc. (reported in the SCL-90R).

Results have shown that generally, we did not find severe impairments in mental health (measured in CES-D and PSS) of those sojourners, living even several years in Germany, compared to those living in Indonesia, they are not more depressive, nor anxious or affected by other psychopathological symptoms than the home country students. Even the psychological well-being of the students living in Germany after two months from their arrival was mostly better than that of the students being residents in Indonesia. The best circumstance in terms of psychological well being was reported by the students living in Germany between one to two years (see graphs 11, 12, 13 & 14). According to my personal knowledge and experiences, these are years of the family arrival for the most of the students. It remained good up to the 5th year of the sojourning. In addition to that, they may have already become familiar with the host culture. Similar phenomena were recorded for the general health status (measured in SF-36) of the students.

Significant difference was observed in hostility (measured in the SCL 90-R). Those who lived in Germany between 2 to 12 months had the highest hostility score compared to any other cohort of the study. After arrival up to two months of living in Germany, the students might have made the first cultural assessment. After two months of sojourning, hostility was then unconsciously developed which was probably due to cultural dissimilarity. This reaction is quite understandable, as a kind of coping to acculturative stress. It took them one year to be able to accept the dissimilarity followed by the decreasing hostility towards to host culture. The least hostility was observed in students who had lived longer than 5 years in Germany. The fact that hostility was minimal in Indonesia is clearly acceptable because they did not experience any cultural dissimilarity. "Hostility" in this context should be regarded not as a psychopathological

feature, but more as a somewhat extreme but understandable normal reaction to the stress of becoming acquainted with the norms and customs of a different culture.

6.2.2.4. Gender and the occurrence of symptoms of stress, depression and physical complaints (see hypothesis 4)

Results concerning the influence of gender on health and well-being reflected a gender issue in a patriarchal-oriented culture in Indonesia.

With regard to the psychological well-being (measured in the Psychological Well-Being Scale), the "Being Oneself" of female Indonesian students was significantly higher than that of male Indonesian students in Germany. Similar evidence was also observed in Indonesia, the female students scored higher in their "Being Oneself". This phenomenon can be understood from the perspective of gender roles in the patriarchal culture, as in Indonesia. Females, who are engaged in academic education up to the university level, even more enrolled in a PhD program, would be considerably extraordinary females. To be able to come up to this stage, they had to struggle and prove to their families and society that they are capable enough to undertake the academic programs, instead of preparing themselves for working as housewives, which is most frequent in Indonesia, also probably in any other patriarchal countries. Even more to be able to get enrolled in German Universities requires an extraordinary character in social penetration, which requires a certain amount of "Being Oneself". Therefore the female Indonesian students in Germany even scored higher in "Being Oneself" than male students in Indonesia. This is

probably, because they are used to crossing the patriarchal boundaries in regard to the gender role of females in a patriarchal culture. Nevertheless, we have to bare in mind that the social evaluation of "Being Oneself" as being either good or bad can differ between Indonesia and Germany.

In terms of social integration, autonomy and volition (measured in the Psychological Well-Being Scale), it is understandable that the male Indonesian students living in Germany were observed as having higher scores in these three dimensions. This can be due to the fact that to be able to study abroad, people are required to have specific characteristics including good autonomy and volition. The need to have such abilities for living abroad is relatively higher than in the home country (in Indonesia), and therefore, those who are enrolled in Germany have significantly higher autonomy and volition. The challenges to precede social integration in German Universities seemed to be higher than those in Indonesia, because they have to make more initiation to the community in Germany. In Indonesia, they were not required to precede any extra social integration. They are integrated in the home community.

With regard to the general physical and emotional health (measured in SF-36), surprisingly the physical functioning of females was better than that of the males in Germany. But again, the reason might be that these females were used to crossing the social boundaries in the patriarchal culture and therefore seemed to be better prepared at the time when they went to live abroad. Crossing the cultural boundaries in terms of academic activities requires not only intellectual but also physical capabilities. Similar evidence applies also for female students in Indonesia. Compared to male students in Indonesia, females functioned

better physically. So it seems that not the males who were less physically strong, but rather the female students in Germany seem to be stronger or physically healthier than the usual standard. This is congruent with the fact that the Indonesian females in Germany were healthier than those in Indonesia in terms of bodily pain, general mental health, vitality and general health perception (as measured in the SF-36).

It would be interesting to further discuss, unlike findings from previous studies, why there was no difference between males and females on the daily hassles, stress and depression symptoms.

6.2.2.5.   The roles of family and the occurrence of symptoms of stress, depression and physical complaints (see hypothesis 5)

The data reflected the common fact from clinical psychological research, that social support given by family members has a protective function to prevent psychological harms. In our data we have found few significant results, namely on the daily hassles and symptoms of depression scales. Those students, whose families accompanied them in Germany, had less frequent and less severe daily hassles, and less symptoms of depression. It is hoped that the results of this study will be helpful in preparing Indonesian students who will sojourn for an education at a European or perhaps other Western university, even before they leave Indonesia.

6.3. Discussion of the study 3: Complementarily follow up interviews in Indonesia

Results of the study 3 have confirmed that the stressful time during sojourning in Germany was faced by the Indonesian students due to adjustment to a new place, different weather, different food, different habits and social interactions. The increase of experience of daily hassles during sojourning are due to preparing final exams and activities related to going home (packaging and preparing a "new" life when back in Indonesia).

6.4. Limitations of the study

This study is by no means perfect. One of the qualitative limitations of this study is the fact that the theme analysis was not undertaken by more than one person, and therefore results are subject to the personal experiences of the interpreter. A second limitation is that the data was only collected in Germany as part of the Western culture. Specific factors tied with Germany may have influenced all components of the study such as the interviewers, interviewees, and the interpreter.

Linguistic validation was done by professional translators in Australia and Germany, but the decision on the outcomes of this process were all undertaken by the Indonesian author sojourning in Germany. In this circumstance, the translators, who live in Germany, were influenced by the surrounding cultural milieu by the time they were translating the questionnaires. In addition to that, the cognitive debriefing

was also conducted in Germany. These factors might reduce the cultural sensitivity of "being Indonesian". For example, as already stated previously, "Being Oneself" may not have a positive meaning or association in Indonesian culture, so eventually the outcomes on the physical and emotional symptoms could also be different. Another example was: "Thinking about death" can be interpreted positively by Indonesians, but negatively by Westerners. So, interpretation would have had to be more culturally based. Cultural boundaries attached to each Western questionnaire should have been detached before interpreting results of the study.

In addition to the weakness due to cultural boundaries, there are also weaknesses due to the original questionnaires. Those are questionnaires, which have still had the "and" and "or" wordings in the individual items. For example (SF-36):

> *"During the past 4 weeks, to what extend has your physical health **or** emotional problems interfered with your normal social activities with family, friends, neighbor**, or** groups?"*

This is probably not the only weakness of the original questionnaires either. Those are, nevertheless, not considered as cultural problems.

In regard to the data, it is a pity that results of the SL-ASIA are unequally distributed so that hypotheses 2 and 3* could not be tested (see 5.2.2.2 and 5.2.2.3). Lastly, due to the timeframe of the study (less than 4 years), the design of the study did not allow us to undertake a prospective longitudinal cohort study. This would enable us to see potential cultural shifts, if any, for the study factors of the Indonesian student ***before, during and directly after*** going through acculturation in Germany.

6.5. Strengths of the study

Although this study has some weaknesses, nevertheless it yields a number of significant scientific strengths. One of them is that crosschecks with the study subjects were carried out during the analyses. Results of the study 1 were derived from the analyses which are based on the study participants with different characters and both social and academic backgrounds, so that wide-ranged issues of the important themes regarding the experience going through cultural change can be covered. A relatively close personal relationship between author and the study participants has enabled the author to receive reliable and valid data.

Linguistic validation was done through the questionnaires. Although the cultural boundaries and bad items were not deleted from the questionnaire, the wording was adjusted to the Indonesians' understanding during the cognitive debriefing. This step reduced potential cultural biases towards the application of questionnaires.

A further strength is the time perspective in studying the phenomenon of sojourning by a systematic design. Even if this time perspective could only be introduced by a design of cohorts varying in duration of sojourning and not a real longitudinal study, nevertheless this is of positive matter of our study compared to other empirical studies in this field.

Follow-up interviews were undertaken to cross-check results of the study 1 and 2. These follow-up interviews ascertained the interpretation of the empirical results of the survey.

Chapter 7

Conclusion of the study outcomes

The major conclusion of the study results can be derived as the following:

- The Indonesian students stated that significant experiences of being in Germany were experiences related to the weather, living place, presence of the family in Germany, friendship (with Indonesians and Germans), language (German) and freedom/liberalism. Positive attitude was expressed in regard to the weather, friendship with Indonesians in Germany, and having family staying with them in Germany. Receiving acknowledgment in academic activities seems to be very important for all of the students. The study reveals further that language and the fact that they have to be independent in managing household and professional life have been experienced as somehow unfavorable. The need of having Indonesian friends in Germany was observed significantly highest among sojourners just at the beginning of the stay in Germany and least after living in Germany between 2 and 5 years. A similar pattern was also observed in regard to fat and alcohol consumption. The lack of a sense of belonging to the German society was a major problem for most sojourners. Among sojourners, competition and need for perfection were also high among those who had just arrived in Germany, and least among those who had been living in Germany between 2 and 5 years.

- Using the A, B, C's theory of Ward, the Indonesian students have gone through behavioral acculturation (called as culture learning) but resistance to cognitive acculturation (called as social identification). Cultural identity

maintenance is the predominant mechanism in their process of acculturation.

- The type of cultural orientation has no impact on general emotional and physical health of the Indonesian students. So, evidently even keeping Asian cultural orientation does not psychologically harm Indonesian students in such a Western context.

- The stress provoking life changes were experienced by the students extremely in the first two years. A U-shaped relationship was observed on daily hassles. These hassles were most frequent and severe immediately after arriving in the Western country, minimal in the timeframe of 1 to 5 years of sojourning and then rose up again thereafter.

- No severe impairments were found in mental health (measured in CES-D and PSS) of these sojourners, even after sojourning several years in Germany. Compared to those living in Indonesia, they are not more depressive, anxious or affected by other psychopathological symptoms than students in the home country.

- The best circumstance in terms of psychological well being was reported by the students living in Germany between one and two years and last up to 5 years. These are the years of the family arrival and the length of time required to get acquainted with the host culture, but later under the pressure of exams and preparation of going back to Indonesia declined a little.

*Recommendation for a better preparation of Indonesian students
before sojourning in Germany*

This study would recommend the following activities regarding
sojourning in a Western culture, specifically in Germany:

A. Pre-departure cultural skills training

1. A Pre-departure Cross-cultural Training.
Theoretically, the following skills have to be mastered
or trained, to reduce potential stress-provoking cultural
milieu in relation to:
    i. Language acquisition, especially in conversation.
    ii. Good knowledge of Germany's academic freedom and
        having exercised it in Indonesia a little bit.
        This freedom is probably less a Western, but more
        specifically German
    iii. Good knowledge of housing in Germany (teaching
        also by role playing in searching apartment and
        hoe to deal with the administration requirements,
        e.g. learning reading and understanding a
        "Mitvertrag")
    iv. Good knowledge of immigration and legal procedures
        in Germany. It can be best learnt by visualization
        techniques, e.g. providing examples of the
        immigration documents and teaching how to learn
        how to deal with those documents.
    v. Training in the Germans' non-verbal communication,
        e.g. in regard to greetings and humor.
    vi. Experiencing different tastes of food
    vii. Experiencing living without housemaid and personal
        secretary
    viii. Experiencing living away from the family

ix. Experiencing being on time in public transportations. This can be probably best learnt by role playing as well.

x. Experiencing and learning culturally appropriate Western behavior. This can be best learnt by role playing, e.g. regularly spending time in a "stammtisch" with the Germans in Indonesia.

2. Meetings with graduates from German Universities
3. Sharing information about failures and successful sojourning
4. Role playing of behavior in a different culture
5. Gaining cultural experience by staying in German families for a week or even longer when it is possible, and practicing the already learnt cultural skills

B. Methodological suggestions for further studies

1. A longitudinal prospective cohort study design would be suggested for further research on the same topic to enable us to ascertain the continuation of the cohort undertaking acculturation. This would require longitudinal data of the students before departure and directly after returning back to Indonesia (e.g. a follow-up study).

2. To prevent a cultural bias in deriving the final version of the questionnaires by the end of the linguistic validation, the cognitive debriefing should also be run in both countries, Indonesia and Germany. A field work to cross-check the meaning of the individual items in the study is required.

3. Developing or revising the existing questionnaires to make them valid and reliable and culturally sensitive instruments, to record the Indonesian students' cultural experience in Germany. In addition to that, a factorial analysis should be run to strengthen the validity of the measurements and to increase the study generalization, including factorial analysis of the SL-ASIA (as it was suggested by Suinn-Lew himself).

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Pedoman Training dan Wawancara

(Studi 1 dan Studi 3)

PEDOMAN TRAINING

- Interviewer adalah bagian dari "alat", jadi bukan subyek dalam penelitian, karena intu harus ada keseragaman dalam cara pengambilan data, baik dalam bahasa, intonasi, interpretasi maupun perilaku non-verbalnya

- Selalu memakai perumpa'maan orang lain agar netral

- Tidak melakukan interupsi

- Menjaga ekspresi non-verbal dari pewawancara sendiri supaya tetap netral

- Penampilan dijaga rapi dan "segar"!!!

- Selalu menunjukkan ekspresi wajah yang seolah-olah tertarik pada materi yang diberikan oleh subyek yang di wawancara

- Posisi tubuh selalu berhadapan

- Kontak mata

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PEDOMAN WAWANCARA

PEMBUKA:

Hallo...!!!

Santai aja ya...eh ini saya terima-kasih lho buat waktunya, juga kesediannya.

Wawancaranya enggak susah kok, cuman tentang yang kita alami sehari-hari saja.

Wawancara ini dilakukan untuk tugas studi program doktor dari Kwartarini dari UGM Yogyakarta. Kalau nantinya setelah ini tertarik ada pertanyaan-pertanyaan lebih lanjut, bisa menghubungi Kwartarini di Sedanstrasse 24 Wohnung nomer 41, telpon 040 45 000 213.

Jadi tujuan dari penelitian ini adalah untuk mengenal (BUKAN: mengetahui, BUKAN: mempelajari karena nanti orang akan berhati-hati) pengalaman-pengalaman yang selama ini diperoleh di Jerman, baik pengalaman yang menyenangkan maupun pengalaman-pengalaman yang kurang menyenangkan. Hasil dari wawancara ini nantinya akan sangat berguna untuk mengembangkan program atau aktivitas-aktivitas yang diharapkan dapat mengurangi pengalaman negatif dan meningkatkan pengalaman-pengalaman yang positif. Dampaknya nanti untuk pengembangan masyarakat Indonesia di Jerman. Selain itu juga untuk masyarakat Indonesia di Indonesia dalam menyikapi globalisasi.

ATURAN MAIN:

Semua apa yang kita diskusikan disini akan saya rekam. Meskipun demikian, semua data akan kami jamin kerahasiaannya. Ibu/Bapak dapat bebas mengemukakan pendapat. Dalam hal ini tidak ada penilaian benar dan salah. Kita memang mengharapkan pengalaman yang berbeda-beda dari banyak teman-teman Indonesia lain yang kita wawancara. Dalam wawancara ini tidak ada penilaian baik dan buruk, juga tidak ada penilaian benar dan salah, semua informasi dari Bapak/ Ibu akan sangat berharga bagi kami.

Selama ini memang ada orang-orang yang hanya menceritakan hal-hal yang menyenangkan aja, .. tapi bukan itu yang kami harapkan melainkan lebih pada keseluruhan pengalaman yang dialami. Biasanya khan ada positif negatifnya. Pada dasarnya kami membutuhkan gambaran yang menyeluruh tentang kehidupan dan pengalaman umum di Jerman.

PEDOMAN PERTANYAAN DAN DISKUSI:

- Apakah Jerman ini negara yang pertama kali Ibu/Bapak berada di luar negeri?

- Mengapa Jerman. Beberapa orang memiliki pengharapan-pengharapan tertentu untuk berada disini, menurut pendapat Ibu bagaimana? Apakah

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Ibu juga memiliki pengharapan-pengharapan tertentu ....kira-kira apa yang ingin diperoleh di Jerman

- Setelah berada disini, bagaimana kenyataan yang Ibu hadapi, mengapa demikian .... bagaimana biasanya orang-orang atau ibu sendiri dalam menghadapi hal tersebut

- Ada keluarga di rumah? di Indonesia?

- Ada beberapa orang yang mengalami kesulitan dalam berpisah dengan keluarga. Menurut Ibu...mengapa kok demikian.

- Tetapi ada pula yang enggak ada masalah ... kalau Ibu sendiri bagaimana?

- Tentang aktivitas akademik/lingkungan kerja,....bagaimana kesan Ibu secara umum?....cara pengajaran, kurikulum, perpustakaan, guru atau dosen, fasilitas, alat-alat laboratorium/kerjanya/lingkungan masyarakatnya (akademik maupun kerja). Beberapa orang Indonesia mengalami kesulitan...., menurut Ibu kira-kira kesulitan-kesulitan apa yang menyulitkan...?

- Dibandingkan dengan Indonesia,....Jerman pada umumnya lebih bebas. Setiap orang memiliki pandangan yang berbeda-beda tentang kebebasan tersebut. Sebenarnya kebebasan apa saja yang Ibu rasakan di Jerman. Bagaimana menurut penilaian Ibu (dibandingkan dengan kondisi atau hal yang sama dengan yang ada di Indonesia?). Ada beberapa orang yang merasakan kebebasan sebagai suatu hal yang sangat menyenangkan tetapi ada juga yang bahkan merasa kesulitan dalam mengisi kebebasan

- Bagaimana dengan pengaruh adanya empat musim yang beda-beda disini, musim dingin ini misalnya...khan di Indonesia kita tidak mengenalnya...? Bagaimana dengan musim panas? Gugur..? ....Semi...?

- Dalam hal hidup di Jerman, beberapa orang mengalami kesulitan hidup tanpa pembantu. Bagaimana menurut Ibu? Mengapa mereka mengalami kesulitan sedangkan semua fasilitas lebih lengkap di Jerman. Demikian pula dengan sistem administrasinya...?

- Apakah sampai sekarang masih berhubungan dengan teman atau kerabat yang lain di Indonesia, di luar anggota keluarga? Bagaimana caranya, telepon, email...or surat...? Seandainya enggak ada lagi hubungan...kira-kira gimana tuh...?

- Ada beberapa orang yang mengalami kesulitan dalam berhubungan dengan orang-orang Jerman. Menurut Ibu....bagaimana?

- Kalau menurut Ibu...bagaimana sih sebenarnya cara berhubungan dengan masyarakat Jerman? Ada orang-orang yang mengatakan bahwa orang Jerman sangat sulit untuk diajak berteman, ... menurut Ibu....apakah memang demikian.....mengapa demikian? Bagaimana sih sebenarnya?

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- Kadang-kadang ada orang yang masih mengalami kesulitan dalam hal bahasa......bagaimana sih biasanya pengalaman orang yang masih mengalami kesulitan bahasa dalam pengaruhnya di lingkungan sosial, pendidikan, ... kalau dalam lingkungan kerja...? Kalau pengalaman Ibu sendiri bagaimana..?

- Beberapa pengalaman dari teman Indonesia lain mengatakan bahwa seringkali keahlian kita orang Indonesia tidak "diakui"......kira-kira mengapa sampai orang punya pengalaman semacam itu.

- Bagaimana sih agar kemampuan atau keahlian kita ini diakui oleh masyarakat atau teman-teman Jerman? Kira-kira kesulitan apa yang dialami orang Indonesia agar bisa diakui oleh masyarakat Jerman?

- Beberapa orang merasa adanya kebutuhan memiliki teman-teman sesama Indonesia. Bagaimana menurut Ibu?

- Ada pula yang enggak memiliki kebutuhan semacam itu......bagaimana menurut Ibu??

- Ada orang yang merasa bahwa dengan adanya orang Indonesia, maka mereka merasa terdorong untuk berkembang. Bagaimana menurut Ibu?

- Kalau rencana Ibu selanjutnya disini ...... apakah kami boleh tahu?.....Bagaimana selama ini rencana-rencana tersebut dapat berjalan?...Kira-kira bisa enggak diperkirakan berapa persen

- Beberapa orang merasa kalau dirinya selalu tidak nyaman di Jerman, kadang seneng tapi kadang juga enggak seneng......menurut pengalaman Ibu sendiri bagaimana?

- Beberapa teman mengalami pula kesulitan finansial, meskipun cukup tetapi tetap merasa kurang "aman"....bagamaina menurut Ibu? Mengapa orang sampai merasa kawatir dengan kondisi keuangannya? Apakah hal yang sama juga dialami bila orang tersebut memiliki keluarga atau....orang lain yang dapat memberi rasa aman dalam hal keuangan? Pengalaman Ibu sendiri kira-kira kalau dari waktu masih datang kesini bagaimana?...mungkin bisa diceritakan perkembangannya sampai sekarang?

- Kami juga memperoleh kesan bahwa sebagian orang dengan berada disini merasa tertantang atau memiliki ambisi untuk lebih berprestasi dibandingkan dengan pada waktu masih di Indonesia....tetapi ada pula yang bahkan tidak merasa ada perubahan tau ada pula yang merasa depressed......menurut Ibu ...bagaimana..? ...kalau pengalaman Ibu sendiri bagaimana?

- Ada yang mengatakan bahwa di Jerman, orang harus berkompetisi. Bagaimana menurut Ibu.....bagaimana. Mengapa kompetisi sangat penting di Jerman?....Bagaiman bila dibandingkan dengan di Indonesia

- Dari wawancara dengan temen-temen yang lain, ada beberapa yang menghubungkan aktivitas yang dilakukan di Jerman dengan aktivitas yang nantinya akan dilakukan di Indonesia

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UNIVERSITÄT HAMBURG

PSYCHOLOGISCHES INSTITUT III

Studie:

Indonesische Studierende in Deutschland

Projekt von:

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April 2001

PENDAHULUAN

Responden yang terhormat,

Penelitian ini merupakan bagian dari program doktor yang saya ambil di Fakultas Psikologi Universitas Hamburg. Sehubungan dengan hal tersebut, anda dimohon untuk mengisi seluruh kuesioner yang tersedia sesuai dengan petunjuk yang ada pada setiap kuesioner tersebut.

Tujuan dari penelitian ini, secara singkat, adalah untuk mempelajari pengalaman personal Anda di Jerman, baik bagi yang telah lama tinggal di Jerman ataupun bagi Anda yang relatif singkat baru tiba dari tanah air. Hasil dari penelitian ini akan dipakai sebagai landasan dasar pengembangan suatu program sosial-preventif, yang nantinya diharapkan mampu mengurangi kemungkinan-kemungkinan negatif berada dalam budaya asing.

Dalam pengisian kuesioner-kuesioner yang ada, Anda diharapkan dapat mengisi dengan bebas sesuai dengan kondisi Anda yang sebenarnya. Dalam hal ini tidak dikenal evalusai "baik dan buruk", juga tidak ada "benar dan salah". Seluruh respon yang Anda sampaikan akan merupakan data autentik yang sangat berharga bagi pengembangan program lanjutan dari hasil studi ini. Sehubungan dengan hal tersebut, mohon SEMUA aitem dalam kuesioner diisi dengan lengkap. Anda juga sangat diperkenankan menulis tambahan atau kritik terhadap kuesioner-kuesioner yang ada dalam studi ini.

Apabila dibutuhkan, maka saya akan dengan senang hati mengirim hasil studi pada Anda setelah seluruh analisa studi selesai dikerjakan.

Besar harapan saya akan partisipasi Anda dalam studi saya, dan dengan sangat hormat saya sampaikan rasa terima-kasih saya yang sebesar-besarnya atas kerja-sama Anda.

Hamburg, 10 April 2001
Hormat saya,

Kwartarini Wahyu Yuniarti
Institusi di Indonesia:
Staf Pengajar Fakultas Psikologi dan Kedokteran
Universitas Gadjah Mada
Bulaksumur – Yogyakarta

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KETERANGAN UMUM

Jenis Kelamin   : (1) Laki-laki (2) Wanita

Umur (dalam tahun)   : .... tahun

Suku Bangsa   :

Lama tinggal di Jerman (dalam bulan)   : ... .bulan

Keluarga:
           (1) Hanya istri/ suami
           (2) Istri/ suami dan anak
           (3) Sendiri

Pekerjaan di Indonesia:
           (1) Dosen Pegawai Negeri
           (2) Dosen Swasta
           (3) Pegawai Negeri bukan Dosen
           (4) Pegawai Swasta bukan Dosen

Program studi yang diambil di Jerman pada saat ini:
                              (1) Masih persiapan Bahasa
                              (2) Diploma
                              (3) Magister
                              (4) Doktor

Pengalaman di luar negeri sebelum di Jerman:
           (1) Pernah di ....(sebutkan nama negara dan lama tinggal di negara tersebut)
           (2) Jerman yang pertama kali

Skala Akkulturasi Suinn-Lew Dalam Identitas Diri Asia

SKALA AKULTURASI SUINN-LEW
DALAM
IDENTITAS DIRI ASIA

(SL-ASIA): Versi Indonesia

PETUNJUK: Pertanyaan – pertanyaan dibawah ini bertujuan untuk mengumpulkan informasi baik mengenai latar belakang hidup Anda maupun perilaku Anda pada akhir-akhir ini yang bisa dihubungkan dengan identitas kultur Anda. Berilah tanda silang (x) pada salah satu pilihan, yang paling tepat menggambarkan Anda.

(CATATAN: "Barat" berarti Inggris, Jerman, Perancis, Spanyol, Amerika dll.)

"Skala ini adalah hak cipta Richard M. Suinn, PhD. Segala hak ada pada Dr. Suinn. Skala ini dikembangkan berdasarkan skala SL-ASIA."

1. Bahasa apa yang anda kuasai?

   - Hanya menguasai bahasa Indonesia
   - Sangat menguasai bahasa Indonesia, hanya sedikit menguasai bahasa Inggris atau Jerman
   - Bahasa Indonesia dan Inggris atau Jerman kurang lebih sama (bilingual)
   - Sangat menguasai bahasa Inggris atau Jerman, sedikit menguasai bahasa Indonesia
   - Hanya menguasai bahasa Inggris atau Jerman

2. Bahasa mana yang lebih banyak Anda pakai?
   - Hanya bahasa Indonesia
   - Sangat lebih sering bahasa Indonesia, cuman kadang-kadang bahasa Inggris atau Jerman
   - Bahasa Indonesia dan Inggris atau Jerman kurang lebih sama (bilingual)
   - Sangat lebih sering bahasa Inggris atau Jerman, cuman kadang-kadang bahasa Indonesia
   - Hanya bahasa Inggris atau Jerman

3. Bagaimana anda mengindentifikasikan diri anda sendiri?
   - Orang Asia Tenggara
   - Orang Indonesia
   - Orang Dua-Budaya (Indonesia-Barat)
   - Orang Jawa-Barat, atau gabungan Sunda dan Barat, atau Batak dan Barat, Tatau orang Timor dan Barat, atau orang Bugis dan Barat, atau kombinasi lain dari suku anda dengan budaya Barat
   - Orang Barat

15. Apakah makanan kesukaan Anda di rumah?
  - **Hanya** makanan Indonesia
  - **Sebagian besar** makanan Indonesia, sedikit makanan Barat
  - **Seimbang antara** makanan Indonesia dan makanan Barat
  - **Sebagian besar** makanan Barat
  - **Hanya** makanan Barat

16. Apa makanan kesukaan anda di restoran?
  - **Hanya** makanan Indonesia
  - **Sebagian besar** makanan Indonesia, sedikit makanan Barat
  - **Seimbang antara** makanan Indonesia dan makanan Barat
  - **Sebagian besar** makanan Barat
  - **Hanya** makanan Barat

17. Dalam hal memilih bacaan yang ingin saya baca :
  - Saya cenderung memilih **hanya** bacaan dalam bahasa Indonesia
  - Saya lebih suka bacaan berbahasa Indonesia tetapi saya juga akan membaca bacaan yang berbahasa Inggris (atau Jerman), sebagai alternatif yang kedua
  - Saya sama-sama suka baik bacaan berbahasa Indonesia dan maupun Inggris (atau Jerman)
  - Saya lebih suka membaca bacaan dalam bahasa Inggris (atau Jerman) meskipun saya juga membaca bacaan dalam bahasa Indonesia, sebagai alternatif yang kedua
  - Saya cenderung memilih **hanya** dalam bahasa Inggris (atau Jerman)

18. Jika saya menulis :
  - Saya lebih suka hanya menulis dengan menggunakan bahasa Indonesia
  - Saya lebih suka menulis dengan menggunakan bahasa Indonesia tetapi saya juga akan menulis dalam bahasa Inggris (atau Jerman) sebagai alternatif yang kedua
  - Saya menulis baik dalam bahasa Indonesia dan Inggris (atau Jerman) masing – masing pada tingkat kesukaan yang sama
  - Saya lebih suka menulis dalam bahasa Inggris (atau Jerman) daripada dalam bahasa Indonesia
  - Saya hanya menulis Dalam bahasa Inggris (atau Jerman)

19. Jika Anda memandang diri Anda sebagai seorang Indonesia, seberapa besarkah kebanggaan yang Anda miliki masuk dalam kelompok dengan identitas orang Indonesia ?
  - Sangat bangga
  - Cukup bangga
  - Sedikit bangga
  - Tidak ada kebanggaan tetapi tidak mempunyai perasaan negatif terhadap Indonesia
  - Tidak ada kebanggaan, dan bahkan memiliki perasaan negatif terhadap Indonesia

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26. Ada terdapat banyak cara orang memandang dirinya. Manakah dari yang dibawah ini yang paling mendekati gambaran bagaimana Anda memandang diri Anda sendiri?

- Saya melihat diri saya, pada dasarnya, sebagai seorang Indonesia. Walaupun saya hidup dan bekerja di sebuah negara Barat, saya tetap melihat diri saya, pada dasarnya, sebagai seorang Indonesia
- Saya melihat diri saya, pada dasarnya, sebagai seorang Barat. Walaupun saya memiliki latar belakang dan ciri – ciri Indonesia, saya tetap melihat diri saya, pada dasarnya, sebagai seorang Barat
- Saya memandang diri saya sebagai orang yang berbudaya ganda, walaupun jauh di lubuk hati saya selalu tahu saya adalah seorang Indonesia
- Saya memandang diri saya sebagai orang yang berbudaya ganda, walaupun jauh di lubuk hati saya selalu tahu saya adalah seorang Barat
- Saya memandang diri saya sebagai orang yang berbudaya ganda. Saya memiliki baik ciri – ciri Indonesia dan Barat, dan saya melihat diri saya sebagai gabungan dari keduanya

Petunjuk pengisian: "hassles" adalah gangguan-gangguan yang dapat berupa gangguan ringan maupun tekanan berat, permasalahan, atau kesulitan-kesulitan. Gangguan ini mungkin terjadi cumin beberapa kali tetapi bias juga sangat sering terjadi atau dialami. Daftar dalam kuesioner beikut ini merupakan daftar gangguan yang sekiranya dapat menimbulkan perasaan terganggu pada seseorang ("hassles"). Bacalah setiap kalimat dan tentukan hal di bawah ini:

1. Berilah tanda "v" bila pernah terjadi kejadian tersebut dalam waktu satu bulan terakhir ini. Berilah tanda "–" bila tidak ada kejadian tersebut dalam sebulan terkahir.

2. Kemudian berilah tanda "v" pada kolom berikutnya sesuai dengan intensitas pengalaman yang tidak menyenangkan tersebut dalam satu bulan terakhir ini.

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Skala Hassles Harian

No		Tidak pernah atau tdk terjadi	Kadang-kadang	Sering	Sangat Sering
1.	Salah taruh atau kehilangan sesuatu				
2.	Bermasalah dengan tetangga				
3.	Kewajiban sosial / umum				
4.	Perokok yang sembarangan				
5.	Risau tentang masa depan				
6.	Memeikirkan kematian				
7.	Kesehatan anggota keluarga				
8.	Tidak cukup uang untuk pakaian				
9.	Tidak cukup uang untuk rumah				
10.	Berpikir untuk hutang				
11.	Berpikir untuk memperoleh kredit				
12.	Memikirkan uang untuk kebutuhan-kebutuhan mendadak				
13.	Seseorang berhutang kepada anda				
14.	Bertanggung jawab dalam hal keuangan untuk orang yang tidak tinggal bersama anda				
15.	Mengurangi penggunaan listrik, air dll				
16.	Terlalu banyak merokok				
17.	Minum alkohol				
18.	Memakai obat terlarang untuk kepentingan pribadi				
19.	Terlalu banyak tanggung-jawab				
20.	Keputusan untuk mmepunyai anak				
21.	Ada orang lain yang bukan anggota keluarga yang tinggal di rumah anda				
22.	Memelihara binatang piaraan				
23.	Mengatur menu makanan				
24.	Memikirkan makna kehidupan				

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25.	Sulit untuk bisa santai				
26.	Kesulitan dalam membuat keputusan				
27.	Masalah dalam bekerja-sama dengan teman sekerja				
28.	Pelanggan atau klien menyusahkan anda				
29.	Pemeliharaan rumah (didalam)				
30.	Memikirkan keamanan kerja (pekerjaan tetap)				
31.	Mencemaskan masa pensiun				
32.	Dipecat dari kerja				
33.	Tidak menyukai tugas yang sekarang ini				
34.	Tidak menyukai teman kerja				
35.	Tidak cukup uang untuk kebutuhan dasar				
36.	Tidak cukup uang untuk makan				
37.	Terlalu banyak interupsi (terlalu banyak halangan atau hal-hal yang menyela dalam kegiatan sehari-hari)				
38.	Rekan yang tidak diharapkan				
39.	Terlalu banyak waktu luang				
40.	Harus menunggu				
41.	Cemas akan kecelakaan				
42.	Merasa kesepian				
43.	Tidak cukup uang untuk biaya kesehatan				
44.	Takut bertikai				
45.	Keuangan cukup				
46.	Melakukan kesalahan yang bodoh				
47.	Kesulitan mengungkapkan diri				
48.	Sakit fisik				
49.	Efek samping dari pengobatan				
50.	Cemas terhadap perawatan medis				
51.	Penampilan fisik				

78.	Kebanyakan tanggung jawab keluarga				
79.	Terlalu banyak yang harus dikerjakan				
80.	Pekerjaan yang tidak menantang				
81.	Cemas terhadap memenuhi standar yang tinggi				
82.	Hubungan keuangan dengan teman atau kenalan				
83.	Ketidakpuasan kerja				
84.	Kekawatiran dalam mengambil keputusan untuk mengganti kerja				
85.	Masalah dengan kemmapuan membaca, menulis atau mengeja				
86.	Terlalu banyak rapat				
87.	Masalah dengan perceraian atau pisah ranjang				
88.	Masalah dengan kemmapuan aritmatika (menghitung)				
89.	Gosip				
90.	Masalah hukum				
91.	Cemas terhadap berat badan				
92.	Tidak cukup waktu untuk mengerjakan yang perlu dilakukan				
93.	Televisi				
94.	Kurang energi/semangat				
95.	Ada pertentangan batin				
96.	Apa yang dilakukan bertentangan dengan perasaannya sendiri				
97.	Menyesali keputusan yang pernah diambil				
98.	Masalah menstruasi				
99.	Cuaca				
100.	Mimpi buruk				
101.	Keinginan untuk maju				
102.	Tekanan dari atasan atau pengawas				
103.	Kesulitan dengan teman-temnan				

104.	Tidak cukup waktu untuk keluarga				
105.	Masalah transportasi				
106.	Tidak cukup uang untuk transportasi				
107.	Tidak cukup uang untuk hiburan dan rekreasi				
108.	Belanja				
109.	Diperlakukan oleh orang lain dengan penuh curiga dan dibeda-bedakan				
110.	Properti, investasi/modal atau pajak				
111.	Tidak cukup waktu untuk hiburan dan berrekreasi				
112.	Pekerjaan kebun atau pemeliharaan diluar rumah				
113.	Cemas terhadap berita dan kejadian-kejadian baru				
114.	Ribut/berisik				
115.	Kejahatan kriminal				
116.	Lalu lintas				
117.	Polusi				

104.	Tidak cukup waktu untuk keluarga				
105.	Masalah transportasi				
106.	Tidak cukup uang untuk transportasi				
107.	Tidak cukup uang untuk hiburan dan rekreasi				
108.	Belanja				
109.	Diperlakukan oleh orang lain dengan penuh curiga dan dibeda-bedakan				
110.	Properti, investasi/modal atau pajak				
111.	Tidak cukup waktu untuk hiburan dan berrekreasi				
112.	Pekerjaan kebun atau pemeliharaan diluar rumah				
113.	Cemas terhadap berita dan kejadian-kejadian baru				
114.	Ribut/berisik				
115.	Kejahatan kriminal				
116.	Lalu lintas				
117.	Polusi				

Skala Persepsi Stress

Skala Depresi
Pusat Studi Epidemiologi

Skala Depresi Pusat Studi Epidemiologi

Petunjuk: Dibawah ini terdapat daftar pernyataan yang mungkin pernah anda rasakan atau anda hadapi. Tolong ceritakan seberapa sering hal tersebut anda rasakan selama seminggu lalu.

Selama seminggu yang lalu	Jarang atau tuidak pernah terjadi (kurang dari satu hari)	Beberapa kali (1-2 hari)	Seringkali (3-4 hari)	Sangat sering atau setiap saat terjadi (5-7 hari)
1. Saya terganggu dengan hal-hal yang biasanya tidak mengganggu saya	0	1	2	3
2. Saya tidak suka makan, selera makan saya kurang	0	1	2	3
3. Saya merasa bahwa saya tidak dapat melepaskan kemurungan saya walaupun denngan pertolongan keluarga ataupun teman-teman saya	0	1	2	3
4. Saya merasa diri saya sebaik orang lain	0	1	2	3
5. Saya merasa kesulitan untuk memusatkan perhatian pada apa yang sedang saya kerjakan	0	1	2	3
6. Saya merasa tertekan	0	1	2	3
7. Saya merasa bahwa semua yang telah saya lakukan membutuhkan suatu usaha ekstra	0	1	2	3
8. Saya yakin pada masa depan saya	0	1	2	3
9. Saya merasa kehidupan saya adalah kegagalan/kesalahan	0	1	2	3
10. Saya merasa takut	0	1	2	3
11. Tidur saya gelisah	0	1	2	3
12. Saya bahagia	0	1	2	3
13. Saya lebih sedikit bicara	0	1	2	3
14. Saya merasa kesepian	0	1	2	3
15. Orang-orang tidak bersahabat	0	1	2	3
16. Saya menikmati hidup	0	1	2	3
17. Saya menumpahkan tangis saya	0	1	2	3
18. Saya merasa sedih	0	1	2	3
19. Saya merasa bahwa orang lain tidak menyukai saya	0	1	2	3
20. Saya merasa ada yang tidak dapat berjalan lancar dalam hidup saya	0	1	2	3

Diadaptasikan dari Radloff LS. Skala CES-D ...

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Skala Kesehatan Mental

Skala Kesehatan Mental

SPG

Nama / Kode-No. ....   Tanggal ....

                                                                                    Lelaki   ○
Pekerjaan ....   Jenis kelamin (berilah tanda silang pada jawaban yang tepat)
                                                                                    Perempuan   ○

Institusi ....   Umur .... tahun

Pengantar

Sudah barang tentu anda sudah sering ditanya dan bahkan diperiksa sehubungan dengan kesehatan fisik anda. Pertanyaan-pertanyaan dalam kuesioner ini mencoba untuk memperoleh gambaran umum tentang kesehatan mental. Dalam hal ini tentu saja akan ada perbedaan pandangan bagaimana seorang mengartikan kesehatan mental itu sendiri. Itu sebabnya bagaimana pendapat anda dan bagaimana anda memberikan suatu penilaian adalah sangat menentukan. Sehubungan dengan hal tersebut bukanlah hal yang penting disini, apakah nantinya anda akan merasa disukai atau apa yang orang lain pikir tentang anda. Anda tidak perlu mempertimbangkan jawaban anda terlalu lama, berilah tanda silang dengan spontan pada jawaban yang pertama kali cocok menurut anda. Untuk itu anda mempunyai empat kemungkinan jawaban:

Kalau anda setuju sekali berilah tanda silang pada jawaban ,YA'

Kalau anda agak setuju, berilah tanda silang pada jawaban ,ya'

Kalau anda kurang setuju, berilah tanda ,tidak'

Kalau anda tidak setuju, berilah tanda ,TIDAK'

Arti kemungkinan-kemungkinan jawaban tersebut diatas adalah:

YA   = sangat setuju sekali   TIDAK = sangat tidak setuju sekali
ya   = setuju   tidak = tidak setuju

Silahkan membuka lembaran berikutnya dan langsung memulai !

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Skala Kesehatan Mental

		TIDAK	tidak	ya	YA
1.	Saya mampu menilai sesuatu dengan baik	O	O	O	O
2.	Saya akan mengerahkan segenap kemampuan untuk meraik sesuatu yang saya ingini	O	O	O	O
3.	Ada banyak hal yang menjadikan saya bersemangat	O	O	O	O
4.	Saya jarang kehilangan keberanian	O	O	O	O
5.	Saya sulit bergaul dengan orang lain	O	O	O	O
6.	Pada umumnya saya merasa tenang dalam hidup saya	O	O	O	O
7.	Pada umumnya saya adalah orang yang optimis	O	O	O	O
8.	Saya adalah manusia biasa, yang tidak bisa menentukan jalan hidupnya sendiri	O	O	O	O
9.	Saya siap sedia membantu keperluan orang lain	O	O	O	O
10.	Bila saya mengenang masa lalu saya, saya tidak menyesali masa lalu saya ataupun jalan hidup yang saya pilih	O	O	O	O
11.	Saya jarang menghindar dari kenyataan	O	O	O	O
12.	Saya berkeyakinan bahwa hidup saya mempunyai arti	O	O	O	O
13.	Sulit bagi saya untuk beerterus terang pada orang lain	O	O	O	O
14.	Pada umumnya saya tidak pernah terhambat oleh perasaan takut saya sendiri	O	O	O	O
15.	Dalam situasi yang penuh ketidak-pastian, seringkali saya berpikir bahwa hal tersebut akan berjalan dengan baik	O	O	O	O
16.	Bukan hal yang penting bagi saya apakah orang lain bisa menerima apa yang saya kerjakan	O	O	O	O
17.	Dalam hubungan pertemanan, saya merasa nyaman dan tenteram	O	O	O	O
18.	Saya tidak menjadi putus asa meskipun saya mengalami kegagalan	O	O	O	O
19.	Tentang kehidupan saya, saya sendiri yang menentukan	O	O	O	O
20.	Seringkali saya memiliki perasaan yang membuat saya jadi malu	O	O	O	O

	TIDAK	tidak	ya	YA
21. Selama saya percaya pada diri saya sendiri, saya akan dapat mencapai atau meraih apa yang saya ingini	O	O	O	O
22. Kebebasan jiwa saya membuat saya tidak tergantung pada hal-hal yang bersifat lahiriah	O	O	O	O
23. Saya bisa menunjukkan kepada orang lain, bila saya menyukai mereka	O	O	O	O
24. Saya bisa menerima kesalahan saya	O	O	O	O
25. Berpikir optimis sering membantu saya	O	O	O	O
26. Dibandingkan dengan orang lain, seringkali saya merasa lebih rendah	O	O	O	O
27. Saya tidak harus menyenangkan hati orang lain	O	O	O	O
28. Saya merasa orang lain tidak bisa mengerti permasalahan saya	O	O	O	O
29. Saya tunjukkan perasaan dan sikap saya meskipun kadang-kadang akibatnya bisa tidak jadi mengenakkan	O	O	O	O
30. Banyak hal yang saya kerjakan yang membuat saya bahagia	O	O	O	O
31. Saya suka mencari pengalaman yang menjadikan jadi berkembang dalam hidup ini	O	O	O	O
32. Pada umumnya saya dapat mempertahankan kebutuhan saya sendiri	O	O	O	O
33. Saya berusaha untuk memperhatikan kepentingan orang lain	O	O	O	O
34. Jarang sekali saya merasa tegang	O	O	O	O
35. Saya dapat menerima kritik dengan baik	O	O	O	O
36. Saya tidak merasa malu menunjukkan kelemahan-kelemahan saya kepada teman-teman	O	O	O	O
37. Saya mengalami kesulitan dalam mengambil keputusan	O	O	O	O
38. Saya ikut aktif ambil bagian dalam kegiatan-kegiatan disekeliling saya	O	O	O	O
39. Saya puas dengan diri saya sendiri	O	O	O	O
40. Saya sering memikirkan kembali sikap kelakuan saya	O	O	O	O

		TIDAK	tidak	ya	YA
41.	Saya dapat menjaga perilaku saya dengan baik bila berhadapan dengan orang lain	O	O	O	O
42.	Saya sulit sekali untuk menyesuaikan diri dengan lingkungan yang berbeda	O	O	O	O
43.	Saya percaya pada diri saya sendiri	O	O	O	O
44.	Ada orang-orang yang saya percaya bila saya mencurahkan isi hati	O	O	O	O
45.	Saya kurang bersifat lemah lembut terhadap orang lain (kaku)	O	O	O	O
46.	Saya tidak membiarkan diri saya direndahkan orang lain	O	O	O	O
47.	Saya tidak merasa perlu berbagi pandangan dengan orang lain	O	O	O	O
48.	Saya bisa menerima kalau ada orang yang menyukai saya	O	O	O	O
49.	Saya merasa percaya diri	O	O	O	O
50.	Kesulitan-kesulitan yang saya hadapi, tidak mudah mengubah rencana-rencana saya	O	O	O	O
51.	Saya bisa belajar dari kesalahan-kesalahan saya	O	O	O	O
52.	Saya sangat memperhatikan pola makan sehat	O	O	O	O
53.	Pengalaman yang tidak menyenangkan dapat saya rubah menjadi sesuatu yang positif	O	O	O	O
54.	Saya rasa saya memiliki saat-saat yang membahagiakan dalam hidup saya	O	O	O	O
55.	Pada prinsipnya, saya tidak ingin menjadi orang lain, saya puas dengan diri saya sendiri	O	O	O	O
56.	Biasanya saya bisa mencapai tujuan yang sudah saya rencanakan	O	O	O	O
57.	Saat-saat stress dapat saya atasi dengan baik	O	O	O	O
58.	Saya dapat memperhatikan kebutuhan saya sendiri	O	O	O	O
59.	Saya tidak memiliki daya tahan yang baik	O	O	O	O
60.	Saya mengenal diri saya dengan sangat baik	O	O	O	O

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Skala Kesehatan
Formulir Ringkas 36

4. Selama 4 minggu terakhir ini, apakah anda memiliki masalah berikut ini berkaitan dengan pekerjaan atau kegiatan sehari-hari yang disebabkan oleh kondisi kesehatan fisik anda ?

(Lingkari satu nomer dalam setiap baris)

Kegiatan	Ya	Tidak
a. Mengurangi jumlah waktu yang biasanya anda gunakan untuk bekerja atau aktivitas lainnya	1	2
b. Pekerjaan yang berhasil diselesaikan kurang dari yang diharapkan	1	2
c. Terbatas untuk beberapa pekerjaan dan aktivitas-aktivitas tertentu	1	2
d. Mengalami kesulitan dalam melakukan pekerjaan atau aktivitas lainnya (membutuhkan tenaga ekstra untuk bisa menegrjakannya)	1	2

5. Selama 4 minggu terakhir ini, apakah anda mengalami masalah-masalah dengan kerja atau aktivitas harian lainnya (seperti tertulis berikut ini) yang disebabkan oleh masalah emosional (misalnya merasa tertekan atau penuh kekhawatiran) ?

(Lingkari satu nomer dalam setiap baris)

Kegiatan	Ya	Tidak
a. Mengurangi jumlah waktukerja atau waktu yang dipergunakan untuk melakukan aktivitas lain	1	2
b. Menyelesaikan pekerjaan kurang dari yang anda inginkan	1	2
c. Tidak dapat melakukan pekerjaan atau kegiatan yang lain secermat biasanya	1	2

6. Selama 4 minggu teakhir ini, seberapa jauh kesehatan fisik atau masalah-masalah emosional berpengaruh terhadap aktivitas sosial anda dengan keluarga, teman, tetangga, atau kelompok-kelompok yang lain ?

	(Lingkari satu)
Tidak sama sekali	1
Sedikit berpengaruh	2
Biasa saja	3
Agak besar pengaruhnya	4
Sangat besar pengaruhnya	5

7. Seberapa sering anda merasakan sakit pada tubuh anda selama 4 minggu belakangan ini ?

	(Lingkari satu)
Tidak sama sekali	1
Agak jarang	2
Jarang	3
Beberapa kali	4
Sering	5
Sangat sering	6

8. Selama 4 minggu terakhir ini, seberapa sering sakit yang anda alami mempengaruhi pekerjaan anda (baik yang berkaitan dengan pekerjaan diluar rumah dan pekerjaan rumah sehari-hari) ?

	(Lingkari satu)
Tidak pernah	1
Agak jarang	2
Jarang	3
Beberapa kali	4
Sangat sering	5

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9. Pertanyaan-pertanyaan berikut ini adalah tentang bagaimana anda merasakan dan apa yang terjadi dengan anda selama empat minggu terakhir ini. Untuk setiap pertanyaan berilah satu jawaban yang paling mendekati apa yang anda rasakan. Seberapa sring hal tersebut terjadi selama 4 minggu terakhir ini ?

(Lingkari satu nomer dalam setiap baris)

Kegiatan	Sepanjang waktu	Hampir setiap waktu	Agak sering	Bebera pa kali	Sedikit	Tidak pernah
a. Apa anda merasa tidak mempunyai semangat hidup	1	2	3	4	5	6
b. Apakah anda seorang pencemas	1	2	3	4	5	6
c. Pernahkah anda merasa begitu sedih dan tertekan sehingga tidak ada sesuatu pun yang dapat menghibur anda?	1	2	3	4	5	6
d. Apakah anda merasa tenang dan damai?	1	2	3	4	5	6
e. Apakah anda merasa memeiliki banyak energi dan semangat?	1	2	3	4	5	6
f. Apakah anda merasa putus asa dan sedih	1	2	3	4	5	6
g. Apakah anda merasa hancur	1	2	3	4	5	6
h. Apakah anda seorang yang bahagia	1	2	3	4	5	6
i. Apa anda merasa lelah	1	2	3	4	5	6

10. Selama 4 minggu terakhir ini, seberapa sering kesehatan fisik atau masalah-masalah emosional berpengaruh dalam aktivitas sosial anda (seperti mengunjungi teman, saudara, dll)?

(Lingkari satu)

Selalu	1
Hampir selalu	2
Beberapa kali	3
Jarang	4
Tidak pernah	5

11. Benar atau salahkah pernyataan berikut bagi anda?

(Lingkari satu nomer dalam setiap baris)

Kegiatan	Sangat benar	Benar	Tidak tahu	Salah	Sangat salah
a. Saya merasa lebih mudah sakit dibandingkan orang lain	1	2	3	4	5
b. Saya sesehat orang lain yang saya kenal	1	2	3	4	5
c. Saya mengharap kesehatan saya menurun	1	2	3	4	5
d. Kesehatan saya prima	1	2	3	4	5

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Symptoms Checklist 90-Revised (SCL-90R)

1. SCL – 90R

Nomer Tes/Nama	:
Jenis Kelamin	: ☐ Pria ☐ Wanita
Pendidikan Terakhir	:
Usia	:
Tanggal	:

Petunjuk
Dibawah ini terdapat daftar masalah dan keluhan yang kadang dimiliki oleh setiap orang. Bacalah dengan seksamam dan pilihlah salah satu nomor yang dapat menggambarkan seberapa jauh masalah ini menggangu anda selama tujuh hari terakhir. **TERMASUK HARI INI.** Tempatkan nomer tersebut di kotak terbuka di bagian kanan daftar masalah. Jangan melewatkan satu pertanyaan pun dan tulislah pilihan anda dengan jelas. Bila anda berubah pikiran, hapuslah nomor yang anda pilih sebelumnya dengan bersih .

0 tidak sama sekali,   1 sedikit,   2 kadang-kadang,   3 sering,   4 sangat sering

Seberapa sering anda mengalami masalah berikut ini dalam *tujuh hari terakhir*		8. Menyalahkan orang lain untuk masalah yang menimpa anda	⓪①②③④
1. Sakit kepala	⓪①②③④	9. Susah mengingat sesuatu	⓪①②③④
2. Cemas atau kegoncangan batin	⓪①②③④	10. Cemas terhadap kecerobohan atau ketidakcermatan	· ⓪①②③④
3. Pikiran buruk yang terus menerus menghantui pikiran	⓪①②③④	11. Merasa terganggu atau kesal (capai hati)	⓪①②③④
4. Kehilangan kesadaran atau pusing	⓪①②③④	12. Rasa sakit di jantung atau dada	⓪①②③④
5. Kehilangan gairah atau kenikmatan seksual	⓪①②③④	13. Merasa takut ditempat terbuka atau di jalanan	⓪①②③④
6. Merasa ingin mencela orang lain atau merasa tidak puas terhadap orang lain	⓪①②③④	14. Perasaan tidak bertenaga atau melamban	⓪①②③④
7. Merasa bahwa orang lain dapat mengontrol pikiran anda	⓪①②③④	15. Berpikir untuk mengakhiri hidup anda	⓪①②③④

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16. Mendengar suara-suara yang tidak didengar orang lain	⓪①②③④	
17. Gemetar	⓪①②③④	
18. Merasa tidak dapat mempercayai orang lain	⓪①②③④	
19. Kehilangan selera makan	⓪①②③④	
20. Mudah menangis	⓪①②③④	
21. Merasa malu atau tidak nyaman dengan lawan jenis	⓪①②③④	
22. Merasa terjebak atau terkungkung	⓪①②③④	
23. Tiba-tiba takut tanpa sebab	⓪①②③④	
24. Kemarahan yang tidak dapat anda kuasai	⓪①②③④	
25. Merasa takut keluar rumah sendirian	⓪①②③④	
26. Menyalahkan diri sendiri	⓪①②③④	
27. Rasa sakit di pungung bawah	⓪①②③④	
28. Merasa tidak mampu menyelesaikan segala sesuatu	⓪①②③④	
29. Merasa kesepian	⓪①②③④	
30. Merasa muram atau sedih	⓪①②③④	
31. Cemas yang berlebihan terhadap sesuatu	⓪①②③④	
32. Merasa tidak tertarik terhadap sesuatu	⓪①②③④	
33. Merasa ketakutan	⓪①②③④	
34. Perasaan gampang terluka	⓪①②③④	

35. Orang lain tahu hal-hal pribadi yang sedang anda pikirkan	⓪①②③④	
36. Merasa orang lain tidak mengerti anda atau tidak simpatik kepada anda	⓪①②③④	
37. Merasa orang lain tidak ramah atau tidak menyukai anda	⓪①②③④	
38. Mengerjakan sesuatu dengan sangat lamban atau memastikan ketepatan	⓪①②③④	
39. Jantung berdebar atau berdegup keras	⓪①②③④	
40. Perut mual atau muak	⓪①②③④	
41. Merasa rendah diri dari orang lain	⓪①②③④	
42. Merasa sakit pada otot-otot anda	⓪①②③④	
43. Merasa bahwa anda diamiati atau dibicarakan oleh orang lain	⓪①②③④	
44. Susah tidur	⓪①②③④	
45. Merasa harus memeriksa dan selalu memeriksa ulang apa yang dikerjakan	⓪①②③④	
46. Susah mengambil keputusan	⓪①②③④	
47. Merasa takut bepergian dengan bis atau kereta	⓪①②③④	
48. Susah bernapas	⓪①②③④	
49. Badan terasa panas dingin	⓪①②③④	
50. Takut dan menghindari hal-hal, tempat atau kegiatan tertentu	⓪①②③④	
51. Pikiran menjadi kosong	⓪①②③④	

52. Mati rasa pada sebagian tubuh anda (bhs. Jawa: Gringgingan)	⓪①②③④		68. Merasa orang lain egois dan tidak mau berbagi dengan anda	⓪①②③④
53. Perasaan tersumbat pada tenggorokan	⓪①②③④		69. Merasa terlalu sensitif atau cepat tersinggung	⓪①②③④
54. Merasa masa depan suram	⓪①②③④		70. Merasa tidak nyaman di keramaian seperti pusat belanja atau bioskop	⓪①②③④
55. Susah berkonsentrasi	⓪①②③④			
56. Merasa lemah pada sebagian tubuh	⓪①②③④		71. Merasa segala sesuatu harus dengan upaya atau usaha keras (semua serba sulit tidak ada yang mudah)	⓪①②③④
57. Merasa tegang dan kaku	⓪①②③④			
58. Merasa berat di tangan atau kaki anda	⓪①②③④		72. Merasa diteror dan panik	⓪①②③④
59. Berpikir tentang kematian atau sekarat	⓪①②③④		73. Merasa tidak nyaman makan dan minum di tempat-tempat umum	⓪①②③④
60. Terlalu banyak makan	⓪①②③④		74. Sering terlibat dalam perdebatan	⓪①②③④
61. Perasaan tidak nyaman ketika orang lain mengawasi atau membicarakan anda	⓪①②③④		75. Merasa cemas ketika ditinggal sendirian	⓪①②③④
62. Merasa anda tidak menjadi diri sendiri	⓪①②③④		76. Merasa orang lain tidak memberikan penghargaan yang sesuai dengan apa yang telah anda hasilkan	⓪①②③④
63. Merasa ingin memukul, melukai atau menyakiti seseorang	⓪①②③④			
64. Terbangun tiba-tiba di pagi hari	⓪①②③④		77. Merasa kesepian walau berada dalam keramaian	⓪①②③④
65. Merasa ingin mengulang hal yang sama, misalnya menyentuh, menghitung dan mencuci	⓪①②③④		78. Merasa sangat gelisah sehingga anda tidak bisa duduk dengan diam	⓪①②③④
			79. Merasa tidak berharga	⓪①②③④
66. Tidur gelisah atau tidak nyenyak	⓪①②③④		80. Merasa akan terjadi sesuatu yang buruk pada diri anda	⓪①②③④
67. Merasa ingin membanting atau memecahkan sesuatu	⓪①②③④		81. Berteriak-teriak atau melempar-lempar sesuatu	⓪①②③④

82.	Merasa takut anda akan pingsan di tempat-tempat umum	⓪①②③④
83.	Merasa orang lain akan memanfaatkan anda jika anda membiarkannya	⓪①②③④
84.	Memikirkan masalah seksual yang sangat mengganggu anda	⓪①②③④
85.	Memiliki pemikiran-pemikiran bahwa anda harus dihukum karena dosa-dosa anda	⓪①②③④

86.	Memiliki pemikiran-pemikiran dan gambaran alam yang menakutkan	⓪①②③④
87.	Memiliki pemikiran bahwa ada sesuatu yang salah pada tubuh anda	⓪①②③④
88.	Merasa tidak pernah dekat dengan orang lain	⓪①②③④
89.	Merasa bersalah	⓪①②③④
90.	Memiliki pemikiran bahwa ada sesuatu yang tidak benar dengan pikiran anda	⓪①②③④

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PENGALAMAN HIDUP DI JERMAN

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Pendahuluan:

Seluruh aitem dalam kuesioner ini disusun untuk memperoleh informasi tentang faktor-faktor yang terkait dengan pengalaman perubahan budaya. Secara lebih terperinci bertujuan untuk:

Mengidentifikasi faktor yang menyebabkan bertambahnya stress dalam kehidupan sehari-hari, serta juga faktor yang melindungi dari tekanan stress akibat perubahan budaya yang mempengaruhi kualitas hidup para mahasiswa Indonesia di Jerman.

Untuk mengantisipasi faktor-faktor yang secara potensial dapat menambah beban stress yang menyatu dalam kultur ataupun kehidupan sehari-hari di Jerman. Dengan demikian diharapkan kita dapat belajar dan menghindari faktor-faktor yang tidak menguntungkan bagi mahasiswa Indonesia di Jerman.

Kuesioner Pengalaman di Kultur Asing

Data yang terdahulu menunjukan bahwa mahasiswa Indonesia yang tinggal di Jerman mengalami perubahan dalam hal pengalaman personal maupun pengalaman berada dalam budaya yang berbeda. Pengalaman tersebut mungkin dialami sebagai pengalaman yang positif ataupun dapat pula berupa pengalama yang negatif. Isi kuesioner ini disusun berdasarkan pengalaman-pengalaman tersebut yang diceritakan oleh beberapa mahasiswa Indonesia di Jerman pada bagian awal dari studi ini. Pada kesempatan ini, anda diminta untuk memberi tanda silang (X) pada salah satu pilihan yang tersedia yang sesuai dengan pengalaman pribadi anda di Jerman.

Sangat disadari bahwa pilihan anda mungkin akan berbeda dengan teman-teman anda yang lain. Dalam hal ini anda sangat diharapkan untuk berbagi pengalam pribadi anda, dan bebas menentukan pilihan dalam merespon setiap pernyataan. Dalam kuesioner ini TIDAK DIKENAL jawaban benar atau salah, tidak ada pula jawaban baik atau buruk. Seluruh jawaban atau pilihan anda akan sangat kami hargai seperti apa adanya.

Kami menjaga kerasiaan seluruh informasi yang anda berikan dalam pengisian kusioner ini.

Selamat mengisi:

DATA PRIBADI

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Nama (Kode)   :

Jenis kelamin   :

Usia   :

Anggota keluarga yang ikut :

Jumlah anak   :

Pekerjaan di Indonesia   :

Lama tinggal di Jerman   :

A: PENGALAMAN YANG TERKAIT DENGAN LINGKUNGAN FISIK

1. Cuaca di Jerman pada umumnya:
   o ....o .... o .... o .... o...............o

   menyenangkan   *tidak menyenangkan*

2. Cuaca di Indonesia pada umumnya:
   o ....o .... o .... o .... o...............o

   menyenangkan   *tidak menyenangkan*

3. Emosi saya menjadi tidak stabil dikarenakan adanya 4 musim di Jerman yang
   mempengaruhi suasana hati
   o ....o .... o .... o .... o...............o

   setuju   *tidak setuju*

4. Dikarenakan adanya dua musim di Indonesia (penghujan dan panas), suasana hati saya
   jadi sering tidak stabil
   o ....o .... o .... o .... o...............o

   setuju   *tidak setuju*

5. Tinggal di apartemen di Indonesia rasanya:
   o ....o .... o .... o .... o...............o

   menyenangkan   *tidak*

                                                       menyenangkan

6. Tinggal di apartemen di Jerman rasanya:
   o ....o .... o .... o .... o...............o

   menyenangkan   *tidak*

                                   menyenangkan

7. Tinggal di sebuah rumah di Indonesia rasanya..

o ....o .... o .... o .... o...............o

menyenangkan *tidak*

menyenangkan

8. Tinggal di apertemen, baik di Jerman maupun di Indonesia, rasanya kesempitan

o ....o .... o .... o .... o...............o

setuju *tidak setuju*

9. Tinggal di apartemen rasanya jadi tidak bebas buat bergerak

o ....o .... o .... o .... o...............o

setuju *tidak setuju*

10. Tinggal di apartemen menjadikan saya merasa kesepian

o ....o .... o .... o .... o...............o

setuju *tidak setuju*

11. Saya lebih suka tinggal di sebuah rumah

o ....o .... o .... o .... o...............o

setuju *tidak setuju*

B: KEHIDUPAN SOSIAL

a. Interaksi Sosial
a.i. Interaksi sosial dengan lingkungan pada saat sekarang

12. Hubungan antar tetangga di Jerman terasa hangat

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

13. Hubungan antar tetangga di Indonesia terasa hangat

     o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

14. Saya sangat senang dan merasa pas dengan sistem kemasyarakatan di Jerman yang harus membuat janji (termin) dulu dan tepat waktu

     o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

15. Saya merasa senang dengan sistem kemasyarakatan di Indonesia yang lebih fleksibel, yang tidak menuntut kita untuk membuat janji (termin) dulu dan selalu tepat waktu

     o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

16. Sebagian besar orang Jerman itu dingin atau tidak ramah

     o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

17. Sebagian besar orang Indonesia itu tidak ramah

     o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

18. Pada umumnya orang Jerman itu suka menolong orang lain

     o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

19. Pada umumnya orang Indonesia itu suka menolong orang lain

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

a.i.i. Bahasa

20. Saya merasa stress bila harus berbicara dalam bahasa Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

21. Selama memungkinkan, saya suka memakai bahasa Jerman sebagai bahasa utama saya dalam berkomunikasi di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

a.i.i.i. Kebersamaan dengan orang Indonesia di Jerman
22. Dukungan sosial di Jerman

o ....o .... o .... o .... o...............o

 gampang   *sulit*

diperoleh   *diperoleh*

23. Dukungan sosial di Indonesia

o ....o .... o .... o .... o...............o

 gampang   *sulit*

diperoleh   *diperoleh*

24. Kebersamaan dengan teman Indonesia selama di Jerman

o ....o .... o .... o .... o...............o

 sangat   *tidak begitu*

<div align="center">294</div>

diharapkan *diharapkan*

25. Kebersamaan dengan orang Indonesia di Indonesia

o ....o .... o .... o .... o...............o

  sangat   *tidak begitu*

diharapkan   *diharapkan*

b. Sistem sosial – aturan-aturan umum

b. i. Peran Lingkungan Akademik

26. Kenyataan bahwa aktivitas di Jerman ini sebagian besar disikapi secara serius, lebih serius dibandingkan dengan di Indonesia, menjadikan saya merasa......

o ....o .... o .... o .... o...............o

 nyaman   *tidak nyaman*

27. Kenyataan bahwa di Indonesia segala sesuatunya lebih santai membuat saya merasa:

o ....o .... o .... o .... o...............o

 nyaman   *tidak nyaman*

28. Cara pandang orang Jerman yang menyikapi segala sesuatu dalam kehidupan sehari-hari dengan cara yang serius ini membuat saya gugup

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

29. Saya lebih merasa nyaman dengan cara pandang dan hidup di Indonesia yang tidak menegangkan

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

30. Lingkungan dan atmosfir belajar di Jerman terasa nyaman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

31. Lingkungan dan atmosfir belajar di Indonesia terasa nyaman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

32. Kesempatan untuk berkembang di Jerman, baik dalam hal studi maupun kerja, sangat besar

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

33. Kesempatan untuk berkembang di Indonesia, baik dalam hal studi maupun kerja, sangat besar

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

34. Saya merasa stress dengan tuntutan yang cukup tingggi di Jerman, lebih tinggi dibandingkan dengan di Indonesia, baik dalam hal studi maupun kerja

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

35. Persyaratan-persyaratan administrative di Jerman membuat saya sakit kepala, sangat berbelit-belit (misalnya: persyaratan untuk tinggal atau belajar atau bekerja di Jerman)

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

b.i.i. Kebebasan

36. Dibandingkan dengan yang Indonesia, saya lebih suka cara orang mengambil keputusan yang lebih bebas di Jerman, baik untuk studi maupun untuk pekerjaannya

 o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

37. Saya rasa kebebasan pengeluarkan pendapat di Jerman terlalu berlebihan

 o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

38. Menurut pendapat saya, mass-media di Jerman sudah kelewatan, melebihi batasan moral, terlalu bebas

 o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

39. Menurut saya, kebebasan untuk memiliki atau tidak memiliki agama di Jerman sebaiknya harus dibatasi

 o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

40. Cara perilaku orang di Jerman terlalu bebas

 o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

41. Saya merasa tidak nyaman dengan perilaku seksual yang terbuka di Jerman (misalnya: berciuman dan berpelukan yang berlebihan di tempat-tempat umum)

 o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

42. Saya merasa tidak nyaman dengan sistem pendidikan ataupun cara kerja yang serba membebaskan di Jerman

o ....o .... o .... o .... o...............o

setuju   tidak setuju

43. Saya merasa tidak nyaman dalam menyikapi kenyataan bahwa hidup bersama tanpa menikah diperbolehkan di Jerman

o ....o .... o .... o .... o...............o

setuju   tidak setuju

44. Saya merasa tidak nyaman menyikapi keterbukaan orang yang menyatakan tidak memiliki agama di Jerman

o ....o .... o .... o .... o...............o

setuju   tidak setuju

45. Saya tidak merasa nyaman di Jerman ini mendengarkan orang mengatakan bahwa sebenarnya Tuhan itu tidak ada

o ....o .... o .... o .... o...............o

setuju   tidak setuju

C: KEHIDUPAN PERSONAL

a. Pengharapan personal dan pengalaman masa lalu
46 Jerman ternyata tidak seperti yang saya harapkan sebelumnya

o ....o .... o .... o .... o...............o

setuju   tidak setuju

47. Ternyata Jerman memang benar-benar seperti yang saya bayangkan sebelumnya

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

48. Pengharapan-pengharapan saya sebelum datang ke Jerman, sampai saat ini belum terpenuhi

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

49. Dalam beberapa hal, baik dalam hal kerja ataupun studi, saya rasa orang Jerman lebih konservatif

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

b. *Keluarga*

50. Sejak tinggal di Jerman, saya merasa kebutuhan dikelilingi keluarga menjadi lebih besar, dibandingkan dengan waktu-waktu lalu

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

51. Hidup tinggal di Jerman tanpa adanya sanak famili, bagi saya bukan masalah yang besar

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

52. Setelah berada di Jerman, saya baru mulai bepikir adanya keinginan memiliki sanak keluarga tinggal disekitar saya

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

53. Bagi saya, keluarga tidak mempengaruhi aktivitas saya di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

c. „Sendirian" dalam hidup dan aktivitas pribadi maupun profesional

54. Saya tidak dapat menikmati hidup sendirian di Jerman, tanpa pembantu (baik di rumah maupun di tempat kerja) sehari-hari

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

55. Kewajiban sosial dalam hal disiplin di Jerman bagi saya rasanya berlebihan dibandingkan dengan hal tersebut di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

56. Di Jerman, segala sesuatu harus saya lakukan sendiri, rasanya sangat melelahkan!!

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

57. Dibandingkan ketika saya masih di Indonesia, saya merasa disini cepet lelah karena harus melakukan segala sesuatunya sendirian

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

d. Suasana hati berganti-ganti (kepribadian)

58. Stabilitas emosi saya selama di Jerman agak menurun dibandingkan ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

59. Saya sering merasa depres (tertekan) tanpa sebab yang jelas selama di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

60. Saya merasa nyaman hidup di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

f. Keterbatasan finansial

61. Kondisi finansial saya di Jerman lebih baik dari pada di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

62. Dibandingkan ketika saya masih di Indonesia, kondisi finansial saya lebih memprihatikan selama di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

63. Kebutuhan rasa aman dalam hal finansial saya rasakan lebih kuat selama saya di Jerman daripada ketika masih di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

64. Kebutuhan memiliki dukungan finansial di Jerman saya rasakan lebih tinggi dibandingkan dengan ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

g. Hubungan sosial dengan sesama teman Indonesia di Jerman

65. Saya merasa mempunyai kebutuhan yang tinggi untuk memiliki teman Indonesia di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

66. Saya butuh berada dalam lingkungan orang-orang Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

67. Dibandingkan ketika saya masih di Indonesia, kebutuhan memiliki teman Indonesia di Jerman saya rasakan sebagai suatu kebutuhan yang mendesak

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

68. Bagi saya sama saja, punya atau tidak punya teman Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

69. Bagi saya, sama saja, tidak ada bedanya, memiliki teman Jerman atau Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

70. Selama saya tinggal di Jerman, saya lebih suka memilih berteman dengan orang Jerman dibandingkan dengan teman sesama Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

h. Kebutuhan untuk di akui

71. Selama di Jerman, saya merasa memperoleh pengakuan yang lebih tinggi dalam keahlian akademik saya

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

72. Di Jerman saya harus bekerja lebih keras untuk memperoleh pengakuan dalam bidang saya

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

73. Pada umumnya orang Jerman berpikir kalau orang Indonesia memiliki kemampuan yang lebih rendah (tidak pandai) dibandingkan dengan orang Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

74. Tidak layaknya seperti bila kita di Indonesia, di Jerman kita dituntut untuk lebih ekspresif dan vokal untuk diterima dan diakui dalam masyarakat Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

75. Berbeda dengan di Indonesia, di Jerman kita diharapkan untuk mampu mengutarakan pendapat kita

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

76. Orang-orang Indonesia yang tidak mampu mengemukakan pendapatnya di Jerman ini akan dipandang seolah-olah sebagai orang yang tidak memiliki keahlian apa-apa

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

i. Rencana tinggal lama di Jerman

77. Untuk memungkinkan saya dapat tinggal lama di Jerman, saya harus mampu berdiri sendiri dan mengerjakan seluruh kebutuhan saya sendiri tanpa bantuan orang lain

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

78. Di Jerman, orang diharapkan menyusun rencana kegiatannya sendiri sebelum melakukannya

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

79. Di Jerman, kita diharapkan mampu menyusun alternatif kegiatan dalam perencanaan kita, dan tidak berhenti pada rencana tunggal

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

j. Kecenderungan merasionalisasikan hal-hal yang bersifat afektif

80. Selama berada di Jerman ini, kita tidak dapat terlalu mengikuti perasaan saja

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

81. Dibandingkan dengan ketika di Indonesia, kebutuhan penyaluran emosi saya terasa kurang selama di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

82. Di Jerman saya harus melakukan segala sesuatunya dengan menggunakan rasio atau pikiran dan tidak hanya boleh percaya pada perasaan (rasa) saja

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

83. Di Jerman, perasaan seseorang tidak begitu dihargai dibandingkan dengan hal-hal yang lebih berhubungan dengan rasio atau fungsi pikir

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

84. Kesan saya selama hidup di Jerman: „Yang penting adalah yang kita pikirkan, bukan yang kita rasakan"

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

k. Perasaan kebersamaan

85. Di Jerman, saya merasa tidak memiliki kelompok sosial, merasa tersendiri

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

86. Di Jerman, saya merasa seperti orang asing

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

87. Saya merasa memiliki rasa kebersamaan selama di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

88. Dibandingkan dengan ketika saya di Indonesia, saya merasa di Jerman sulit menjalinan hubungan pertemanan dan bebagi pengalaman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

C. LAIN-LAIN

a. Kebiasaan makan dan minum

89. Dibandingkan dengan ketika saya di Indonesia, selama di Jerman ini saya lebih banyak minum minuman yang mengandung alkohol

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

90. Dibandingkan dengan ketika saya di Indonesia, saya makan lebih banyak makanan yang mengandung lemak selama di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

91. Saya merasa lebih memperhatikan kandungan nutrisi makanan yang saya makan selama di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

92. Saya lebih banyak makan selama di Jerman daripada di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

93. Berat badan saya naik selama di Jerman ini

o.............o .... o .... o .... o...............o

setuju   *tidak setuju*

94. Saya lebih banyak makan makanan yang manis-manis selama di Jerman dibandingkan dengan ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

b. Kesehatan

95. Saya merasa lebih memperhatikan kesehatan saya setelah berada di Jerman dibandingkan ketika masih di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

96. Selama di Jerman, saya senam lebih sening daripada ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

97. Saya merasa lebih sering stress di Jerman dibandingkan ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

98. Saya merasa lebih santai hidup di Indonesia daripada di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

99. Di Indonesia saya memperoleh dukungan sosial yang lebih banyak (dalam studi dan kerja) dibandingkan di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

c. Kompetisi dan perfeksionist

100. Di Jerman, saya harus lebih berkompetisi (dalam studi dan kerja) dengan orang lain dibandingkan dengan ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

101. Di Jerman, saya merasa harus sesemprna mungkin dalam mengerjakan segala sesuatu dibandingkan dengan ketika di Indonesia

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

102. Berbeda dengan ketika di Indonesia, selama di Jerman saya merasa harus melakukan segala sesuatunya dengan baik dan lbahkan lebih baik lagi

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

103. Baik dalam hal studi maupun kerja, saya merasa lebih santai di Indonesia daripada di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

104. Baik dalam hal studi maupun kerja, saya merasa di Indonesia tidak perlu harus berkompetisi seperti halnya di Jerman

o ....o .... o .... o .... o...............o

setuju   *tidak setuju*

Terima-kasih atas kerja-samanya!!

Erklärungen gemäß der Promotionsordnung

1. Ich versichere, dass ich mich noch an keiner anderen Universität oder Hochschule, weder im Inland noch im Ausland einer Doktorprüfung unterzogen oder um eine Zulassung beworben habe.

2. Ich habe die Dissertation selbständig und ohne fremde Hilfe angefertigt und alle Quellen und Hilfsmittel genannt. Ebenso habe alle wörtlich oder inhaltlich übernommen Stellen ordentlich zitiert

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