FACTORS RELATED TO PSYCHOLOGICAL PROBLEMS AND LIFE SATISFACTION OF NEWCOMER TURKISH IMMIGRANTS IN THE NETHERLANDS

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ABSTRACT

FACTORS RELATED TO PSYCHOLOGICAL PROBLEMS AND LIFE
SATISFACTION OF NEWCOMER TURKISH IMMIGRANTS

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The aim of this study is to investigate the vulnerability stress model in prediction of the psychological problems and life satisfaction of newcomer Turkish immigrants in the Netherlands. Vulnerability factors were considered to be personal characteristics of immigrants which they had both prior and after to their arrival. Stress factors, on the other hand, were selected based on the immigrants' experiences after their arrival. Depending upon this distinction, attachment, independent and interdependent self construals, ethnic identity and ethnic self-esteem, religiousness, religious support, and social support were all organised as vulnerability factors. Migration related factors, namely time spent in the Netherlands, level of spoken Dutch, level of socialisation with Dutch natives, level of media use, satisfaction with life in the Netherlands, perceived discrimination, and acculturation orientations were organised as stress factors. Psychological problems of the immigrants were measured by their scores of depression, anxiety, and psychosomatic complaints. The participants of the study were 109 newcomer Turkish immigrants who arrived in the Netherlands after 1998. In the regression analysis that attempted to predict the psychological problems of immigrants, the results revealed several significant effects including gender, host culture acculturation orientation, perceived discrimination, and independent self construals. Furthermore, the interaction of independent self construal and host culture

acculturation orientation as well as the interaction of religion and host culture orientation showed significant effects on psychological problems. In the regression analysis to predict life satisfaction, only independent self construal revealed a significant relationship with life satisfaction.

Keywords: Immigrants, psychological problems, life satisfaction, vulnerability, stress

ÖZ

HOLLANDA'YA TÜRKİYE'DEN YENİ GÖÇ ETMİŞ GÖÇMENLERİN PSİKOLOJİK PROBLEMLERİ VE YAŞAM DOYUMLARIYLA İLGİLİ ETMENLER

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Bu çalışmanın amacı Hollanda'da yaşayan yeni göç etmiş Türk göçmenlerin psikolojik problemlerini ve yaşam doyumlarını yordamak yordayan kırılganlık-stres modelini araştırmaktır. Göçmenlerin hem göç öncesi hem de göç sonrası sahip oldukları kişilik özelllikleri kırılganlık faktörleri altında toplanmıştır. Göçmenlerin Hollandaya göç ettikten sonra yaşadıkları deneyimlerle ilgili özellikler de stres faktörleri olarak gruplanmıştır. Bağlanma şekilleri, bağımsız ve bağlı kendilik yapıları, etnik kimlik, etnik kendine güven, dindarlık, dinsel destek ve algılanan sosyal destek kırılganlık faktörünü oluştururken, Hollanda'da geçirilen zaman, Hollanda'daki yaşamla ilgili doyum, Hollandaca'ya hakimiyet, Hollanda'lılarla sosyalleşme, Hollanda medyasını takip etme düzeyi, algılanan ayrımcılık ve kültürleşme yönelimleri stres faktörünü oluşturmuştur. Göçmenlerin psikolojik problemleri depresyon, anksiyete ve psikosomatik şikayetlerinin semptom skorlarıyla ölçülmüştür. Çalışmanın katılımcıları Hollanda'ya 1998 yılından sonra göç etmiş 109 Türkiye kökenli göçmendir. Regresyon analizi sonuçlarına göre cinsiyet, ev sahibi

ülkeye kültürleşme yönelimi, algılanan ayrımcılık ve bağımsız kendilik yapısı, dindarlık ve ev sahibi ülkeye kültürleşme yönelimi etkileşimi, son olarak da bağımsız kendilik yapısı ve ev sahibi ülkeye kültürleşme yönelimi etkileşimleri psikolojik problemleri anlamlı olarak yordamaktadır. Regresyon analizi aynı değişkenlerle yaşam doyumunu yordamak için kullanıldığında sadece bağımsız kendilik yapısı yaşam doyumunu anlamlı olarak yordamaktadır.

Anahtar kelimeler: Göçmenler, psikolojik problemler, yaşam doyumu, kırılganlık, stres

To My Parents

ACKNOWLEDGEMENTS

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CHAPTER 1

INTRODUCTION

In the present study, factors related to the psychological problems and life satisfaction of newcomer Turkish immigrants living in the Netherlands is investigated. In order to understand this relationship, the vulnerability-stress model of psychopathology is applied to the context of immigration. In the introduction section, related literature will be introduced. In the pilot study section, information about the Turkish translation of Dutch and English scales, alpha reliabilities and factors structures of the scales will be presented. In the main study section, the vulnerability-stress model, used to predict the psychological problems and life satisfaction of immigrants will be tested by using hierarchical regression analyses. In the discussion section, the results of the study will be discussed in light of the relevant literature. Finally, in the conclusion section the clinical implications, limitations and importance of the presented study as well as suggestions for future research will be demonstrated.

1.1. Vulnerability Stress Models for Predicting Psychological Problems

In 1991, Monroe and Simmons summarised two traditional approaches to explain the emergence of psychological problems. The first approach argued that people with psychological disorders have different premorbid characteristics than people without psychological disorders. The second approach argued that people with psychological problems experienced severe stress factors. According to Monroe and Simmons (1991), in 1960s several researchers, including Bleuler (1963), Meehl (1962), and Rosenthal (1963), stressed the interaction of premorbid characteristics (diathesis) and challenging life events (stress) in order to understand schizophrenia. More recently, researchers have adopted the diathesis-stress or vulnerability-stress models to explain the depression. "Over 25 years ago, David Rosenthal (1963) described diathesis—stress theories as "the ones in which genuine meaning attaches to the commonly repeated statement that heredity and environment interact" (p. 509). These theories

are "heuristic devices for developing an understanding of how predispositional factors from different domains heighten susceptibility and, eventually, create sufficient conditions for disorder onset" (Monroe & Simmons, 1991, p. 40). In 1979, Kessler explained his theory of vulnerability – stress interaction in the following way, "As I conceptualize it, psychological distress (P) is the result of varying exposure to environmental stress events or situations (S) acting on individuals who possess varying vulnerabilities to stress (V) (p.101)".

Models to explain the development of psychological disorders continue to be introduced, and almost 30 years after David Rosenthal's theoretical contributions, Abramson, Miller and Haeffel (2004) introduced two more well-known vulterability-stress models for depression, namely, the Hopelessness Theory (HT) and Beck's Cognitive Theory (BT). According to Abramson, et al., "a depressogenic cognitive style is hypothesized to interact with negative life events to contribute to increases in depressive symptoms. In HT cognitive vulnerability is conceptualized as a tendency to make negative inferences about the cause (i.e., global and stable attributions), consequences, and meaning for one's self-concept of a negative life event. Similarly, BT posits a vulnerability-stress component in which dysfunctional attitudes are hypothesized to interact with negative events to contribute to elevations of depressive symptoms. In BT, cognitive vulnerability is conceptualized as depressive self-schemas containing dysfunctional attitudes, such as one's worth derived from being perfect or needing approval from others (p.310)". In their study, Hankin, Abramson, Miller and Haeffel (2004) concluded that negative life events are risk factor for both anxiety and depression and that the interaction of cognitive vulnerability and negative life events reveal a significant relation with depression.

1.1.1. Depression
Depression has been defined as one of the most prevalent health problems, and is the most common psychological problem in the general population. According to a 2004 World Health Organisation report, it is estimated that 121 million people suffer from

depression. The prevalence rate for major depressive disorder varies between 2.6% and 11.8%, with a 19% prevalence when only depressive symptoms are considered (see the review Lehtinen & Joukamaa, 1994). While specific sociocultural manifestastions of depression need further consideration, overall it has been demonstrated that internationally depression is one of the most present psychological illnesses.

A major depressive episode is defined as a pervasively depressed mood, which is experienced most of the time over a period of two weeks or longer. The DSM IV lists the diagnostic criterion for depression as: impairments in sleep, appetite, hedonic capacity, loss of interest or pleasure, feelings of guilt or worthlessness, a reduced ability to think or concentrate, and psychomotor agitation or retardation (DSM IV, 1994).

While the percentages of depression are great, certain risk factors are associated with it including, gender (particularly females), low education levels, unemployment, and relationship problems such as separation, divorce, or being single (Blazer et. al., 1994: Kessler, McGonagle, Swartz, & Blazer, 1993; Lehtinen & Joukama, 1994).

1.1.2. Anxiety
The DSM IV (1994) defines several sub-types of anxiety disorders in the adult population, including: generalised anxiety disorder, panic disorder with and without agoraphobia, agoraphobia without a history of panic attacks, specific phobia, social phobia, obsessive compulsive disorder, post traumatic stress disorder. One of the most common of these disorders is, Generalised Anxiety Disorder (GAD) is defined as general feelings of excessive anxiety and worry occurring more days than not for at least 6 months with individuals who suffer from it finding it hard to control such anxiety (DSM IV, 1994). In United States approximately 3.1 percent of people age 18 and over suffer from generalised anxiety disorder.

Due to the high percentages of sufferers of these disorders, researchers have been prompted to discover not only methods of treatment but also the factors relevant to its manifestation. Rearden and Williams (2006) conducted a structural equation modelling to understand the cognitive vulnerability factors that predict latent anxiety and depression symptoms. Results of the analyses revealed that the looming cognitive style only predicted anxiety; however, anxiety sensitivity and pessimistic explanatory style predicted both depression and anxiety symptoms.

Connor-Smith and Compas (2002) found that interpersonal stress and sociotropy were related to symptoms of anxiety/depression. Furthermore, for individuals using high levels of primary and secondary control coping, coping strategies served as a buffer, and the relationship between sociotropy and symptoms of anxiety and depression were weakened. On the other hand, for individuals using disengagement coping, coping style amplified the relationship between sociotropy and symptoms of depression and anxiety.

1.1.3. Psychosomatic Complaints

Encyclopaedia of mental disorders explained the somatization disorder as a "psychiatric condition marked by multiple medically unexplained physical, or somatic, symptoms (p.1)". In order to be diagnosed, somatic complaints must deteriorate the individual's ability to perform important activities and social responsibilities. In Diagnostic and Statistical Manual of Mental Disorders somatoform disorders category includes the somatisation disorder, which was defined as "a history of many physical complaints beginning before age 30 years that occur over a period of several years and result in treatment being sought or significant impairment in social, occupational, or other important areas of functioning" (DSM IV-TR, 2000).

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In a study with Dutch patient, Knottnerus and colleagues (1996) reported that although age did not serve as a risk factor, women had a 2 times higher risk of somatization than male.

1.1.4. Life Satisfaction

Diener (2000) defined subjective well being as an individuals' affective and cognitive evaluations of their lives. He argued that temperament, personality, individual's values and goals and also culture might be related to subjective well being. Schimmack, Radhakrishnan, Oishi, Dzokoto, and Ahadi (2002) found that life satisfaction showed higher correlation with individualistic cultures than collectivistic ones. Furthermore, extraversion and neuroticism traits predicted life satisfaction in individualistic countries, but this relationship weakened for collectivistic cultures.

1.2. Vulnerability-Stress Model to Explain Psychological Problems of Immigrants

Migration to a foreign country might be the one of the most stressful experiences. Several factors could contribute to the development of psychological problems in immigrant populations. Bhugra and Becker (2005) discussed that incidence and prevalence rates of psychological problems change among difference cultural background depending on the interaction of biological, social, and psychological factors. Moreover, Bhugra and Becker (2005) asserted that migrating to a new country might be stressful and could affect the mental health of immigrants depending on the cause and the type of migration. They also argued that pre-migration factors, such as personality, type of migration, persecution, and post-migration factors, such as bereavement, culture shock, a gap between prior expectancies and current achievements, feeling accepted in the host community, could serve as a vulnerability factors for psychological problems of immigrants.

1.3. Migration

Before introducing the variables which might be related to psychopathological symptoms of Turkish immigrants, it might be important to represent the brief history of Turkish migration to Western countries first in order to understand the contextual factors for immigrants.

Turkey has one of the highest rates of emigration internationally. It is estimated that there are 3.4 million legal and illegal Turkish immigrants living in European Union countries (Mannaert, 2003). In terms of the importance of these figures in psychological research it is important to recognize that emigrating to a new country represents an important turning point in immigrants' lives, one with many psychological repercussions.

It is important to first clarify some terms commonly used in literature on migration which will be implemented within this work. Migration is defined as "a change of domicile on the part of a person or household for a sustained period of time" (Lucassen & Pennix, 1997, p.9). If migration occurs outside of the national borders, it is called international migration. In the example of a Turkish individual an emigrant would be a person born in Turkey who settles abroad for an extended period of time; while in the host country this same individual would be referred to as an immigrant. Finally, while in broad terms a newcomer is generally defined as an immigrant who has just arrived in his/her host destination, in the present study, the first Dutch integration law introduced in 30 September 1998 will provide a more specific definition. According the law newcomers are defined as immigrants who arrived in the Netherlands after 1998.

Industrialisation in many Western countries led to the necessity of seeking supplemental guest workers. People from the rural areas of Spain, Portugal, Algeria, Morocco, Southern Italy, and Turkey, amongst others, moved to industrialised centres including Germany, France, and Switzerland in order to seek positions as guest

workers. These guest workers were considered a temporary labour force, which would be sent back to their country of origin if the state of the economy declined (Rack, 1982). When we look at the historical course of Turkish emigration, we can see that during the 1960s a large number of Turkish citizens started to immigrate to Western countries as "guest workers" with the Netherlands being one of the most preferred destinations. Several governmental agreements resulted from and contributed to these high migration rates. The first such legislation was signed in 1964, as a result of the shortage of labour force in the Netherlands. At this time the Dutch government signed an initial recruitment agreement with Turkey (Böcker, 2000). Labour immigration waves followed in the 1960s, early 1970s, and at the end of the 1970s. In 1985, the level of immigration once again began to rise this time main contributory factor was family formation. Although overall immigration rates have tended to decrease since the 1990s, marriage immigration has continued (Böcker, 2000). In 2003 alone, 6,371 Turkish immigrants arrived in the Netherlands, 3,881 of whom had come to the Netherlands for the purpose of marriage (CBS, 2004). The majority of this newcomer population was composed of women, their education level varied between illiterate and doctoral level. The majority of these women settled in the bigger cities (Siedenburg, 2004). Figures from 2004 demonstrate the continuance of this trend with Turkish people constituting the largest group (n = 351.648) of immigrants in the Netherlands (CBS, 2004).

The underlying reason behind the current migration trend, which started in the 1990s, is the marriages of second generation immigrants in the Netherlands. Contrary to expectations, the majority of the second generation Turkish immigrants preferred to marry women or men from their country of origin (Amersfoort & Doomernik, 2000). A very small percentage of second generation immigrants preferred to marry a Turkish partner who had also been raised in the Netherlands, and an even smaller percent of them married a partner with a different origin (Böcker, 2000).

In this study the word "newcomers" is not restricted to Turkish immigrants who had recently arrived the Netherlands, rather it uses the same criteria to define newcomers as that of the Integration of Newcomers Act (Wet Inburgering van Nieuwkomers, WIN). The first of these set of integration legislations was introduced on September 1998. This act required that all immigrants above the age of 16 who were from outside the European Union or the European Economic Area were required to register at their local municipality and enrol in an integration programme. These obligatory integration programmes included Dutch language classes, social orientation to the Netherlands, as well as education about finding employment. The courses were concluded with a final examination to assess the newcomer's final progress (Siedenburg, 2004)

1.3.1. Impacts of Migration on Mental Health

The impacts of immigration on different domains, such as economical or political have been widely discussed; however, the effects of immigration on mental health as well as the factors that contribute to the relationship between immigration and psychological well being are still under scrutiny. Bhugra (2004) claimed that several issues, such as social skills, bio-psycho-social vulnerability factors, causes of migration, negative or positive life events, presence of social support, and the proximity to group members, all could influence the process of migration. Similarly, language barriers, lack of familiarity with the host culture, perceiving the host as hostile, personal insecurity, and anxiety about the future have also been found to be related to a negative course of migration stress (Ponizovsky, Ritsner, & Modai, 2000).

A study conducted with immigrants in European Union countries (Carbeloo, Divino, & Zeric, 1998) demonstrated that, aside from physical illnesses like tuberculosis, HIV, and cardiovascular diseases, psychosocial problems are an important part of the problems that immigrants are faced with. In addition to problems related to marriage and child raising, immigrants frequently suffered from psychosomatic illnesses like

peptic ulcers, headaches, sleeping problems, anxiety attacks, gastrointestinal problems, alcohol abuse, and chronic tension (various authors cited in Carbeloo, Divino, & Zeric, 1998). Additionally, several studies have demonstrated that the depression rate is higher among immigrant populations in comparison to their native counterparts (de Jong, 1994; Patel & Gaw, 1996; Bengi-Arslan, Verhulst, & Crijnen, 2002). A longitudinal study conducted by Aroian and Norris (2003) revealed that two years after their arrival to their host country, 43% of former Soviet immigrants who had previously been diagnosed with depression remained depressed, 26% became depressed, and 30% of them reported elevated depression. Similarly, Vega, Kollody, and Valle (1987) explained that the prevalence of depression in the Mexican immigrant population in the US is related to a wide range of variables including, education, income, perceived economic opportunities, physical proximity between their host and home country (i.e., difficulty in visiting their home country), and the loss of interpersonal ties in their host country. Hovey (2000) found that among the Mexican immigrants, acculturative stress is the strongest predictor of depression; and that, respectively, social support, expectancies for the future, and family functioning are also key predictors of depression. In his review, Bhugra (2003) concluded that the rate of depression in immigrant populations varies. He argued that, depression might be caused by a combination of biological and psychological vulnerabilities combined with the social vulnerability that occurs as a result of immigration. Furthermore, shifts in cultural identity may lead to culture shock and cultural distance, which in turn might lead to a sense of alienation, isolation, and in some cases, depression (Bhugra, 2003).

Furthermore, the vulnerability for committing suicide (Leavey, 1999), psychosomatic complaints (Indstro, Areskoug, & Allebeck 2002), and a higher drug abuse rate (Alaniz, 2002), all have also been found to be related with immigration. Ritsner and Ponizovsky (1998) found that psychological symptoms of immigrants are highly related with psychological distress syndrome. Especially for the newcomers, the prevalence rate for distress related symptoms is higher than distress free symptoms,

and this relation is even more specifically significant for depression and interpersonal sensitivity.

A study conducted with Turkish immigrants, who had their first admission to a psychiatric hospital in Germany revealed that, 41% of these Turkish immigrants were diagnosed with schizophrenic disorder, 11% of them were diagnosed with depressive disorder, 19% were diagnosed with substance abuse disorder and he rest were diagnosed with bipolar disorder, neurotic, adjustment, or somatoform disorders (Haasen, Lambert, Yagdiran, & Krausz, 1997). In a Belgian study, schizophrenia and schizoaffective disorder/atypical psychosis diagnoses were also more frequently given to immigrant clients than to native Belgian clients (Charalabaki, Bauwens, Stefos, Madianos, Mendlewicz, 1995).In a two-year first-contact incidence study conducted in The Hague, the Netherlands, it was revealed that while the risk for psychotic disorders was increased for Surinamese, Antillean, and Moroccan first generation immigrants, they were not for first generation immigrants from Turkey, Western, and Westernised countries. Moreover, the risk for mental disorders was found to be higher in second generation immigrants than other immigrants or the native population (Selten, et. al., 2001). Zolkowka, Cantor-Graae, and McNeil (2001) found that immigrants in Malmö, Sweden had higher admission rates to hospitals for schizophrenia. They also had a greater risk for a first onset of schizophrenia than native Swedish patients. The authors explained the differences between native and foreign born populations as related to genetic predispositions and early somatic traumas rather than attributing them to migration related stresses. However it is important to note that, as many other authors have argued, the higher incidence rates of psychotic disorders in immigrants can also be explained by the use of psychiatric services by immigrants, clinicians' biases towards different ethnic groups, or clinicians' inexperience in dealing with different cultural manifestations of psychological disorders (Bhugra, 2000; Charalabaki, et. al., 1995; Sluzki, 2004).

It is not only the adults of immigrant families that suffer from psychological difficulties but also their children. According to a study conducted in Norway, first generation immigrant girls and second generation immigrant boys were both found to be vulnerable to psychological problems. First generation girls reported more emotional, hyperactivity, and peer related problems than second generation immigrant girls. However it was second generation immigrant boys who reported more hyperactivity and conduct problems than their first generation counterparts (Oppedal, Røysamb, & Heyerdahl, 2005). A study conducted in the Netherlands with children of varying ages showed that Turkish parents reported more problems with internalising and externalising with their children than Moroccan and Dutch parents. However, in the classroom setting, Dutch teachers reported a greater number of externalising problems for Moroccan pupils in comparison to both Dutch and Turkish children. However, Moroccan adolescents reported lower psychological problems than Turkish and Dutch adolescents did (Gonneke, et. al. 2003). In another study conducted with first and second generation immigrant youths, on the total problem scores Indian, Somalian, and Moroccan children had a significantly lower level of problems than Turkish, Pakistani, Latin-American, Iraqi, Iranian, and Vietnamese youth (Oppedal, Røysamb, & Heyerdahl, 2005). Furthermore, Oppedal, and Røysom (2004) found that immigrant boys experienced higher levels of psychological problems than both native youths and immigrant girls. In another study conducted with immigrant Turkish youths and native Dutch youths, the authors concluded that Turkish girls reported more behavioural and emotional problems, including anxiety, depression, withdrawn behaviours, social and internalising problems, and somatic complaints than native Dutch girls. Turkish boys reported higher levels of withdrawn behaviours, anxiety, depression, and social and internalising problems but lower delinquent behaviours than native Dutch boys (Murad, Joung, van Lethe, Bengi-Arslan, & Crijnen, 2003).

1.3.1.1. Depression

According to the DSM IV "the prevalence rates for major depressive disorder appear to be unrelated to ethnicity, education, income and marital status" (p.341). However, contradictory to the assertion of the DSM IV, the prevalence rate of depression may differ depending on individuals' ethnic and cultural origin. For example, in the USA, the trend of affective disorders seems to be constant among various ethnic groups (Reiger, Myers, Kramer, 1984). However, in the UK, the hospital admission rate for affective disorders is highest for Irish immigrants in comparison to British natives or Indian, West Indian, and Pakistani immigrants (Cochrane, 1983). A study conducted with Turkish and Moroccan elderly immigrants and native Dutch elders in the Netherlands showed that the prevalence rates for self reported depressive symptoms were 61.5%, 33.6% and 14.5% respectively. Although for the three ethnic groups, gender, chronic physical illnesses, and physical limitations were all associated with depressive symptoms; ethnic origin was also found to be strongly related to depression (Van der Wurff, et. al. 2004). Saez-Diago and Bernal (2003) argued that some of the risk factors of depression, such as being poor, female, young, unmarried, and unemployed, are also characteristics of ethnic minorities in the USA. For example, the majority of Latino immigrants are poor, young, single females, and a majority of African Americans live below the poverty line (Dana, 1998). As demonstrated above, the particulars life circumstances of ethnic/immigrant groups may serve as risk factors for depression. In addition to underprivileged circumstances, immigrants often face difficulties related to acculturation and discrimination as well. Changes in their lifestyle, challenges met adapting to a new cultural environment, being in a subordinated and defeated position in the host society, all of which can make them vulnerable to depression (Saez-Diago, & Bernal, 2003).

1.3.1.2. Anxiety

According to Bengi-Arslan and her colleagues (2002), for Turkish immigrants in the Netherlands anxiety is related to poor marriages, arguments with their partners, the treatment of psychological problems by family members and financial problems.

A study conducted with Mexican immigrant farm workers revealed that higher acculturative stress, inefficient social support, low self esteem, low religious belief, and high education were associated to high anxiety levels (Hovey & Magaña, 2002). Silveira, and Ebrahim (1998) demonstrated the effects of ethnicity on symptoms of anxiety. First generation elderly Bengalis immigrants had higher scores for anxiety and depression than Somalis immigrants and white British. Furthermore, Bengalis and Somalis immigrants had also lower scores for life satisfaction than white British citizens. However, they also found that after adjusting the scores for age, income, and general and social problems, ethnicity became not significant. They argued that the differences of the mental health scores between immigrant and native elderly populations could be caused by the divergence of economical and health status between the groups.

Oppedal and Røysamb (2004) found in their study with adolescents in Norway that immigrant adolescents reported a greater number of symptoms of depression and anxiety than their host peers. Although there was no significant difference among girls, immigrant boys reported a higher prevalence of symptoms than host boys. In a study conducted with Turkish adolescents in Sweden and Norway, Virta, Sam, and Westin (2004) found that Turkish adolescents in Norway have higher symptoms of anxiety than Turkish adolescents in Sweden. For both groups, ethnic identity was a predictor of higher life satisfaction and self-esteem and lower psychological problems. The authors explained the differences as weaker ethnic identity and experience of higher discrimination in Norway than in Sweden. According to Farver, Narang and Bhadha (2002), one of the important predictors of anxiety in immigrant youth was acculturation attitude. They found that the gap between parental and youth

acculturation attitudes influenced adolescent's self esteem and anxiety, and family conflict.

1.3.1.3. Somatic Complaints

Al-Baldawi (2002) argued that each type of migration (domestic, regional, and international) creates different losses. He proposes three different environments in which individuals suffer from different losses namely the micro, macro, and mega environments. The micro environment includes an individual's self or internal schema, biological/genetic features, personal history, and life experiences. The macro environment includes an individual's close environment such as family, friends, school, and neighborhood. Finally, the mega environment is composed of the immigrants' home country's culture and traditions. According to Al-Baldawi (2002) international immigrants lose both their macro and mega environments, while domestic and regional immigrants are able to maintain contact with their mega environments. International immigrants experience deeper psychological problems and are also faced with the difficulties of adjusting and adapting new cultural norms. Furthermore the losses they experienced could be accepted as traumatic factors according to Al-Baldawi, and those losses in turn would lead to impaired feeling of security and self confidence, which could be more severe especially in newcomer immigrants. He explains the development of psychosomatic symptoms and anxiety in international immigrant populations in the Figure 1.

In concordance with Al-Baldawi's explanation, Iglesias, Robertson, Johansson, Engfeldt, and Sundquist (2003) conducted a cross sectional study and found that country of birth was a significant factor for psychosomatic complaints. They observed that refuge and immigrant women from Southern Europe and Finland had a greater amount of psychosomatic complaints and poorer self-reported health than native Swedish women. Bongard, Pogge, Arslaner, Rohrman, and Volker (2002) conducted an experiment comparing both weak and advanced acculturated Turkish students and native German students. The study compared the students' heart rates

(HR), systolic blood pressures (SBP), diastolic blood pressures (DBP), stroke volumes (SV), cardiac outputs (CO), pre-ejection periods (PEP), and total peripheral resistances (TPR) while performing mental arithmetic tasks and cold pressor test. The results reveled that while performing the mental arithmetic tasks highly acculturated Turkish students had elevated heart rates and cardiac outputs as well as greater pre-ejection periods and total peripheral resistances than both German students and weakly acculturated Turkish students. They demonstrated that immigrants' levels of acculturation could be related to raised β-adrenergic activation pattern of the sympathetic nervous system, which has been suggested as associated with mental effort within an active coping task. Bongard and colleagues (2002) supported the finding that acculturation is an overall demanding task while also bringing into the light the biological troubles that acculturated immigrants face including higher risks for heart diseases and hypertension.

Migration is to leave the native country voluntarily or being forced to

Trauma with the loss of macro and mega environments

Insecurity, exhaustion

Long term stress

Stress related psychosomatic symptoms (MRS)

Despair and anxiety

Help seeking

Social   Own Resources   Medical

Regaining security and self confidence
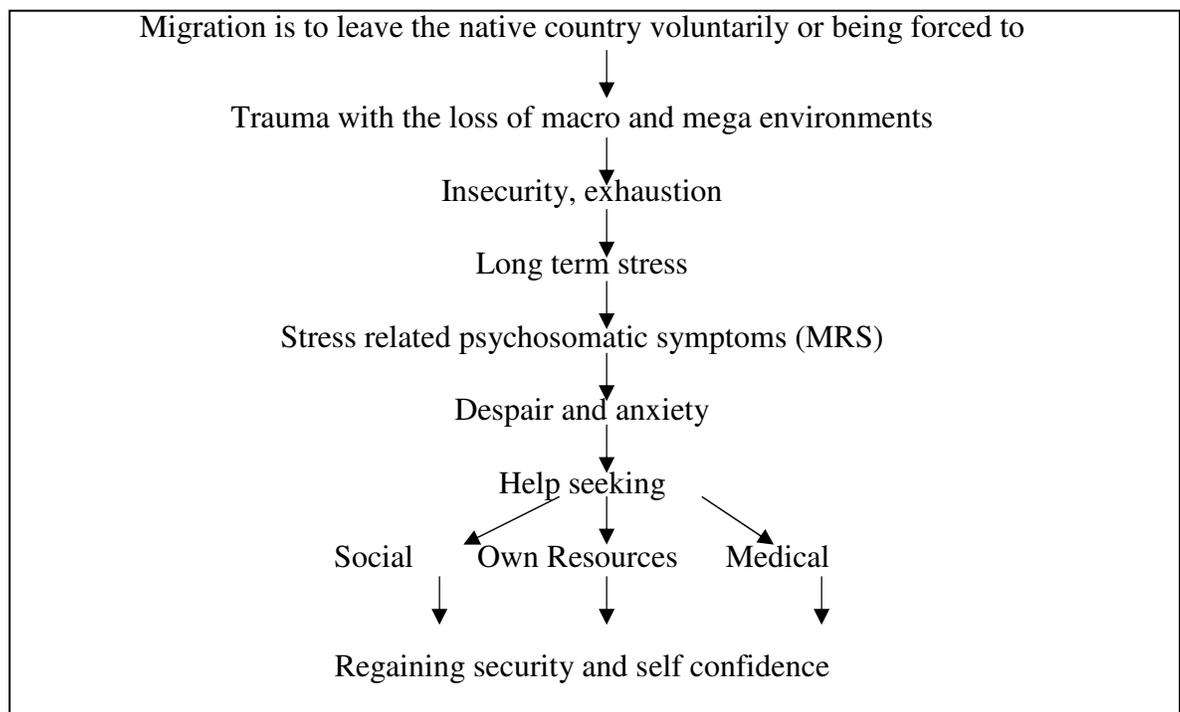
Figure 1. Individuals' reaction to acculturative stress

Source: Al-Baldawi, (2002)

The most significant determinants of somatic symptoms among Turkish immigrants in the Netherlands were problematic marriages, poor housing conditions, and the attitudes of family members towards physical illnesses. Quality of marriage was the most important predictor of somatic complaints for women, whereas unemployment and the treatment of psychological problems by family members were factors that significantly predict psychosomatic complaints in males (Bengi-Arslan, Verhulst, & Crijnen, 2002).

1.3.2. Acculturation

Immigrating and adjusting to a new country can be one of the most stressful experiences individuals can experience. Adaptation to new cultures has been studied for a long time. Oberg (1954) used the term "culture shock" to explain the difficulties of American volunteers in "Third World" countries (Oberg cited in Rack, 1982). Foster (1973) distinguished three stages of cultural adaptation, in the first stage a person feels positively euphoric, in the second stage almost all domains of daily life are perceived as problems and fellow immigrants find themselves exchanging symptoms and criticising the host country and its citizens. The third and the last stage is a recovery stage, when a person starts to orient her or himself to their new circumstances (Foster cited in Rack 1982). However, this model of adaptation has been shown not to apply all immigrants groups, specifically it has been shown to be inapplicable to Asians and Cypriots in Britain (Rack, 1982).

 Research on acculturation started with the investigation of the effects of European colonisation on indigenous people, later evolving into the investigation of the effects of either voluntary or involuntary immigration on ethnic groups (Berry, 2002). According to Berry (2002) the conceptualisation and measurement of acculturation is still under debate but researchers all agree that the concept of acculturation is a central part of cross cultural psychology. Two major acculturation approaches have emerged from contemporary studies. The first one is the unidimensional approach, which presupposes a change in cultural identity along a continuum over time (Ryden,

Alden, & Paulhus, 2000). In this approach, adaptation to mainstream society is seen as a natural outcome of acculturation (Van de Vijver & Phalet, 2004). A second approach is the bidimensional approach, which assumes that heritage (the culture of origin) and mainstream culture (the culture of the host society) are relatively independent from one another (see Ryden, et. al., 2000; Berry, 2000). According to Berry (2002), it is important to make a distinction between the preference to maintain the heritage culture and the preference to have contact with the host society. According to Berry's (2002) bidimensional approach, four acculturation strategies were defined integration, assimilation, separation, and marginalisation. In integration, immigrants maintain their ethnic identity while at the same time they consider contact with the host society. In assimilation, immigrants do not consider maintaining their ethnic identity but wish to keep in contact with the majority culture. In separation, immigrants emphasise preference for their ethnic identity and do not consider contact with the majority. Finally, in marginalisation, minority group members prefer not to or fail to be in contact with both minority and majority groups.
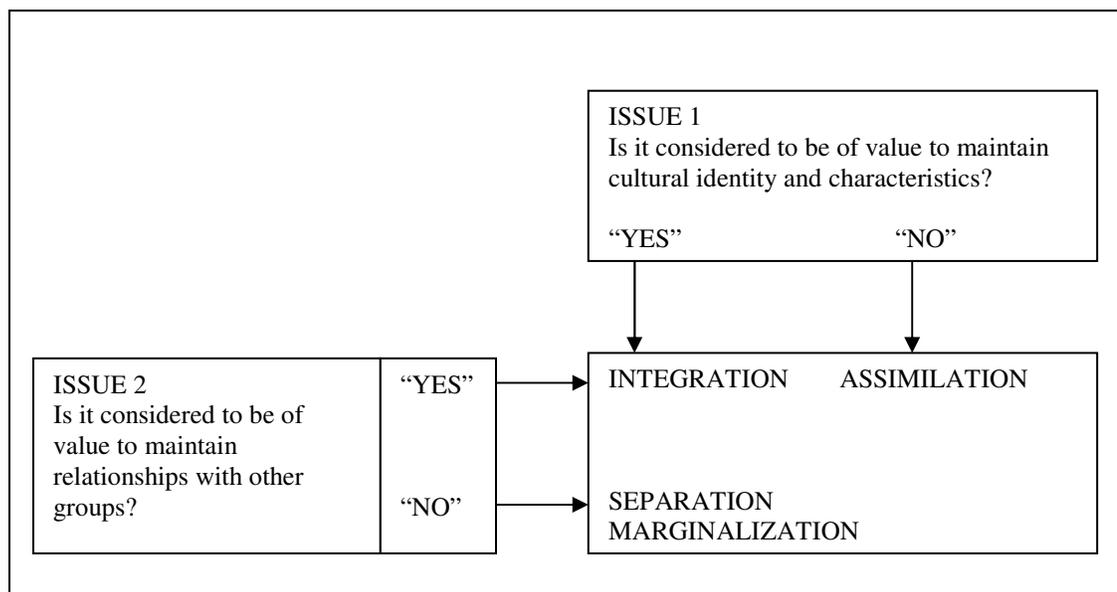
Figure 2. Four varieties of acculturation

Source: Berry, 1992

1.3.2.1. Acculturation and Mental Health

Researchers, who observe the transition and adaptation process to a new culture, generally use the term 'acculturation' to refer to the process of psychological acculturation. Psychological acculturation is a function (among other things) of so-called acculturation strategies, i.e., positive and negative attitudes of immigrants towards culture maintenance on the one hand and culture contact with the host society on the other hand (Berry, 2002).

Over the last twenty years many integrated approaches have been developed to understand the effects of acculturation on mental health (Shen and Takeuchi, 2001). As stated by Shen and Takeuchi, these approaches generally propose three different types of relationship patterns between mental health status and acculturation: negative, positive, and curvilinear. The first approach proposes that a high level of acculturation can increase the level of perceived conflict and dissonance. In other words, individuals who try to achieve a balance between the host and origin cultures might experience higher distress levels, which in turn lead to impairments in mental health. The second approach suggests a positive relationship between acculturation level and mental health. In other words, acculturation is accepted as a successful adaptation to a new environment, and highly acculturated people demonstrate higher competence in social and occupational functioning. The third perspective proposes a curvilinear relationship. In other words, people who are in the middle of the acculturation process may experience a greater degree of struggle and conflict, which may make them more vulnerable to psychological problems (Shen and Takeuchi, 2001). In concordance with their classification, Kaplan and Marks (1990) found that in their study with Mexican American immigrants, higher acculturation is related to higher psychological distress in young adults. Similarly, Shen and Takeuchi (2001) found a positive relationship between acculturation and distress, and in turn, acculturative stress was found to be related to elevated depressive symptoms. On the other hand, in Korean immigrants, Oh, Koeske, and Sales (2002) found an inverse

relationship between acculturation level and stress, and in turn lower levels of depression demonstrating the necessity of further investigation.

In studies which have relied upon Berry's bidirectional acculturation strategies, the relationship between some acculturation styles or strategies, namely assimilation and separation, and psychological well being remain inconsistent. Whereas Berry, Kim, Minde and Mok (1987) found a negative correlation between assimilation and acculturative stress, Domanico et. al. (1994) and Verkuyten and Kwan (1994) found a positive relationship between these factors. Furthermore, while Berry et. al. (1987) and Domanico et. al. (1994) reported a reverse relation between separation and mental health, Verkuyten and Kwan (1994) reported no significant differences between separation and integration in terms of psychological adjustment. Nevertheless, Jasinska-Lahti, Liebkind, Horenczyk, and Schmitz (2003) found that immigrants with separation orientation experience lower levels of stress, than integrated and assimilated immigrants, respectively. However, in another study integration was found to be positively related to psychological well-being (Prilleltensky, 1993; de Dominco et. al., 1994) while marginalisation was found to be inversely related with mental health in most of the studies (Berry et. al., 1987; Verkuyten & Kwa, 1994; Sam & Berry, 1995). Similarly, Lim, Heiby, Brislin, and Griffin (2002) observed that highly integrated immigrants manifest less psychiatric symptoms in comparison to immigrants using other modes of acculturation. For Chinese adolescents in New Zeeland, it was found that highly integrated adolescents have higher self-esteem than their separated or marginalised peers do (Eyou, Adair, & Dixon, 2000). In terms of depression, Ward and Kennedy (1994) found that integrated individuals experienced less depression than assimilated immigrants. In other studies, substance abuse was found to be significantly related to marginalisation (Alaniz, 2002) and assimilation (Timoty, Jonathan, & Young, 2002). On the other hand, depression, symptoms reported on the Brief Symptom Inventory, symptom distress, and social maladjustment were found to be associated with assimilation and the mainstream dimension of acculturation whereas only symptom distress was found

to be associated with the heritage dimension of bidimensional acculturation (Ryden, et. al., 2000). In a study conducted with Turkish adolescents, integration is found to be a predictor of both greater life satisfaction and better life satisfaction whereas marginalisation is related to lower self esteem (Virta, Sam, & Westin, 2004). Among US born Asian Indian adolescents, it was found that integrated adolescents have higher GPAs, higher perceptions of academic competence, social competence, moral conduct, friendship and global self worth than their marginalised and separated peers (Farver, Bhadha, & Narang, 2002). Studies continue to have conflicting results, so further investigation is imperative.

According to various research results, most immigrants preferred integration as opposed to other acculturation strategies (Berry, Kim, Power, Young, & Bujaki, 1989; Berry & Sam, 1997; Horenczyk, 1996; Neto, 2002; Ryder, Alden, & Paldus, 2000; Van de Vijver, Helms-Lorenz, & Feltzer, 1999; Van Oudenhoven, Prins, Buunk, 1998). Turkish immigrants generally tend to have an integration orientation. Supporting this, in a study conducted with Turkish and Moroccan immigrants in Belgium, Phalet and Swyngedouw (2004) found that 50.8% of Turkish participants preferred integration in the private domain (home and family life) with 61.5% of them also preferring integration in public domains (i.e., school and work). According to Arends-Tóth and van de Vijver (2004), and in support of the popular integration notion, Turkish-Dutch individuals emphasised the importance of both their ethnic and host culture. However, while Turkish culture is more emphasised in private domains (social, emotional and value oriented), Dutch culture is more emphasised in public domains (functional and utilitarian). In addition to the differences in terms of domains, socio-economic status and gender are two of the most important predictors of acculturation preference among Turkish immigrants. In the Canadian context, while most high SES men and women preferred integration, 38.98% and 38.97% respectively; the majority of low SES men and women preferred separation, 42.91% and 44.43% respectively. Moreover, low SES men preferred assimilation and marginalisation more than low SES women; in the high SES groups gender

differences were not significant in assimilation and margilisation preferences (Ataca & Berry, 2002).

In addition to immigrants' acculturation orientation, host countries' expectations of acculturation style also predict the acculturative stress level of immigrants. Jasinska-Lahti, Liebkind, Horenczyk, and Schmitz (2003) demonstrated that immigrants, whose acculturation preference are in conflict with the host's, reported higher stress than immigrants with concordant orientations with the host's. According to their findings young expatriates from the former Soviet Union, whose acculturation attitudes were in conflict with the host, either reported higher perceived discrimination or higher psychological distress than those whose acculturation attitudes were concordant with the host. Similarly, a study conducted with French majority and North African minority university students yielded that better out-group relations were reported from students who have integrationist and individualist acculturation attitudes; however, conflictual out-group relations were reported from both segregationist French majority and separatist North African minority (Barette, Bourhis, Personnaz, & Personnaz, 2004). Also of note is that host countries often have different priorities for acculturation for different ethnic groups. A study conducted with Francophone college students in Canada demonstrated that French immigrants were accepted as valued and Haitians were accepted as devalued immigrants. Furthermore, students accepted integration and individualisation for valued immigrants whereas for devalued immigrants they preferred assimilation, segregation, and exclusion (Montreuil & Bourhis, 2001). In a similar study, Mountreuil and Bourhis (2004) found that although Anglophones are less asimilationist and more integrationist and individualist in their acculturation preferences toward immigrants than Francophones, both groups are more segregationist and asimilationist toward devalued immigrants and more integrationist and individualist towards valued immigrants.

1.3.2.2. Acculturation and Personality

According to Berry (1997), numerous factors influence newcomers' acculturation preferences in host cultures. One of those factors is personality. Personality characteristics related to outgoingness, such as, assertiveness, likeability, sociability, extraversion, ego control, and self monitoring were found to be related to acculturation (Padilla & Perez, 2003). A study conducted with newcomers concluded that, a greater number of newcomers who had a high of need for cognitive closure[1] chose assimilation if their initial contact occurred with nationals of the host country rather than their compatriots.

A study conducted with Chinese students demonstrated that several personality variables, namely, extraversion, openness, and agreeableness in addition to competence and dutifulness facets of conscientiousness are related to acculturation (McCrae, Yik, Trapnel, Bond, & Paulhus, 1998). Moreover, extraversion and conscientiousness (Binet-Martinez; in press), hasslesness, self-esteem, and locus of control (Padilla, Alvarez, & Lindholm, 1983); extraversion and introversion (Naditch & Morrisey, 1976) were all found to be related to different acculturation preferences.

The results of a study by Ryder and colleagues (2000) revealed that higher unidimensional assimilation –i.e., assimilation – was related to higher extraversion and higher openness. The same study found that, the heritage subscale of bidimensional acculturation was related to high conscientiousness and low neuroticism, and that the mainstream subscale of bidimensional acculturation was related to high extraversion, high conscientiousness, high openness and low neuroticism. In the same study, unidimensional acculturation was found to be associated with interdependent self construal and the mainstream subscale whereas independent self construct was found to be associated with the Heritage subscale of acculturation (Ryder, Alden, & Paulhus, 2000).

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[1] Need for cognitive closure could be defined as the desire for a definitive answer to a question rather than uncertainty, confusion or ambiguity (Kruglanski, 1989).

In addition to immigrants' acculturation orientation, host acculturation orientation is also affected by personality factors. A study conducted by Bourhis and Dayan (2004) demonstrated that each acculturation orientation has a distinctive personality profile. While Jewish host nationals, who felt personally and culturally secure, did not support a social dominance orientation, and were not threatened by the presence of individualist and integrationist Israeli-Arab immigrants, hosts who were personally, culturally, and religiously insecure, felt less tolerant towards ethnic diversity, and favoured a social dominance orientation endorse an assimilationist and segregationist acculturation orientation.

1.3.3. Ethnic and Cultural Identity

The Merriam Webster Dictionary defines the term *ethnic* as "**a :** of or relating to large groups of people classed according to common racial, national, tribal, religious, linguistic, or cultural origin or background **b :** being a member of an ethnic group **c :** of, relating to, or characteristic of ethnics".   An *ethnic group* is defined as "a social group or category of the population that, in a larger society, is set apart and bound together by common ties of race, language, nationality, or culture" in the Encyclopaedia Britannica.

In anthropological literature, Barth (1969) defines an ethnic group, as a population which "is largely biologically perpetuating, shares fundamental cultural values, is realised in overt unity in cultural forms, makes up a field of communication and interaction, (it) has a membership which identifies itself, and is identified by others, as constituting a category distinguishable from other categories of the same order" (pp.75).Barth (1969) also stressed that such a definition does not help us understand what an ethnic group is or the role it plays in culture and society.

According to Barth, overt and objective changes are not enough to predict ethnic groups membership, however socially relevant factors are. For example, if a group

member declares his/her "allegiance to the shared culture of group A" we cannot change it. What is important here is differences related to social interactions not overt differences between groups. Researchers then should focus on what individuals draw upon when they are defining their own group membership, rather than the actual differences between the groups (Barth, 2001). Blom (1969) in his study of ethnic and cultural differentiation in southern Norway, claimed that "ethnic boundaries do not depend on cultural differences on the level of form, but rather on culture at a more fundamental level, i.e. the specific codification of these differences into complimentary statuses which differentiate a population into reference groups, supported by a character of distinctive origins for each" (p.84). He explained the underlying reason of this organisation as fear and suspicion of strangers. By drawing upon systematic ethnic statuses, by judging their own and others behaviours' individuals gain standards, and a different range of activities can be categorised into stereotyped clusters.

Bernal and Knight (1993) claimed that ethnic identity is an important element in the "Who am I?" question. Ethnic identity is a psychological construct about one's own ethnic group membership. Verkuyten (2005) argued that the criteria for ethnic identity varies, and a variety of characteristics including "physical similarities, cultural characteristics, language, religion, historical events and myths can all play a role in the definition and justification of a common origin" (p. 75). He mentions four dimensions of ethnic identity, which can be used for both assessing and conceptualising of ethnic identity. They are being, feeling, doing, and knowing. The being dimension includes factors such as homeland, visible characteristics of the individual, and parents' origin. According to Verkuyten (2005) this dimension is similar to Phinney's first components of ethnic identity. This component is called ethnic labelling, ethnic labels can either be chosen or imported, asserted or assigned (Phinney, 1990 cited in Verkuyten, 2005). In the second dimension, importance is given to ethnic identity, evaluation and commitment to ethnic identity. In the doing dimension, individuals' involvement to group activities, language use, preferred

music, food, and clothing style, political and religious participation took place. The last dimension is created by interest and knowledge about the history and culture of the ethnic group (Verkuyten, 2005).

The social identity theory was formulised by Tajfel and Turner in the 1970s in order to explain group relations associated with the process of identity (Taylor & Moghaddam, 1994). Tajfel (1978) articulated that social identity is "part of an individual's self concept which derives from his knowledge of his membership in a social group together with the value and emotional significance attached to that membership" (p. 63 cited in Taylor & Moghaddam, 1994).

According to Hogg and Abrams (1988) self identifications are confined and discrete configurations of self-descriptions and self evaluations, and different social identities are not necessarily mutually exclusive. They argued that while identity has social and personal aspects, personal identifications are always established in relationship with an individual's significant others. For example, depending on their schema of the structure of their self, one person could have multiple social identifications, one could be white, Ukrainian, Jewish, and a lawyer at the same time that he could have identifications such as someone's father, someone's friend, or fan of the Barcelona soccer team. Finally he might have self descriptions such as hating blond beer or disco music or being emotional. In different social circumstances one's social identity might be more salient than in others. According to Hogg and Abrahams (1988), the social identity approach relies on the concept of a social identity rather than a personal one. According to this notion, depending on the requirements of the social situations the relevant social categorisation becomes available. The social category that maximises the inter-group difference and in-group similarity generally becomes the salient social category (Turner 1985 cited in Hoggs and Abrahams, 1988)

Tajfel and colleagues argued that simply categorising people into different groups might lead to a rise in inter-group behaviour, particularly in-group favouritism over

out-group (Tajfel, Flament, Billig, and Bundy, 1971). Being categorised into one of these groups could lead to an emergence of a social identity for the subjects even in this simple paradigm (Tajfel, 1972; Turner, 1975). Turner defined social identity as "an aspect of a person's self concept based on their group membership; it is a person's definition of self in terms of some social group membership with the associated value connotations and emotional significance" (Turner, 1999, p.8). Self definitions such as "we Turks", "us women", or "we New Yorkers" all serve as an example of social identities.

Questioning ethnic identity is a consequence of migration. According to Phinney, Horenczyk, Liebkind, and Vedder (2001), it becomes salient when people move to a different society because, "ethnic identity can be distinguished from one's ascribed ethnicity, that is, one's ethnicity as perceived by others" (p.496).

1.3.3.1. Ethnic and Cultural Identity and Mental Health

The maintenance of a strong ethnic identity is related to the psychological well being of immigrants. A study conducted with Mexican American adolescents found that their ethnic identity rather than their American identity was related more to their self-esteem (Phinney & Devich-Navarro, 1997). Similarly, ethnic identification was found to be related with self-esteem in school settings that were predominantly Latino, predominantly non-Latino or a balance of Latino and non Latino students (Umaňa-Taylor, 2004). Martinez and Dukes (1997) found that a higher ethnic identity is related to a higher self-esteem, a greater sense of purpose in life and self-confidence for Whites, Blacks, Native Americans, and Hispanics, even though these groups varied in their amounts of ethnic identity. Identification with both their ethnic group and their host society was found to be the most adaptive strategy for immigrants (LaFraomboise, Coleman, & Gerton, 1993). A positive evaluation of ethnic groups and feeling good about being a member of that ethnic group is related to a higher level of self-esteem for foreign born Chinese Canadians (Lay & Verkuyten, 1999).

For Turkish adolescents, ethnic self esteem was found to be an important part of the global self esteem. However, for both Dutch and Turkish adolescents, body image was found to be the most important component of self concept. In addition, ethnic identity was found to be positively related to the academic ability, athleticism, popularity, and body image of Turkish adolescents (Verkuyten, 2001). A study conducted with Turkish adolescents in Norway and Sweden revealed that Turkish identity was a significant predictor of higher self esteem, higher life satisfaction, and less psychological problems (Virta, Sam, Westin, 2004).

1.3.4. Perceived Discrimination

Perceived discrimination and prejudice is almost a part of the daily life of ethnic minority group members (Cassidy, O'Connor, Howe, Warden, 2004). Diaz (2006) defined perceived discrimination as people's own interpretation of being subjected to negative discriminatory treatment that unfairly treats, offends and/or limits the person's choices.

1.3.4.1. Perceived Discrimination and Mental Health

A study conducted with Southeast Asian refugees demonstrated that, refugees who experienced higher discrimination also reported higher depression than their counterparts who did not experience discrimination (Noh, Beiser, Kaspar, Hou, & Rummens, 1999). Verkuyten and Nekuee (1999) observed a complex relationship between perceived discrimination and the well being of Iranian immigrants living in the Netherlands. In their path analysis, their results revealed that perceived discrimination led to higher ethnic identification, and higher ethnic identification, leading to a lower sense of mastery, which in turn led to a lower overall sense of well being, specifically a higher negative affect and lower life satisfaction.

In various studies with immigrant and minority populations perceived discrimination was also found to be related to other factors, all of which are detrimental for well being. For example, perceived discrimination was found to be related with a higher

level of depression (Rumbaut, 1995) and anxiety (Liebkind, 1996), lower life satisfaction (Koomen & Fränkel, 1992), higher psychological distress (Brown, Sellers, Brown, & Jackson, 1999; Sanders & Thompson, 1996; Williams & Williams-Morris, 2000), lower self esteem, and higher psychological problems (Virta, Sam, Westin, 2004), and overall deteriorated mental health (Gee, 2002). Kessler, Mickelson, and Williams (1999) found that life-time and day to day perceived discrimination are both related to elevated levels of depression and anxiety.

1.3.5. Independent and Interdependent Self-Construal

In one of the classic studies about independent and interdependent selves, Markus and Kitayama (1991) defined an independent self as "separate from social context, a bounded, unitary (and) stable structure" and defined an interdependent self as "connected with social context, flexible (and) variable" (p.230). According to the authors, the basic features of an independent self are internal and private in terms of one's abilities, thoughts, and feelings, while the basic features of an interdependent self are external and public in terms of status, roles, and relationships. An independent self is mostly attributed to individuals' from Western cultures, while an interdependent self is mostly attributed to Eastern cultures (Derlega, Cukur, Kuang, & Forsyth, 2002; Lam & Zane, 2004; Moorling & Fiske, 1999).

1.3.5.1. Independent and Interdependent Self-Construal and Mental Health

The relationship between independent and interdependent self construal and a wide variety of variables have been widely studied in recent years. An interdependent self-construal was found to be related positively, independent self-construal was found to be negatively related to depression, social avoidance, psychological distress, and fear of negative evaluation (Norasakkunkit & Kalick, 2002). Moscovitch, Hofmann and Litz (2005) found that in males, interdependence is positively related to social anxiety, while independence is negatively related. While, for females, interdependence is negatively related to social anxiety while independence is positively related. Furthermore, for both male and female adolescent students,

interdependence was found to be correlated with sociotropy (Gorski & Young, 2002). In another study, an interdependent self construal was found to be significantly and positively correlated with sociotropy and depression, while an interdependent self construal was found to be negatively correlated with depression and sociotropy, and positively correlated with individualistic achievement in university students (Sato & McCane, 1998).

1.4. Attachment and Mental Health

The attachment theory was originally formulated by John Bowlby in 1973, to explain the formations of mental representations of the self, as related to an infants' relation with their caregiver. However, various researchers have since applied Bowlby's attachment theory in studies with adults (see for example, Bartholomew & Horowitz, 1991; Brennan, Clark, Shaver, 1998; Kurdek, 2002). In line with the attachment theory, adults with a secure attachment style are accepted to be relatively free of both attachment anxiety and attachment avoidance (Wei, Heppner, & Mallinckrodt, 2003). Furthermore, a secure attachment has also been found to be positively correlated with extravert and agreeable personality styles, psychological health, health perception, and life satisfaction (Bakker, Van Oudenhoven, & Van Der Zee, 2004). On the other hand, insecure attachment styles have been found to be related with negative affect (Simpson, 1990), lower emotional adjustment (Rice, FitzGerald, Whaley, & Gibbs, 1995), lower psychological health, lower health perception, and lower life satisfaction (Bakker, Van Oudenhoven, & Van Der Zee, 2004). Roberts, Gotlib, and Kassel (1996) reported that very few studies have studied the relationship between adult attachment and psychological stress. According to their review, insecure adult attachment is related to affective distress, including depression (Armsden, McCauley, Greenberg, Burke, & Mitchell, 1990; Kobak & Sceery, 1988; Kobak, Sudler, & Gamble, 1991 cited in Roberts, Gotlib, & Kassel, 1996). On the other hand secure attachment was a protective factor against major life events that can cause psychological distress (Hammen et al., 1995; Milkunicer et al., 1993 cited in Roberts, Gotlib, & Kassel, 1996). In their own study Roberts, Gotlib, and Kassel (1996) found

that depression is inversely correlated with a secure attachment style but positively correlated with an anxious/ambivalent and avoidant attachment style. Furthermore in the second and third steps of their study, they demonstrated that the relationship between insecure attachment styles and depression is mediated by dysfunctional attitudes and reduced levels of self-esteem.

Table 1. Adult Attachment Status Overview

Adult attachment status	Implicit assumptions about attachment relationships	Mental rules to handle attachment activation
Secure	Needs for safety and security are acceptable and recognised. Support is there when needed	Express what is needed or feared, because support is likely. Problems can be addressed and processed
Dismissing	Needs for safety and security are ignored, rejected or disapproved of. Support is not there when needed.	Do not express what is needed or feared. Disassociate from the source of anxiety. Do not depend on others
Preoccupied	Needs for safety and security are sometimes ignored, but sometimes care is intrusive. Sometimes the caregiver needs help instead of giving help. Care and security are inconsistent.	Be extra sensitive to attachment figures as they are not dependable. Be worried about them.

Source: Van Ecke, Chope, & Emmelkamp, 2005

Table 1. (Continued) Adult Attachment Status Overview

Unresolved	There is potential for isolation when needy or even danger from those on whom you depend. There is the loss of those you need most. There is danger from those you need	There is no resolution to dangerous situation. Sometimes you are left to fate, isolated and/or threatened. There is no time to think or feel, and there are strong emotions that can overwhelm

Source: Van Ecke, Chope, & Emmelkamp, 2005

Van Ecke (2005) argued that the core themes of attachment theory, such as attachment security, separation and loss, parallel the experience of migration. She states that "Some emigrants leave their home countries to escape poverty, famine, or oppression, and others seek a better life enabled by the exercise of free will. At some level, all emigrants make a choice to leave their homelands as either a means of survival or a means to a better life. It appears that those who desire to emigrate tend to have higher achievement and power motivation, are more work-oriented and less focused on family centrality than are those who do not want to emigrate (Boneva & Frieze, 2001; Frieze et al., 2004). As one of the childhood experience criteria associated with dismissive attachment status is "these characteristics also apply to individuals with dismissive attachment" (Vanc Ecke, 2005, pp. 3-4). So it may not be irrational to hypothesize that people who are immigrants might be differentiated from those who are not on the basis of their attachment orientations. In line with this hypothesis, Van Ecke, Chope, and Emmelkamp (2005) found in their study with Belgian and Dutch immigrants in California that immigrants have a higher percentage of unresolved attachment status in comparison to non-immigrants. Their attachment status however, was not found related to their time of settlement in the host country, the motivation for their migration, or their marital status.

Van Ecke (2005) proposed that immigrants with a dismissive attachment style might have an easier adjustment to a host environment. Because people with a dismissive attachment style minimize the importance of attachment figures (like family of origin) and only depend on themselves, they might be better able to deal with the initial isolation experienced during their early arrival period. On the other hand, people with secure attachment styles would be more aware of their separation from their home environment and would be more aware of their own needs than individuals with a preoccupied attachment style.

The relationship between intercultural adjustment or acculturation preferences and attachment was first investigated by Bakker and colleagues (2004). However since this study there have been no ones conducted in order to further demonstrate this relationship. According to their findings, after controlling for the Big Five personality factors, a secure attachment style was positively related to a reported importance of contact with the host culture, the reported importance of contact with the native culture, and actual contact with the native culture. Moreover, an ambivalent attachment was found to be positively related to the reported importance of contact with the host culture and actual contact with the native culture, whereas, a dismissive attachment was found to be negatively related to actual contact with the native culture for Dutch emigrants (Bakker, Van Oudenhoven, & Van Der Zee, 2004).

1.5. Social Support and Mental Health

Although acculturative stress is an important factor in the deterioration of the well being of immigrants and despite the conclusion that migrating to the new country is a stressful experience, there are several factors that could contribute to the improvement of the mental health and general well-being of immigrants. As several studies have demonstrated, social support is an important protective factor for depression. García, Ramírez, and Jariego (2002) tested the influence of different aspects of social support on the well being of Moroccan and Peruvian immigrant women groups and native women in Spain. Their results revealed that the well being

of both immigrant and host women were predicted positively by the number of Spaniards in their support network and those who were able to offer positive feedback. It was negatively affected by the number of people that were sources of worry and conflict. When we look only at immigrant groups, the number of Spaniards in the network remained a significant predictor of their well being whereas a sufficiency aspect also added as a positive predictor and conflict in network aspect disappeared.

Ponizovsky and Ritsner (2004) argued that loneliness is a permanent feeling which could have a negative affect on the health and quality of an individual's life. According to Ponizovsky and Ritsner, the cultural isolation of immigrants is one situation that increases loneliness. They found that in Russian born Jewish Immigrants in Israel, perceived social support was negatively correlated to psychological distress and obsessiveness, hostility, sensitivity, depression, anxiety, and paranoid ideation on the subscales of the Talbieh Brief Distress Inventory. In addition, while acculturative stress was the strongest predictor for depression and suicidal ideation in immigrant Latino students in America, perceived social support was found as negatively related to both depression and suicidal ideation (Hovay, 2000). Moreover, Lee, Koeske, and Sales (2004) found in their studies with Korean immigrants in the United States that acculturative stress is related to symptoms of hostility, anxiety, depression, paranoid ideation, somatization, obsessive-compulsiveness, and phobic anxiety. Furthermore, social support was found to moderate the relationship between acculturative stress and symptoms of psychological syndromes, serving as a buffer against psychological distress symptoms

1.6. Religion and Mental Health

Psychologists analysed the role of religion in different realms of psychology and some theorists like Jung and Maslow gave part to religious motives and motivations in their models. Several studies have demonstrated that religious beliefs serve as a

protective factor when individuals are faced with psychological stressors (Burris & Jackson, 2000; Fabricatore & Handal, 2000; Mosher & Handal, 1997; Tix & Frazer, 1998). Tepper, Rogers, Coleman and Malony (2001) found that 80% of psychiatric clients used religious activities and beliefs to cope with the stresses and frustrations of daily life. Furthermore, it was also found that symptom severity and reported frustration were inversely correlated to religious activities. Spirituality was found to play a moderating role in the relationship between the negative life events and depression and anxiety symptoms of university students (Young, Cashwell, and Scherbakava, 2000). George, Larson, Koenig, and McCollough (2000) claimed that the possible mechanism beneath the relationship between health and religion could be the religious prohibitions against risky behaviours and the help that is available when needed, from large religious networks. They argued that religion provides a sense of meaning in a person's life and helps people to deal with their anguish. From this point of view we could expect that religious beliefs help immigrants to deal with the trauma of migrating to entirely new environment, particularly by enabling them to have a larger network on which to draw upon when support is needed.

Parallel to the above expectancy, Dumont (2003) argues that religion provides support, protection, esteem and a positive self image to immigrants in a foreign environment. It also helps them to protect their identity during this changing process. According to Dumont, religion serves different functions which depend on Leman's five-category system. Two of the five functions of this system are constructing ethno-cultural bridge to countries of origin and providing socio-cultural integration.

1.7. Gender and Mental health

Several studies presented significant gender differences on the measures of psychopathology. Dambrun (2007) argued that women experience higher psychological problems because they perceive higher personal and group discrimination then did men. The mediation analysis partially supported his

hypothesis and revealed that perceived discrimination mediates the relationship between gender and psychological stress.

Cassidy, O'Connor, and Howe (2004) demonstrated significant gender differences in their studies. Immigrants from different ethnic background living in the Scotland were asked to fill out self-reported questionnaires and the results revealed that for males, perceived discrimination led to lower personal and ethnic self-esteem which in turn led to higher depression and anxiety. However, for females, the results revealed a direct relationship between perceived discrimination and anxiety. Similarly, Ritsner, Ponizovsky, Nechamkin, and Modai (2001) found that immigrant women presented higher anxiety, depression, obsessive symptoms, and increased levels of psychological distress than did men. When they examined the sources of stress, they observed that family problems, weather conditions, anxiety about the future, poor mental health status, and ambiguity in their present life conditions were all reported by women, while men reported that the number of reasons for their migration, their commitment to staying in the host country and the adequacy of their jobs to their skills were all sources of their stress.

1.8. The Aim of the Study

The aim of the present study is to apply a vulnerability stress model in order to investigate the variables that play a role in the mental health of Turkish immigrants in the Netherlands. Vulnerability factors were organised as the personal characteristics of immigrants which they had both prior and after to their arrival. Stress factors, on the other hand, were selected based on the immigrants' experiences after their arrival. Depending on this distinction secure attachment, independent and interdependent self construals, ethnic identity and ethnic self-esteem, religiousness, religious support, and social support were all organised as vulnerability factors. Migration related factors, namely time spent in the Netherlands, level of spoken Dutch, level of socialisation with Dutch natives, level of media use, satisfaction with life in the Netherlands, perceived discrimination, and acculturation orientations were organised as stress

factors. Mental health of the immigrants was represented by depression, anxiety, psychosomatic complaints, and general life satisfaction.

More specifically, the purpose of this study is to reveal the interaction of vulnerability and stress factors in order to predict mental health of the newcomer Turkish immigrants.

Vulnerability Factors:		Stress Factors:		Dependent Variables:
Attachment Independent self construal Interdependent self construal Ethnic identity Ethnic self-esteem Religiousness Religious support Social support	X	Time spent in the Netherlands Level of spoken Dutch Level of socialisation with Dutch natives Level of media use Satisfaction with life in the Netherlands Perceived discrimination Host culture acculturation orientation Heritage culture acculturation orientation	→	Psychological problems Life satisfaction

Figure 3. Theoretical Model of the Present Study

CHAPTER 2

PILOT STUDY

2.1. The Aim of the Pilot Study

The main purpose of this chapter is to investigate the translations of English and Dutch questionnaires to Turkish as well as to ameliorate previously translated scales if necessary. Furthermore, the basic relationships between the variables of the study are aimed to be investigated in this section of the study. In this section of the study, reliability and factor analysis were conducted for the collected data. After the primary analysis of factor and reliability analyses, correlational analysis was conducted to see the relations between the variables of the study.

2.2. General Information for the Pilot Study

The factors related to well being of the immigrants have been studied widely. In previous studies, in different populations, life satisfaction measures were found as inversely related to the depression (Cummings, 2002; Gilma, Huebner, Laughlin, 2000; Headey, Kelley, & Wearing, 1993). Diener, Emmons, Larsen, and Griffin (1985) explained that people with high life satisfaction also have higher adjustment and less psychological problems. From this standpoint it is possible to expect that immigrants with higher life satisfaction will experience less psychological distress and have higher adjustment to demands of the new culture. However, some studies demonstrated that life satisfaction, or at least factors predicting life satisfaction, might be influenced from the culture (Diener & Diener, 1995; Suh, Diener, Oishi, & Triandis, 1998). In the present study independent and interdependent self construals were used in order to understand the influence of the cultural background. In addition to life satisfaction, self construals were also expected to be related with depression. Lam (2005) observed indirect pathway from self construals to depression in

Vietnamese adolescents while Barry (2000) reported direct relationship with interdependent self construal and depression in East Asian individuals. Sociotropy and autonomy are measures similar to independent and interdependent self contruals. In a study conducted by Sato and McCann (1998) interdependent self construal was found as positively related to depression and sociotropy, while independent self construal was negatively correlated with depression and sociotropy but positively related to independence and individualistic achievement dimensions of autonomy. Clark, Steer, Haslam, Beck, and Brown (1997) found in their study that sociotropy and autonomy scale demonstrated four personality types, which are independence, dependence, individualistic achievement and low scoring controls. The results revealed that autonomous -independent and sociotropic- dependent clusters were related to higher clinical depression and anxiety than other clusters. In another study, sociotropy was found as positively correlated with both depression and anxiety; however, autonomy was only and inversely correlated with anxiety (Alford & Gerrity, 2003).

Beside the personality constructs, environmental factors might also playa role in depression. Migrating to a new place is one of the most dramatic changes in people's environment, which might be related to stress and depression as well. Several studies demonstrated that immigrants might be vulnerable to depression (van der Wurff, 2004; Vega, Kolody, Valle, Hough, 1986; Vega, Kolody, Valle, 1987). Acculturation preference of the immigrants might be one of the predictors of depression in the target population (Berry, Kim, Minde, & Mok, 1987; Domanico et. al., 1994; Jasinska-Lahti, Liebkind, Horenczyk, & Schmitz, 2003; Verkuyten & Kwan, 1994).

When immigrants try to adapt to a new cultural environment, they experience several difficulties. One of these difficulties is perceiving discrimination from the members of the host society. Studies demonstrated that immigrants who experienced discrimination reported higher depression (Noh, Beiser, Kaspar, Hou, Rummens, 1999), psychological distress (Liebkind & Jasinska-Lahti, 2000), and lower

psychological well-being (Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006). Ethnic identity and self-esteem/ethnic self-esteem sometimes were studied as mediator between perceived discrimination and psychological distress (Cassidy, O'Connor, Howe, Warden, 2004;Jasinskaja-Lahti & Liebkind , 2001; Verkuyten & Nekuee, 1999).

2.2.1. Participants

Participants of the pilot study were Turkish immigrants living in the Netherlands. Questionnaires were distributed to the sampling groups via other Turkish immigrants. Thus for the pilot analysis snowball sampling procedure was used.

Data for the pilot study was collected from 50 immigrants. Their ages ranged between 19 and 61, and the mean age of the total sample was 36.6 (SD = 9.85). The ratio of male to female was equal, they were 25 males and 25 females. Participants' education levels ranged from grammar school to graduate education, and the majority of them were high school graduates. Participants' reported income levels ranged between low and high, however the mean level for the economic status was found to be equal to average. The majority of the participants (n = 28) came from cities in Turkey. The time that they had been living in the Netherlands ranged between 4 and 35 years, and the mean settlement time was 19.87 years (SD = 7.26). The majority of them (n = 31) did not have previous living abroad experience and only one person was born in the Netherlands. 27 of the 50 participant spoke at least one other foreign language, other than Dutch, prior to their arrival. 21 of the participants reported that their Dutch comprehension was either very good or complete. The socio-demograhic characteristics of the sample can be seen in Table 2 and 3.

Table 2. Demographic characteristics of the participants

	Minimum	Maximum	Mean	Std. Deviation
Age	19.00	61.00	36.60	9.85
Years in the Netherlands	4.00	35.00	19.87	7.28
Dutch Comprehension	1.00	7.00	5.22	1.77

Table 3. Frequencies and Percentages of Demographic Characteristics of the Participants

	N	%
Sex		
Male	25	50
Female	25	50
Education		
Illiterate	0	0
Literate	1	2
Primary school	3	6
Secondary School	5	10
High School	23	46
University	17	34
Master or PhD	1	2
City in Turkey		
Metropolitan cities	9	18
Cities	19	38
Town	7	14
Village	5	10
Other	8	16
Family income level		
High	7	14
Middle	39	78
Low	2	4

According to 2006 demographics, 175,739 first generation Turkish females and 188,594 first generation Turkish males have been living in the Netherlands. In 1991 23% of the Turkish immigrants in the Netherlands had no complete education. 52% of them had primary school education, 17% of them had lower/preparatory vocational education or junior general secondary education, 7% of them had senior secondary vocational education, senior general secondary education or university preparatory education, and only 7% of them had higher professional and university education. In 1998, the percentages changed to 29, 36, 16, 15 and 4% respectively (Martens, Roeland, Veenman, 1991; Martens, 1999). Majority of the sampling group of the present study are either high school or university graduate. In comparison to the level of education of Turkish immigrants in the Netherlands mentioned above, sample of this study is highly educated.

2. 2.2. Instruments

Participants completed an 8 page questionnaire set for the pilot study. Each set of the questionnaires was composed of 9 different measurement devices and a demographic information section. The demographic information section included age, sex, education, family income level, settlement in Turkey, time they spent in the Netherlands, duration of marriage (if married), number of children, type of marriage, and family size. Beside this demographic information, prior foreign experience, prior knowledge of a foreign language, residence permit status, Dutch language comprehension, wishes to return to Turkey and actual plans to return to Turkey were questioned in the same section. All questionnaires were distributed in the same order (See Appendix A)

2. 2.2.1 Life Satisfaction Measures

In order to measure life satisfaction in different dimensions two different life satisfaction scales and three single items were used.

2. 2.2.1.1. Satisfaction with Life

The Satisfaction with Life Scale (SWLS) was developed by Diener, Emmons, Larsen, and Griffin, (1985) to assess general life satisfaction. The scale consisted of four items rated on a seven-point scale ranging from completely disagree (1) to completely agree (7). The higher scores represented a higher satisfaction in life. In the original study, the internal consistency of the SWLS was found to be .87. By using principal component factor analysis, a single factor emerged and explained 66% of the total variance.

In the pilot analysis of the current study the alpha reliability of the scale was found as .84, and by using principal component factor analysis with varimax rotation all the items were represented under one factor with loadings ranging from .68 to .92, this factor explained the 71.1 % of the total variance and revealed an eigenvalue of 2.84.

2. 2.2.1.2. Satisfaction in the Netherlands Scale

The Satisfaction in the Netherlands Scale was developed by Verkuyten (unpublished manuscript) and was used to assess participants' satisfaction about living in the Netherlands. The scale consisted of three items rated on a seven-point scale ranging from completely disagree (1) to completely agree (7). The higher scores represented higher satisfaction about living in the Netherlands. In the pilot study of the current study, the internal consistency of the scale was found to be .89. In principal component factor analysis with varimax rotation all items loaded under one factor with loadings ranging from .84 to .92, and this factor explained 81.8 % of the total variance with an eigenvalue of 2,45.

2. 2.2.1.3. Single Items

Three separate items were utilised to measure the participants' satisfaction with their successes, marriages, and friendships in order to extend the measurement of the satisfaction to different domains of life. Participants were asked to rate their level of

satisfaction on these 3 items on a seven-point scale ranging from completely disagree (1) to completely agree (7).

2. 2.2.2. Vancouver Index of Acculturation

The Vancouver Index of Acculturation was developed by Ryder, Alden, and Paulhus (2000) to measure heritage and mainstream culture acculturations. The original scale consisted of 20 items rated on a nine-point scale, from completely disagree (1) to completely agree (9), however, for the coherence of the pilot questionnaire set, a seven-point rating scale was adapted for the scale. Ryder and colleagues reported the internal consistencies of the heritage dimension as .91, .92, and .91 for the Chinese, East Asian, and miscellaneous samples respectively. Similarly, the internal consistencies of the mainstream dimensions were reported as .89, .85, and .87 for the same samples.

In the present pilot study, the internal consistency of the heritage dimension was found as .94 and the mainstream dimension was found as .92. In the initial principal component factor analysis, items were loaded on four factors. Based on the suggestion of scree-plot and the factor structure of the original scale, when the items were forced into two factors, all items were represented in a two factor solution. The first factor (heritage) explained 35.45 % of the total variance, while the second factor (mainstream) explained 28.54 % of the total variance with the eigenvalues of 7.09 and 5.71 respectively.

Table 4. Factor Structure of Vancouver Index of Acculturation

Item Number	Factor Loadings	
	F1	F2
	Heritage	Mainstream
	Eigenvalues = 7.09	Eigenvalues = 5.71
	% of variance = 35.45	% of variance = 28.54
17. I enjoy the jokes and humour of Turkish culture	**.829**	-.338
3. I would be willing to marry a Turkish person	**.815**	-.327
5. I enjoy social activities with Turkish people	**.801**	-.419
13. It is important for me to maintain or develop the practices of Turkish culture	**.784**	-.433
9. I enjoy entertainment (e.g. movies, music) from Turkish culture	**.760**	-.352
15. I believe in the values of Turkish culture	**.752**	-.439
19. I am interested in having friends from Turkish culture	**.672**	-.261
1. I often participate in Turkish cultural traditions	**.653**	-.535
7. I am comfortable working with Turkish people	**.495**	-.470
11. I often behave in ways that are typical of Turkish culture	**.390**	-.500

Table 4. (Continued) Factor Structure of Vancouver Index of Acculturation

Item Number	Factor Loadings	
	F1 Heritage Eigenvalues = 7.09 % of variance = 35.45	F2 Mainstream Eigenvalues = 5.71 % of variance = 28.54
18. I enjoy the jokes and humour of Dutch culture	.406	**.703**
14. It is important for me to maintain or develop the practices of Dutch culture	.503	**.679**
6. I enjoy social activities with Turkish people	.585	**.665**
2. I often participate in Dutch cultural traditions	.425	**.642**
16. I believe in the values of Dutch culture	.574	**.641**
4. I would be willing to marry a Dutch person	.184	**.634**
20. I am interested in having friends from Dutch culture	.533	**.632**
8. I am comfortable working with Dutch people	.517	**.621**
10. I enjoy entertainment (e.g. movies, music)from Dutch culture	.392	**.592**
12. I often behave in ways that are typical of Dutch culture	.230	**.470**

2. 2.2.3. Independent – Interdependent Self-construal Scale

The 24-item scale was developed by Singelis (1994) and is composed of 12-items and two subscales, which measure the independent and interdependent self-construal. In the original study, the alpha reliability of the independence subscale was found as .69 and of the interdependence scale was found as .73. In the study conducted by Uskul, Hyne, and Lalonde, R. N. (2004) the reliability coefficient for the interdependent self-construal scale was .71 and for the independent self-construal scale was .62 in the Turkish sample.

For the current study, the scale was translated and back-translated by three METU social sciences graduates and the translated items were compared to the translations made by Uskul and colleagues. In the pilot study, the alpha reliability of the interdependence subscales was found as .77 and the alpha reliability of the independence scale was found as .56. In the initial principal component factor analysis the items were loaded on eight factors. Based on the suggestion of scree-plot and the factor structure of the original scale the items were forced into two factors and 19 were represented in a two factor solution. The item 8, 11, 19, and 21 loaded on both independent and independent self construal factors. In order to protect the original factor structure they were moved under the factor which they are theoretically belonged. Furthermore, items 10, 13, 14, 16, and 23 were not represented correctly, in order to protect the original factor structure as well as to obtain better internal consistency they were removed from the scale. The first factor (interdependence) explained 18.19% of the total variance, while the second factor (independence) explained 11.83 % of the total variance with the eigenvalues of 4.37 and 2.84 respectively.

Table 5. Factor Structure of Independent – Interdependent Self-construal Scale

	Factor Loadings	
	F1	F2
	Interdependence	Independence
	Eigenvalues = 4.37	Eigenvalues = 2.84
Item Number	% of variance = 18.19	% of variance = 11.83
1. It is important to me to respect decisions made by the group	**.711**	.228
2. I will sacrifice my self-interest for the benefit of the group I am in	**.662**	-.373
3. I would offer my seat in a bus to my professor/elderly	**.603**	.197
4. I often have the feeling that my relationships with others are more important than my own accomplishments	**.583**	-.408
5. It is important for me to maintain harmony within my group	**.567**	-.008
6. I should take into consideration my parents' advice when making education / career plans	**.561**	-.186
7. I have respect for the authority figures with whom I interact	**.548**	-.181

Table 5. (Continued) Factor Structure of Independent – Interdependent Self-construal Scale

	Factor Loadings	
	F1 Interdependence Eigenvalues = 4.37	F2 Independence Eigenvalues = 2.84
Item Number	% of variance = 18.19	% of variance = 11.83
8. I value being in good health above everything	.547	**.512**
9. I will stay in a group if they need me, even when I'm not happy with the group	**.516**	-.245
11. I am the same person at home that I am at schoo	.392	**.215**
12. I respect people who are modest about themselves	**.372**	.155
15. I prefer to be direct and forthright when dealing with people I've just met	.166	**.701**
17. Speaking up during a class is not a problem for me	.161	**.546**
18. My personal identity independent of others, is very important to me	.403	**.447**
19. If my brother or sister fails, I feel responsible	**.330**	-.361
20. I act the same way no matter who I am with	.288	**.353**

Table 5. (Continued) Factor Structure of Independent – Interdependent Self-construal Scale

	Factor Loadings	
	F1	F2
	Interdependence	Independence
	Eigenvalues = 4.37	Eigenvalues = 2.84
Item Number	% of variance = 18.19	% of variance = 11.83
21. Even when I strongly disagree with group members, I avoid an argument	**.221**	-.331
22. Being able to take care of myself is a primary concern for me	.273	**.298**
24. I feel comfortable using someone's first name soon after I meet them, even when they are much older than I am	.161	**.226**
Items were not represented correctly		
10. I am comfortable with being singled out for praise or rewards	.424	.024
13. Having a lively imagination is important to me	.292	-.251
14. I'd rather say "No" directly, than risk being misunderstood	.201	.009
16. My happiness depends on the happiness of those around me	.273	-.584

Table 5. (Continued) Factor Structure of Independent – Interdependent Self-construal Scale

Items were not represented correctly		
23. I enjoy being unique and different from others in many respects	.108	-.288

2. 2.2.4. Sociotropy – Autonomy Scale

The Sociotropy-Autonomy Scale was developed by Beck, Epstein, Harrison and Emery, to measure sociotropic and autonomous personality characteristics. The original device was composed of 60 items and those items were represented under two subscales. In the Turkish adaptation of the scale, the internal reliability was reported as .70 for the Sociotropy and .81 for the Autonomy subscales in patient population, for a student population the internal reliability was found as .83 and .81 respectively (Şahin, Ulusoy, & Şahin, 1993).

In the present study, highly loaded 20 items (10 from each subscale) were selected from Ozlale's (1999) study. In initial principal component factor analysis with varimax rotation, it was revealed that the first factor (sociotropy) explained 20.5 % of the total variance while the second factor (autonomy) explained 12.2 % of the total variance. However, the two items of the autonomy factor were highly loaded on the sociotropy factor. These two items were deleted when internal consistencies of the subscales were calculated. Consequently, the sociotropy subscale revealed an internal consistency of .78 and the autonomy subscale revealed an internal consistency of .71.

Table 6. Factor Structure of Sociotropy - Autonomy Scale

	Factor Structure	
	F1 Sociotropy Eigenvalues = 4.9 % of variance =	F2 Autonomy Eigenvalues = 2.44 % of variance =
Item Number	20.5	12.2
17. Having close bonds with other people makes me feel secure	**.747**	.144
18. When I am with other people, I look for signs whether or not they like being with me	**.736**	.084
5. I can't enjoy what I am doing if someone important in my life do not love me	**.715**	.362
16. It is important to me to be liked and approved by others	**.657**	.001
6. If a friend doesn't call me, I worried that she/he forget about me	**.536**	.261
4. I am more concerned than people like me than I am about making important achievements.	**.504**	.034
20. The worst thing about getting old is being lonely	**.493**	-.475

Table 6. (Continued) Factor Structure of Sociotropy - Autonomy Scale

Item Number	Factor Structure	
	F1 Sociotropy Eigenvalues = 4.9 % of variance = 20.5	F2 Autonomy Eigenvalues = 2.44 % of variance = 12.2
10. I like to spend my free time with others	**.489**	.144
13. I am uneasy when I cannot tell whether or not someone I've met likes me	**.422**	-.065
15. I feel uncomfortable being a nonconformist	**.338**	.260
9. It is more important to get a job done than to worry about people's reactions	.133	**.797**
8. I prefer to make my own plans, so I am not controlled by others	.285	**.622**
2. If I think I am right about something, I feel comfortable expressing myself even if others don't like it	-.209	**.415**
1. It bothers me when people try to direct my behavior or activities	.193	**.408**
19. I like to go off on my own, exploring new places—without other people	-.034	**.383**

Table 6. (Continued) Factor Structure of Sociotropy-Autonomy Scale

7. When I achieve a goal I get more satisfaction from reaching the goal than from any praise I might get	.118	**.306**

Items were not represented correctly

11, I don't like people to invade my privacy	.601	.112
12. When I have a problem, I like to go off on my own and think it through rather than being influenced by others	.338	.260

2. 2.2.4. Ethnic Identity Questionnaire

In the current study six items were used to assess ethnic identification. These items were adapted from Luhtanen and Crocker (1992) by Verkuyten and had been used in other studies in the Netherlands (e.g. Verkuyten, 1995; Verkuyten & Thijs, 2002). In the original study each question was scored on a five-point scale ranging from completely disagree to completely agree. Verkuyten & Thijs (2002) reported the alpha reliability of the questionnaire as .80 for the Turkish and .76 for the Dutch participants.

In the pilot study, the questionnaire was translated from Dutch to Turkish by three Turkish-Dutch university graduates. In order to ensure consistency, the item response style was adapted to a seven-point scale ranging from completely disagree to completely agree. Cronbach's alpha for the questionnaire was .96 and with principal component factor analysis with varimax rotation all items were loaded on one factor

with loadings ranging from .68 to .92, which explained 82.32% of the total variance and revealed an eigenvalue of 4, 94.

2. 2.2.5. Ethnic-Self Esteem Scale

Four items were used in order to measure ethnic self-esteem. The items were adapted by Verkuyten (2002) from previous Dutch studies (Kinket & Verkuyten, 1999). In the original study each item was scored on a five-point scale ranging from completely disagree to completely agree. The original language of the scale was Dutch and the alpha reliability of the scale was reported as .71 (Verkuyten, 2001).

In the pilot study, the scale was translated from Dutch to Turkish by three Turkish-Dutch university graduates. In order to ensure consistency, the item response style was changed to seven-point scale which ranged from completely disagree to completely agree. The Cronbach's alpha for the questionnaire was found to be .51, and with principal component analysis with varimax rotation all items were loaded on single factor which explained 51% of the total variance. The factor loadings were ranged from .44 and .69 and initial eigenvalue of the scale revealed 2.04.

2. 2.2.6. Perceived Discrimination Questionnaire

The perceived discrimination questionnaire was developed during the pilot study to measure the extent to which immigrants perceive discrimination in their daily lives. The participants were asked to rate the frequency of perceived discrimination in the last 6 months in different domains, such as shopping, social services, hospitals, etc. The scale is composed of seven items and the response style varied from 1 (none) to 7 (always). In the pilot study the alpha reliability of the questionnaire was found as .90 and with principal component analysis with varimax rotation all items loaded on one factor which explained 64.54% of the variance with an initial eigenvalue of 4, 52.

2. 2.2.7. Brief Symptom Inventory (BSI) – Depression Subscale

The Brief Symptom Inventory was developed by Derogatis (1992) to measure different psychological symptoms in adolescents and adults. The brief symptom inventory is the short version of SCL-90-R, which is originally composed of 90 items loaded on 9 different factors. 53 items were selected from the original scale via investigation of the highest loaded items on those factors. The Turkish adaptation of the inventory was conducted by Hisli, Sahin and Durak (1994) and the whole scale alpha reliability for the three different studies were found as .95 and .96, Cronbach's alpha coefficients for the subscales were found as varying between .55 and .86. For the Depression subscale Hisli, Sahin, and Durak (1994) reported that 12 items were loaded on Depression factor and the Cronbach's Alpha was .88.

For the present study, the Depression subscale of the BSI was used. The 12-item scale was converted from a 5-point response style to a 7-point response style in order to maintain the consistency with other measures of the study. The Cronbach's alpha for the Depression subscale was found as .90. In the principal component analysis with varimax rotation, the items were forced to a one factor solution which explained 46.78% of the total variance with an initial eigenvalue of 6, 08.

2. 2.2.8. Turkish Acculturation Scale

The Turkish Acculturation Scale was developed in order to assess the acculturation preferences of Turkish immigrants. The scale was composed of 48 items, which were represented under 6 subscales, which are Universalism, Circumstantial/Functionalism, Assimilation, Segregation, and Indecision. In order to develop the Turkish Acculturation Scale, an item pool was created and 48 items were selected from the item pool by the author and 2 doctorates in social psychology. After the selection procedure, the items were translated into Turkish by two bilingual social sciences graduates.

In the acculturation literature the debate over the Marginalisation subscale still continues. Some authors claim that the Marginalisation dimension is not sufficient in differentiating not being able to adapt to a host culture while at the same time protecting the culture of origin from not favouring adopting to new culture and preserving the heritage culture at the same time (for detailed discussion see Rudmin, 2001& 2003).

In the present study three dimensions were added to Berry's original quadruple categorisation of acculturation. These three dimensions were named Universalism, Circumstantial/Functionalism and Eclecticism. In Universalist acculturation style, people do not stress on ethnic characteristics or backgrounds of their choices. In the Functionalist acculturation style, people prefer to shift between cultures depending on the demands of the situation. However, in the Eclectic acculturation style, it is assumed that people prefer to merge cultural characteristics in order to deal with events. It is also expected that these three additional acculturation orientations will differentiate from the marginalisation type of acculturation. However, the results of the factor analysis did not reveal a clear differentiation between the six subscales of the Turkish Acculturation Scale. Because of the poor factor structure of the scale this instrument is not included in the main study.

2.3. Initial Results of the Pilot Study
2. 3.1. Descriptive Information and Internal Consistency Coefficients of the Measures
Means, standard deviations, ranges, and internal consistency coefficients of the scales and their sub-factors were provided in Table 7.

Table 7. Descriptive Information on the Measures of the Study

Scales	Sub-scales	Mean	SD	Ranges	Alpha Coefficiency
Satisfaction with Life		4.82	1.41	5.25	.84
Satisfaction in the Netherlands		4.25	1.76	6.00	.89
Vancouver Index of Acculturation					
	Mainstream	3.92	1.40	6.00	.92
	Heritage	5.06	1.45	6.00	.94
Independent - Interdependent Self-Construals					
	Interdependent	5.02	0.90	4.08	.77
	Independent	5.34	0.65	3.08	.56
Ethnic Identity Scale		4.91	2.06	6.00	.96
Ethnic Self-esteem Scale		5.50	1.54	6.00	.68
Perceived Discrimination Questionnaire		2.68	1.41	6.00	.90
Brief Symptom Inventory					
	Depression	2.32	.83	3.46	.90

2. 3.2. Correlations among the Variables

As presented in Table 5 below, there are significant and positive correlations between heritage culture orientation and ethnic identity ($r = .59$, $p < .01$), ethnic self esteem ($r = .75$, $p < .01$) interdependent self construal ($r = .49$, $p < .01$), having plans to return to Turkey ($r = .28$, $p < .05$), and perceived discrimination ($r = .32$, $p < .05$); furthermore, there are also negative and significant correlations between heritage culture orientation and education ($r = -.46$, $p < .01$), Dutch comprehension ($r = -.30$, $p < .05$), life satisfaction ($r = -.32$, $p < .05$), and life satisfaction in the Netherlands ($r = -.59$, $p < .01$). On the other hand, mainstream or host culture orientation revealed a positive correlation with independent self-construal ($r = .37$, $p < .01$) and life satisfaction in the Netherlands ($r = .28$, $p < .05$).

As expected, the interdependent self-construal showed a positive correlation with ethnic identity ($r = .40$, $p < .01$), heritage culture orientation ($r = .49$, $p < .01$), and ethnic self esteem ($r = .41$, $p < .01$). Moreover, interdependent self construal showed negative but significant correlations with education ($r = -.43$, $p < .01$), Dutch comprehension ($r = -.28$, $p < .05$), life satisfaction ($r = -.29$, $p < .05$) and satisfaction in the Netherlands ($r = -.39$, $p < .01$). On the other hand, independent self construal was also found as significantly and positively correlated with mainstream culture orientation ($r = .37$, $p < .01$). Furthermore, independent and interdependent self construals are weakly but significantly correlated to each other ($r = .29$, $p < .05$)

Depression was found as inversely related to education levels of participants ($r = -.31$, $p < .05$), Dutch comprehension ($r = -.29$, $p < .05$), and life satisfaction ($r = -.33$, $p < .05$).

2.4. Discussion

The results of the preliminary analysis revealed satisfactory results in terms of factor structure and internal consistencies of the questionnaires used in the pilot study. Furthermore the findings of this study revealed consistent results with the previous studies.

Table 8. Correlations among the Variables

	Education	Foreign language	Dutch	Life Satis.	Nether. Satis.	Ethnic Identity	Heritage	Host	Indep.	Interdep.	Ethnic Self-esteem	Per Discr.	Depr.
Education	1												
Foreign language	-.362**	1											
Dutch	.521**	-.389**	1										
Life Satisfaction	.252	-.048	.238	1									
Netherlands Satisfaction	.263	-.069	.295*	.469**	1								
Ethnic Identity	-.293*	.010	-.195	-.113	-.263	1							
Heritage	-.455**	.092	-.303*	-.323*	-.407**	.588**	1						
Host	-.113	-.171	.080	-.048	.280*	-.107	.074	1					
Independence	-.135	-.180	-.170	.069	.066	.042	.197	.367**	1				
Interdependence	-.426**	-.051	-.279*	-.289*	-.393**	.397**	.492**	-.222	.290*	1			
Ethnic Self-esteem	-.456**	.187	-.413**	-.253	-.404**	.472**	.750**	.008	.212	.409**	1		
Perceived Discrimination	-.099	.112	-.010	-.365**	-.112	.260	.320*	-.068	.018	.375**	.095	1	
Depression	-.313*	.053	-.287*	-.328*	-.169	.201	.251	.162	.102	.138	.077	.244	1

** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).
Variables: Education, foreign language, level of Dutch, Life satisfaction, Netherlands satisfaction, ethnic identity, heritage culture acculturation, host culture acculturation, independent self construal, interdependent self construal, ethnic self-esteem, perceived discrimination, depression

In the original study of Satisfaction with Life Questionnaire Diener, Emmons, Larsen, and Griffin, (1985) reported .87 internal consistency. For the further studies, Diener, Scollon, Oishi, Dzokoto, and Suh (2000) argued that questionnaire possesses adequate psychometric properties and revealed validity in different samples, such as Korean, Chinese, and Russion (Suh, 1994, Shao, 1993, and Balatsky and Diener, 1993 cited in Diener et al., 2000). Furthermore, they also reported that across the 41 nation, the mean Chronbach's alpha coefficiency of the questionnaire was found as .78. Similarly, in the pilot study Satisfaction with Life Scale revealed .84 internal consistency. Although Diener (2000) argued that life satisfaction is not the sufficient condition for mental health, as expected it demonstrated negative and significant correlation with depression subscale.

The three questions that formed the Satisfaction in the Netherlands Questionnaire were developed by Verkuyten (unpublished manuscript). Even though no published Chronbach's alpha was obtained for the scale revealed a satisfactory internal consistency ($\alpha = .89$) in the pilot study.

Ryden, Alden and Paulhus (2000) argued that Vancouver Index of Acculturation displayed satisfactory concurrent and factorial validity as well as possessing high degree of internal consistency. Similarly, in the pilot study Heritage subscale of Vancouver Index of Acculturation revealed .94 and Mainstream subscale of the Vancouver Index of Acculturation revealed of .92 alpha reliabilities. Furthermore, in the original study the subscales of the Vancouver Index of Acculturation revealed either very weak or non-significant correlations, in the pilot study subscales also were found as independent from each other.

In a study conducted by Verkuyten and Thijs (2004) overall alpha reliability of the Ethnic Identity Questionnaire was reported as .76. For the Dutch, Turkish, Moroccan, and Surinamese participants, .71, .73, .77. and .72 Cronbach's alpha coefficients were found respectively. In the pilot study, the scale revealed higher alpha reliability than

the original study. Furthermore, the questionnaire revealed positive and significant correlation with Ethnic Self Esteem Scale, which was also developed by Verkuyten (2001) and revealed .71 internal consistency. In the pilot study, Ethnic Self Esteem Scale revealed similar degree of internal consistency (.68) with the original study.

In the original study of Independent – Interdependent Self-construal Scale, Singelis (1994) reported .69 and .73 internal consistency for independent and interdependent self construal subscales respectively as well as satisfactory construct and predictive validity of the scale. Lam and Zane reported .56 Cronbach's alpha coefficient for independent self construal and .63 Cronbach's alpha coefficient for interdependent self construal scales. Similarly, in the present study, Cronbach's alpha coefficient of .56 and .77 were found for the independent and interdependent scales respectively. Although the .56 internal consistency is lower than the desired level, other studies also revealed lower Cronbach's alpha coefficients for independent self construal scale (Norasakkunkit & Kalick, 2002; Ryden, Alden, Paulhus, 2000; Uskul, Hynie, Lalonde, 2004;

The questionnaire that composed the Perceived Discrimination Questionnaire developed during the pilot study. The questionnaire revealed .90 Cronbach's alpha coefficient. Similar questionnaire, which was composed of 4 questions, used with the immigrant children to measure perceived discrimination from peers and revealed .64 Cronbach's alpha coefficient (Verkuyten, 2003).

Depression subscale of Brief Symptom Inventory was used to assess the symptoms of depression in the pilot study. In the pilot study, the Scale revealed .90 Cronbach's alpha coefficient, while Sahin and Durak (1994) reported .88 internal consistency for the Depression subscale for Turkish adaptation of the Brief Symptom Inventory

Contrary to the findings in the literature, which reported a significant relationship between depression and acculturation orientations (Oh, Koeske, & Sales, 2002;

Ryder, et. al., 2000; Shen &Takeuchi, 2001) in the pilot study none of the acculturation orientations were found to be significantly correlated with depression. Education, level of Dutch, and general life satisfaction were found significantly and inversely related to depression. Although several studies mentioned the relationship between perceived discrimination and symptoms of depression (Noh, Beiser, Kaspar, Hou, Rummens, 1999; Rumbaut, 1995), in the pilot study correlation between perceived discrimination and depression was not significant. However, perceived discrimination revealed inverse and significant correlation with life satisfaction. This finding is in line with the previous studies in the literature (Koomen & Fränkel, 1992).

In the literature it is demonstrated that adapting to a new culture helps people to improve their well beings (de Dominco et. al., 1994; Oh, Koeske, & Sales, 2002; Prilleltensky, 1993). In the current study, life satisfaction did not reveal significant relation with host culture acculturation orientation, however, revealed inverse and significant correlation with heritage culture maintenance.

Similar to the original study, in the pilot study Heritage subscale demonstrated significant and positive relations with Interdependent Self Construal subscale, while Mainstream subscale showed positive and significant correlation with Independent Self Construal subscale. As expected, host culture acculturation revealed a positive correlation with satisfaction with life in the Netherlands while heritage culture maintenance revealed positive correlations with ethnic identity, ethnic self-esteem. In addition, heritage culture maintenance showed inverse significant correlations with level of education, level of Dutch, general life satisfaction as well as satisfaction with life in the Netherlands.

The main purpose of the pilot study was to investigate the psychometric properties of the questionnaire used in the study. In the second part of the study, i.e. in the main

study, vulnerability stress model to predict psychological problems will be tested in the newcomer Turkish immigrant population in the Netherlands.

CHAPTER 3

THE MAIN STUDY

3.1. Introduction to the Main Study

In the pilot study English and Dutch questionnaires were translated to Turkish. Factor structures and reliability scores of the questionnaires were investigated. Finally, basic relationships between the questionnaires were investigated through the correlational analysis. The aim of the present part of the study is to test the vulnerability stress model on psychological problems and life satisfaction of newcomer Turkish immigrants in the Netherlands.

The preliminary results on the relationship between life satisfaction and depression were presented in the previous section. There is also an inverse relation expected between anxiety and life satisfaction. In an extensive review conducted by Mendlowicz and Stein (2000) it was presented that both epidemiological and clinical studies indicated that the life quality was deteriorated in anxiety disorders, however there might be some difference in the level of decrement among the subcategories of anxiety disorders. In addition, Headey, Kelley, and Wearing (1993) found that satisfaction with life is significantly and reversely correlated with both depression and anxiety. Although there has been no article encountered directly explaining the relationship between psychosomatic complaints and life satisfaction in the literature, Palmore and Luikart (1972) found that self reported health was related to life satisfaction.

When we briefly looked at the variables constituted vulnerability and stress model separately, in the literature almost every study revealed that perceived discrimination is related to increased psychological problems and decreased well-being (Brown, Sellers, Brown, & Jackson, 1999; Gee, 2002; Kessler, Mickelson, & Williams, 1999; Koomen & Fränkel, 1992; Liebkind, 1996; Noh, Beiser, Kaspar, Hou, Rummens,

1999; Rumbaut, 1995; Sanders & Thompson, 1996; Virta, Sam, Westin, 2004; Williams & Williams-Morris, 2000). However, the effects of ethnic identity on mental health and well-being are not that straightforward. Lay and Verkuyten (1999) argued that "Ethnic identity and the role of ethnicity differ with context, as does the association of the evaluative aspects of this identity with personal self evaluation. The salience of ethnicity varies, depending on life experiences and current situations, and this variation in salience has implications for relations between the personal and collective selves" (p.289).

While adapting to a new culture, receiving support from family, friends and significant others are expected to be helpful for the adaptation. The studies revealed that perceived support was related to lowered level of depression and anxiety (Ponizovsky & Ritsner, 2004), depression and suicidal ideations (Hovey, 2000) in immigrants. Like social support, religious beliefs also might serve as a source of support or resilience factor against psychopathology. Previous studies demonstrated significant correlation of religiousness with life satisfaction (Hunsberger, 1985), well-being and happiness (Ellison, 1991). Bierman (2006) demonstrated that attendance at religious services moderated the relationship between discrimination and negative affect in African Americans. However, religiousness might play controversial role in adaptation process of newcomer immigrants. If heritage and host religions are different from each other, discrepancy between them could lead to difficulties in adapting new cultural behaviours, and might lead to higher discrimination from the host.

In addition to social factors, personality characteristics also play a role in various psychopathologies. For example, it is found that bulimic individuals exhibit significantly low levels of relational/interdependent self construal (Green, Scott, DeVilder, Zeiger, & Darr, 2006), sociotropy was found to be related to depression and anxiety, but autonomy was related to neither of those (Alford & Gerrity, 2003). The autonomous (independent subtype) and sociotropic (dependent subtype)

personality characteristics were found to be related to depression and anxiety than individualistic achievement and low scoring characteristics (Clark, Steer, Haslam, Beck, & Brown, 1997). Another personality factor which might be related to psychopathology and well being is adult attachment style. Roberts, Gotlib and Kassel's (1996) study revealed that insecure adult attachment was associated with depressive symptoms and this relation was mediated by dysfunctional attitudes and reduced levels of self-esteem. In another study, conducted by Carnelley, Pietromonaco, and Jaffe (1994), demonstrated that avoidance and preoccupied attachment styles were significantly and positively correlated with depression. The relationship between adult attachment style and acculturation was rarely studied. In the previous section of the present study numbered studies were mentioned. In this section, this relationship will be investigated for newcomer Turkish immigrants in the Netherlands.

Finally, as presented in the Introduction chapter, the effects of acculturation orientation on mental health and well being have been widely studied. Unfortunately, no consensus was established yet. In this section of the study the relationship between heritage and host acculturation orientations and both psychopathology and life satisfaction of the newcomers will be studied as a part of the vulnerability-stress model of the study.

In the present study, variables were grouped into two categories: vulnerability variables and stress variables. Vulnerability factors were organised as the personal characteristics of the immigrants which they had both prior and after to their arrival. Stress factors were organised based on the immigrants' experiences after their arrival to the Netherlands. Secure attachment, independent and interdependent self construals, ethnic identity and ethnic self-esteem, religiousness, religious support, and social support were constituted the vulnerability factor, whereas, time spent in the Netherlands, level of spoken Dutch, level of socialisation with Dutch natives, level of media use, satisfaction with life in the Netherlands, perceived discrimination, and

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acculturation orientations constituted the stress factors. In the light of this explanation, the aim of the present study is to investigate the interaction of vulnerability and stress factors in order to predict psychological problems and life satisfaction of the newcomer Turkish immigrants.

3.2. Method of the Main Study

3.2.1. Participants

Participants of the main study were newcomer Turkish immigrants, who arrived the Netherlands after the Dutch Newcomer Integration Act (Wet Inburgering Nieuwkomers' 1998). Questionnaires of the main study were distributed to the participants by snowball sampling.

Data for the main study was collected from 109 newcomer immigrants. Their ages ranged from 19 to 47, and the mean age of the total sample was 28.5 ($\underline{SD} = 5.5$). The number of female participants was 58 and the number of male participants was 49. Two people did not report their sex. Participants' education levels ranged between literate to post graduate and the mean level of education was equal to a high school education. Participants' income levels ranged between low to high, however the mean level of economic status was found to be equal to average. The majority of the participants ($\underline{n} = 71$) came from various cities of Turkey, while the rest of the participants came from villages and towns ($\underline{n} = 37$), one person did not report his settlement of origin. The time they had been living in the Netherlands ranged between 1 and 8 years, and the mean of the settlement time was 3.8 years ($\underline{SD} = 2.1$). The majority of the participants ($\underline{n} = 91$) did not have previous living abroad experiences and the majority of them did not speak any foreign language, other than Dutch ($\underline{n} = 83$).

The mean level of Dutch mastery in writing is 3.5 and the mean level of Dutch mastery in spoken language is 3.7 over a 7-point Likert type scale. Only 29 participants socialised only with Turks and 4 of the participants socialised only with

Dutch individuals. The rest of the subjects were socialising with both ethnic groups to different degrees. A significant amount of participants ($\underline{n} = 34$) reported that they only followed Turkish media and only 7 participants reported that they followed only Dutch media. The majority of the participants were using both types of media. The social and demographic characteristics of the sample can be seen in Table 9 and 10.

Table 9. Demographic Characteristics of the Participants

	Minimum	Maximum	Mean	Std. Deviation
Age*	19	47	28.46	5.53
Years in the Netherlands*	1	8	3.80	2.09
Family income level	1	3	1.93	.45
Dutch mastery writing	1	7	3.53	1.78
Dutch mastery speaking	1	7	3.71	1.64

*Missing: 3 for Age and Years in the Netherlands

Table 10. Frequencies and Percentages of Demographic Characteristics of the Participants

	N	%
Gender*		
Female	58	54
Male	49	46
Education		
Illiterate	0	0
Literate	8	7
Primary school	28	26
Secondary School	23	21
High School	25	23
University	24	22
Master or PhD	1	1

Table 10. (Continued) Frequencies and Percentages of Demographic Characteristics
of the Participants

	N	%
Settlement in Turkey*		
Metropolitan cities	13	12
Cities	58	54
Town	26	24
Village	11	10
Family income level		
High	15	14
Middle	87	80
Low	7	6
Previous living abroad experience		
Yes	18	16
No	91	84
Foreign language		
Yes	26	24
No	83	76
Residence permit		
Yes	94	86
No	15	14
Language courses*		
Yes	89	83
No	17	16

*Missing: 2 for Gender, 1 for Settlement in Turkey, 3 for Language courses

3.2.2. Instruments

Participants completed a 7 page questionnaire set for the main study. Each set of questionnaires was composed of 11 different measurement devices as well as a demographic information section. Questions about Dutch mastery in written and spoken languages, people they socialise with, people living in the same neighbourhood, and media used were added to previous demographic information section (See Appendix B).

3.2.2.1. Life Satisfaction Measures

In order to measure life satisfaction in different dimensions three different life satisfaction scales were used.

3.2.2.1.i Satisfaction with Life

The Satisfaction with Life Scale (SWLS) (Diener, Emmons, Larsen, & Griffin, 1985) was used to measure general life satisfaction. In principal component factor analysis with varimax rotation all items loaded under one factor with loadings ranging from .88 to .72, and this factor explained 70.6% of the total variance with an eigenvalue of 2,82. Furthermore, the internal reliability of the scale was revealed as .85. The results of the SWLS of main study were similar to the results of the pilot study.

3.2.2.1.ii Satisfaction in the Netherlands Scale

The Satisfaction in the Netherlands Scale (Verkuyten & Brug, 2002) was used to assess participants' satisfaction with living in the Netherlands. The questionnaire revealed .91 internal consistency and all three items were loaded under a single factor with ranging from .94 to .90, which explained 84.2% of the total variance with principal component factor analysis with varimax rotation. Analysis revealed an initial eigenvalue of 2.53.

3.2.2.1.iii Marital Satisfaction

In order to assess marital satisfaction, the Kansas Marital Satisfaction Questionnaire was used. The original 7 item scale was developed by Schumm and colleagues (1983) and later the 3-item shorter form was developed. Mitchell, Newell, and Schumm (1983) reported satisfactory results for the brief form of the questionnaire. A single item was added to questionnaire set in order to measure to what extent the participants' expectations of their marriages were satisfied.

In the present study by using principal component factor analysis with varimax rotation four items were loaded under a single factor with factor loadings ranging from .98 to .92, which explained 93.1% of the total variance. The analysis revealed an initial eigenvalue of 3.73. Furthermore, the alpha reliability of the scale was found to be .96.

However, due to both missing value and inclusion of the single participants, marital satisfaction has not been included as a variable in the present study.

3.2.2.2 Ethnic Identity Questionnaire

Verkuyten's adaptation of six items from the original study of Luhtanen and Crocker (1992), was used in the main study to measure feelings of identification with ethnic groups.

In principal component factor analysis with varimax rotation all items loaded under one factor with loadings ranging from .84 to .95, and this factor explained 82.4.6% of the total variance with an eigenvalue of 4.95. Furthermore, the internal reliability of the scale was found to be .96.

3.2.2.3. Perceived Discrimination Questionnaire

As presented in detail in the pilot study section, Perceived Discrimination Questionnaire was developed during the pilot study. Seven questions were asked to

determine the perceived discrimination from the host society during the previous 6 months. All items were represented under a single factor with loading ranging from .67 to .82 by using principle component factor analysis with varimax rotation. Single factor explained 58% of the total variance with an eigenvalue of 4.06. In addition, the internal consistency of the perceived discrimination scale was found to be .88.

3.2.2.4 Ethnic Self-esteem Scale

The four item adaptation version (Verkuyten, 2002) of the original questionnaire (Kinket & Verkuyten, 1999) was used to measure the ethnic self esteem of newcomer Turkish immigrants.

By using principle component factor analysis with varimax rotation four items were represented under two different factors. The first factor, called Positive, explained 36% of the total variance and factor loadings range from .86 to .81 with an eigenvalue of 1.52 and the second factor, called Negative, explained 33.3% of the total variance and factor loadings range from .84 to .78 with an eigenvalue of 1.25. The whole scale alpha reliability was found to be .45 (See Appendix C for detailed information).

3.2.2.5. Multidimensional Scale of Perceived Social Support Scale

The original scale was developed by Zimet, Dahlen, Zimet, and Forley (1988) to measure the perceived sufficiency of social support. The 12 item questionnaire focuses on three sources of social support: friends, family and significant others.

The original alpha consistency for the whole scale was reported as .88 by Zimet and colleagues (1988). The scale was translated to Turkish by Eker and Arkar (1995). In a study conducted with Turkish surgical patients, the overall reliability of the scale was found to be .89 (Dirik, 2001).

In the current study the internal consistency of the whole scale was found to be .92. In the principle component factor analysis with varimax rotation all items were loaded under three factors, a structure similar to the original factor structure of the scale. The first factor explained 30.01% of the total variance and factor loadings range from .89 to .85 with an initial eigenvalue of 6.63. The second factor explained 27.39% of the total variance and factor loadings range from .88 to .82 with an initial eigenvalue of 1.97. The third factor explained 25.09% of the total variance and the factor loadings ranged from .90 to .70 with an initial eigenvalue of 1.31. These factors were named as Family, Friends, and Significant Others respectively (See Appendix D for detailed information).

3.2.2.6. Religious Coping Questionnaire

The Religious Coping Questionnaire is a 3-item subscale of the Religiousness Scale developed and used by Phalet and Gungor (2004) to measure different dimensions of religiousness in Turkish and Moroccan immigrants in the Netherlands. The internal consistency of the subscale was reported to be .67 for Turkish immigrants.

In the current study by principle component factor analysis with varimax rotation three items were loaded into one factor which explained 91.41% of the total variance. Item loadings were ranging from .93 to .97 with an initial eigenvalue of 2.74. Moreover the Cronbach's alpha of the scale was found as .95.

3.2.2.7. Religious Importance Questionnaire

The Religious Importance Questionnaire is a subscale of the Religiousness Scale developed and used by Phalet and Gungor (2004) to measure different dimensions of religiousness in Turkish and Moroccan immigrants in the Netherlands. The subscale is composed of 3 items and in the original study the internal consistency of the subscale was reported as .62 for Turkish immigrants.

In the current study the Religious Importance Questionnaire revealed internal consistency coefficient of .93 and all three items were loaded in a single factor, which explained 88% of the total variance by using principle component factor analysis with varimax rotation. Item loading were ranging from .92 to .95 with an initial eigenvalue of 2.64.

3.2.2.8. Independent – Interdependent Self-construal Scale

The 24 item Independent and Interdependent Self-Construal Scale was originally developed by Singelis (1994). For the original study, Singelis reported .69 alpha reliability score for independence subscale and .73 alpha reliability score for the interdependence subscale.

In the previous section of the study, the alpha reliability of the interdependence subscales was found as .77 and the alpha reliability of the independence scale was found as .56. In the main study 12 top loaded items were selected from the factor analysis result of the pilot study. Each subscale was represented by the 6 items which had the highest loading in the factor analysis of the pilot study. In the initial principle component factor analysis with varimax rotation 3 factors emerged. After forcing the 12 items to 2 factors the first factor explained 30.58% of the total variance with an initial eigenvalue of 4.95. The factor loadings for the first factor ranged from .74 to .50. The second factor explained 22.55% of the total variance with an initial eigenvalue of 1.43 and the factor loading for the second factor ranged from .85 to .40. The Cronbach's alpha for the first factor was found as .80 and for the second factor was found as .77. The factors were named as Independence and Interdependence respectively (See Appendix E for detailed information).

3.2.2.9. Brief Symptom Inventory (BSI) – Depression Subscale

The Brief Symptom Inventory was developed by Deragotis (1992) to scan for various psychological symptoms. The Turkish adaptation of the scale was conducted by Hisli, Sahin and Durak (1994). In the present study the original items were used to

measure depressive symptoms of the participants. The depression subscale of the BSI revealed a .79 internal consistency coefficient and with principle component factor analysis with varimax rotation all items were represented under a single factor, which explained 54% of the total variance with an initial eigenvalue of 2.71.

3.2.2.10. Brief Symptom Inventory (BSI) – Anxiety Subscale

In order to explore the symptoms of anxiety, the BSI anxiety subscale was used. With principle component factor analysis with varimax rotation all items were represented under a single factor which explained 53% of the total variance with an initial eigenvalue of 2.64. The anxiety subscale of the BSI revealed a .77 internal consistency.

3.2.2.11. Brief Symptom Inventory (BSI) – Somatisation Subscale

In order to investigate psychosomatic complaints, the Somatisation Subscale of the BSI was used. The somatisation subscale of the BSI revealed a .86 internal consistency and with principle component factor analysis with varimax rotation all items were represented under a single factor which explained 54% of the total variance with an initial eigenvalue of 3.75.

3.2.2.12. Vancouver Index of Acculturation

Ryder, Alden, and Paulhus (2000) developed the Vancouver Index of Acculturation in order to measure acculturation orientations of immigrants. The Vancouver Index of Acculturation is composed of two subscales: heritage and mainstream culture orientations. In the pilot and main studies the heritage and mainstream (host) dimensions were adjusted to the sampling group by changing their wording. In other words, the expression, "my heritage culture" was changed to "Turkish culture" and "North American" was changed to "Dutch".

Similar to both the original and pilot study, both subscales of the Vancouver Index of Acculturation revealed a high internal consistency. The internal consistency of the

heritage subscale of the index was found to be .88 and that of the host subscale was found to be .90. In the initial factor analysis with varimax rotation the items were represented under four factors, however the factor structure was not clear. For this reason items were forced into a two factor solution. The first factor explained 26.61% of the total variance with an eigenvalue of 5,26 and the factor loading ranged from .90 to .26. The second factor explained 26.52% of the total variance with an eigenvalue of 5.26, and the factor loadings for the second factor ranged from .81 to .69. The factors were named as Heritage and Host respectively (See Appendix F for detailed information.).

3.2.2.13 Attachment

Bartholomew and Horowitz (1991) tested Bowlby's four category of attachment model. The four category assessment was adapted to Turkish by Sümer and Güngör (1999). In the current study four questions were presented and participants were asked to rate each question over a 7 point Likert type scale in order to assess the attachment categories of each participant.

3.3. Procedure

The snowball sampling procedure was used for the data collection. Immigrants participated in this research voluntarily without any monetary prize.

3.4. Statistical Analyses

In this section of the present study, correlational analyses were conducted in order to observe the basic relationships between the variables. Furthermore, hierarchical regression analyses were performed to test the vulnerability stress model to predict psychological problems and life satisfaction of the newcomer Turkish immigrants in the Netherlands. All analyses were performed by using the Statistical Package for Social Scientist

3.5. Results of the Main Study

3.5.1. Descriptive Information and Internal Consistency Coefficients of the Measures

Means, standard deviations, ranges, and internal consistency coefficients of the scales and their sub-factors were provided in Table 11.

Table 11. Descriptive Information on the Measures of the Study

Scales	Sub-scales	Mean	SD	Ranges	Alpha Coefficiency
Satisfaction with Life		4.12	1.60	6.00	.85
Satisfaction in the Netherlands		3.69	1.71	6.00	.91
Ethnic Identity Scale		5.80	1.56	6.00	.96
Ethnic Self-esteem Scale		5.72	1.17	4.08	.45
Perceived Discrimination Questionnaire		2.59	1.38	5.14	.88
Social Support		5.38	1.33	5.17	.92
Religious Coping		5.27	1.96	6.00	.95
Religious Importance		5.31	1.82	6.00	.62
Self Construals					
	Independent	5.53	1.09	5.17	.80
	Interdependent	5.23	1.12	5.33	.77

Table 11. (Continued) Descriptive Information on the Measures of the Study

Scales	Sub-scales	Mean	SD	Ranges	Alpha Coefficiency
Acculturation					
	Heritage	5.66	1.12	4.90	
	Host	3.39	1.41	5.20	
Secure Attachment		4.62	1.86	6.00	
Brief Symptom Inventory					
	Depression	3.00	1.27	5.00	.79
	Anxiety	2.95	1.23	5.60	.77
	Psychosomatic	2.43	1.27	5.29	.86
	Total Psychological Problems	2.75	1.16	5.11	.95

3.5.2. Correlations among the Variables

Correlational analyses were performed in order to understand the relations between the variables of the study. The results of the correlation analyses revealed that there are significant and positive relationships between depression and perceived discrimination (r = .34, p<.01), religious support (r = .20, p<.05), and religiousness (r = .23, p<.05), there are also significant and reverse relationship between depression and gender (r = -.34, p<.01) and life satisfaction (r = -.22, p<.05). Furthermore there are positive and significant correlations between anxiety and perceived discrimination (r = .38, p<.01) and dismissive attachment style (r = .21, p<.05), the relationship between anxiety and gender (r = -.72, p<.01) as well as anxiety and life satisfaction (r = -.22, p<.05) were found to be in the reverse direction. Psychosomatic complaints

were positively related to perceived discrimination (r = .37, p<.01) and religion (r = .20, p<.05); and negatively related to gender (r = -.36, p<.01), education (r = -.26, p<.01), and independent self construal (r = -.24, p<.05).

In addition, the results revealed that host culture acculturation is positively correlated with the level of spoken Dutch (r = .47, p<.01), people socialised with (r = .35, p<.01), secure attachment (r = .28, p<.01), life satisfaction (r = .29, p<.01), satisfaction with the Netherlands (r = .49, p<.01), social support (r = .36, p<.01), independent self construal (r = .36, p<.01), and interdependent self construal (r = .31, p<.01). On the other hand, heritage culture acculturation, was positively and significantly related to preoccupied attachment style (r = .20, p<.05), ethnic identity (r = .72, p<.01), ethnic self esteem (r = .29, p<.01), perceived discrimination (r = .23, p<.01), religious support (r = .43, p<.01), religiousness (r = .50, p<.01), and interdependent self construal (r = .33, p<.01). Furthermore, heritage culture acculturation revealed negative correlations with age (r = -.32, p<.01), education (r = -.39, p<.01), level of spoken Dutch (r = -.21, p<.05), people socialised with (r = -.24, p<.05), and the type of media used (r = -.21, p<.05).

Moreover, the life satisfaction was found as related to the level of the spoken Dutch (r = .44, p<.01), people socialised with (r = .28, p<.01), type of the media use (r = .39, p<.01), and the satisfaction with the Netherlands (r = .57, p<.01), perceived social support (r = .51, p<.01), independent self construal (r = .33, p<.01), and independent self construal (r = .23, p<.05). Finally, satisfaction with life in the Netherlands was found to be related with their level of spoken Dutch (r = .45, p<.01), people socialised with (r = .22, p<.05), type of media used (r = .30, p<.01), social support people socialised with (r = .28, p<.01), type of the media used (r = .39, p<.01), social support (r = .33, p<.01), and independent self construal (r = .20, p<.05).

3.6. Model Testing

Questionnaires of the present study were grouped into two categories, vulnerability and stress factors, theoretically. Variables, participants already have prior their arrival to the Netherlands and variables which might be related to psychological problems or well being at the time of stress were classified as vulnerability factors. These variables are religious beliefs, religious support, ethnic identity, ethnic self esteem, independent and interdependent self construals, social support and secure attachment. Later, variables which participants have come across after their arrival to the Netherlands and variables which might lead to psychological problems or well-being when there were certain vulnerabilities were grouped as stress factors. These variables were the level of spoken Dutch, host and heritage culture acculturation orientations, perceived discrimination, satisfaction with life in the Netherlands, people they socialise with, and the use of media. Finally, scores of depression, anxiety and psychosomatic complaints were grouped as psychological problems, which revealed a .95 Cronbach's alpha reliability.

After categorising the variables into two theoretically established categories, they were subjected to a secondary correlational analysis in order to determine their relationship with the dependent variables of the study, psychological problems. In order to establish a proper model of vulnerability and stress, variables that revealed a correlation coefficient over .20 with psychological problems were selected for the regression analysis (Table 13).

3. 6.1. Moderational Regression Analysis to Predict Psychological Problems

In this section of the analysis variables that revealed .20 and over correlation coefficients with psychological problems were included. Independent self construal and religious beliefs were served as vulnerability factors, while perceived discrimination and host culture acculturation orientation were served as stress factors. All independent and Moderational variables were centred in order to prevent the multicollinearity between predictors and interaction terms.

Moderated regression analysis was conducted in order to understand the main effects of vulnerability and stress factors and their interactions on the dependent variable, i.e. psychological problems. In the first step of the analysis gender and education were entered into the regression equation. In the second step centred independent self construal, centred religious beliefs, centred perceived discrimination, and centred host culture acculturation orientation were entered into the equation. In the final step, interaction of religion and discrimination, interaction of religion and host culture acculturation orientation, interaction of independent self construal and perceived discrimination, and interaction of independent self construal and host culture acculturation orientation were entered into the regression equation.

In the first step being female revealed significant relation (β = -.315, $\underline{t}$ (106) = -3.29, $\underline{p}$ < .001), ($\underline{F}$ [2, 106] = 8.57, $\underline{p}$ < .001) with psychological problems. In the second step, host culture acculturation orientation (β = .267, $\underline{t}$ (102) = 3.04, $\underline{p}$ < .01), ($\underline{F}$ $_{change}$[4, 102] = 9.48, $\underline{p}$ < .001), perceived discrimination (β = .383, $\underline{t}$ (102) = 4.56, $\underline{p}$ < .001), ($\underline{F}$ [4, 102] = 9.48, $\underline{p}$ < .001), and independent self construal (β = -.194, $\underline{t}$ (102) = -2.14, $\underline{p}$ < .05), ($\underline{F}$ $_{change}$ [4, 102] = 9.48, $\underline{p}$ < .001) revealed significant relations with psychological problems. Finally, in the third step interaction of religion and host culture acculturation (β = .239, $\underline{t}$ (98) = 3.10, $\underline{p}$ < .01), ($\underline{F}$ $_{change}$ [4, 98] = 8.19, $\underline{p}$ < .001) and interaction of independent self construal and host culture acculturation (β = .146, $\underline{t}$ (98) = 2.07, $\underline{p}$ < .05), ($\underline{F}$ $_{change}$ [4, 98] = 8.19, $\underline{p}$ < .001) revealed significant relations with psychological problems (Table 14).

Two post hoc regression analyses were performed to investigate the simple regression slopes of psychological symptoms on independence were statistically significant for high acculturation and low acculturation conditions as well as to investigate the simple regression slopes of psychological symptoms on religiousness were statistically significant for high acculturation and low acculturation conditions .

Table 12. Correlation Table for the Variables

	age	sex	educ.	time	dutch	people	media	secure	dismis.	preoc.	fearful	life satis.	neth. satis.	ethnic id.	ethnic selfest.	per. discr.	soc. sup.	relig. sup.	relig.	indep.	interde	heritage	host	depress	anxiety	somatic
age	1																									
sex	.05	1																								
educ.	.12	.33**	1																							
time	.30**	-.10	-.15	1																						
dutch	-.03	.08	.33**	.08	1																					
people	.06	-.04	.15	-.03	.30**	1																				
media	.00	.06	.35**	-.18	.51**	.46**	1																			
secure	.05	.23*	.20*	.22*	.31**	.12	.04	1																		
dismiss.	.03	.04	-.05	.01	-.12	.11	-.22*	.07	1																	
preoc.	-.18	.09	-.16	.06	-.04	-.01	-.13	.10	.25**	1																
fearful	-.09	-.04	-.19*	.02	-.21*	-.08	-.29**	.02	.37**	.48**	1															
life satis.	-.13	-.00	.09	-.14	.44**	.28**	.39**	.09	-.02	-.13	-.22*	1														
neth. satis.	-.03	-.20*	.04	.08	.45**	.22*	.30**	.20*	-.05	-.20*	-.12	.57**	1													
ethnic id.	-.25*	-.11	-.33**	.10	-.11	-.10	-.07	-.05	-.02	.30**	.17	.08	-.04	1												
ethnic selfest.	-.01	-.11	-.03	.20*	.17	.00	.13	.09	.04	-.03	.05	.19*	.04	.32**	1											
per. discr.	-.05	.04	-.21*	.20*	-.13	.05	-.09	.09	.13	.18	.34**	-.05	-.06	.30**	.06	1										
soc. sup	-.14	-.12	.17	.01	.24*	.10	.33**	.03	-.19*	-.12	-.30**	.51**	.33**	.09	.16	-.25*	1									
relig. sup.	-.15	-.17	-.36**	.01	-.17	-.10	-.05	-.10	.04	.23*	.14	-.10	-.16	.47**	.11	.23*	-.01	1								
relig.	-.16	-.21*	-.46**	-.04	-.33**	-.19	-.14	-.21*	.13	.26**	.26**	-.11	-.16	.45**	.06	.27**	.02	.84**	1							
indep.	.04	.24*	.26**	-.04	.29**	-.02	.25**	.13	-.09	-.09	-.07	.33**	.20*	.03	-.03	-.13	.34**	.04	-.06	1						
Interdep.	-.17	.02	.01	-.07	.19	-.07	.14	.05	-.26**	.00	-.07	.23*	.18	.31**	-.03	-.07	.42**	.28**	.27**	.56**	1					
heritage	-.32**	-.10	-.39**	.18	-.21*	-.24*	-.21*	-.04	.08	.20*	.22*	.09	-.04	.72**	.29**	.23*	.21*	.43**	.50**	.04	.33**	1				
host	.11	-.07	.16	.04	.47**	.18	.35**	.28*	.02	-.02	-.09	.29**	.49**	-.07	.03	-.10	.36**	-.09	-.11	.36**	.31**	-.04	1			
depress.	.03	-.34**	-.20*	.10	-.09	-.03	.08	-.14	.05	.04	.10	-.22*	-.10	.04	-.07	.34**	-.22*	.20*	.23*	-.18	-.01	.03	.13	1		
anxiety	-.04	-.27**	-.15	.08	-.09	.01	-.04	.00	.21*	.15	.16	-.24*	-.12	.05	-.08	.38**	-.18	.13	.18	-.18	-.03	.00	.14	.76**	1	
somatic.	-.04	-.36**	-.26**	.05	-.08	.05	.10	-.15	.08	.01	.05	-.08	-.04	-.00	-.09	.37**	-.08	.14	.20*	-.24*	-.05	-.02	.18	.78**	.75**	1

*** $p < .001$, ** $p < .01$ * $p < .05$.

Variables: Age, gender, education level of immigrants, the length of stay in the Netherlands, people they socialise with, level of media use, secure attachment, dismissive attachment, preoccupied attachment, fearful attachment, life satisfaction, satisfaction with life in the Netherlands, ethnic identity, ethnic self esteem, perceived discrimination, social support, religious support, independent self construal, interdependent self construal, heritage culture acculturation orientation, host culture acculturation orientation, depression, anxiety, psychosomatic complaints

Table 13. Correlation Table for the Variables for the Regression Analysis

	sex	edu	income	dutch	social	media	secure	dismiss	preocc	fearful	Neth satis	ethnic id	ethnic se	per discr	soc supp	rel supp	relig	indep	interdep	heritage	host	life sat	psyc prob
Sex	1																						
Edu	.34**	1																					
Income	.07	.23*	1																				
Dutch	.08	.33**	.21*	1																			
Social	-.05	.15	.19	.30**	1																		
Media	.03	.35**	.19*	.51**	.46**	1																	
Secure	.22*	.20*	.20*	.31**	.12	.04	1																
Dismiss	.05	-.05	-.08	-.12	.10	-.22*	.07	1															
Preocc	.09	-.16	.05	-.04	-.01	-.13	.10	.25**	1														
Fearf	-.03	-.19*	-.13	-.21*	-.07	-.29**	.02	.37**	.48**	1													
Neth satis	-.20*	.04	-.01	.45**	.22*	.30**	.20*	-.05	-.20*	-.12	1												
ethnic id	-.08	-.33**	-.02	-.11	-.10	-.07	-.05	-.02	.30**	.17	-.04	1											
ethnic se	-.11	-.03	.05	.17	.00	.13	.09	.04	-.03	.05	.04	.32**	1										
Per disc	.03	-.21*	-.20*	-.13	.05	-.09	.09	.13	.18	.34**	-.06	.30**	.06	1									
Soc supp	-.13	.17	.11	.24*	.10	.33**	.03	-.19*	-.12	-.30**	.33**	.09	.16	-.25*	1								
Relig supp	-.17	-.36**	-.04	-.18	-.10	-.05	-.10	.04	.23*	.14	-.16	.47**	.11	.23*	-.01	1							
Relig	-.21*	-.46**	-.17	-.33**	-.18	-.14	-.21*	.13	.26**	.26**	-.16	.45**	.06	.27**	.02	.84**	1						
Indep	.24*	.26**	.06	.29**	-.02	.25**	.13	-.09	-.09	-.07	.20*	.03	-.03	-.13	.34**	.04	-.06	1					
interdep	.05	.01	.01	.19	-.07	.14	.05	-.26**	.00	-.07	.18	.31**	-.03	-.07	.42**	.28**	.27**	.56**	1				
Herit	-.09	-.39**	-.11	-.21*	-.23*	-.21*	-.04	.08	.20*	.22*	-.04	.72**	.29**	.23*	.21*	.43**	.50**	.03	.33**	1			
host	-.08	.18	.03	.47**	.18	.35**	.28**	.02	-.02	-.09	.49**	-.07	.03	-.10	.36**	-.09	-.11	.36**	.31**	-.04	1		
life satis	.00	.09	.19*	.44**	.28**	.39**	.09	-.02	-.13	-.22*	.57**	.08	.19*	-.05	.51**	-.10	-.11	.33**	.23*	.09	.29**	1	
Psych prob	-.36**	-.23*	-.14	-.09	.01	.06	-.12	.12	.06	.10	-.09	.03	-.09	.39**	-.16	.17	.22*	-.22*	-.04	.00	.17	-.18	1

** $p < .001$, ** $p < .01$* $p < .05$.

Variables: Gender, education level of immigrants, income, level of spoken Dutch, people they socialise with, level of media use, secure attachment, dismissive attachment, preoccupied attachment, fearful attachment, satisfaction with life in the Netherlands, ethnic identity, ethnic self esteem, perceived discrimination, social support, religious support, religiousness, independent self construal, interdependent self construal, heritage culture acculturation orientation, host culture acculturation orientation, life satisfaction, psychological

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Table 14. Moderational Regression Analysis to Predict Psychological Problems

Predictors in set	β	t (w/in set)	df	F change	R² Change
A. Dependent Variable: Psychological Problems					
I. Control variables			2, 106	8.57***	.139
Gender	-.315	-3.29***	106		
Education	-.120	-1.25	106		
II. Independent variables			4, 102	9.48***	..219
Independence	-.194	-2.14*	102		
Religion	.072	.78	102		
Host Acculturation	.267	3.04**	102		
Perceived Discrimination	.383	4.56***	102		
III. Interaction			4, 98	8.19***	.097
Religion X Discrimination	-.002	-.03	98		
Religion X Host Acculturation	.239	3.10**	98		
Independence X Discrimination	-.089	-1.07	98		
Independence X Host Acculturation	.170	2.07*	98		

*** $p < .001$, ** $p < .01$* $p < .05$.

For this purpose, the conditional group variables and their interactions with psychological problem were calculated. For the first interaction between independence and acculturation, two separate regression analysis were performed.

One was for the high acculturation situation, the other one was for the low acculturation situation. In these post hoc regression analyses, after controlling the variance of the gender and education in the first step, centred independence, high acculturation and their interaction were entered in the second step. For the second regression, gender and education were entered into equation in the first step, and in the second step centred independence, low acculturation, and their interactions were entered in the first step. The results of the post hoc regression analysis demonstrated that independence is only significant for low acculturation condition (β = -.474, t (103) = -3.49, p < .001), but not for the high acculturation condition (β = .100, t (103) = .61, p = .54). The simple regression slopes for the high and low levels of independence (i.e. 1 SD above and below the mean) were presented in Figure 4.

For the second interaction between religiousness and acculturation, another post hoc regression analyses were performed. In the first analysis, after controlling the variance of the gender and education in the first step, centred religiousness, high acculturation and their interaction were entered in the second step. For the second analysis, gender and education were entered into equation in the first step, and in the second step centred religiousness, low acculturation, and their interactions were entered in the first step. The results of the post hoc regression analysis demonstrated that religiousness is only significant for the high acculturation condition (β = .214, t (103) = 2.48, p < .05), but not for the low acculturation condition (β = -.066, t (103) = -.700, p = .54). The simple regression slopes for the high and low levels of independence (i.e. 1 SD above and below the mean) were presented in Figure 5.

When we examined the first interaction graph, the results demonstrated that the immigrants with low independent self construal and low interest to adopt the host culture experience higher psychological problems than immigrant with high independent self construal and low host culture acculturation orientation. The second interaction graph on the other hand showed that immigrants with higher religious beliefs and higher host culture acculturation orientation experienced more

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psychological problems than immigrant with high orientation for host culture values but less religious.
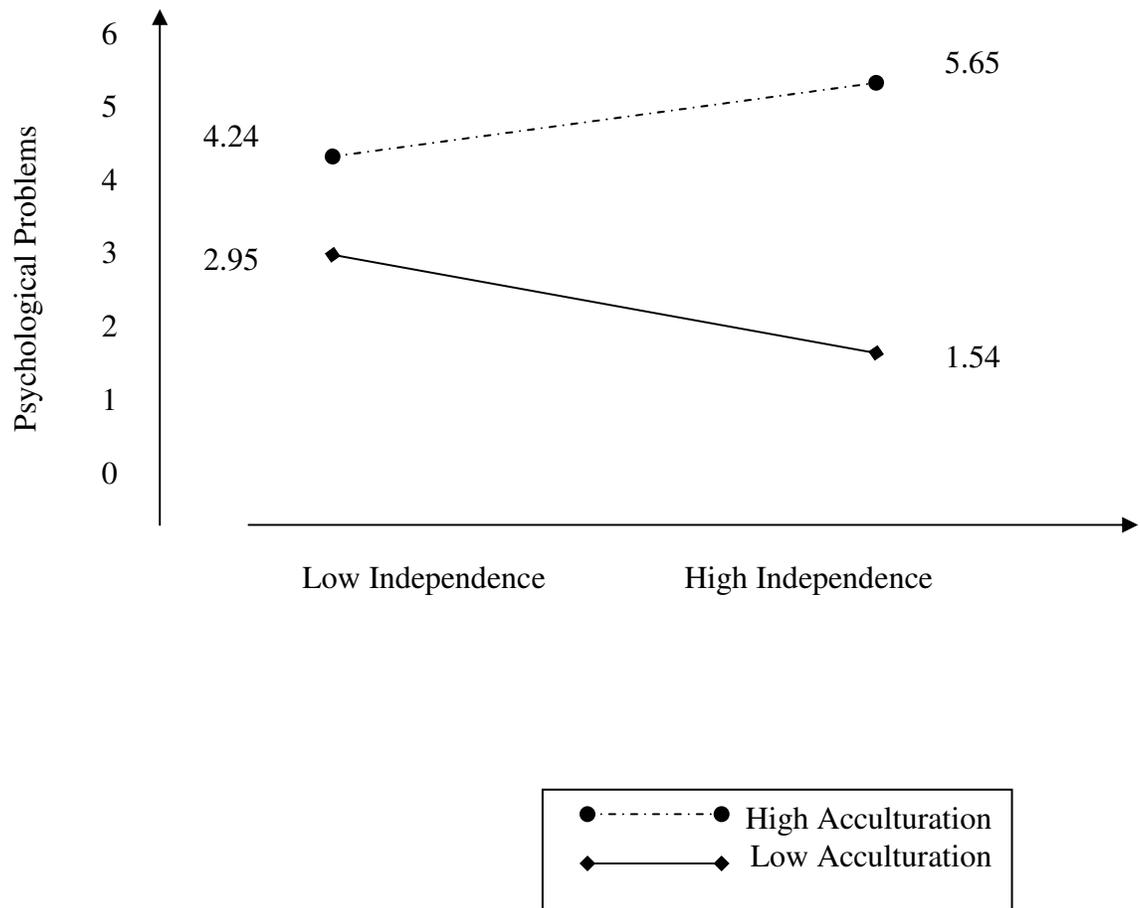
Figure 4. Interaction Plot for Psychological Problems
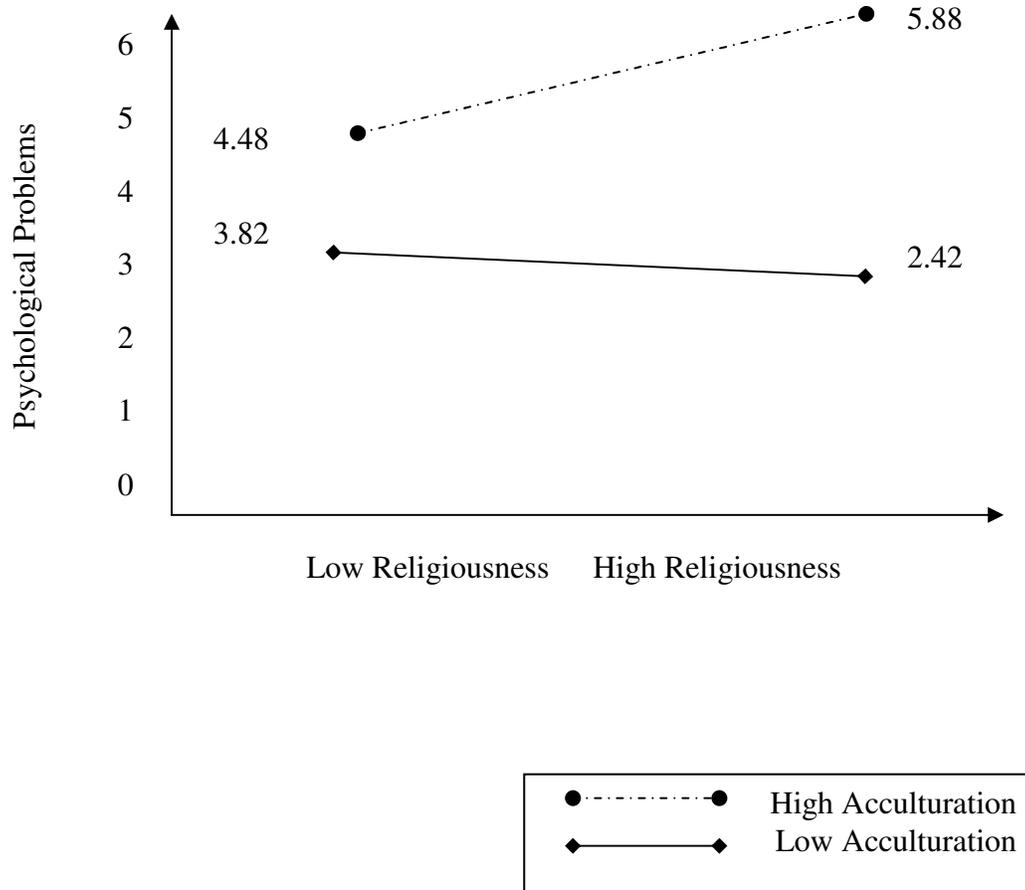
Figure 5. Interaction Plot for Psychological Problems

3. 6.2. Moderational Regression Analysis to Predict Life Satisfaction

In this section of the analysis the same variables which were used to predict psychological problems were used to test the prediction of life satisfaction. Independent self construal and religious beliefs served as vulnerability factors, while perceived discrimination and host culture acculturation orientation served as stress

factors. All independent and moderational variables were centred in order to prevent multicollinearity between the predictors and interaction terms.

A moderated regression analysis was conducted in order to understand the main effects of vulnerability and stress factors and their interactions with the dependent variable, i.e. life satisfaction. In the first step of the analysis gender and education were entered into the regression equation. In the second step centred independent self construal, centred religious beliefs, centred perceived discrimination, and centred host culture acculturation orientation were entered into the equation. In the final step, the interactions of religion and discrimination, religion and host culture acculturation orientation, independent self construal and perceived discrimination, and independent self construal and host culture acculturation orientation were entered into the regression equation.

In the first step neither gender nor education revealed a significant relation with life satisfaction. In the second step, only independent self construal revealed a positive and significant relation with life satisfaction of Turkish immigrants ($\underline{\beta} = .291$, $\underline{t}$ (102) = 2.80, $\underline{p} < .01$), ($\underline{F}_{change}[4, 102] = .002$, $\underline{p} < .001$). In the final step, none of the interaction terms revealed a significant relation with life satisfaction (Table 15).

3.7. Discussion

Results of the correlational analysis revealed significant relations among the variables of the study. As demonstrated in Tables 11 and Table 12., level of spoken Dutch is correlated with level of education, Dutch media use, and people socialised with. On the other hand, the level of spoken Dutch is also positively correlated with secure attachment style, life satisfaction, satisfaction about the Netherlands and negatively with fearful attachment style. In line with common argument (especially the arguments of politicians) that says language is related to integration of immigrants (Glastra & Schedler, 2004; Siedenburg, 2004), level of spoken Dutch was found as

positively correlated with host culture acculturation orientation, but negatively with heritage culture acculturation orientation.

Table 15. Moderational Regression Analysis to Predict Life Satisfaction

Predictors in set	β	t (w/in set)	df	F change	R^2 Change
A. Dependent Variable: Life Satisfaction					
I. Control variables			2, 106	.607	.009
Gender	-.035	-.337	106		
Education	.103	1.00	106		
II. Independent variables			4, 102	.002**	.147
Independence	.291	2.80**	102		
Religion	-.118	-1.12	102		
Host Acculturation	.180	1.78	102		
Perceived Discrimination	.033	.338	102		
III. Interaction			4, 98	.342*	.038
Religion X Discrimination	-.072	-.732	98		
Religion X Host Acculturation	-.085	-.904	98		
Independence X Discrimination	-.060	-.596	98		
Independence X Host Acculturation	-.173	-1.73	98		

*** $p < .001$, ** $p < .01$* $p < .05$.

When we look at the factors correlated with psychological problems of the immigrants, perceived discrimination is one of the important migration related variable, which is correlated with, depression, anxiety, and psychosomatic complaints. This finding is similar to previous research in migration literature (Kessler, Mickelson, & Williams 1999; Noh, Beiser, Kaspar, Hou, & Rummens, 1999).

Although acculturation orientation did not revealed significant correlations with the psychological problems, host culture acculturation, but not heritage culture acculturation orientation, revealed a main effect on psychological problems. As expected perceived discrimination also has a main effect on psychological problems. In the literature, the relationship between perceived discrimination and psychological problems were widely studied (Noh, Beiser, Kaspar, Hou, & Rummens, 1999; Liebkind, 1996; Rumbaut, 1995; Verkuyten & Nekuee, 1999). Beside host culture acculturation orientation and perceived discrimination, gender was also found related to psychological problems of the immigrants. The results showed that female immigrants experience higher psychological problems than male. This finding is in line with other studies conducted with immigrant population (Abouguendia & Noels, 2001; Ritsner, Ponizovsky, Nechamkin, & Modai, 2001). Alongside the main effects of vulnerability and stress factors, the regression analysis to predict psychological problems demonstrated significant interactions of vulnerability and stress factors. Interaction of independent self construal and host culture acculturation orientation revealed first significant interaction of vulnerability and stress factors. The results showed that immigrants with lower level of independent self construal experience higher psychological problems than immigrants with higher level of independent self construal when they did not try to accept the host culture's conventions. Immigrants, who experienced difficulties to try to adopt the new culture as well as to try to preserve the heritage culture, but get caught in a contradictory situation which was created by the integration demands of Dutch society and their perception of discrimination, might experience alienation from both their ethnic groups and new

social environment. This alienation in turn might lead to elevated levels of psychological problems for the less independent immigrants. Subsequent to independence and host culture acculturation orientation, religiousness and host culture acculturation orientation revealed the first significant interaction. Immigrants with higher religious beliefs experienced higher psychological problems when they tried to adopt the values of the host culture than immigrants who were less religious but who interested in adopting the values of the host culture. This result might be explained by the conflictual demands of two situations. Religiousness might be accepted as related to immigrants' origin culture, and immigrants who are trying the protect their original cultural values but at the same time trying to adopt the values of the host culture might experience a cognitive dissonance, which in turn might lead to psychological problems.

When we looked at the factors that are related to the life satisfaction of immigrants, only independent self construal revealed significant relations with life satisfaction. Immigrants with higher independent self construals were better satisfied with their lives. This result demonstrated that the same vulnerability-stress model is not applicable to both the psychopathology and life satisfaction of the immigrants.

CHAPTER 4

DISCUSSION

4.1. Vulnerability – Stress Model for Psychological Problems and Life Satisfaction of Immigrants

The present study revealed that higher host culture acculturation orientation, higher perceived discrimination, and being female were all related to the psychological problems of immigrants. However, only a higher independent self construal is related to a higher life satisfaction of immigrants. Furthermore, the interaction of religiousness and host culture acculturation orientation and the interaction of independent self construal and host culture acculturation orientation showed significant relations with psychological problems. According to moderational regression analysis immigrants with higher religiousness experience more psychological problems when they try to adopt the host country's values and habits, furthermore, immigrants who have lower independent self construal also experience more psychological problems when they try to embrace the host culture orientation.

4.1.1. Host Culture Acculturation Orientation and Psychological Problems

Shaphiro and colleagues (1999) found that, among Vietnamese immigrants in US, higher acculturation skills revealed significant relationship with mental distress in stepwise regression analysis. Shen and Takeuchi (2001) reported an indirect relationship between acculturation and depression. Their study demonstrated that higher acculturation was related to higher stress, which in turn predicted higher levels of depression. Kaplan and Marks (1990) found that age affected the relationship between acculturation and psychological problems. While highly acculturated young immigrants showed more psychological problems, stress levels tended to decrease for highly acculturated older immigrants. Ward and Rana-Deuba (1999) concluded that a strong identification with co-nationals –i.e. heritage culture acculturation- was related

to psychological well being, whereas identification with the host nation was related to better sociocultural adaptation.

Contrary to the findings of this research, Ryder, Alden and Paulhus (2000) found a reverse relationship between host culture acculturation and psychological problems. They revealed that symptoms of depression, reported symptoms, symptom distress, and health maladjustment, as well as social and academic maladjustments were inversely related to host culture acculturation and unidimensional acculturation. Furthermore, heritage culture orientation revealed reverse relations between depression and the three measures of maladjustment, i.e. health, social, and academic. These discrepant findings can be explained by the combined effects of the host country's attitudes towards immigrants and the immigrants' perceptions of feelings of being discriminated against by the native Dutch. As will be discussed subsequently in detail, at the time that this research was conducted, attitudes and sanctions towards immigrants had dramatically changed for the worse. Immigrants, who had worked hard to adapt to their new cultural environment, were left feeling unaccepted and discriminated in light of the new political and social tensions, which not only included increased sanctions but also a sharp increase in racist attacks, including several violent attacks on Muslim schools. This tension, when viewed in light of many immigrants attempts to adapt, could very well account for many psychological problems, including depression, anxiety, and psychosomatic complaints.

4.1.2. Perceived Discrimination and Psychological Problems

Perceived discrimination was also one of the common predictors of depression, anxiety, and psychosomatic complaints of newcomers. A review of recent literature also supports this finding (Dion, Dion, & Pak, 1992; Jasinskaja-Lahti, Liebkind, Jaakkola, Reuter, 2006; Liebkind-Jasinskaja-Lahti, 2000; Moghaddam, Ditto, & Taylor, 1990). Furthermore, in several studies researchers tested the factors that mediate or moderate the relationship between perceived discrimination and well-

being. Verkuyten and Nekuee (1998) revealed that higher perceived discrimination leads to a lowered sense of mastery over their lives which in turn leads to an overall diminished well-being. Jasinskaja-Lahti and Liebkind (2001) found that self-esteem served as a mediator between perceived discrimination and psychological well being. Similarly Cassidy, O'Connor, Howe and Warden (2004) demonstrated that personal and ethnic self-esteem moderates the relationship between discrimination and distress. On the other hand, in the present study we observed a direct relation between perceived discrimination and symptoms of psychological problems.

4.1.3. Gender and Psychological Problems

Amongst the various demographic variables gender was the most significant predictor of psychological problems. Clinical psychology literature generally shows that women are generally more vulnerable to psychological problems. This finding was observed in the present study, too. Immigrant women reported significantly more symptoms of depression, anxiety, and psychosomatic conditions than immigrant men. According World Health Organisation (2002) Regional Strategy for Mental Health report, "Depression is more common in women in most countries. Depression in women is in part related to their social position, poor childbirth spacing, domestic and social violence, and an excessive burden of work" (p.9). Hovey (2002) argued that female Mexican immigrants experienced higher depression than male. Different studies conducted in Northern and Mediterranean cultures also revealed that women are more vulnerable to anxiety, depression and psychosomatic problems (Scotto et al, 1990; Mavreas, 1989; Caplan and Sadock, 1988 cited in Charalabaki, Bauwens, Stefos, Madianos, & Mendlewicz, 1995). Reviews of current literature also support the finding that immigrant women were also more vulnerable to experiencing psychological problems (Abouguendia & Noels, 2001; Bengi-Arslan, Verhulst, & Crijnen, 2001; Hovey, 2000; Ritsner, Ponizovsky, Nechamkin, & Modai, 2001). Ritzner (2001) and colleagues attributed this phenomenon to women's higher exposure to specific stressors, such as family tensions, actual health seeking behaviours, and their current health problems.

4.1.4. Independent Self Construal and Life Satisfaction

There are several studies that investigate the relationship between life satisfaction and self-construals. The results of the regression analysis of this study revealed that immigrants who scored high on independent self construal experienced higher satisfaction with their lives.

4.1.5. Self Construals and Life Satisfaction

Lu (2006) argued that individuals with independent selves actively exercise their own agency, and look for control over their environment, while individuals with independent selves maintain harmony in their relationships and attempt to adjust to the environment rather than trying to change it. According to his hypothesis the relationship between personality construals and well being is affected by the discrepancy between individuals' self construal and society's cultural setting, i.e. cultural fit. In the Dutch context, however, it is not very easy to draw a line to separate independent Dutch and interdependent Turkish culture. Firstly, as demonstrated by Schwartz's (1990) study, Turkey is at the lower end of the list of countries that have individualistic cultures. Secondly, as will be discussed later, and demonstrated in Correlation Table the sampling of this study simultaneously embraced both independent and interdependent self construals. Finally, as Triandis (2001) summarized, people from individual societies cannot be expected to behave in purely individualistic ways, and vice versa. In this study, individuals demonstrated both individualistic and collectivistic cognitive structures depending on the demands of the situations.

4.1.6. Host Cultural Acculturation and Life Satisfaction

Shaphiro and colleagues (1999) argued that the current adjustment factors of immigrants are more important than pre-migration factors in predicting stress. However, although a higher host culture acculturation is related to higher

psychological problems, lower psychological problems did not reveal a significant relationship with life satisfaction in the present study.

4.1.6.1. Host Culture Acculturation Orientation

In a study conducted with Bosnian refugees in Norway showed that, refugees who assimilated to Norwegian culture reported the highest life satisfaction, and refugees who integrated to Norwegian culture, preserving their own culture while adapting to the values of host culture at the same time, reported the highest feelings of competence (Van Selm, Sam, Van Oudenhoven, 1997). Liebkind and Jasinskaja-Lahti (2000) performed a research with adolescent from the former Soviet Union, Turkey, Somalia, and Vietnam living in Finland. The results of the study revealed that, many measures of well-being were related to second-language proficiency. Similarly, Ying (1995) observed that bi-cultural –i.e. integrated – activity was related to psychological well-being, which was measured by positive affect and life satisfaction. Furthermore, Neto (1994) found that while integration was positively correlated with life satisfaction, marginalisation was inversely correlated with it.

4.1.6.1.1. Level of Spoken Dutch

Although host cultural acculturation did not reveal a significant relationship with life satisfaction, being able to speak the language of the host community is an important part of an acculturation processes. Furthermore, several studies have demonstrated the relationship between language abilities and life satisfaction. Veddera and Virta (2005) concluded that shifting toward the Dutch language is related to Turkish adolescents' life satisfaction in the Netherlands. Adolescents who are trying to be or become multilingual however, experience an extra acculturative stress Rohmann, Florack, and Piontkowski's (2006) study revealed that negative contact between immigrant groups and host groups, higher in-group identification, higher culture discordance between groups related to perceiving threat from out-group. Being able to speak the host country's language might help immigrants by reducing the degree of culture discordance and giving them the opportunity to become familiar with the host

culture. In turn, this familiarity may predict higher host culture acculturation. In addition, reading in the language of the host country and having friends from the natives are also important predictors of adaptation. In a study conducted with Arab immigrant in the US, identification with US culture, American cultural practices, having American friends, American media usage, and using English at home were found as correlated to each other (Faragallah, Schumm, & Webb, 1997).

Ying (1995) conducted a research with Chinese Americans and concluded that English proficiency and having American close friends were related to each other; furthermore, they also correlated with life satisfaction of immigrants positively. In addition, among the Portuguese immigrants in France, French newspaper reading predicted life satisfaction of immigrants (Neto, 1994).

4.2. Vulnerability – Stress Model Predicting Psychological Problems of Newcomer Turkish Immigrants

In the moderational regression analysis, two interaction terms were found as related to the psychological problems of newcomer Turkish immigrants. First one was the interaction of religiousness and host culture orientation and the second one was the interaction of independence and host culture orientation.

4.2.1. Interaction of Independent Self Construal and Host Culture Acculturation Orientation

In the present study, independent self construal revealed inverse relationship with psychological problems at the first step of the regression equation. When we interpreted the interaction plot of independent self construal and host culture acculturation, we could conclude that immigrants with lower independent selves experience higher psychological problems than independent immigrants while they were not apprehensive to adopt the values and habits of the host culture. These findings might be explained by the unique contribution of cultural influences. Van Baaren, Maddux, Chartrand, de Bouter, and Van Knippenberg (2003) argued that

presence of personality construals are context dependent. Contextual factors might effect which personality construal will be activated at any give time (Brewer & Gardner 1996; Gardner, Gabriel, & Lee, 1999; Ku¨hnen, Hannover, & Schubert, 2001; Stapel & Koomen, 2001 cited in Van Baaren et al, 2003).

Studies investigate the relationship between self construals and well being reported similar findings to the present study. Hardin's study (2006) revealed that higher independence is related to lower social anxiety for both Asian Americans and European Americans. In the present study, independent self construal also revealed significant and inverse relation with psychological problems of immigrants. On the other hand, Moscovitch, Hofmann, and Litz (2005) discovered a gender difference on the self construals and anxiety relationship. Although gender does not predict the level of social anxiety in men, higher independent self was related to lower anxiety and higher interdependent self is related to higher social anxiety. However, this relationship was reversed for female. Women with higher independent experience higher anxiety and with higher interdependent self experience lower social anxiety

Laungani (2001) argued that both individualism (i.e. independency) and collectivism (i.e. interdependency) contribute to stress. Individualism lends itself to an overall reluctance to share one's personal problems and emotions. As presented in the previous chapter of the present study, results reveal that social support received from family, friends, and significant others is related to a higher life satisfaction among the target population. Laungani (2001) found that identity is a very central part of the philosophy of individualism. "The very process of acquiring an identity based in reality is fraught with stress. To acquire an appropriate identity that asserts one's strengths, that is located in reality, that reflects one's true inner being, and that leads to the fulfilment or the realisation of one's true inner being, and that leads to fulfilment or the realisation of one's potential results in conflict, which, if unresolved, leads to severe stress and in extreme cases to an identity crisis" (Erikson, 1963; Maslow, 1970, 1971; Rogers, 1961, 1980 cited in Laungani, 2001, p. 152). From an

individualistic standpoint, people are responsible for the success or failure of their developments. If we consider immigration as a controversial process of constructing a new identity and maintaining the old identity as well in varying degrees, it is possible that failures in this process can lead to psychological problems in the newcomer immigrants. However, while independent people could cope with not being able to adopt the new cultural environment, less independent people might become more vulnerable to psychological problems while they felt that they were not accepted in host society.

In the present study self construal was considered to be "a constellation of thoughts, feelings, and actions concerning one's relationship to others, and the self as distinct from others" (Singelis, 1994, p.581). The effect of culture on thoughts, actions, and feelings has long been the subject of many debates. Being independent and autonomous were generally associated with Western cultures, while social connectedness amongst individuals, identification of the self in relation to others were both associated with Eastern cultures (Kitayama, Markus, Matsumoto, & Norasakkunkit, 1997; Markus & Kitayama, 1991). According to such classifications, Asian, African and Latin American cultures are generally accepted as collectivistic, and Western European and North American cultures generally accepted as individualistic (Triandis). In Hofstede's (1995) classification, Turkey was positioned towards the pole of collectivism, while Schwartz (1990) asserted that Turkey also was on the lower end of the individualism scale. Some researchers divided this analysis into two levels: the individual level (within culture) and the cultural level (between cultures). Generally individualism and collectivism are used for analysis of the cultural level while idiocentrism and allocentrism (Triandis et al. 1985) is used for analysis on the individual level (Triandis & Suh, 2002). Independent and interdependent self construals are also used in individual level analysis.

Although some researchers argue that independent and interdependent self construals take place on a bipolar dimension (Raeff, 1997; Witkin, Goodenough, & Oltman,

1979 cited in Imamoglu, 2003), more recent studies claim that independent and interdependent self construals should coexist (Imamoglu, 2003; Kagitcibasi, 2005; Singelis, 1994; Triandis & Suh, 2002). Yamada and Singelis (1999) proposed that "although at the cultural level the bi-polar dimensions of individualism/collectivism is appropriate, there is growing evidence that two dimensions are needed to describe individuals" (p.698). In the present study, participants scored high on both construals. This might be explained by demographic variables. According to Hofstede's (1995) and Schwartz's (1990) research, Turkey has a collectivistic culture, however as Imamoglu (2003), Kagitcibasi (1996, 2003) demonstrated, the young, educated, urban Turkish individuals tend to become more individualistic. When we look at the demographic characteristics of newcomer Turkish immigrants, we determined that their mean age was equal to 29 and that their level of education is equal to high school, furthermore the majority of them emigrated to the Netherlands from the major cities of Turkey (i.e. Istanbul, Ankara, and Izmir). We therefore expected that this group would embrace individualistic self characteristics while maintaining given values of collectivity.

Yamada and Singelis (1999) demonstrated that bicultural individuals have both high independent and high interdependent self-construals. On the contrary, individuals who are culturally alienated have low independent and low interdependent self construals. Consequently, this finding can explain the high correlation coefficient between the independent and interdependent self construals of Turkish immigrants. Adapting to a new country could also entail adapting to the more individualistic Western culture of the host country. Therefore this result might also represent an adaptation to the host society.

4.2.2. Interaction of Religiousness and Host culture Acculturation Orientation
In the literature, religion is generally either identified as a protective factor (Burris & Jackson, 2000; Fabricatore & Handal, 2000; Mosher & Handal, 1997; Tix & Frazer,

1998) or a coping mechanism (Tepper, Rogers, Coleman, & Malony, 2001; Young, Cashwell, and Scherbakava, 2000) for psychological problems and stressors.

Thomasi (2005) argued that for the immigrants arrived in US in 19th and 20th centuries, religion offered psychological reassurance and comfort, personal self worth during displacement from origin and resettlement at the new destination. Furthermore, religious organization also provided material comfort through building schools, hospitals, orphanages, as well as producing a "social safety net". Thomasi stated that "today in a more secularized world, even in the world of laïcité, religion plays a very important role in the new immigrant communities (p.54). Similarly, Dumont (2003) claimed that religion offers support, protection, esteem and a positive self image to immigrants in novel environment. Inner religious beliefs are related to lower levels of anxiety and worry, while external religious lifestyle is related to feeling secure and less distressed. (Shreve-Neiger, & Edelstein, 2004).

However, in the present study, the results revealed that immigrants with higher religious beliefs experienced higher symptoms of psychological problems when they have higher level of acculturation orientation than immigrants who also have higher religious beliefs but lower level of acculturation orientation. Canatan (2006) argued that religion, language, cultural, common history, sociological and historical factors might be differentiating characteristics of the ethnic group from the majority group. According to the social identity theory, social identity is a person's knowledge of belonging to a social group or category (Hogg & Abrams, 1988). A social group is defined as being composed of individuals who view themselves as a member of the same social category. By using social comparison similar people are categorized and determined to be either in-group or out-group individuals (Stets & Burke, 2000). Brown (2000) stated that the social identity theory assumes that social identity is conjugated from group membership. That individuals "strive to achieve or maintain positive identity derives largely from favourable comparisons that can be made between in-group and relevant out-groups" (Brown, 2000, p. 747). In an

anthropological study, Timmerman (1995) concluded that although there is not a homogenous Turkish identity, immigrants still established their communities depending on their regional and religious backgrounds, defining their ethnic boundaries. In the light of the explanations of social identity theory, the variation of psychological problems in highly religious groups depending on the level of acculturation might be explained. Highly religious immigrants might be using religious values as a part of their social/ethnic identity and in order to maintain a positive in-group identity (i.e., ethnic identity) newcomers preferred to preserve the cultural symbols related to their origin, such as religion. On the other hand, when immigrants who have higher religious orientation try to adapt more to host culture's values, they might experience difficulties to balance the demands and practices of their origin culture and custom and norms of newly integrated culture. Beside the dissonance they experienced, negative attitudes toward Muslims after 9/11, which will be discussed in detail later, might create higher psychological stress on newcomer immigrants in the Netherlands. When we look at a study conducted by Verkuyten, Drabbles, and Van Den Nieuwenhuijzen (1999) with ethnic Dutch youth participants, they found that participants with high social self-categorisation -in terms of Dutch identity- reported higher negative emotions toward minority groups. "Hence, when people conceive of themselves as members of a social category, collective standards or in-group stereotypes become relevant" (Verkuyten, Drabbles, & Van Den Nieuwenhuijzen, 1999, p.614). In agreement with this assumption, it was found that under the condition of high social self-categorisation, in-group stereotypes or beliefs about the personal attributes of the Dutch were related to their emotional reactions towards minority groups. So when people define themselves in group terms, what is considered typical for the in-group becomes a basis for the evaluation of out-groups (Verkuyten & Hagendoorn, 1998).

4.3. Turkish Migration in Europe

In her study, *Bitmeyen Goc* [*Endless Migration*], Abadan-Unat (2006) details the first wave of Turkish migration to Europe. She outlines how private agencies started to send workers through nominal recruitment beginning in 1961, in Istanbul. Later the same year, an informal German communications bureau opened in Istanbul and started official negotiations with the Ministry of Labour, subsequently leading to a labour contract. Contracts signed with German authorities included a clause that workers would go back their countries after the end of the first year; however this work rotation model proved impractical and was therefore left largely unimplemented. Similar contracts were signed with Austria, Belgium, and the Netherlands in 1964, and Sweden in 1967. At the same time nominal recruitment by private companies continued alongside the new government contractual labour.

4.3.1. Gender and Migration

Ataca and Berry (2002) cited Beisser and colleagues' (1988) and Boyd's (1986) studies, summarizing that immigrant women generally experienced a higher number of problems in the host culture and tended to be more prone to psychological problems. They attributed this effect to women's generally lower level of host language knowledge, their tendency to come from rural regions with less education, and being isolated in the host country from their female networks. The similarity between immigrant male and females in terms of their acculturation level might be explained by their similar and relatively higher level of education and economic status in this study. Even though they did not differ in terms of their acculturation orientations, immigrant women scored higher in measures of religious beliefs and satisfaction with life in the Netherlands than did the immigrant men.

Abadan-Unat's study also drew several conclusions in terms of the place of gender within composition of migrant workers. She found that at the beginning of the migration flow, the education level of Turkish immigrant women was significantly

higher than that of Turkish men (Abadan, 1964). However, during the following years this ratio changed and by 1972, 71.5 % of Turkish immigrant women in West Berlin had only one to five years of education (Mehrlanender, 1974 cited in Abadan-Unat, 2006). When we looked at the level of education of Turkish immigrants in the Netherlands, in 1991, 75% of the Turkish immigrants in the Netherlands had either no complete education or primary school education, 24% of them had lower or senior vocational school education or junior general secondary education. 7% of them had higher professional and university education (Central Bureau voor de Statistiek, 2004). In the present study although education level of the participants are relatively high, no significant difference was observed between male and female participants in the level of education.

4.3.2. Dutch Integration Policy in Transition

For a period of time stretching to the 1990s the Netherlands defined herself, many would argue, prided herself as a multiethnic country with multicultural immigration policies that reflected the ethnic variety of their society (Abadan-Unat, 2006). Nevertheless, in recent years Dutch immigration policies have shifted dramatically. Rinus Pennix summarised this longitudinal shift in detail in his speech at the Metropolis Project, in 2005. He observed that one of the main principles of the Nertherlands' Ethnic Minorities' Policy in 1979 was the inclusion and participation of ethnic minorities in political, social and economical domains. However, when these programmes were assessed in the beginning of the 1990s the results proved unsatisfactory. Critics decided that the programme's attention to the support of cultural differences was stressed too much while individuals' obligations to participate in the education and labour market was not enough. In 1994 the Integration Policy was thereby revised. It now placed stress upon the "equal participation of immigrants in the socio-economic sphere, housing, education, and labour, and began to facilitate the initial integration of newcomers by providing civic integration courses" (Pennix, 2005). In 1998, language courses became an obligatory part of the Dutch integration programme. After the release of the Newcomer

Integration Act (*Wet Inburgering Nieuwkomers, WIN*) in 1998, the Dutch government again reasserted the mandatory integration regulations in a 2005 revision. In what was called the Integration Abroad Act (*Wet Inburgering in het Buitland*) immigrants were now required to first pass the integration examination in their country of origin in order to obtain a temporary residence permit (which was obligatory for a fixed period of time in order to qualify for a regular residence permit). The new integration examination was composed of two sections: basic Dutch language competence and knowledge of Dutch society, such as its' geography, history, type of government, etc. (Ministry of Justice, 2005).   In January 2007, the Dutch government imposed even more requirements in the form of the new Integration Act. With this new legislation, immigrants, who came to the country by fulfilling the requirements of an acquirement of a basic level of the Dutch language and culture were now expected to fulfil new, greater levels of knowledge of these areas (Ministry of Housing, Spatial Planning, and the Environment, 2007). These new regulations required not only newcomers but also those immigrants who had been living in the Netherlands for extended periods of time as well as foreign religious functionaries to meet the increasingly stringent requirements in order to initiate or continue their stay in the Netherlands (for detailed information see www.hoemoetikinburgeren.nl). While the initial Integration Act covered every non-EU immigrant, the new revision of WIN was also applicable to settled immigrants in the Netherlands who may or may not already have Dutch nationality, along with a low level of command over the Dutch language. Most notably this new revision only was imposed on certain immigrants with citizens of the United States, Canada, New Zealand, Australia, Surinam (only if the person had finished 6th year of elementary school), Japan, Iceland, Norway, Switzerland, and Liechtenstein expatriates fully exempt from the new requirements. The new policy was built on the notion that the sole responsibility for integration lay solely in the hands of immigrants.. Although at the time of the study the new WIN had not yet been formally released, its foundations were communicated throughout the Dutch media[2].

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[2] The new WIN, especially abroad integration, which was proposed by Dutch minister of Justice Rita

As detailed above, language competency and cultural knowledge were accepted as two important milestones of immigrant integration. When we looked at the participants of the present study, although the mean of the time that they had been in the Netherlands was only 4 years, 46 % of participants reported medium to excellent speaking competency, and only 6.4% reported no competency at all. Furthermore, almost 75% of them were living in the same neighbourhoods as Dutch natives; and almost 45% of them spent the majority of their time either with only Dutch or both Turkish and Dutch people at the same time. Only 31% of the participants reported that they only followed Turkish media and did not follow Dutch media at all. Furthermore, the relation between the level of spoken Dutch and host culture orientation were significantly correlated to each other. In light of these finding, the participants of this study could by all means be determined to have achieved most of the goals of cultural integration as defined by Dutch authorities.

4.3.3. Changing Attitudes and Sanctions to Newcomer Immigrants

Post 9-11 attitudes towards Middle Eastern and/or Muslim immigrants changed dramatically in most Western countries. In the Netherlands, two key events following 9/11 led to even more dramatic changes in terms of Dutch multiculturalism politics (and those immigrants perceived as coming from largely Muslim nations). The first event was the assassination of an anti-immigrant parliament member Pim Fortuyn in May of 2004 by an environmentalist extremist. Although the murderer was a Dutch native, the murder still had the effect of increasing the public expression of an already prevalent anti-Islamic attitude in the Netherlands. The second significant incident took place immediately prior to the present study was the murder of the film director Theo van Gogh. Van Gogh became a public figure as a result of the release of his controversial movie titled *Submission*, which was based on a book written by Somalian-Dutch Ayan Hirsii Ali. Van Gogh's murder caused a public uproar when it was revealed that the murderer was a young Moroccan-Dutch-Muslim. Theo van

Verdonk in February 2005, was discussed widely on the Dutch media before it was accepted. The summary and translation of the Dutch newspaper news can be read in
http://www.expatica.com/actual/article.asp?subchannel_id=13&story_id=16564

Gogh, like Ayan Hirsii Ali, was known for his anti-Islam attitudes and his murder by a Dutch Morrocan Muslim youth in the eyes of the Dutch public and government was but a symptom of that which he had criticized[3]. As Abadan-Unat (2006) discusses, it was these two events the enabled a dramatic change in Dutch immigration policies, with discrimination towards immigrants and distaste for immigration becoming increasingly severe. One policy clearly reflecting this shift was the ban of mother language education in all schools. Family conjunction via marriage to citizens of non European Union citizens also became much more difficult (for more detailed information see Abadan-Unat, 2006). The so called phenomenon of "import brides" had been one of the concerns voiced by many host countries, including the Netherlands. It had been reported by individuals in differering social positions that some Turkish families arranged marriages for their sons with women from their home villages or towns (personal conversations with Joke Zwaarde, clinical psychologist; Caner Zeybekoglu, team leader in Bureau Inburgering, Sevgi U., immigrant, 2004). In some of these marriages the purpose of the arrangement was to find a woman who had grown up in the "authentic" Turkish culture, or, a woman who in the eyes of many traditional families was not tainted by "rotten" European values (Kocar-Akcapar, 2007). In some cases the families' motivations were to find a woman who would help their sons "get their life together" (personal conversations with Joke Zwaarde, clinical psychologist, 2004). Interviews with so called "imported brides", conducted by Kocar-Akcapinar in 2001-2002 in Belgium outlines several examples of this situation. One such example was a young woman who had been brought Belgium for marriage when she was 17 and who eventually came to realise that "her husband has serious gambling problem and married in order to teach him his responsibilities" (p. 407)

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[3] The murders of Pim Fortuyn and Theo van Gogh were discussed widely in Dutch media. In order to be informed more detailed about that discussions see www.expatica.com web page which gives English translation of Dutch newspapers.

Although there were instances of "imported husbands", it was the phenomenon of "imported brides" that was becoming a greater problem in the eyes of host countries. In a study conducted in Sweden by Akpinar (2007), it was stated that families generally arranged marriages for their sons with women from their home village during summer holidays spent in their country of origin. After the marriage the family would bring the bride to Sweden and the newlywed couple would generally stay with the groom's extended family for some years. Similar to Akpinar's observations in Sweden, young immigrant brides in the Netherlands experience similar oppression in the hands of their in-laws, including being confined to their home, not being allowed to attend language courses or seek employment. (personal conversations with clinical psychologist Joke Zwaarde,; Caner Zeybekoglu, team leader of Bureau Inburgering, 2004). In the present study 48% of married participants married a partner of their own choosing with, with 29% reporting marriages arranged or influenced by their families. Furthermore 83% of the participants were either attending or had attended Dutch language courses. So, the observation mentioned above might not be applicable to the sample of this study. Kocar-Akcapinar (2007) argues that "imported" brides come to host countries with many expectations. However, these expectations are often not met because many soon find themselves entirely dependent on the groom's family as a result of their lack of language skills, cultural familiarity, high income occupation and as well as little to no social support from their own families. However, in the present study the majority of participants reported a higher level of perceived support from their environment.

Pennix (2005) argued that the dominant interpretations of the Van Gogh murder was that the attack was not only a direct attack on the Dutch values of free speech and democracy but also a symptom of the lack of integration on the part of immigrants. Thus, the murder was used as further justification for the more obligatory integration policies being introduced by the Dutch government. However, as Pennix (2005) rightfully pointed out, the young Dutchman of Moroccan decent who murdered Van Gogh was actually a "very well integrated person by all common standards" (p.10).

In looking at the results of this study we found that host culture acculturation orientation is one of the strongest predictors of depression, anxiety, and psychosomatic complaints in newcomer immigrants. Furthermore, those who are highly independent and who most adopt the host culture, experience symptoms of both depression and anxiety. These findings are consistent with my personal conversations with Turkish immigrants. Many of these immigrants revealed a great deal of frustration with the perpetual and increasing discrimination they faced despite their dedication to integrating themselves. "Karakafali" was the expression used by most to explain that no matter what they did, they are "karakafali" they distinctly are not one of the native Dutch.

Pennix (2005) also argued that "the dominant interpretations '*of the murder*' [as a symptom of the lack of integration of immigrants] led to a series of further actions and polarisation". Following the murder, racist groups violently attacked and burnt down Muslim schools and mosques. Moreover, Muslims and their organisations were pressured to prove their disagreement and condemnation of the murder as well as demonstrate their loyalty to democracy (Pennix, 2005). One of the immigrants I spoke to in Amsterdam best explained this stating that, "I don't feel at home anymore", as she reflected upon the increased discrimination she felt. Although the mean level of perceived discrimination was 2.6 (over 7), perceived discrimination was a significant predictor of symptoms for all three disorders. This finding is in line with several other studies (Cassidy, O'Connor, Howe, Warden, 2004; .Jasinskaja-Lahti & Liebkind, 2001; Kessler, Mickelson, & Williams, 1999; Liebkind, & Jasinska-Lahti, 2000; Noh, Beiser, Kaspar, Hou, Rummens, 1999; Verkuyten & Nekuee, 1999).

4.4.4. Measuring Integration: Studies of Acculturation

In this study, dimensional approach of acculturation was used as opposed unidimensional approach or quadruple model of acculturation. In the literature the appropriate methodology to measure acculturation orientation has been a widely

discussed. Arends-Tóth (2003) argued that "acculturation refers to the question of how a migrant deals with the culture of origin (cultural maintenance) and the culture of the country of settlement (cultural adaptation)" (p.12). Three theoretical models of acculturation were emerged to explain this relationship: the unidimensional model, the bidimensional model, and the fusion model. In the unidimensional model two dimensions are treated as opposites of each other. In the bidimensional model, the two dimensions are independent. Finally in the fusion model, cultural maintenance and cultural adaptation combined in what is termed the new "integrated culture" (Arends-Tóth, 2003). Arends-Toth and Van de Vijver (2002) observed that domain specificity (personal and public) is an important characteristic of acculturation. According to Berry (2001) the situation, in which immigrants are unwillingness to maintain their native culture but eager to get in touch with the host culture, is called assimilation. The situation, in which immigrants are fond of culture maintenance but refuse to seek interaction with mainstream culture, is called separation. When immigrants are enthusiastic to both maintain their heritage culture and participate to the host culture at the same time, it is termed integration. Finally, when immigrants are reluctant to neither maintain their original culture nor interact with the new culture, it is defined as marginalization. However, the fourfold typology was scrutinised by several researchers. For example, Rudmin and Ahmadzadeh (2001) argued that for many aspects of the culture achieving to integration is not possible. They stated that one person can not be Christian and Moslem together and that people cannot simply switch freely between cultural codes as they do with food, music, or language. Furthermore, they treated marginalization as another problematic notion. They argued that the term "marginalization preference" is almost an oxymoron, because very few people actually prefer to distant themselves from the reference community. Instead marginalization "should be defined as a failure to belong to the preferred reference group" (p.43). Del Pilar and Udasco (2004) argued that when individuals from minority culture became alienated from both the majority and their own minority culture and lost all cultural identifications it is called deculturation (i.e. marginalisation). They continue stating that "whatever the case, individuals classified

as deculturated are not cultureless, and it seems to serve little purpose to burden them with the disapproving affective power the deculturated label carries" (p.174). In addition, Rudmin and Ahm adzadeh (2001) also criticized the Likert type acculturation questionnaires while they are asking about two cultures in one long, complex, multi-barrelled question. In light of this discussion, the bidimensional acculturation questionnaire used in this study revealed satisfactory results.

CHAPTER 5

CONCLUSION

The present study aimed to investigate the vulnerability stress model for psychological problems and life satisfaction for Turkish immigrants in the Netherlands. The results of the analyses revealed that higher host culture acculturation orientation, higher perceived discrimination, and being female were all related to the psychological problems of immigrants. However, only a higher independent self construal is related to a higher life satisfaction of immigrants. Furthermore, moderational regression analysis demonstrated that immigrants with higher religiousness experience more psychological problems when they tried to adopt the host country's values and habits. In addition, immigrants who have lower independent self construal also experience more psychological problems when they tried to embrace the host culture orientation. However, no interaction of vulnerability and stress factors observed for life satisfaction of the immigrants.

5.1. Clinical Implications of Research

Mental health professionals with bicultural and bilingual abilities are necessary in the Netherlands for Turkish immigrant community. Each ethnic group might differentiate from each other in terms of their expectancies from psychotherapy. Tummala-Nara (2001) observed that Asian immigrants generally face the challenges of synchronizing between original and new customs and beliefs. They sometimes interpreted psychotherapy as dissociative from their origin. Tummala-Nara (2001) argued that "in psychotherapy with Asians, the value of autonomy must be balanced with the value of interdependence of family members and often of the larger ethnic/religious community (pp.245-246)". Beside the immigrants' expectancies from psychotherapy their needs and demands also might be different from other ethnic backgrounds as well as majority society. Psychological problems might manifest

themselves differently in different cultures. For example, while depression manifested itself with depressive mood state, feeling of guilt, cognitive and emotional disturbance in Western culture, it might be manifest with bodily complaints in Eastern cultures (Price & Crapo, 1992; Rack, 1982). In addition to the different manifestation of same disorder, culture specific disorders were also observed. Those disorders were only visible in one culture but not the other. For example, "Koro" a type of anxiety disorder, only observed in South China, "Mal-ojo", a disorder manifested with unexplainable emotional disturbances and illnesses, observed in Mediterranean cultures, and "Pibloktoq" in Inuit (Price & Crapo, 1992).

As presented in this study, several characteristics, elements and events might serve as risk and vulnerability factors at the onset of the psychological problems of immigrants. Culturally sensitive therapist who is aware of particular risk and vulnerability factors might contribute to effective therapeutic process. Furthermore, being aware of the characteristics of these specific ethnic/cultural groups, and the particular vulnerability-stress models might contribute developing successful prevention programs as well. Finally, working with culturally sensitive and bilingual therapist might help immigrants to express their problems and feelings more comfortably than to express culturally ignorant professional.

5.2. Importance, Limitations, and Future Directions

One of the most important qualities of the presented research is its newcomer immigrant sample. Although the integration agenda of Dutch government continue to dynamically change, the newcomer population in the Netherlands has not been extensively studied before. Another important contribution of this study is its extensive content. In the presented study vulnerability and stress factors which might be related to psychological problems as well as life satisfaction of the immigrants were investigated.

The first limitation of the present study is its limited sample size. Due to bureaucratic restrictions and operations as well as being inexperience about the migration institutions' schedules, the expected sample size could not be achieved. A low response rate was another problem of the presented study. Furthermore, sample of the present study did not represent the Turkish immigrants in the Netherlands perfectly, which could create problems of generalisation of the results. The final limitation was the lack of deep interviews and qualitative research with newcomer immigrants.

In future research, it would be revealing to compare newcomer immigrants settled in the Netherlands after the mandatory integration regulations in 2005 with those who settled prior to these regulations. This comparison can help both researchers and policy makers to better understand the effects of laws and regulations on the acculturation, well-being and psychological health of the immigrants.

Application of better selection procedures for obtaining more representative sample in future studies is compulsory in order to generalise the results for all newcomer Turkish immigrants in the Netherlands. Furthermore, expanding future studies with other underprivileged immigrant groups such as Moroccans, Antilleans, and immigrants from other non-EU countries might be helpful for us to accumulate our knowledge about the risk and resilience factors for psychological problems of immigrants in the Netherlands, as well as other Western European countries.

Finally, future studies should pay more attention to the qualitative aspects of research and should incorporating interviews with the immigrants. Establishing rapport and trust possible in such research might help researchers to learn more detailed and sincere information about immigrant's preferences and attitudes towards the host culture.

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APPENDIX A

Bu çalışma Ortadoğu Teknik Üniversitesi, Psikoloji Bölümü, Klinik Psikoloji doktora programına bağlı olarak Doç. Dr. Tülin Gençöz'ün ve Utrecht Üniversitesi Sosyal Bilimler Bölümune bağlı olarak Doç. Dr. Karen Phalet'in danışmanlıkları altında yürütülen, Uzman Psikolog Olga S. Hünler'in doktora tez çalışmasıdır. Çalışma Hollanda'da yaşayan Türk göçmenlerin tutumlarını incelemeyi amaçlamaktadır. Soruların doğru ya da yanlış cevapları yoktur. Sizin içten ve gerçek cevaplar vermeniz araştırmada geçerli ve güvenilir sonuçlar elde edilmesini sağlayacaktır.

Çalışmada sizden kimlik belirleyici bilgiler istenmemektedir. Bu yüzden kimliğinizle ilgili hiçbir bilgi vermenize gerek yoktur. Cevaplarınız saklı tutulacak, bütün cevaplar grup olarak araştırma amacıyla değerlendirilecektir.

Bu çalışma sekiz ayrı bölümden oluşmaktadır. Her bölümün başındaki yönergeleri lütfen dikkatlice okuyunuz. Gösterdiğiniz ilgi, yardım ve işbirliği için şimdiden teşekkür ederim.

Uzm. Psk. Olga S. Hünler

Yaş: ___

Cinsiyet: ___

Eğitim: Hiç okumamış___   Okur-yazar___   İlkokul___

        Ortaokul___   Lise___   Üniversite___   Üniversite üstü___

Meslek: _____

Türkiyedeyken yaşamınızın çoğunu geçirdiğiniz yer:

Metropol (İstanbul, Ankara, İzmir)___   Şehir___   Kasaba___   Köy___

Diğer (Belirtiniz)___

Nekadar süredir Hollanda'da bulunuyorsunuz: ___

Ailenizin gelir düzeyi: Düşük___   Orta___   Yüksek___

Çocuk sayısı ve yaşları:_____

Evlilik süresi:_____

Evlenme şekli: Görücü usulü____   Kendileri tanışarak____

                Görücü usulüyle tanıştırılıp kendi kararlarıyla____

Evde beraber yaşayan kişiler (anne, baba ve çocuklar dışında): ____

Daha önce yurt dışında bulundunuz mu?   Evet____   Hayır____

Daha önce başka bir yabancı dil biliyor muydunuz (örn. Ingilizce, Almanca)?

Evet____   Hayır____

Oturma izninizi aldınız mı?   Evet____   Hayır____

Hollandacaya ne kadar hakimsiniz?

Hiç hakim değilim	1	2	3	4	5	6	7	Tamamen hakimim

Türkiyeye dönmeyi düşünüyor musunuz?

Hiç düşünmüyorum	1	2	3	4	5	6	7	Kesinlikle düşünüyorum

Türkiyeye dönmek için plan yaptınız mı?

Hiç plan yapmadım	1	2	3	4	5	6	7	Tamamen planladım

Asagidaki cümleler genel olarak yaşamınız ve yaşamınızı nasıl değerlendirdiğinizle ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

	1	2	3	4	5	6	7

Kesinlikle katılmıyorum   Fikrim yok   Kesinlikle katılıyorum

Aşağıdaki cümleler **şu anda** yaşamınızı nasıl değerlendirdiğinizle ilgilidir. Lütfen her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

1.	Aşaği yukarı ideal bir yaşamım var	1	2	3	4	5	6	7
2.	Hayat şartlarım çok iyi	1	2	3	4	5	6	7
3.	Hayatımdan memnunum	1	2	3	4	5	6	7
4.	Hayatımı yeniden yaşayabilseydim, hiçbirşeyi değiştirmezdim	1	2	3	4	5	6	7

Aşağıdaki cümleler **şu anda Hollanda'daki** yaşamınızı nasıl değerlendirdiğinizle ilgilidir. Lütfen her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

5.	Hollanda'da kendimi evde hissediyorum	1	2	3	4	5	6	7
6.	Hollanda'da olmaktan memnunum	1	2	3	4	5	6	7
7.	Hollanda kendimi iyi hissediyorum	1	2	3	4	5	6	7

Aşağıdaki cümleler **şu anda** yaşamınızdaki kimi alanları nasıl değerlendirdiğinizle ilgilidir. Lütfen her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

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8. Genel olarak başarılarımdan memnunum	1	2	3	4	5	6	7
9. Genel olarak evliliğimden memnunum	1	2	3	4	5	6	7
10. Genel olarak arkadaşlarımdan memnunum	1	2	3	4	5	6	7

Bu sorular kendi **etnik** kökeniniz hakkındadır. Etnik kökeninizi (yani Türk olmanızı) nasıl değerlendirdiğiniz ve nasıl hissettiğiniz bizi ilgilendirmektedir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

	1	2	3	4	5	6	7

Kesinlikle   Fikrim   Kesinlikle
katılmıyorum   yok   katılıyorum

1. Etnik kimliğim benliğimin önemli bir parçasıdır   1 2 3 4 5 6 7

2. Kendimi etnik kimliğimle özdeşleştiriyorum   1 2 3 4 5 6 7

3. Etnik kimliğime çok bağlıyım   1 2 3 4 5 6 7
4. Etnik kökenimle gurur duyuyorum   1 2 3 4 5 6 7
5. Etnik kökenim kendimi nasıl gördüğüm ve   1 2 3 4 5 6 7
   hissettiğimde çok önemlidir
6. Kendimi etnik grubuma çok bağlı hissediyorum   1 2 3 4 5 6 7

Aşağıdaki cümleler sizin kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz

	1	2	3	4	5	6	7
Kesinlikle katılmıyorum				Fikrim yok			Kesinlikle katılıyorum

1. Türk kültürünün geleneklerini genellikle uygularım   1 2 3 4 5 6 7

2. Hollanda kültürünün geleneklerini genellikle uygularım   1 2 3 4 5 6 7

3. Bir Türkle evlenmeye istekli olurdum   1 2 3 4 5 6 7

4. Bir Hollandalı ile evlenmeye istekli olurdum   1 2 3 4 5 6 7

5. Türklerle sosyal faaliyetlerde bulunmaktan hoşlanırım   1 2 3 4 5 6 7

6. Hollandalılarla sosyal faaliyetlerde bulunmaktan hoşlanırım 1 2 3 4 5 6 7

7. Türklerle birlikte çalışırken rahat ederim   1 2 3 4 5 6 7

8. Hollandalılarla bilrlikte çalışırken rahat ederim   1 2 3 4 5 6 7

9. Türk eğlencelerinden (film, müzik gibi) hoşlanırım   1 2 3 4 5 6 7

10. Hollanda eğlencelerinden (film, müzik gibi) hoşlanırım   1 2 3 4 5 6 7

11. Sıklıkla "tipik bir Türk " gibi davranırım   1 2 3 4 5 6 7

12. Sıklıkla "tipik bir Hollandalı " gibi davranırım   1 2 3 4 5 6 7

13. Türk kültürüne özgü davranışları korumak   1 2 3 4 5 6 7

   ya da geliştirmek benim için önemlidir

14. Hollanda kültürüne özgü davranışları korumak   1 2 3 4 5 6 7

    ya da geliştirmek benim için önemlidir

15. Türk kültürünün değerlerine inanırım   1 2 3 4 5 6 7

16. Yaygın Hollanda değerlerine inanırım   1 2 3 4 5 6 7

17. Türk kültürünün şakaları ve mizah anlayışından hoşlanırım 1 2 3 4 5 6 7

18. Hollandalıların şakaları ve mizah anlayışından hoşlanırım 1 2 3 4 5 6 7

19. Türk arkadaşlar edinmek isterim   1 2 3 4 5 6 7

20. Holandalı arkadaşlar edinmek isterim   1 2 3 4 5 6 7

Son altı ay içinde, aşağıdaki durumlardan her birinde ne sıklıkta ayrımcılığa uğradığınızı **gözlemlediniz**?   Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak   cevabınızı belirtiniz.

	1	2	3	4	5	6	7
Hiç		Bazen			Her zaman		

1. Mağazalarda	1	2	3	4	5	6	7
2. Işte	1	2	3	4	5	6	7
3. Okulda	1	2	3	4	5	6	7
3. Sokakta	1	2	3	4	5	6	7
4. Mahallenizde	1	2	3	4	5	6	7
5. Sosyal servislerde (ev vb.)	1	2	3	4	5	6	7
6. Hastanede/Poliklinikte	1	2	3	4	5	6	7

Aşağida insanların bazen yaşadıkları belirtilerin ve yakınmaların bir listesi verilmiştir. Listedeki her maddeyi dikkatle okuyun. Daha sonra o belirtinin sizde bugün dahil **son bir haftadır** nekadar varolduğunu aşağıdaki ölçeği kullanarak belirtiniz.

	1	2	3	4	5
	Hiç yok	Biraz var	Orta derecede var	Epey var	Çok fazla

		1	2	3	4	5
1.	Yaşamınıza son verme düşünceleri	1	2	3	4	5
2.	Başka insanlarla beraberken bile yalnızlık hissetmek	1	2	3	4	5
3.	Işleri bitirmek konusunda kendini engellenmiş hissetmek	1	2	3	4	5
4.	Yalnızlık hissetmek	1	2	3	4	5
5.	Hüzün, kederli hissetmek	1	2	3	4	5
6.	Hiçbirşeye ilgi duymamak	1	2	3	4	5
7.	Ağlamaklı hissetmek	1	2	3	4	5
8.	Kolayca incinebilmek, kırılmak	1	2	3	4	5
9.	Uykuya dalmada güçlük	1	2	3	4	5
10.	Kara vermede güçlükler	1	2	3	4	5
11.	Gelecekle ilgili umutsuzluk duyguları	1	2	3	4	5
12.	Bedenin bazı bölgelerinde zayıflık, güçsüzlük hissi	1	2	3	4	5
13.	Ölme ve ölüm üzerine düşünceler	1	2	3	4	5

Anketin bu bölümünde kendinizle ilgili ve başkalariyla olan ilişkileriniz hakkinda bazi cümleler okuyacaksiniz. Lütfen her cümleye ne ölçüde katıldığınızı aşağıdaki ölçeği kullanarak belirtiniz.

1	2	3	4	5	6	7

Kesinlikle katılmıyorum   Kararsızım   Kesinlikle katılıyorum

1. Ilişki kurduğum otorite sahibi kişilere karşi saygılıyımdır	1 2 3 4 5 6 7
2.Yanliş anlaşılma riskini almaktansa, direk olarak "Hayır" demeyi tercih ederim	1 2 3 4 5 6 7
3. Içinde bulundugum toplulukta uyumu korumak benim için önemlidir	1 2 3 4 5 6 7
4. Sınıfta söz almak benim için sorun olmaz	1 2 3 4 5 6 7
5. Otobüste hocalarıma yer veririm.	1 2 3 4 5 6 7
6. Canlı bir hayalgücüne sahip olmak benim için önemlidir.	1 2 3 4 5 6 7
7. Alçak gönüllü insanlara saygı duyarım.	1 2 3 4 5 6 7
8. Bir grupta bir ödül ya da övgü için seçilmekten rahatsız olmam	1 2 3 4 5 6 7
9. Içinde bulunduğum topluluğun yararı için kendi çıkarlarımdan fedakarlık ederim	1 2 3 4 5 6 7
10. Okulda da evde de aynı kişiyimdir	1 2 3 4 5 6 7
11.Çoğunlukla, diğer insanlarla ilişkilerimin, kendi başarılarımdan daha önemli olduğunu hissederim	1 2 3 4 5 6 7
12. Kendi başımın çaresine bakabiliyor olmak benim için önceliklidir	1 2 3 4 5 6 7
13. Eğitim veya kariyerim hakkında kararlar alırken, anne-babamın tavsiyelerini göz önünde bulundururum	1 2 3 4 5 6 7
14. Kiminle olursam olayım aynı şekilde davranırım.	1 2 3 4 5 6 7
15. Bana ihtiyaçları varsa, mutlu olmasam bile içinde bulunduğum grupta kalmaya devam ederim	1 2 3 4 5 6 7
16. Birini tanıdıktan kısa bir sure sonra –benden çok yaşlı da olsa- ona ilk ismiyle hitap etmekte bir sakınca görmem.	1 2 3 4 5 6 7
17. Eğer erkek veya kız kardeşim başarısız olursa bundan dolayı kendimi sorumlu hissederim.	1 2 3 4 5 6 7
18. Yeni tanıştığım insanlarla doğrudan ve açık konuşmayı tercih ederin	1 2 3 4 5 6 7
19. Grup üyelerine kesinlikle katılmıyor olsam bile tartışmaya girmekten kaçınırım	1 2 3 4 5 6 7
20. Birçok konuda diğerlerinden farkli ve kendime has olmak hosuma gider	1 2 3 4 5 6 7
21. Mutluluğum çevremdeki insanlarin mutluluğuna bağlıdır	1 2 3 4 5 6 7
22. Kendi kimliğim, diğer insanlardan bağımsız olarak benim için çok önemlidir	1 2 3 4 5 6 7
23.Grup kararlarına saygı göstermek benim için önemlidir	1 2 3 4 5 6 7
24. Sağlığımın iyi olmasina herseyden çok değer veririm	1 2 3 4 5 6 7

Bu ölçek insanların diğer insanlarla olan etkileşim biçimlerini belirlemek amacıyla hazırlanmıştır. Lütfen her cümlenin sizin kişiliğinizi ne ölçüde tanımladığını aşağıdaki ölçeği kullanarak belirtiniz.

1	2	3	4	5
Hiç tanımlamıyor		Oldukça iyi		Çok iyi

1. İnsanlar benim davranışlarımı ya da yaptığım işleri yönetmeye kalkarlarsa rahatsız olurum 1 2 3 4 5 6 7

2. Bir konuda kendimi haklı görüyorsam, başkalarının hoşuna gitmese de düşünce ve duygularımı açıkça söylemekten çekinmem 1 2 3 4 5 6 7

3. Bir işte insanın kendi amaçlarına ve standartlarına ulaşması, diğer insanların koyduğu standartlara ulaşmasından daha önemlidir 1 2 3 4 5 6 7

4. Diğer insanların beni sevmeleri, önemli başarılar elde etmemden daha önemlidir 1 2 3 4 5 6 7

5. Hayatımdaki bir insanın bana gerçekten ilgi duyduğunu hissetmezsem yaptığım işlerden zevk almam 1 2 3 4 5 6 7

6. Eğer bir arkadaşım beni uzun süre aramazsa, beni unuttuğunu düşünerek endişelenirim 1 2 3 4 5 6 7

7. Bir amaca ulaştığım zaman insanlardan gelecek övgülerden çok, o amaca ulaşmaktan ötürü memnunluk duyarım 1 2 3 4 5 6 7

8. Kendi planlarımı kendim yapmayı tercih ederim, böylece diğerleri tarafından kontrol edilmem 1 2 3 4 5 6 7

9. Bir işi bitirmek, insanların o konuda nasıl tepki göstereceklerini endişelenmekten daha önemlidir 1 2 3 4 5 6 7

10. Boş zamanlarımı diğer insanlarla birlikte geçirmekten hoşlanırım 1 2 3 4 5 6 7

11. Özel hayatıma karışıldığını düşündüğüm için, özel soruları yanıtlamayı sevmem 1 2 3 4 5 6 7

12. Bir sorunum olduğunda, başkalarının beni etkilemelerine izin vermektense, sorunu kendi başıma düşünüp bir çözüm bulmayı tercih ederim 1 2 3 4 5 6 7

13. Yeni tanıştığım bir kişinin beni beğendiğini ya da sevdiğini rahatsız olurum 1 2 3 4 5 6 7

14. Diğer insanların hedeflerini kabul etmektense, kendi standartlarımı ve hedeflerimi belirlemeyi tercih ederim 1 2 3 4 5 6 7

15. Başkalarını rahatsız ettiğimi düşünmek bana kaygı verir 1 2 3 4 5 6 7

16. Diğerleri tarafından beğenilmek/sevilmek ve onaylanmak benim için önemlidir 1 2 3 4 5 6 7

17. Diğer insanlarla yakın ilişkiler kurduğumda kendimi emniyette hissederim 1 2 3 4 5 6 7

18. Diğer insanlarla beraber olduğumda, onların benimle birlikte olmaktan hoşlanıp hoşlanmadıklarını anlamak için ipuçları ararım 1 2 3 4 5 6 7

19. Yalnız başıma uzaklara gidip, yeni yerler keşfetmeyi, araştırmayı severi 1 2 3 4 5 6 7

20. Yaşlanmanın en kötü yanı yalnız kalmaktır 1 2 3 4 5 6 7

Aşağıdaki cümleler sizin kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz

	1	2	3	4	5	6	7

Kesinlikle
katılmıyorum

Kararsızım

Kesinlikle
katılıyorum

1 2 3 4 5 6 7

1. Çocuğuma dünya vatandaşı olmasına uygun değerleri ve gelenekleri öğretmek isterim

1 2 3 4 5 6 7

2. Bir Türkle yakın arkadaş olmayı asla istemezdim

1 2 3 4 5 6 7

3. Genellikle Hollandalılarla çalışmayı tercih ederim

1 2 3 4 5 6 7

4. Benim için meslektaşlarımın etnik kökenleri değil sadece iş imkanları önemlidir

1 2 3 4 5 6 7

5. Bir Hollandalıyla yakın arkadaş olmayı asla istemezdim

1 2 3 4 5 6 7

6. Türk kültürümü mü koruyacağıma yoksa Hollanda kültürünü mü benimseyceğime karar veremiyorum

1 2 3 4 5 6 7

7. Hollanda kültürüne adapte olabilmek için Türk kültüründen vazgeçmeyi tercih ederim

1 2 3 4 5 6 7

8. Genellikle Hollandalılarla zaman geçiremeyi tercih ederim

1 2 3 4 5 6 7

9. Konuşurken hem Türkçe hem de Hollandaca kelimeleri aynı anda kullanırken rahat ederim

1 2 3 4 5 6 7

10. Genellikle Hollandaca konuşmayı tercih ederim

1 2 3 4 5 6 7

11. Gerekli olduğunda ikimizinde kültürel alışkanlıklarını koruyacağını bildiğim için bir Hollandalıyla yakın arkadaş olmaya istekli olurdum

1 2 3 4 5 6 7

12. Genellikle Türkçe konuşmayı tercih ederim

1 2 3 4 5 6 7

13. Bir Türkle mi yoksa Hollandalıyla mı yakın arkadaş olmak istediğimden emin değilim

1 2 3 4 5 6 7

14. Bazı işleri Türk bazı işleri ise Hollandalı meslektaşlarımla yapmayı tercih ederim

1 2 3 4 5 6 7

15. Hangi dili konuşmak istediğime karar veremiyorum

1 2 3 4 5 6 7

16. Hollandalı ve Türk meslektaşlarımın yeni bir ortak çalışma kültürü yarattıkları karma bir takımla çalışmayı tercih ederim

1 2 3 4 5 6 7

17. Türklerle mi yoksa Hollandalılarla mı zaman geçiremek istediğime karar veremedim

1 2 3 4 5 6 7

18. Çocuğuma hangi değerleri ve gelenekleri öğretmek istediğime karar veremedim

1 2 3 4 5 6 7

19. Kültürel kökenden bağımsız olarak seçtiğim şekilde yaşamayı tercih ederim

1 2 3 4 5 6 7

20. Kimlerle çalışmak istediğime karar veremedim

1 2 3 4 5 6 7

21. Türk ve Hollanda yaşam tarzlarını birleştirmeyi tercih ederim

1 2 3 4 5 6 7

22. Çoğunlukla bir Hollandalıyla evlenmeye istekli olurdum

1 2 3 4 5 6 7

23. Çocuğuma gerekli olduğunda Türk ve Hollanda değerleri ve gelenekleri arasında geçiş yapabilmesini öğretmek isterim

1 2 3 4 5 6 7

24. Yapacağımız etkinliğe göre, ya Türklerle ya da Hollandalılarla zaman geçirmeyi tercih ederim

25. Benim için, Türk gibi yaşamak Hollandalı gibi yaşamaktan daha önemlidir	1 2 3 4 5 6 7
26. Çocuğuma iki kültürün birleşiminden yeni bir kültür yapabilmesi için hem Türk hem de Hollanda değerlerini ve geleneklerini öğretmek isterim	1 2 3 4 5 6 7
27. Türklerle beraberken Türk, Hollandalılarla beraberken de Hollandalı gibi yaşamayı tercih ederim	1 2 3 4 5 6 7
28. Ikimizin de kendi kültürel alışkanlıklarımızı diğerinin kültüründen bazı yönleri almak için dönüstüreceğimizi bildiğim için bir Hollandalıyla yakın arkadaş olmak isterdim	1 2 3 4 5 6 7
29. Bir Hollandalı ile de bir Türk ile olduğum gibi yakın arkadaş olmak isterdim, çünkü Iki insan arasındaki arkadaşlık insanların kültürel kökenlerinden etkilenmemelidir	1 2 3 4 5 6 7
30. Hem Türklerle hem de Hollandalilarla hepberaber zaman geçirmeyi tercih ederim	1 2 3 4 5 6 7
31. Çoğunlukla bir Türkle evlenmeye istekli olurdum	1 2 3 4 5 6 7
32. Genellikle Türklerle çalışmayı tercih ederim	1 2 3 4 5 6 7
33. Evlenmek isteyeceğim kişinin etnik kökeni hakkında karar veremedim	1 2 3 4 5 6 7
34. Çocuğuma çoğunlukla Hollanda değerlerini ve geleneklerini öğretmek isterim	1 2 3 4 5 6 7
35. Hollandalı gibi yaşamak benim için Türk gibi yaşamaktan daha önemlid	1 2 3 4 5 6 7
36. Konuşulanları anladığım sürece kullandığım dil benim için önemli değil	1 2 3 4 5 6 7
37. Iyi vakit geçirebildiğimiz sürece zaman geçirdiğim kişilerin etnik kökeninin benim için bir önemi yoktur	1 2 3 4 5 6 7
38. Bir Hollandalıyla evlenip onunla beraberken Hollanda kültürünü benimsemeye ama aynı zamanda ailemle ya da Türk arkadaşlarımla beraberken de Türk kültürünün alışkanlıklarını sürdürmeye istekli olurdum	1 2 3 4 5 6 7
39. Çocuğuma çoğunlukla Türk değerlerini ve geleneklerini öğretmek isteri	1 2 3 4 5 6 7
40. Genellikle Türklerle zaman geçirmeyi tercih ederim	1 2 3 4 5 6 7
41. Benim için Türk kültürümü korumak ya da Hollanda kültürüne adapte olmak arasında bir fark yoktur, cünkü herkes tercih ettiği kültürü seçmekte özgürdur.	1 2 3 4 5 6 7
42. Ikimizin de kendi kültürel alışkanlıklarımızı değiştirip yeni bir yaşam tarzı oluşturacağımızı bildiğim için bir Hollandalıyla evlenmeye istekli olurdum	1 2 3 4 5 6 7
43. Türk ve Hollanda kütürlerini kaynaştırarak yeni bir kültür oluşturmayı tercih ederim	1 2 3 4 5 6 7
44. Gerektiğinde Türk kültürüne gerektiğinde Hollanda kültürüne uygun davranabilmeyi tercih ederim	1 2 3 4 5 6 7
45. Kiminle konuştuğuma bağlı olarak Türkçe ve Hollandaca arasında geçiş yapmayı tercih ederim	1 2 3 4 5 6 7
46. Iki insan arasındaki evlilik eşlerin kültürel kökenlerinden etkilenmemeli buyüzden ben bir Türkle ile olduğu gibi bir Hollandalıyla da evlenmeye istek olurdum	1 2 3 4 5 6 7
47. Türk kültürümü korumayı ve Hollanda kültürünü reddetmeyi tercih eder	1 2 3 4 5 6 7
48. Hangi dili konuşmak istediğime karar veremiyorum	1 2 3 4 5 6 7

Aşağıdaki cümleler sizin kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz

	1	2	3	4	5	6	7

Kesinlikle   Kararsızım   Kesinlikle
katılmıyorum   katılıyorum

1. Sıklıkla Türk olduğum için pişmanlık duyarım   1 2 3 4 5 6 7
2. Genellikle, Türk olmaktan mutluyum   1 2 3 4 5 6 7
3. Genellikle ait olduğum etnik grup zaman harcamaya değmez   1 2 3 4 5 6 7
4. Ait olduğum etnik grup hakkında kendimi iyi hissederim   1 2 3 4 5 6 7

Katılımınız için çok teşekkür ederiz

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Bu çalışma Orta Doğu Teknik Üniversitesi, Psikoloji Bölümü, Klinik Psikoloji doktora programına bağlı olarak Doç. Dr. Tülin Gençöz'ün ve Utrecht Üniversitesi Sosyal Bilimler Bölümune bağlı olarak Doç. Dr. Karen Phalet'in danışmanlıkları altında yürütülen, Uzman Psikolog Olga S. Hünler'in doktora tez çalışmasıdır. Çalışma Hollanda'ya evlilik yoluyla gelen Türk göçmenlerin tutumlarını ve deneyimlerini araştırmaktadır. Soruların doğru ya da yanlış cevapları yoktur. Sizin içten ve gerçek cevaplar vermeniz araştırmada geçerli ve güvenilir sonuçlar elde edilmesini sağlayacaktır.

Çalışmada sizden kimlik belirleyici bilgiler istenmemektedir. Bu yüzden kimliğinizle ilgili hiçbir bilgi vermenize gerek yoktur. Cevaplarınız saklı tutulacak, bütün cevaplar grup olarak araştırma amacıyla değerlendirilecektir.

Bu anket formu kapak ile birlikte <u>sekiz</u> sayfadan oluşmaktadır. Her bölümün başındaki yönergeleri lütfen dikkatlice okuyunuz ve <u>hiçbir soruyu boş bırakmayınız</u>. Gösterdiğiniz ilgi, yardım ve işbirliği için şimdiden teşekkür ederim.

Uzm. Psk. Olga S. Hünler

Yaş: ___

Cinsiyet: ___

Eğitim: Hiç okumamış___   Okur-yazar___   İlkokul___

               Ortaokul___   Lise___   Üniversite___

               Üniversite üstü___

Meslek: _____

Türkiyedeyken yaşamınızın çoğunu geçirdiğiniz yer:

Metropol (İstanbul, Ankara, İzmir)___   Şehir___   Kasaba___   Köy___

Diğer (Belirtiniz)___

Nekadar süredir Hollanda'da bulunuyorsunuz: ___

Ailenizin gelir düzeyi: Düşük___   Orta___   Yüksek___

Çocuk sayısı ve yaşları:_____

Evlilik süresi:_____

Evlenme şekli: Görücü usulü____   Kendileri tanışarak____

                     Görücü usulüyle tanıştırılıp kendi kararlarıyla____

Evde beraber yaşayan kişiler (anne, baba ve çocuklar dışında):

_____

Daha önce yurt dışında bulundunuz mu?   Evet_____

     Hayır_____

Daha önce başka bir yabancı dil biliyor muydunuz Evet_____   Hayır_____

(örn. Ingilizce, Almanca)?

Oturma izninizi aldınız mı?   Evet_____   Hayır_____

Dil kurslarına devam ettiniz mi/ediyor musunuz? Evet_____   Hayır_____

Hollandaca yazı yazmaya ne kadar hakimsiniz?

Hiç hakim değilim hakimim	1	2	3	4	5	6	7	Tamamen

Hollandaca konuşmaya ne kadar hakimsiniz?

Hiç hakim değilim hakimim	1	2	3	4	5	6	7	Tamamen

Türkiyeye dönmeyi düşünüyor musunuz?

Hiç düşünmüyorum düşünüyorum	1	2	3	4	5	6	7	Kesinlikle

Türkiyeye dönmek için plan yaptınız mı?

Hiç plan yapmadım planladım	1	2	3	4	5	6	7	Tamamen

Aynı mahallede yaşadığım komşularımın

Hepsi Türktür Hollandalır	1	2	3	4	5	6	7	Hepsi

Beraber zaman geçirdiğim kişilerin

Hepsi Türktür	1	2	3	4	5	6	7	Hepsi Hollandalır

Takip ettiğim gazete ve televizyon kanallarının

Hepsi Türkçedir Hollandacadır	1	2	3	4	5	6	7	Hepsi

Aşağıdaki cümleler genel olarak yaşamınız ve yaşamınızı nasıl değerlendirdiğinizle ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

1	2	3	4	5	6
			7		
Kesinlikle katılmıyorum			Kararsızım		Kesinlikle katılıyorum

Aşağıdaki cümleler **şu anda** yaşamınızı nasıl değerlendirdiğinizle ilgilidir. Lütfen her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

11. Aşaği yukarı ideal bir yaşamım var……………………………   1 2 3 4 5 6 7
12. Hayat şartlarım çok iyi…………...………………………..   1 2 3 4 5 6 7
13. Hayatımdan memnunum………………………………….   1 2 3 4 5 6 7
14. Hayatımı yeniden yaşayabilseydim hiçbirşeyi değiştirmezdim..   1 2 3 4 5 6 7

Aşağıdaki cümleler **şu anda Hollanda'daki** yaşamınızı nasıl değerlendirdiğinizle ilgilidir. Lütfen her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

15. Hollanda'da kendimi evde hissediyorum……………………...   1 2 3 4 5 6 7
16. Hollanda'da olmaktan memnunum……………………………   1 2 3 4 5 6 7
17. Hollanda'da kendimi iyi hissediyorum…………………………   1 2 3 4 5 6 7
18. Hollanda'daki hayatıma dair beklenlentilerim karşılandı……..   1 2 3 4 5 6 7

Aşağıdaki cümleler **şu anda** yaşamınızdaki kimi alanları nasıl değerlendirdiğinizle ilgilidir. Lütfen her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

19. Genel olarak evliliğimden memnunum…………………………   1 2 3 4 5 6 7
20. Eşimden karı/koca olarak memnunum………………………..   1 2 3 4 5 6 7
21. Eşimle olan ilişkimden memnunum……………………………   1 2 3 4 5 6 7
22. Evliliğe dair beklentilerim gerçekleşti…………………………..   1 2 3 4 5 6 7

Bu sorular kendi **etnik** kökeniniz hakkındadır. Etnik kökeninizi (yani Türk olmanızı) nasıl değerlendirdiğiniz ve nasıl hissettiğiniz bizi ilgilendirmektedir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

1	2	3	4	5	6
			7		

Kesinlikle   Kararsızım   Kesinlikle
katılmıyorum   katılıyorum

1. Etnik kimliğim benliğimin önemli bir parçasıdır…….……… 1 2 3 4 5 6 7
                                                               1 2 3 4 5 6 7
                                                               1 2 3 4 5 6 7
2. Kendimi etnik kimliğimle özdeşleştiriyorum……………… 1 2 3 4 5 6 7
                                                               1 2 3 4 5 6 7

3. Etnik kimliğime çok bağlıyım……………………………….
4. Etnik kökenimle gurur duyuyorum………………………… 1 2 3 4 5 6 7
5. Etnik kökenim kendimi nasıl gördüğüm ve …………… ……….
   hissettiğimde çok önemlidir
6. Kendimi etnik grubuma çok bağlı hissediyorum…………………

Son altı ay içinde, aşağıdaki durumlardan her birinde ne sıklıkta ayrımcılığa uğradığınızı **gözlemlediniz**? Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak cevabınızı belirtiniz.

1	2	3	4	5	6
			7		
Hiç			Bazen		Her zaman

1. Alisverişte……………………........	1	2	3	4	5	6	7
2. Işte…………………………........	1	2	3	4	5	6	7
3. Kursta……………………..........	1	2	3	4	5	6	7
3. Sokakta…………………….......	1	2	3	4	5	6	7
4. Mahallenizde……………….........	1	2	3	4	5	6	7
5. Sosyal kurumlarda (ev bürosu, vb.)...	1	2	3	4	5	6	7
6. Hastanede/Poliklinikte………….......	1	2	3	4	5	6	7

Aşağıdaki cümleler sizin kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz

1	2	3	4	5	6
			7		

Kesinlikle   Kararsızım   Kesinlikle
katılmıyorum   katılıyorum

1. Sıklıkla Türk olduğum için pişmanlık duyarım………………… 1 2 3 4 5 6 7
2. Genellikle, Türk olmaktan mutluyum…………………………….. 1 2 3 4 5 6 7
3. Genellikle ait olduğum etnik grup zaman harcamaya değmez…. 1 2 3 4 5 6 7
4. Ait olduğum etnik grup hakkında kendimi iyi hissederim……….. 1 2 3 4 5 6 7

Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz

1	2	3	4	5	6
			7		
Kesinlikle hayır			Kararsızım		Kesinlikle evet

1. İhtiyacım olduğunda yanımda olan özel bir insan var.…..   1 2 3 4 5 6 7
2. Sevinç ve kederlerimi paylaşabileceğim özel bir insan var.….   1 2 3 4 5 6 7
3. Ailem bana gerçekten yardımcı olmaya çalışır……………….   1 2 3 4 5 6 7
4. İhtiyacım olan duygusal yardımı ve desteği ailemden alırım…   1 2 3 4 5 6 7
5. Beni gerçekten rahatlatan özel bir insan var…………………   1 2 3 4 5 6 7
6. Arkadaşlarım bana gerçekten yardımcı olmaya çalışırlar…….   1 2 3 4 5 6 7
7. İşler kötü gittiğinde arkadaşlarıma güvenebilirim…………….   1 2 3 4 5 6 7
8. Sorunlarımı ailemle konuşabilirim…………………………   1 2 3 4 5 6 7
9. Sevinç ve kederlerimi paylaşabileceğim arkadaşlarım var……   1 2 3 4 5 6 7
10. Yaşamımda duygularıma önem veren özel bir insan var………   1 2 3 4 5 6 7
11. Kararlarımı vermede ailem bana yardımcı olmaya isteklidir…   1 2 3 4 5 6 7
12. Sorunlarımı arkadaşlarımla konuşabilirim……………………   1 2 3 4 5 6 7

Aşağıdaki cümleler **sizin** kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin
yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz.

1	2	3	4	5	6
			7		
Kesinlikle katılmıyorum		Kararsızım			Kesinlikle katılıyorum

1. Din ve ibadet, üzüntülü ve mutsuz olduğum anlarda bana teselli
   ve moral veriyor….. 1 2 3 4 5 6 7
2. Dinim ve ibadetim ile kendimi kötülüğe karşı koruyorum…………. 1 2 3 4 5 6 7
3. İbadet edince kendimi rahatlamış hissediyorum…………………… 1 2 3 4 5 6 7

Aşağıdaki cümleler **sizin** kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak **sizin için** ne kadar önemli olduğunu belirtiniz.

1	2	3	4	5	6

Kararsızım

Hiç önemli değil   Çok önemli

1. Din, yaşamınızda sizin için ne kadar önemlidir……………… 1 2 3 4 5 6 7
2. Din, Türk kültürü ile olan bağlarınızı korumanız için……….. 1 2 3 4 5 6 7
   ne kadar önemlidir
3. Din, çocuğunuzu yetiştirirken bir destek ve rehber olarak…… 1 2 3 4 5 6 7
   ne kadar önemlidir

Anketin bu bölümünde kendinizle ilgili ve başkalariyla olan ilişkileriniz hakkinda bazi cümleler okuyacaksiniz.

Lütfen her cümleye ne ölçüde katıldığınızı aşağıdaki ölçeği kullanarak belirtiniz.

1	2	3	4	5	6
			7		

Kesinlikle
katılmıyorum

Kararsızım

Kesinlikle
katılıyorum

1. Içinde bulundugum toplulukta uyumu korumak benim için önemlidi   1 2 3 4 5 6 7
2. Toplulukta söz almak benim için sorun olmaz………………………   1 2 3 4 5 6 7
3. Otobüste büyüklerime yer veririm…………………………………   1 2 3 4 5 6 7
4. Içinde bulunduğum topluluğun yararı için kendi çıkarlarımdan…….   1 2 3 4 5 6 7
fedakarlık ederim
5. Çoğunlukla, diğer insanlarla ilişkilerimin, kendi başarılarımdan……   1 2 3 4 5 6 7
daha önemli olduğunu hissederim
6. Kendi başımın çaresine bakabiliyor olmak benim için önceliklidir…   1 2 3 4 5 6 7
7. Eğitim veya kariyerim hakkında kararlar alırken, anne-babamın…..   1 2 3 4 5 6 7
tavsiyelerini göz önünde bulundururum
8. Kiminle olursam olayım aynı şekilde davranırım…………………   1 2 3 4 5 6 7
9. Yeni tanıştığım insanlarla doğrudan ve açık konuşmayı tercih …….   1 2 3 4 5 6 7
ederim   1 2 3 4 5 6 7
10. Kendi kimliğim, diğer insanlardan bağımsız olarak benim için ……
çok önemlidir
11. Grup kararlarına saygı göstermek benim için önemlidir…………….   1 2 3 4 5 6 7
12. Sağlığımın iyi olmasına herşeyden çok değer veririm………………   1 2 3 4 5 6 7

Aşağıda insanların bazen yaşadıkları belirtilerin ve yakınmaların bir listesi verilmiştir. Listedeki her maddeyi dikkatle okuyun. Daha sonra o belirtinin sizde bugün dahil son bir haftadır nekadar varolduğunu aşağıdaki ölçeği kullanarak belirtiniz.

1	2	3	4	5	6
			7		
Hiç yok		Orta derecede var			Çok az var

14. Ağlamaklı hissetmek…………………………………………		1 2 3 4 5 6 7
15. Kendini gergin ve tedirgin hissetmek…………………………		1 2 3 4 5 6 7
16. Hiçbirşeye ilgi duymamak……………………………………		1 2 3 4 5 6 7
17. Uykuya dalmada güçlük………………………………………		1 2 3 4 5 6 7
18. Yalnızlık hissetmek……………………………………………		1 2 3 4 5 6 7
19. Bedenin bazı bölgelerinde zayıflık, güçsüzlük hissi………….		1 2 3 4 5 6 7
20. Göğüs (kalp) bölgesinde ağrılar………………………………		1 2 3 4 5 6 7
21. Kolayca incinebilmek, kırılmak………………………………		1 2 3 4 5 6 7
22. Nefes darlığı, nefessiz kalmak………………………………		1 2 3 4 5 6 7
23. Bedenin bazı bölgelerinde zayıflık, güçsüzlük hissi………….		1 2 3 4 5 6 7
24. Başka insanlarla beraberken bile yalnızlık hissetmek………..		1 2 3 4 5 6 7
25. Hiçbir nedeni olmayan ani korkular…………………………		1 2 3 4 5 6 7
26. Baygınlık, başdönmesi………………………………………		1 2 3 4 5 6 7
27. Ağlamaklı hissetmek …………………………………………		1 2 3 4 5 6 7
28. İçinizdeki sinirlilik ve titreme hali …………………………		1 2 3 4 5 6 7
29. Hüzün, kederli hissetmek……………………………………		1 2 3 4 5 6 7
30. Ölme ve ölüm üzerine düşünceler……………………………		1 2 3 4 5 6 7
31. Karar vermede güçlükler ……………………………………		1 2 3 4 5 6 7
32. Sıcak, soğuk basmaları………………………………………		1 2 3 4 5 6 7
33. Bedeninizin bazı bölgelerinde uyuşmalar, karıncalanmalar….		1 2 3 4 5 6 7
34. Gelecekle ilgili umutsuzluk duyguları………………………		1 2 3 4 5 6 7
35. Mide bozukluğu, bulantı……………………………………		1 2 3 4 5 6 7
36. İşleri bitirmek konusunda kendini engellenmiş hissetmek……		1 2 3 4 5 6 7
37. Dehşet ve panik nöbetleri……………………………………		1 2 3 4 5 6 7
38. Hiçbir nedeni olmayan ani korkular…………………………		1 2 3 4 5 6 7
39. Yaşamınıza son verme düşünceleri……………………………		1 2 3 4 5 6 7

Aşağıdaki cümleler sizin kültürel tutumlarınızla ilgilidir. Lütfen aşağıdaki ölçeği kullanarak her cümlenin yanında bulunan rakamlardan birini daire içine alarak nekadar katıldığınızı belirtiniz

1	2	3	4	5	6
			7	Kesinlikle katılıyorum	
Kesinlikle katılmıyorum		Kararsızım			

21. Türk kültürünün geleneklerini genellikle uygularım…………. 1 2 3 4 5 6 7
22. Hollanda kültürünün geleneklerini genellikle uygularım……. 1 2 3 4 5 6 7
23. Bir Türkle evlenmeye istekli olurdum………………………… 1 2 3 4 5 6 7
24. Bir Hollandalı ile evlenmeye istekli olurdum………………… 1 2 3 4 5 6 7
25. Türklerle sosyal faaliyetlerde bulunmaktan hoşlanırım……… 1 2 3 4 5 6 7
26. Hollandalılarla sosyal faaliyetlerde bulunmaktan hoşlanırım.. 1 2 3 4 5 6 7
27. Türklerle birlikte çalışırken rahat ederim…………………… 1 2 3 4 5 6 7
28. Hollandalılarla birlikte çalışırken rahat ederim……………… 1 2 3 4 5 6 7
29. Türk eğlencelerinden (film, müzik gibi) hoşlanırım…………. 1 2 3 4 5 6 7
30. Hollanda eğlencelerinden (film, müzik gibi) hoşlanırım…….. 1 2 3 4 5 6 7
31. Sıklıkla "tipik bir Türk " gibi davranırım…………………… 1 2 3 4 5 6 7
32. Sıklıkla "tipik bir Hollandalı " gibi davranırım………………. 1 2 3 4 5 6 7
33. Türk kültürüne özgü davranışları korumak…………………… 1 2 3 4 5 6 7
    ya da geliştirmek benim için önemlidir 1 2 3 4 5 6 7
34. Hollanda kültürüne özgü davranışları korumak……………… 1 2 3 4 5 6 7
    ya da geliştirmek benim için önemlidir
35. Türk kültürünün değerlerine inanırım………………………. 1 2 3 4 5 6 7
36. Yaygın Hollanda değerlerine inanırım………………………. 1 2 3 4 5 6 7
37. Türk kültürünün şakaları ve mizah anlayışından hoşlanırım… 1 2 3 4 5 6 7
38. Hollandalıların şakaları ve mizah anlayışından hoşlanırım….. 1 2 3 4 5 6 7
39. Türk arkadaşlar edinmek isterim……………………………. 1 2 3 4 5 6 7
20) Holandalı arkadaşlar edinmek isterim………………………. 1 2 3 4 5 6 7

Aşağıdaki paragraflar sizin kendinizi nasıl tanımladığınızla ilgilidir. Lütfen aşağıdaki paragrafları Dikkatlice okuyarak her birinin sizi ne oranda doğru tanımladığını aşağıdaki ölçeği kullanarak değerlendiriniz.

1	2	3	4	5	6	7

Beni hiç
tanımlamıyor

<div align="center">Kararsızım</div>

<div align="right">Beni
tamamen</div>

1. Başkaları ile kolaylıkla duygusal yakınlık kurarım. Başkalarına güvenmek, onlara bağlanmak ve başkalarının bana güvenip bağlanması konusunda kendimi oldukça rahat hissederim. Birilerinin beni kabul etmemesi ya da yalnız kalmak beni pek kaygılandırmaz.

1	2	3	4	5	6	7

2. Yakın duygusal ilişkiler içinde olmaksızın çok rahatım. Benim için önemli olan kendi kendine yetmek ve tamamen bağımsız olmaktır. Ne başkalarına güvenmeyi ne de başkalarının bana güvenmesini tercih ederim.

1	2	3	4	5	6	7

3. Başkalarına duygusal olarak tamamen yakın olmak isterim. Fakat genellikle başkalarının benimle benim arzu ettiğim kadar yakınlık kurmakta isteksiz olduklarını görüyorum. Yakın ilişki(ler) içinde olmazsam huzursuzluk duyarım, ancak bazen başkalarının bana, benim onlara verdiğim kadar değer vermeyecekleri için endişelenirim.

1	2	3	4	5	6	7

4. Başkaları ile yakınlaşmak konusunda rahat değilim. Duygusal olarak yakın ilişkiler kurmak isterim, ancak başkalarına tamamen güvenmek ya da inanmak benim için çok zor. Başkaları ile çok yakınlaşırsam incinip kırılacağımdan korkarım.

1	2	3	4	5	6	7

Katılımınız için çok teşekkür ederiz.

Bu çalışmanın devamı olacak yarım saatlik bir görüşmeye daha katılmayı kabul ederseniz, lütfen aşağıdaki boşluğa isminizi (ya da istediğiniz bir rumuzu) ve telefon numaranızı yazınız.

Isim: _____

Telefon: _____

Factor Structure of Ethnic Self-esteem Scale

	Factor Loadings	
	F1 Positive	F2 Negative
Item Number	Eigenvalues = 1.5 % of variance = 36	Eigenvalues = 1.3 % of variance = 33
4. I feel good about the ethnic group I belong to	**.862**	.013
2. In general, I am glad to be a Turk	**.810**	-.089
1. I often regret that I am Turkish	.099	**.842**
3. Overall, I often feel that the ethnic group I belong too is not worthwhile	-.183	**.784**

Factor Structure of Multidimensional Scale of Perceived Social Support Scale

	Factor Loadings		
	Factor 1 Family	Factor 2 Friends	Factor 3 Significant Others
	Eigenvalues = 6.63 % of variance = 30	Eigenvalues = 1.97 % of variance = 27	Eigenvalues = 1.31 % of variance = 26
4. I get the emotional help and support I need from my family	**.890**	.138	.238
8. I can talk about my problems with my family	**.869**	.209	.243
11. My family is willing to help me make decisions	**.868**	.134	.279
3. My family really tries to help me	**.857**	.201	.155
4. I can talk about my problems with my friends	.079	**.879**	.283
9. I have friends with whom I can share my joys and sorrows	.174	**.878**	.118
6. My friends really try to help me	.185	**.845**	.314
7. I can count on my friends when things go wrong	.242	**.824**	.149
1. There is a special person who is around when I am in need	.133	.233	**.901**
2. There is a special person with whom I can share my joys and sorrows	.221	.188	**.860**
10. There is a special person in my life who cares about my feelings	.391	.266	**.730**
5. I have a special person who is a real source of comfort to me	.474	.263	**.703**

APPENDIX E

Factor Structure of Independent – Interdependent Self-construal Scale

	Factor Loadings	
	Factor 1 Independence Eigenvalues = 4.95 % of variance = 31%	Factor 2 Interdependence Eigenvalues = 1.43 % of variance = 23%
8. I act the same way no matter who I am with	**.742**	.094
6. Being able to take care of myself is a primary concern for me	**.738**	.191
2. Speaking up in a group is not a problem for me	**.710**	.333
10. My personal identity independent of others, is very important to me	**.686**	.113
9. I prefer to be direct and forthright when dealing with people I've just met	**.673**	.320
1. It is important for me to maintain harmony within my group	.639	**.405**
11. It is important to me to respect decisions made by the group	.598	**.585**
12. I value being in good health above everything	**.503**	.003
4. I will sacrifice my self-interest for the benefit of the group I am in	.198	**.849**
5. I often have the feeling that my relationships with others are more important than my own accomplishments	-.022	**.846**
3. I would offer my seat in a bus to elderly people	.147	**.567**
7. I should take into consideration my parents' advice when making education / career plans	.258	**.413**

Factor Structure of Vancouver Index of Acculturation

	Factor Loadings	
	Factor 1 Heitage Eigenvalues = 5.26 % of variance = 27%	Factor 2 Host Eigenvalues = 5.26 % of variance = 27%
13. It is important for me to maintain or develop the practices of Turkish culture	**.898**	.035
15. I believe in the values of Turkish culture	**.859**	.056
1. I often participate in Turkish cultural traditions	**.808**	-.083
5.I enjoy social activities with Turkish people	**.774**	.092
11. I often behave in ways that are typical of Turkish culture	**.755**	-.074
19. I am interested in having friends from Turkish culture	**.710**	.176
3. I would be willing to marry a Turkish person	**.663**	-.044
7. I am comfortable working with Turkish people	**.608**	.056
9. I enjoy entertainment (e.g. movies, music) from Turkish culture	**.546**	-.009
4. I would be willing to marry a Dutch person	-.443	**.443**
17. I enjoy the jokes and humour of Turkish culture	**.255**	-.174
6. I enjoy social activities with Dutch people	-.016	**.810**
10. I enjoy entertainment (e.g. movies, music)from Dutch culture	-.077	**.790**
14. It is important for me to maintain or develop the practices of Dutch culture	-.012	**.778**
18. I enjoy the jokes and humour of Turkish culture	-.018	**.761**
2. I often participate in Dutch cultural traditions	-.120	**.755**

Factor Structure of Vancouver Index of Acculturation (Continued)

	Factor Loadings	
	Factor 1 Heitage Eigenvalues = 5.26 % of variance = 27%	Factor 2 Host Eigenvalues = 5.26 % of variance = 27%
16. I believe in the values of Dutch culture	.168	**.735**
12. I often behave in ways that are typical of Dutch culture	-.082	**.708**
8. I am comfortable working with Dutch people	.101	**.687**
20. I am interested in having friends from Dutch culture	.121	**.686**

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Professional Experiences

- Part time instructor at İzmir University of Economics (2007-2008)
- Guest Researcher at ERCOMER, Utrecht (2004)
- Lecturer in Middle East Technical University, Department of Early Childhood Education, Ankara (2003)
- Research Assistant in Middle East Technical University, Department of Psychology, Ankara (2002-2006)
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- Chairperson of the Xth European Congress of Psychology, Prague, Czech Republic (2007)
- Supervising board member of the 1st Graduate Student Congress of Psychology, Izmir, Turkey (2007)
- Organizing committee member for the XIIth National Congress of Psychology, Ankara, Turkey (2002)
- Translator in workshops of K. Dobson and D. Dobson, Ankara (2002)
- Voluntary Psychologist in psychological relief work for earthquake survivors, Adapazarı (1999)

Externship

- Hacettepe University Hospital, Child Mental Health Centre, Ankara (2006)
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Internship

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- PSY 311 Clinical Observation and Interview
- PSY 304 Theories of Personality

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- PSY 114 Research Methods II
- PSY 217 Statistics for Psychology II
- PSY 282 Experimental Psychology II: Perception
- PSY 340 Theories of Personality
- PSY 342 Abnormal Psychology
- PSY 447 Family Therapy
- PSY 500 Multivariate Statistics
- PSY 531 Clinical Assessment
- PSY 543 Adult Psychopathology and Therapy
- PSY 547 Process and Disorders of Human Communication

International Publications

Hünler, O. S. (In Progress). Psychosomatic Symptoms in Turkish Immigrants. Book Chapter for Research in Social Psychology (forthcoming September 2008)

Hünler, O. S. & Gençöz, T. (2005). The Effect of Religiousness on Marital Satisfaction: Testing the Mediator role of Marital Problem Solving between Religiousness and Marital Satisfaction. Contemporary Family Therapy, 27, 123-136

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Hünler, O. S. & Phalet, K. (July, 2006). The Impact of acculturation and interdependent – independent self Construal on depression in Turkish newcomers in the Netherlands (Paper presentation). 18th International Congress of Cross-Cultural Psychology, Isle of Spetses, Greece

Sümer, N., Ayvaşık, H. B., Er, N., Hünler, O. S., Özdemir, M. (September 2004) Multidimensional measurement of Turkish driving behaviour (Paper Presentation). The 3rd International Conference on Traffic and Transportation Psychology, Nottingham, UK

Sümer, N, Ayvaşık, B., Er, N., Hünler, O. & Özdemir, M. (September, 2004) Multidimensional measurement of Turkish driving behaviour (Paper Presentation). Symposia Crete.

Sümer, N, Ayvaşık, B., Er, N., & Hünler, O. (May, 2004). Development of an Indigenous Self-Reported Measurement of Driver Behaviors and Skills. (Paper Presentation). IInd Traffic and Road Safety International Congress, Gazi University, Ankara.

National Publications

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National Conference Presentations

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Hünler, O.S., & Gençöz, T. (September, 2002). The Effect of Religiousness on Marital Satisfaction and the Mediator Role of Perceived Marital Problem Solving Abilities Between Religiousness and Marital Satisfaction (Poster presentation) XIIth National Psychology Congress, Ankara.

Hünler, O.S., & Gençöz, T. (April, 2002). The effects of submissive behaviours on marital satisfaction and the critical role of perceived marital problem solving on this relationship. (Paper presentation). IInd Işık Savaşır Clinical Psychology Symposium, Ankara.

International and National Seminars

Hünler, O.S. (December, 2006). Psychological Adaptation of Newcomer Turkish Immigrants in the Netherlands, Middle East Technical University, Ankara

Hünler, O.S. (June, 2005). Psychological Adjustment of Newcomer Turkish Immigrants in the Netherlands, European Research Centre on Migration and Ethnic Relations, the Netherlands

Hünler, O.S., & Dirik, G. (May, 2003). Exam Anxiety and Ways of Coping, Ankara.

Master Thesis

Hünler, O.S. (2002). The Effect of Religiousness on Marital Satisfaction and the
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Award

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Areas of Interest

- Psychological adaptation processes of Turkish immigrants
- Psychological health and migration
- Cultural and social factors in the onset and development of psychopathology
- Marital problems and satisfaction
- Driver behaviours and road aggression

Computer Skills

- SPSS and LISREL
- Microsoft Office Applications
- Internet Applications

Memberships

- *Turkish Association of Psychology*
- IDEM (Spanish Literature and Culture Association)
- Middle East Technical University Science Fiction and Fantasy Society

Language Skills

- English (Fluent)
- Spanish (Basic)

Non-professional Activities and Interests

- Oil Painting
- Turkish Poetry and Literature
- Science Fiction and Fantasy Literature

APPENDIX H

Hollanda'ya Türkiye'den Yeni Göç Etmiş Göçmenlerin Psikolojik Problemleri ve
Yaşam Doyumlarıyla İlgili Etmenler

Bu çalışmada Hollanda'ya 1998'den sonra Türkiye'den göç etmiş göçmenlerin
psikolojik problemlerini ve yaşam doyumlarını araştırmaktır. Bu ilişkiyi anlamak
amacıyla yatkınlık-stres modeli göçmenlik bağlamına uyarlanmıştır.

Yatkınlık-stres hipotezine göre insanların psikolojik problemler yaşamalarının altında
yatkınlık ve stres faktörlerinin bir araya gelmesi yatmaktadır. Monroe ve Simons
(1991) belirli psikolojik problemler yaşayan kişilerin yaşamayan kişilere göre farklı
kişilik özeliklerine sahip olduklarını ve psikolojik problem yaşayan kişilerin belirli
stres faktörlerine maruz kaldıklarını ileri sürmüşlerdir. Şizofreninin ortaya
çıkmasında Bleuler (1963), Meehl (1962) ve Rosenthal (1963) yatkınlık ve stres
faktörlerinin etkileşiminden bahsetmişlerdir (akt. Monroe & Simons, 1991).
Günümüz araştırmacıları şizofreniyi açıklamak için geliştirilen yatkınlık-stres
modelini depresyona uygulamışlardır.

Abramson, Miller and Haeffel (2004) iki çok bilinen yatkınlık-stres modelini öne
atmıştır. Bunlardan birincisi umutsuzluk teorisi, diğeri de Beck'in bilişsel teorisidir.
Umutsuzluk teorisine göre psikolojik problemler bireylerin olumsuz olaylar hakkında
yaptıkları global ve değişmez atıflar yapma eğilimi ve negatif yaşam olaylarının bir
araya gelmesinden kaynaklanmaktadır. Beck'in bilişsel teorisine göre fonksiyonel
olmayan tutumlar negatif hayat olayları ile birleştiğinde bu durum depresyonun
ortaya çıkmasına neden olabilir.

Depresyon şu an dünyada en çok rastlanan problemlerin başında gelmekte, 2004
Dünya Sağlık Örgütü raporuna göre 121 milyon kişi depresyon yaşamaktadır.

Depresyonun görülme sıklığı 2.6% ve 11.8% arasında değişmektedir. Majör depresif episod iki hafta ya da daha uzun süren çökkün ruh hali olarak tanımlanmaktadır. DSM IV'e (1994) göre uyku bozulması, iştah ve haz kapasitesinde düşme, ilgi ve hazzın azalması, değersizlik ve suçluluk duyguları, düşünme ve konsantrasyon becerilerinde düşüş, psikomotor ajitasyon veya yavaşlama depresyonun semptomları olarak kabul edilmektedir. Kadın olmak, işsiz olmak, eğitim düzeyinin düşüklüğü, ayrılık, boşanma ya da bekar olma (Blazerve ark., 1994: Kessler, McGonagle, Swartz, & Blazer, 1993; Lehtinen & Joukama, 1994) depresif bozukluk için risk faktörleridir.

Diğer sık rastlanan psikolojik problemlerden birisi olan kaygı bozuklukları ise çeşitli alt gruplardan oluşmaktadır. Bunlar genel kaygı bozukluğu, agorafobili ya da agorafobisiz panik bozukluk, fobik bozukluk, sosyal fobi, obsesif kompulsif bozukluk ve travma sonrası stres bozukluğudur. En sık rastlanan kaygı bozukluklarından birisi olan genelleşmiş kaygı bozukluğu altı aydan kısa sürmemek koşuluyla birçok gün tekrarlayan ve kontrol edilmesi mümkün olmayan geniş kaygı ve endişe duyguları olarak tanımlanmaktadır (DSM IV, 1994). Amerika'da 18 yaş ve üzeri genel popülasyonun %3 ü genelleşmiş kaygı bozukluğu problemi yaşamaktadır. Connor-Smith ve Compas (2002) kişiler arası ilişkiler ve sosyotropik kişiliğin anksiyete ve depresyon semptomlarıyla ilişkili olduğunu göstermişlerdir.

Psikosomatik şikayetler fiziksel kaynaklı olmayan ama kendilerini fiziksel yakınmalar halinde gösteren psikolojik problemlerdir. Somatik şikayetleri tanılandırmak için psikosomatik şikayetlerin bireylerin önemli aktiviteleri ve sosyal sorumluluklarını yerine getirme becerilerini bozması gerekmektedir. DSM-IV TR'a (2000) göre 30 yaş öncesi ortaya çıkan, yıllar içerisinde tekrarlayan, sonuça tedavi aramaya ya da bireylerin sosyal, mesleki ya da diğer önemli alanlarda işlevselliklerinin bozulmasına yol açan fiziksel şikayetler tarihçesi olarak tanımlanmıştır. Hollanda'da yapılan bir çalışmaya göre yaş bir risk faktörü değilken

psikosomatik şikayetler konusunda kadınlar erkelere kıyasla 2 kat daha fazla risk altındadırlar (Knottnerus ve ark., 1996).

Öznel iyilik Diener'e (2000) göre bireylerin kendi hayatları hakkında yaptıkları duygusal ve bilişsel değerlendirmelerdir. Bireylerin değerleri, amaçları, içinde yaşadıkları kültür öznel iyilik ile ilişkilidir. Schimmack, Radhakrishnan, Oishi, Dzokoto, ve Ahadi (2002) yaşam doyumunun bireyci kültürler ile kollektivist kültürlere kıyasla daha yüksek korelasyon gösterdiğini bulmuşlardır. Ayrıca dışa dönüklük ve düşük nevrotiklik bireyci kültürde yaşam doyumunu yordarken, bu ilişki kollektivist kültürlerde zayıflamaktadır.

Yapılan çalışmalar göçmenlerin çeşitli psikolojik sorunlar yaşadıklarını göstermektedir. Bhugra ve Becker (2005) psikolojik problemlerin görülme sıklığının farklı kültürlerde değişmesini biyolojik, sosyal ve psikolojik faktörlerin etkileşimine bağlamışlardır. Yine Bhugra ve Becker'e (2005) göre başka bir ülkeye göç etmek oldukça stresli bir deneyimdir ve göçün nedeni ve türüne bağlı olarak göçmenlerin akıl sağlığını etkileyebilir. Ayrıca, kişilik gibi göç öncesi faktörler ve göç sonrası ortaya çıkan yas, kültür şoku, beklentilerin ve gerçeklerin uyuşmaması, yeni kültürde kabul görmeme göçmenlerde psikolojik problemlerin ortaya çıkmasında yatkınlık faktörleri olarak rol alabilmektedir.

Yapılan çalışmalar bize Türkiye'nin Batı ülkelerine en çok göçmen yollayan ülkelerden birisi olduğunu göstermektedir. 1960'lı yıllarda endüstrileşen Batı ülkelerindeki işçi açığı İspanya, Portekiz, Cezayir, Fas, Güney İtalya ve Türkiye gibi ülkelerden giden göçmen işçilerce tamamlanmıştır. Bu göçmen işçiler varış yerlerinde ekonomik gelişme duraklamaya geçtiğinde geri yollanacak "misafir işçiler" olarak düşünülmekle beraber (Rack, 1982) diğer birçok misafir işçi gibi Türkiye'den gelen göçmenler de varış noktalarında yerleşmişlerdir. 2004 yılında Türkiyeli işçiler Hollanda'daki en kalabalık azınlık grubu oluşturmaktadırlar (CBS, 2004). 1998 yılından sonra Hollanda'ya giriş yapan göçmenlere yasal bir tanımlama

olan "yeni gelenler" (newcomers) adı verilmiş ve Avrupa Birliği, Avrupa ekonomik Alanı dışından göç eden bu göçmenlerin zorunlu entegrasyon programlarına katılmaları zorunlu tutulmuştur.

Hollanda'daki işçi eksikliği nedeniyle 1964 yılında Hollanda ile ilk işçi göçü mevzuatı imzalanmış ve 1960'larda Hollanda'ya ilk işçi göçü başlamıştır. Göç dalgaları 1960, 1970'lerin başı ve sonu olmak üzere yükselmiştir. 1985 yılında göç dalgası aile birleşimi yüzünden tekrar yükselmiştir (Böcker, 2000). İlerleyen yıllar içerisinde göç trendi azalmakla birlikte sadece 2003 yılında 6371 Türk göçmen Hollanda'ya gitmiştir ve bu göçmenlerin yarısı evlilik amacıyla göç etmiştir (CBS, 2004). Yeni göçmen popülasyonunun çoğunluğu kadınlardan oluşmakta ve eğitim durumları büyük bir varyasyon göstermektedir. Bu kadınların büyük çoğunluğu büyük şehirlere yerleşmiştir (Siedenburg, 2004). 2004 göç figürleri bu trendin devam ettiğini ve Türklerin Hollanda'da en kalabalık göçmen grubu oluşturduklarını (n = 351.648) göstermektedir (CBS, 2004).

1990'larda yükselişe geçen göç trendinde Hollanda'daki ikinci kuşak göçmenlerin evlenmeleri önemli bir rol oynamaktadır. İkinci kuşak Türk göçmenlerin büyük bir bölümü başka etnik kökenden gelen ya da Hollanda'da yaşayan Türk kökenli bir eş seçmek yerine Türkiye'den bir eş seçmeyi tercih etmektedirler (Amersfoort & Doomernik, 2000). İkinci kuşak göçmenlerin küçük bir kısmı Holanda'da yaşayan Türk kökenli bir eşle evlenmişken daha da ufak bir yüzde farklı bir etnik kökenden gelen bir eş ile evlenmektedir (Böcker, 2000).

Göçmenliğin sosyal, politik, ekonomik yönleri bugüne kadar oldukça detaylı şekilde tartışılmış, ancak göç sonrası ortaya çıkan psikolojik problemlerin neden ortaya çıktığına dair kesin bir sonuç elde edilememiştir. Bhugra (2004) sosyal beceriler, biyolojik, sosyal ve psikolojik yatkınlık faktörlerinin, göçün nedenlerinin, yaşanan pozitif ay da negatif yaşam olaylarının, sosyal desteğin varlığının, grup üyelerine olan fiziksel uzaklığın göç sürecini etkileyeceğini belirtmektedir. Buna ek olarak dil engelleri, konuk ülkenin kültürüne uzak olmak, konuk kültürü saldırgan olarak

algılamak, kişisel güvensizlikler ve gelecek korkusu göçe bağlı strese neden olmaktadır (Ponizovsky, Ritsner, & Modai, 2000).

Göçmenlerle yapılan çalışmalarda fiziksel sağlık sorunlarının yansıra psikosomatik şikayetler (Carbeloo, Divino, & Zeric, 1998), depresyon (de jong, 1994; Patel & Gaw, 1996), kaygı bozuklukları (Hovey & Magana, 2002) ilaç kötüye kullanımı (Alainz, 2002) gözlenen bazı problemler arasındadır.

Vega, Kollody, ve Valle (1987), Amerika'da yaşayan Meksikalı göçmenlerin yüksek depresyon düzeylerinin, eğitim, gelir, algılanan ekonomik olanaklar, ana vatan ve konuk ülke arasındaki fiziksel uzaklık (evlerini ziyaret etmekte güçlük yaşamak) ve kişisel bağlarını kaybetmek ile ilişkili olduğunu bulmuşlardır. Hovey (2000) ise Amerika'da yaşayan Meksikalı göçmenler için kültürleşme stresi depresyonu en güçlü olarak yordayan değişken olduğunu, kültürleşme stresini sırayla sosyal destek, gelecekten beklentiler ve aile işlevselliği olduğunu belirtmiştir. Bhugra (2003) ise biyolojik, sosyal ve psikolojik yatkınlıkların göçe bağlı sosyal incinebilirliklerle bir araya gelmesinin depresyonu ortaya çıkardığını belirtmektedir. Kültürel kimlikteki ani değişiklikler kültür şokuna neden olurken bu da yabancılaşma, izolasyon ve kimi durumlarda da depresyonla sonuçlanabilmektedir.

Sadece yetişkinler değil, çocuk ve ergenlerde göçe bağlı sorunlar yaşayabilmektedirler. Norveç'te yapılan bir çalışma birinci nesil kız çocukları ve ikinci nesil erkek çocukların psikolojik problemler yaşamaya daha yatkın olduklarını göstermektedir. Birinci kuşak göçmen kız çocuklar ikinci kuşak kız çocuklara göre daha çok duygusal ve arkadaş ilişkilerine dair problemler ve hiperaktivite bozukluğu yaşamaktadırlar. Ancak ikinci kuşak erkek çocuklar ise birinci kuşak göçmen erkek çocuklara kıyasla daha fazla hiperaktivite ve davranış bozukluğu gösterdikleri bulunmuştur (Oppedal, Røysamb, & Heyerdahl, 2005). Hollanda'da yapılan bir çalışma ise Türk anne babaların çocuklarıyla ilgili Hollandalı ve Faslı ebeveynlerden daha fazla içsel ve dışsal problem beyan ettikleri bulunmuştur. Aynı çalışmada

Hollandalı öğretmenlerin Faslı çocuklar için Türk ve Hollandalı çocuklara kıyasla daha fazla problem rapor ettikleri bulunmuştur. (Gonneke, ve ark. 2003). Başka bir çalışmada ise birinci ve ikinci kuşak göçmen gençler çalışma grubu olarak seçilmiş ve Hintli, Somalili ve Faslı çocukların Türk, Pakistanlı, Latin Amerikalı, Iraklı, İranlı ve Vietnamlı çocuklara kıyasla daha az problem yaşadıkları bulunmuştur (Oppedal, Røysamb, & Heyerdahl, 2005). Türk ve Hollandalı çocukları karşılaştıran diğer bir çalışmada ise Türk kız çocukların Hollandalı kız çocuklara göre daha fazla davranış ve duygusal problemler yaşadıklarını göstermektedir. Bu davranış ve duygusal sorunlar kaygı, depresyon, çekilme davranışları, sosyal ve içsel problemler ve psikosomatik şikayetleri kapsamaktadır. Diğer yandan Türk erkek çocuklar ise Hollandalı erkek çocuklara kıyasla daha fazla içe çekilme, kaygı, depresyon, sosyal ve içsel problemler yaşarken Hollandalı erkek çocuklara kıyasla daha az suça yönelik problemler yaşadıklarını göstermektedir (Murad, Joung, van Lethe, Bengi-Arslan, & Crijnen, 2003). Çocukların yanı sıra yaşlılarla yapılan bir çalışma ise rapor edilen depresif şikayetlerin yüzdesi Türk yaşlılar için %61.5 iken Hollandalı yaşlılar için %14.5'dir.

Bengi-Arslan ve arkadaşının yaptığı çalışma göre Hollanda'da yaşayan Türk göçmenlerin anksiyeteleri kötü evlilik, partnerle geçimsizlik ve ekonomik problemler ile yakın ilişkidedir. Meksikalı tarım işçileriyle yapılan bir çalışma ise yüksek anksiyetenin kültürleşme stresi, yetersiz sosyal destek, düşük benlik saygısı, dinsel inançların azlığı ile ilişkili olduğunu göstermektedir (Hovey & Magaña, 2002). Anksiyetenin etnisiteyle ilişkisi incelendiğinde birinci kuşak yaşlı Bengalli göçmenlerin Somalili göçmenler ve beyaz Britanyalılarla kıyaslandığında daha yüksek kaygı ve depresyon skorlarına sahip olduklarını göstermektedir. Öte yandan, aynı analizler yaş, gelir, genel ve sosyal problemlerin etkisi kontrol edildikte sonra tekrarlandığında etnisite akıl sağlığı ile olan ilişkisini kaybetmektedir. Bu durumun etnik gruplar arasındaki farklı ekonomik ve sağlık statülerinden kaynaklandığı düşünülmektedir.

Oppedal ve Røysamb (2004) Norveç'de yaptıkları çalışmada da Norveçli gençlerin göçmen gençlere kıyasla daha az kaygı yakınması olduğunu saptamışlardır. Virta, Sam, and Westin (2004) ise göç edilen ülkenin rolüne de dikkati çekerek Norveç'te yaşayan Türk ergenlerin İsveç'te yaşayan Türk ergenlere göre daha fazla anksiyete semptomu gösterdiklerini bulmuşlardır.

Al-Baldawi (2002) her farklı tür göçün (iç göç, bölgesel göç, dış göç) farklı kayıplara neden olduğunu belirtmiştir. Bireyler üç farklı çevrede bu farklı kayıpları yaşarlar. Bu farklı çevreler mikro, makro ve mega çevrelerdir. Mikro çevre bireylerin kendilik ya da içsel şemalarını içerir. Makro çevre bireylerin yakın çevrelerini, örneğin ailelerini, arkadaşlarını, okullarını, komşularını içerir. Mega çevre ise göçmenlerin anavatanlarının kültür ve gelenekleridir. Al-Baldawi'ye (2002) göre dış göçler makro ve mega çevrelerde kayıplara neden olurlar. İç ve bölgesel göçler ise mega çevreyle ilişki korunmaya devam eder. Dış ülkeye göç eden göçmenler daha derin psikolojik problemler yaşarken yeni bir kültürün norm ve değerlerine adapte olmakta güçlükler de yaşayabilirler. Bu kayıplar travmatik faktörler haline gelebilir ve güvenlik, kendine güven duygularını zedeleyebilir. Al-Baldawi'nin açıklamasıyla uyumlu olarak Iglesias, Robertson, Johansson, Engfeldt, ve Sundquist (2003) psikosomatik şikayetler ve doğum yeri arasındaki ilişkiyi incelemiş ve göçmen ve sığınmacı kadınların İsveçli kadınlara göre daha fazla psikosomatik yakınma belirttiklerini bulmuşlardır.

Hollanda'da yaşayan Türk göçmenler için ise sorunlu evlilikler, kötü barınma koşulları ve aile üyelerinin fiziksel hastalıklara olan atıflarının psikosomatik şikayetlerle ilişkisi olduğu saptanmıştır. Bu çalışmaya göre göçmen Türk kadınlar için psikosomatik yakınmaları en güçlü yordayan değişken evlilik kalitesiyken erkekler için işsizlik ve ailenin fiziksel hastalıklara olan atıfları psikosomatik problemleri en güçlü yordayan değişkenlerdir (Bengi-Arslan, Verhulst, & Crijnen, 2002).

Göçmenlerin yeni geldikleri ülkenin kültürüyle iletişime girdiklerinde kültürleşme süreci başlamış olur. Kimi yaklaşımlara göre kültürleşme tek boyutludur. Bu yaklaşımda zaman geçtikçe göçmenlerin göç ettikleri ülkenin kültürel kimliğini benimsemelerini öngörür (Ryder, Alden, & Paulhus, 2000). İkinci yaklaşıma göre ise kültürleşme süreci iki boyutludur. Bu yaklaşıma göre köken kültür ve göç edilen ülkenin kültürü birbirlerinden göreceli olarak bağımsızdır. Berry (2002) dört kültürleşme stratejisi tanımlamıştır. Birinci strateji entegrasyondur. Entegrasyonda göçmenler kendi köken kültürlerini korumak isterken aynı zamanda da göç edilen ülkenin kültürüne adapte olmak isterler. Asimilasyon stratejisinde göçmenler kendi köken kültürlerini korumak istemezken yeni kültürü tamamen benimserler. Ayrışma (segregasyon) stratejisinde göçmenler göç edilen ülkenin kültürüne yakınlaşmayı reddeder ve sadece kendi köken kültürlerini korumayı tercih ederler. Son yaklaşım olan marjinalleşmede ise göçmenler ne kendi köken kültürlerini korumaya ne de göç edilen ülkenin kültürünü benimsemeye ilgi duymaz ya da bunu başaramaz. Bu dört kültürleşme yaklaşımının psikolojik sağlıkla ilgisini araştıran çalışmalar kesin bir sonuç vermemektedirler. Ancak çalışmaların büyük bir bölümü entegrasyon yaklaşımını benimseyen göçmenlerin daha az psikoloji problem yaşadıklarını (Dominico ve ark., 1994; Prilletensky, 1993), marjinalleşme kültürel yaklaşımını benimseyen ya da iki kültürü de benimseyemeyen göçmenlerin daha fazla psikolojik problem yaşadıklarını (Berry ve ark., 1987; Sam & Berry, 1995; Verkuyten & Kawa, 1994). Ayrışma ve asimilasyon kültürleşme yönelimleri ve psikoloji problemler arasındaki ilişkileri araştırmaya yönelik çalışmalar ise bir çok zaman çelişkili bulgular göstermektedir.

Göçmenlerin kültürleşme yönelimlerinin yanı sıra göç edilen ülke toplumunun beklentileri de göçmenler üzerinde stres yaratabilmektedir. Kendi kültürleşme yönelimleri toplumun kendilerinden beklediği kültürleşme süreçleriyle uyumsuz olan göçmenlerin daha çok psikolojik problem yaşadıkları rapor edilmiştir (Jasinska-Lahti, Liebkind, Horenczyk, & Schmitz, 2003).

Kültürleşme göçmenlerin psikolojik problemleriyle ilişkili olmasının yanı sıra kimi kişilik yapılarıyla da ilişki göstermektedir. Örneğin, sosyallik, girişkenlik, dışa dönüklük, ego kontrolü gibi özelliklerin kültürleşmeyle ilişkili olduğu bulunmuş (Padilla & Perez, 2003)

Berna ve Knight (1993) "Ben kimim?" sorusunun etnik kimliğin önemli parçalarından birisi olduğunu söylemektedir. Etnik kimliği belirleyen kriterler değişkenlik göstermektedir ve kültürel karakteristikler, fiziksel benzerlikler, dil, din, mitler gibi çeşitli özellikler ortak kökeni tanımlama ve meşrulaştırmada rol oynamaktadırlar (Verkuyten 2005). Bir çok çalışma güçlü bir etnik kimliğe sahip olmanın göçmenlerin akıl sağlıklarıyla ilişkili olduğunu göstermektedir (Phinney & Devich, 1997). Diğer yandan ayrımcılık ve önyargı birçok etnik grup üyesinin nerdeyse gündelik deneyimi haline gelmiştir. Yapılan çalışmalar günlük hayatlarında, örneğin işte, okulda, alışverişte, mahallelerinde vb. daha fazla ayrımcılık algılayan göçmenler daha az ayrımcılık algılayan göçmenlere kıyasa daha fazla psikolojik problem yaşadıklarını rapor etmektedirler (Noh, Beiser, Kaspar, Hou, & Rummens, 1999; Verkuyten & Nekuee, 1999). Yapılan çalışmalar algılanan ayrımcılığın depresyon (Rumbaut, 1995), kaygı (Liebkind, 1996), psikolojik stres (Brown, Sellers, Brown, & Jackson, 1999; Sanders & Thompson, 1996; Williams & Williams-Morris, 2000), düşük yaşam doyumu (Koomen & Fränkel, 1992), düşük kendilik saygısı ve daha fazla psikoloji problemle (Virta, Sam, Westin, 2004) ilişkili olduğunu ortaya koymuştur.

Göçe bağlı faktörlerin yanı sıra kimi kişilik özellikleri de akıl sağlığıyla ilişki göstermektedir. Örneğin bağımsız kendilik yapısı depresyon, sosyal kaçınma, psikolojik stres ve negatif değerlendirilme korkusuyla ters yönde ilişki göstermektedir (Norasakkunkit & Kalick, 2002). Öte yandan bağlı kendilik yapısı erkeklerde sosyal kaygı ile pozitif, kadınlarda ise negatif yönde ilişki göstermektedir (Moscovitch, Hofmann, & Litz, 2005). Kişilik özellikleriyle oldukça yakından ilgili kabul edilebilecek bağlanma özellileri de psikolojik problemlerle ilişkilidir. Güvenli

bağlanan yetişkinlerin dışadönük ve uyumlu kişilik özellikleri gösterirken psikolojik olarak daha sağlıklı oldukları ve daha yüksek yaşam doyumuna sahip oldukları bulunmuştur (Bakker, Van Odenhoven, Van Der Zee, 2004). Diğer yandan güvenli bağlanamayan yetişkinlerin daha düşük psikolojik sağlığa sahip oldukları (Bakker, Van Odenhoven, Van Der Zee, 2004) ve daha fazla depresyon yaşadıkları bulunmuştur (Armsden, McCauley, Greenberg, Burke, & Mitchell, 1990; Kobak & Sceery, 1988; Kobak, Sudler, & Gamble, 1991 aktaran Roberts, Gotlib, & Kassel, 1996).

Göçmenlerin kendi ülkelerinden ayrılıp yeni bir ülkeye göçmeleri sosyal destek ağlarını da arkalarından bıraktıkları anlamına gelebilir. Yapılan birçok çalışma algılanan sosyal desteğin depresyona karşı önemli bir koruyucu olabileceğini göstermektedir (García, Ramírez, & Jariego, 2002).

Sosyal destek almanın yanı sıra kişisel inanç sistemleri de göçmenler için koruyucu rol oynayabilmektedir. Psikolojik strese maruz kalan kişilerde dini inançların koruyucu rol oynayabileceği çeşitli çalışmalarda da gösterilmiştir (Burris & Jackson, 2000; Fabricatore & Handal, 2000; Mosher & Handal, 1997; Tix & Frazer, 1998).

Yapılan çalışmalar cinsiyetin psikolojik problemlerle ilişkili olabileceğini göstermektedir. Göçmenlerle yapılan çalışmalarda da psikolojik problemlerin ortaya çıkışında cinsiyet farkı görülmektedir (Cassidy, O'Connor, & Howe, 2004; Ritsner, Ponizovsky, Nechamkin, & Modai, 2001).

Bu bilgilerin ışığında, bu çalışmanın amacı psikolojik yatkınlık-stres modelini Hollanda'ya 1998'den sonra Türkiye'den göç etmiş göçmenlerin akıl sağlığını yordayan değişkenleri araştırmak için kullanmaktır. Bu çalışma için göçmenlerin hem göçten önce hem de göç ettikten sonra sahip oldukları kişilik özellikleri yatkınlık faktörü altında gruplandırıldı. Göçmenlerin Hollanda'ya geldikten sonra yaşadıkları deneyimler ise stres faktörü altında gruplandı. Buna göre bağlanma, bağlı ve

bağımsız kendilik yapıları, etnik kimlik, etnik kendine güven, dindarlık, dinsel destek ve sosyal destek yatkınlık faktörünü oluştururken, Hollanda'da geçirilen zaman, Hollandalılarla sosyalleşme, Hollanda diline hakimiyet, medya kullanımı, Hollanda'daki hayattan memnuniyet, algılanan ayrımcılık ve kültürleşme yönelimleri stres faktörünü oluşturdu.

Bu çalışma ön çalışma ve ana çalışma olmak üzere iki aşamada gerçekleştirilmiştir. Ön çalışma kısmında asıl çalışmada kullanılacak ölçekler İngilizce ve Hollandaca'dan Türkçe'ye çevrilmiştir. Daha sonra güvenirlik ve faktör analizleri uygulanmış ve değişkenler arasındaki temel ilişkileri gözleyebilmek amacıyla korelasyon analizi uygulanmıştır.

Yapılan analizlerin sonucunda ölçeklerin yeterli güvenirlik düzeyi ve faktör yapısı gösterdiğine karar verilmiştir. Korelasyon analizi sonuçlarına göre ise köken kültürleşme yönelimi ile etnik kimlik ($\underline{r}$ = .59, $\underline{p}$<.01), etnik kendine güven ($\underline{r}$ = .75, $\underline{p}$<.01), bağlı kendilik yapısı ($\underline{r}$ = .49, $\underline{p}$<.01), Türkiye'ye dönme planları ($\underline{r}$ = .28, $\underline{p}$<.05), algılanan ayrımcılık ($\underline{r}$ = .32, $\underline{p}$<.05); arasında pozitif, eğitim ($\underline{r}$ = -.46, $\underline{p}$<.01), Hollanda'ca bilgisi, ($\underline{r}$ = -.30, $\underline{p}$<.05), hayat doyumu ($\underline{r}$ = -.32, $\underline{p}$<.05 ve Hollanda'daki yaşamdan memnuniyet ($\underline{r}$ = -.59, $\underline{p}$<.01) arasında ters yönde anlamlı ilişki bulunmuştur. Diğer yandan göç edilen ülkenin kültürüne kültürleşme yönelimi bağımsız kimlik yapısı ($\underline{r}$ = .37, $\underline{p}$<.01) ve Hollanda'daki yaşamdan memnuniyet ile ($\underline{r}$ = .28, $\underline{p}$<.05) pozitif yönde ilişkide olduğu gözlenmiştir. Bağlı kendilik yapısı etnik kimlik($\underline{r}$ = .40, $\underline{p}$<.01), köken kültürleşme yönelimi ($\underline{r}$ = .49, $\underline{p}$<.01) ve etnik kendine güvenle ($\underline{r}$ = .41, $\underline{p}$<.01) ilişkilidir. Bağlı kendilik yapısı ise eğitim($\underline{r}$ = -.43, $\underline{p}$<.01), Hollanda'ca bilgisi ($\underline{r}$ = -.28, $\underline{p}$<.05), yaşam doyumu ($\underline{r}$ = -.29, $\underline{p}$<.05) ve Hollanda'da yaşamdan memnuniyet ($\underline{r}$ = -.39, $\underline{p}$<.01) ile korelasyon göstermektedir. Bağımsız kimlik yapısı ve bağımlı kimlik yapısı arasında ise zayıf ama anlamlı pozitif yönde bir ilişki gözlenmiştir ($\underline{r}$ = .29, $\underline{p}$<.05).

Depresif yakınmalar göçmenlerin eğitim düzeyi ($\underline{r}$ = -.31, $\underline{p}$<.05), Hollanda'ca bilgisi ($\underline{r}$ = -.29, $\underline{p}$<.05), ve yaşam doyumuyla korelasyon göstermektedir ($\underline{r}$ = -.33, $\underline{p}$<.05).

Ana çalışma Hollanda'ya 1998'den sonra göç eden 109 katılımcıyla yapılmıştır. Katılımcıların yaş ortalaması 19 ve 47 arasında değişmekte ve yaş ortalamaları 28.5'e eşittir ($\underline{SS}$ = 5.5) . Kadın katılımcıların sayısı 58, erkek katılımcıların sayısı 49 kişidir. İki katılımcı cinsiyetlerini beyan etmemiştir. Katılımcıların eğitim düzeyleri okuma yazma bilir ve lisan üstü eğitim arasında değişmekle birlikte eğitim ortalaması yaklaşık olarak lise mezuniyetine eşittir. Katılımcıların büyük bir çoğunluğu büyük şehirlerden göç etmiştir ($\underline{n}$ = 71). Katılımcıların Hollanda'da yaşama süreleri ortalama olarak 3.8 yıldır ($\underline{SS}$ = 2.1). Katılımcıların büyük bir çoğunluğu daha önce yurt dışında yaşamamışken ($\underline{n}$ = 91) yine büyük bir çoğunluğu Hollanda'dan başka bir dil bilmemektedir ($\underline{n}$ = 83). Hollanda'ca düzeyi ortalaması ise 7'lik ölçek üzerinde 3.7'ye eşittir.

Ana çalışma analizleri için önce faktör ve güvenirlik analizleri yapılmış ve tatmin edici sonuçlara ulaşılmıştır. Daha sonra çalışmada kullanılan ölçekler korelasyon analizine sokulmuştur. Korelasyon analizleri depresyon ve algılanan ayrımcılık ($\underline{r}$ = .34, $\underline{p}$<.01), dini destek ($\underline{r}$ = .20, $\underline{p}$<.05), dindarlık ($\underline{r}$ = .23, $\underline{p}$<.05), cinsiyet ($\underline{r}$ = -.34, $\underline{p}$<.01) ve yaşam doyumu arasında ($\underline{r}$ = -.22, $\underline{p}$<.05) anlamlı ilişki göstermektedir. Kaygı ve algılanan ayrımcılık ($\underline{r}$ = .38, $\underline{p}$<.01) cinsiyet ($\underline{r}$ = -.72, $\underline{p}$<.01), yaşam doyumu ($\underline{r}$ = -.22, $\underline{p}$<.05) arasında anlamlı ilişkiler bulunmuştur. Psikosomatik yakınmalar ise algılanan ayrımcılık ($\underline{r}$ = .37, $\underline{p}$<.01), dindarlık ($\underline{r}$ = .20, $\underline{p}$<.05), cinsiyet ($\underline{r}$ = -.36, $\underline{p}$<.01), eğitim ($\underline{r}$ = -.26, $\underline{p}$<.01) ve bağımsız kendilik yapısı ($\underline{r}$ = -.24, $\underline{p}$<.05) ile ilişkili bulunmuştur.

Hollanda kültürüne kültürleşme Hollandaca düzeyi ($\underline{r}$ = .47, $\underline{p}$<.01), sosyalleşme ($\underline{r}$ = .35, $\underline{p}$<.01), güvenli bağlanma ($\underline{r}$ = .28, $\underline{p}$<.01), yaşam doyumu ($\underline{r}$ = .29, $\underline{p}$<.01), Hollanda'da yaşamaktan memnuniyet ($\underline{r}$ = .49, $\underline{p}$<.01), sosyal destek ($\underline{r}$ = .36, $\underline{p}$<.01), bağımsız kendilik ($\underline{r}$ = .36, $\underline{p}$<.01), ve bağlı kendilik yapısı ($\underline{r}$ = .31, $\underline{p}$<.01) ile

korelasyon göstermektedir. Diğer yandan köken kültürleşme yaklaşımı etnik kimlik ($\underline{r}$ = .72, $\underline{p}$<.01), etnik kendine güven ($\underline{r}$ = .29, $\underline{p}$<.01), algılanan ayrımcılık ($\underline{r}$ = .23, $\underline{p}$<.01), dini destek ($\underline{r}$ = .43, $\underline{p}$<.01), dindarlık ($\underline{r}$ = .50, $\underline{p}$<.01), bağlı kendilik yapısı ($\underline{r}$ = .33, $\underline{p}$<.01), yaş ($\underline{r}$ = -.32, $\underline{p}$<.01), eğitim ($\underline{r}$ = -.39, $\underline{p}$<.01), Hollandaca düzeyi ($\underline{r}$ = -.21, $\underline{p}$<.05), sosyalleşme ($\underline{r}$ = -.24, $\underline{p}$<.05), ve medya kullanımı ($\underline{r}$ = -.21, $\underline{p}$<.05).

Yaşam doyumu ise Hollandaca ($\underline{r}$ = .44, $\underline{p}$<.01), sosyalleşme ($\underline{r}$ = .28, $\underline{p}$<.01), medya kullanımı ($\underline{r}$ = .39, $\underline{p}$<.01), Hollanda'da yaşamdan memnuniyet ($\underline{r}$ = .57, $\underline{p}$<.01), algılanan ayrımcılık ($\underline{r}$ = .51, $\underline{p}$<.01), bağımsız kendilik yapısı ($\underline{r}$ = .33, $\underline{p}$<.01), bağlı kendilik yapısı ($\underline{r}$ = .23, $\underline{p}$<.05). Hollanda'da yaşamdan memnuniyet Hollandaca düzeyi ($\underline{r}$ = .45, $\underline{p}$<.01), ($\underline{r}$ = .22, $\underline{p}$<.05), medya kullanımı ($\underline{r}$ = .30, $\underline{p}$<.01), sosyal destek ($\underline{r}$ = .28, $\underline{p}$<.01), ve bağımsız kendilik yapısı ($\underline{r}$ = .20, $\underline{p}$<.05) ile ilişkilidir.

Ölçekler yatkınlık ve stres faktörleri altında iki gruba ayrılmıştır. Yatkınlı faktörü bağlanma, bağlı ve bağımsız kendilik yapıları, etnik kimlik, etnik kendine güven, dindarlık, dinsel destek ve sosyal destek değişkenlerinden, stres faktörü Hollanda'da geçirilen zaman, Hollandalılarla sosyalleşme, Hollanda diline hakimiyet, medya kullanımı, Hollanda'daki hayattan memnuniyet, algılanan ayrımcılık ve kültürleşme yönelimlerinden oluşmaktadır. Depresyon, kaygı ve psikosomatik şikayetler ölçeklerinden alınan skorlar psikolojik problemler ana başlığı altında gruplanmış ve .95 alfa güvenirlik düzeyi göstermiştir. Daha sonra ana çalışmada kullanılan değişkenler ikincil bir korelasyon analizine tabi tutulmuş ve psikolojik problemler değişkeniyle .20 ve üzerinde korelasyon gösteren değişkenler analiz için alınmıştır. Bunun sonucunda bağımsız kendilik özellikleri ve dini inançlar yatkınlık, algılanan ayrımcılık ve Hollanda kültürüne kültürleşme yönelimi stres faktörleri olarak alınmıştır.

Daha sonra psikolojik problemleri yordamak için moderasyonel regresyon analizi uygulanmıştır. Bu analizin amacı psikolojik problemleri yordarken bağımsız değişkenlerin temel ve etkileşimsel etkilerini araştırmaktır. Analizin ilk adımında

cinsiyet ve eğitim analize girilmiştir. Analizin ikinci adımında bağımsız kendilik özellikleri ve dini inançlar yatkınlık, algılanan ayrımcılık ve Hollanda kültürüne kültürleşme yönelimi değişkenleri analize girilmiştir. Üçüncü adımda din ve ayrımcığın etkileşimi, din ve kültürleşmenin etkileşimi, kendilik yapısı ve ayrımcılık etkileşimi, kendilik yapısı ve kültürleşme yönelimi regresyon eşitliğine sokulmuştur.

Analiz sonuçlarına göre ilk adımda kadın olmak psikolojik problemlerle anlamlı ilişki göstermektedir (β = -.315, t (106) = -3.29, p < .001), (F [2, 106] = 8.57, p < .001). İkinci adımda Hollanda kültürüne kültürleşme yönelimi (β = .267, t (102) = 3.04, p < .01), ($F_{değişiklik}$[4, 102] = 9.48, p < .001), algılanan ayrımcılık (β = .383, t (102) = 4.56, p < .001), (F [4, 102] = 9.48, p < .001), ve bağımsız kendilik yapısı (β = -.194, t (102) = -2.14, p < .05), ($F_{değişiklik}$ [4, 102] = 9.48, p < .001) psikolojik problemlerle anlamlı ilişki göstermektedir. Analizin üçüncü adımında din ve kültürleşme etkileşimi (β = .239, t (98) = 3.10, p < .01), ($F_{değişiklik}$ [4, 98] = 8.19, p < .001) ve kendilik yapısı ve kültürleşme etkileşimi (β = .146, t (98) = 2.07, p < .05), ($F_{değişiklik}$ [4, 98] = 8.19, p < .001) psikolojik problemlerle anlamlı ilişki göstermektedir.

Daha sonra temel regresyon eğrilerinin anlamlılığını test etmek için iki yeni regresyon analizi yapılmıştır. Analizler sonucu çizilen regresyon tabloları incelendiğinde Hollanda kültürüne daha az kültürleşen ve aynı zamanda daha düşük bağımsız kendilik yapısına sahip göçmenlerin daha yüksek kendilik yapısı gösteren göçmenlere göre daha fazla psikolojik problem yaşadıkları bulunmuştur. Buna ek olarak, Hollanda kültürüne adapte olmak isteyen dindar göçmenler daha az dindar olan göçmenlere göre daha fazla psikolojik problem yaşadıkları saptanmıştır.

Daha sonra psikolojik problemleri yordama için kullanılan değişkenler yeni bir regresyon analizinde yaşam doyumunu yordama için kullanılmışlardır. Analizin ilk adımında cinsiyet ve eğitim analize girilmiştir. Analizin ikinci adımında bağımsız kendilik özellikleri ve dini inançlar yatkınlık, algılanan ayrımcılık ve Hollanda

kültürüne kültürleşme yönelimi değişkenleri analize girilmiştir. Üçüncü adımda din ve ayrımcığın etkileşimi, din ve kültürleşmenin etkileşimi, kendilik yapısı ve ayrımcılık etkileşimi, kendilik yapısı ve kültürleşme yönelimi regresyon eşitliğine sokulmuştur.

Analiz sonuçlarına göre ilk adımda ne cinsiyet ne de eğitim yaşam doyumuyla anlamlı ilişki göstermezken ikinci adımda da sadece bağımsız kendilik yapısı (β = .291, $\underline{t}$ (102) = 2.80, $\underline{p}$ < .01), ($\underline{F}_{\text{değişiklik}}$[4, 102] = .002, $\underline{p}$ < .001) yaşam doyumuyla anlamlı ilişki göstermektedir. Son adımda etkileşim değişkenlerinin hiçbirisi yaşam doyumu ile anlamlı ilişki göstermemektedir. Bu durum bize patoloji ve doyum değişkenlerini yordayan yatkınlık-stres modelinin ve faktörlerin birbirlerine ortagonal olduklarını düşündürmektedir.

Bu çalışmanın sonuçları bize göç edilen kültüre daha fazla kültürleşme yönelimi olan, daha fazla ayrımcılık yaşayan kadın göçmenlerin daha fazla psikolojik problem yaşadıkları. Ancak bağımsız kişilik yapısı olan göçmenlerin yaşam doyumlarının daha yüksek olduğu görülmektedir. Ayrıca bağımsız kendilik düzeyi düşük olan göçmenler Hollanda kültürünün alışkanlıkları ve özelliklerini benimseme güçlük çektikleri ya da benimsemeyi reddettikleri durumda daha fazla psikolojik problem yaşarlarken bağımsız kendilik yapısına sahip göçmenler Hollanda kültürünün özelliklerini ve alışkanlıklarına adapte olmadıkları ya da olamadıkları durumda daha az psikolojik problem yaşamaktadırlar. Öte yandan, Hollanda kültürünün alışkanlıkları ve özelliklerini benimseyen göçmenler daha dindar olduklarında, dindar olmayanlara göre daha fazla psikolojik problem yaşamaktadırlar.

Ryder, Alden ve Paulhus (2000) kültürleşme ve psikolojik problemler arasında ters yön bir ilişki olduğunu belirtmektedirler. Bu çalışma ve Ryder ve arkadaşlarının bulguları arasındaki fark göç edilen ülkenin göçmenlere karşı tutumu arasındaki farklılıklarla açıklanabilir. Hollanda kültürüne adapte olmak için çabalayan ancak – daha sonra detaylı olarak bahsedilecek olan- yeni politik ve sosyal gelişmeler

sonucunda göçmenlerin daha çok ayrımcılığa uğradıklarını hissetmeleri bu farklılığa neden olabilir. Birçok çalışma algılanan ayrımcılık ve psikolojik problemler arasındaki ilişkiyi desteklemektedir. (Dion, Dion, & Pak, 1992; Jasinskaja-Lahti, Liebkind, Jaakkola, Reuter, 2006; Liebkind-Jasinskaja-Lahti, 2000; Moghaddam, Ditto, & Taylor, 1990).

Ayrıca bağımsız kendilik düzeyi düşük olan göçmenler Hollanda kültürünün alışkanlıkları ve özelliklerini benimseme güçlük çektikleri ya da benimsemeyi reddettikleri durumda daha fazla psikolojik problem yaşarlarken bağımsız kendilik yapısına sahip göçmenler Hollanda kültürünün özelliklerini ve alışkanlıklarına adapte olmadıkları ya da olamadıkları durumda daha az psikolojik problem yaşamalarının kültürel etkenlerin katkısından kaynaklandığı düşünülmektedir. Van Baaren, Maddux, Chartrand, de Bouter, ve Van Knippenberg (2003) kendilik yapılarının bağlam bağımlı olduklarını ileri sürmektedirler. Bağlamsal faktörler kendilik yapılarını her aktive olduklarında etkileyebilmektedir (Brewer & Gardner 1996; Gardner, Gabriel, & Lee, 1999; Ku¨hnen, Hannover, & Schubert, 2001; Stapel & Koomen, 2001 aktaran Van Baaren ve ark. 2003). Kendilik yapıları ve psikolojik iyilik arasındaki ilişkiyi inceleyen birçok çalışma da bu çalışmaya benzer sonuçlar rapor etmektedir (Hardin, 2006). Bireysel bir bakış açısından eğer göçmenliği yeni bir kültürel kimlik oluşturmak ve eskisini muhafaza etmek arasında çekişmeli bir süreç olarak düşünülürse bu sürecin psikolojik sorunlara neden olabilmesi olasılıdır. Bu süreçle daha bağımsız olan göçmenler daha kolay başa çıkabilirken, daha az bağımsız olan göçmenler psikolojik problemler yaşamaya daha yatkın hale gelebilirler.

Dinsel ve manevi inançlara sahip olmak bir çok çalışmada psikolojik problemlere karşı koruyucu bir faktör işlevi görevi gördüğü (Burris & Jackson, 2000; Fabricatore & Handal, 2000; Mosher & Handal, 1997; Tix & Frazer, 1998) ya da başa çıkma mekanizması olarak görev yaptığı (Tepper, Rogers, Coleman, & Malony, 2001; Young, Cashwell, & Scherbakava, 2000) bulunmuştur. Thomasi (2005) 19 ve 20.

yüzyıllarda Amerika'ya göç eden göçmenler için de dini inançların güvence ve konfor sağladığı, dinsel organizasyonların ise okullar, hastaneler, yetimhaneler yaparak sosyal bir güvenlik ağı ördüğünü iddia etmiştir. Ancak bu çalışmada Hollanda kültürüne adapte olmayı tercih eden göçmenler arasında daha dindar olan göçmenlerin dindar olmayan göçmenlere göre daha fazla psikolojik problemler yaşadıkları görülmektedir. Daha dindar olan kişiler dini değerlerini kendi sosyal/etnik kimliklerinin bir parçası olarak gördükleri ve pozitif bir grup kimliği oluşturmak için kullandıkları durumda göçmenler dindarlık gibi kültürel semboller korumak isterler. Diğer yandan bu kişiler göç edilen ülkenin kültürüne adapte olmaya çalışırken iki kültürün alışkanlık ve normları arasında bir denge kurmakta güçlük yaşayabilirler. Bu uyumsuzluğun yanı sıra, 11 Eylül olaylarından sonra Müslümanlara karşı gelişen negatif tutumlar göçmenlerin üzerinde yoğun bir psikolojik stres yaratabilmektedir.

1990'lara kadar Hollanda kendini çok kültürlü bir ülke olarak tanımlamaktadır. (Abadan-Unat, 2006). Ancak son yıllarda yeni Hollanda entegrasyon politikaları ciddi değişiklikler göstermiştir. Rinus Pennix'e (2005) göre 1979'da Hollanda'nın etnik azınlıklar politikası azınlıkların politik, sosyal ve ekonomik alanlarda katılımını ön plana çıkarmaktadır. Ancak bu programlar 90'lı yıllarda yeniden değerlendirirliğinde amaçlarına ulaşmadıkları düşünülmüş ve 1994 yılında entegrasyon politikaları tekrar revize edilmiştir. 1998 yılında ise 1994 yılında önerilen entegrasyon ve dil kursları zorunlu hale getirilmiştir. 2005 yılında Hollanda hükümeti bu düzenlemede de değişiklik yaparak "ülkeye gelmeden entegrasyon" (*Wet Inburgering in het Buitland*) yasasını çıkararak göçmenlerin kendi anavatanlarında temel dil ve entegrasyon sınavlarını geçtikten sonra Hollanda'da geçici oturma izni kazanmalarına hak tanımaktadır. Bu uygulamalar sadece Hollanda'ya göç etmeyi planlayan kişiler için değil halihazırda Hollanda'da oturan göçmenlere de uygulanacaktır. Bu uygulamada dikkat çeken bir başka nokta da Amerika, Kanada, Yeni Zelanda, Avustralya, Surinam (6. sınıfı bitirmiş olmaları koşuluyla), Japonya, İzlanda, Norveç, İsveç ve Lihtenştayn'dan gelen göçmenler bu uygulamanın dışında bırakılmıştır. Politik ve yasal değişikliklerin yanı sıra sosyal

değişiklikler de göçmenlerin Hollanda'daki günlük yaşamlarını zorlaştırmaktadır. 11 Eylül olaylarından sonra göçmenlik karşıtı politikacı Pim Fortuyn'ın öldürülmesi ve son olarak da Müslümanlığa sert eleştirileriyle bilinen Hollandalı film yönetmeni Theo Van Gogh'un öldürülmesi göçmenlerin günlük hayatlarında daha fazla ayrımcılıkla karşılaşmasına neden olmalarının yanı sıra göçmenlik politikalarının da sertleşmesinde rol oynamıştır. Müslüman okullara ve göçmenlerin yaşadığı mahallelere yapılan saldırılar da eklendiğinde algılanan ayrımcılığın psikolojik problemleri nasıl etkileyebileceği (Cassidy, O'Connor, Howe, & Warden, 2004; .Jasinskaja-Lahti & Liebkind, 2001; Kessler, Mickelson, & Williams, 1999; Liebkind, & Jasinska-Lahti, 2000; Noh, Beiser, Kaspar, Hou, & Rummens, 1999; Verkuyten & Nekuee, 1999) ve dindar göçmenlerin Hollanda değerlerine adapte olmaya çalıştıklarında daha fazla psikolojik sorun yaşamaları daha net anlaşılabilmektedir.

Bu çalışmanın sonuçlarının yaratabileceği klinik etkilere baktığımızda iki dilli ve iki kültürlü akıl sağlığı uzmanlarının yetişmeleri Hollanda'da yaşayan göçmenlerin sorunlarını anlayabilmek için önem taşımaktadır. Temel psikoloji bilgilerinin yanı sıra her etnik grubun kendilerine özgü ihtiyaçlarıyla diğer gruplardan farklılaşabilir (Tummala-Nara, 2001). Bu farklılaşmanın yanı sıra kimi psikolojik problemler de farklı kültürel gruplarda kendilerini daha farklı olarak gösterebilirler (Price & Crapo, 1992; Rack, 1982). Ayrıca kimi ülkelerde kültüre özgü akıl hastalıkları da gözlenmektedir. Örneğin güney Çin'de görülen "Koro", Akdeniz kültürlerinde görülen "Mal-ojo", Eskimolar arasında görülen "Pibloktoq" bunlara örnek verilebilir.

Bu çalışmada da gösterildiği gibi çeşitli kişisel ve toplumsa karakteristikler, öğeler hatta olaylar bile göçmen gruplarda psikolojik problemlerin ortaya çıkmasında yatkınlık-stres faktörleri olarak işlev görebilir. Her etnik grubun karakteristiklerini bilmek ve bu gruplara uygun yatkınlık-stres modellerini geliştirmek hem psikoterapilerin başarısını arttırırken hem de uygun önleyici yöntemlerin geliştirilmesine yardımcı olabilir. Son olarak da iki dilli ve iki kültürlü bir terapistle

çalışan göçmenler yaşadıkları problemleri ve duygularını kültüre tanıdık olmayan bir terapiste kıyasla daha kolay ifade edebilirler.

Bu çalışmanın önemli bir özelliği daha önce sıkça çalışılmamış yeni gelen göçmenleri katılımcı olarak seçmesidir. Hollanda hükümetinin entegrasyon ajandası sıklıkla değişmesine rağmen bu grup hala detaylı olarak çalışılmamış ve anlaşılmamıştır. İkinci olarak geniş bir yelpazede yer alan bir çok değişkenin yatkınlık-stres modeli içinde test edilmesi de bu çalışmanın diğer bir güçlü yanını oluşturmaktadır.

Çalışmanın ilk ve en önemli limitasyonu sınırlı örneklemidir. Tepki yüzdesinin düşüklüğü ve sınırlı örneklem göz önüne alındığında bulguların tüm göçmenler için genellenmesi mümkün değildir.

İleride yapılan çalışmalarda daha geniş örnekleme ulaşılması, temsil gücü daha yüksek bir örneklem seçilmesi önemlidir. Ayrıca yeni çalışmalarda 2005 yılından sonra gelen göçmenleri kapsaması ve gruplar arasında karşılaştırmalar yapılması hem araştırmacılar hem de politika planlayıcılar açısından önemli sonuçlar içerebilir. Buna ek olarak yatkınlık-stres modellerinin Hollanda'da yaşayan farklı göçmen gruplar (örneğin Faslı ya da Antilli) için araştırılmaları bu konudaki bilgi birikimimize önemli katkılar yapabilecektir.

Son olarak niteliksel çalışmalar ve niceliksel çalışmalara ek olarak gerçekleştirilebilecek görüşmeler sırasında kurulabilecek güven ve karşılıklı anlaşma göçmenlerin deneyimleri, tercihleri ve tutumları konusunda daha detaylı ve içten bilgiler toplanmasına yardımcı olabilir.