



**IUL School of Social Sciences and Humanities**  
Department of Social and Organizational Psychology

**Perceived Discrimination and Well-being of Unaccompanied Refugee Minors: The Role of  
Ethnic Identity**

Jamila Pilar Becker

Dissertation submitted as partial requirement for the conferral of  
*Master in Psychology of Intercultural Relations*

Supervisor:

Prof. Dr. Rita Guerra, Professora Auxiliar Convidada & Integrated Researcher,  
ISCTE – University Institute of Lisbon

Co-supervisor:

Dr. Kinga Maria Bierwiazzonek, Post-doctoral Research Fellow,  
University of Oslo

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### **Abstract**

There is evidence that minority group members increase their identification with their ethnic groups to cope with perceived discrimination and protect well-being. However, it is yet unknown whether this is also true for unaccompanied refugee minors (URMs), for whom ethnic identity may be disrupted. The present study examined how different sub-dimensions of ethnic identity (i.e., exploration, affirmation, and resolution) mediate the relation between discrimination and psychological well-being (i.e., life satisfaction, depression) among 153 URMs (age 14 to 25 years) in Germany. Results indicated that perceived discrimination was associated positively with depressive symptoms among URMs. Unexpectedly, perceived discrimination was negatively associated with affirmation and resolution, and positively with exploration. Moreover, the relationship between perceived discrimination and life satisfaction was mediated by ethnic identity exploration, suggesting that among the three dimensions, only ethnic identity exploration may protect against the negative consequences of perceived discrimination among URMs in Germany. Practical implications to promote unaccompanied refugee minors' psychological well-being and to strengthen their ethnic identity are discussed.

#### **Keywords:**

Ethnic identity, perceived discrimination, psychological well-being, unaccompanied refugee minors, Germany

#### **PsycINFO Codes:**

3000 Social Psychology  
3020 Group & Interpersonal Processes  
3040 Social Perception & Cognition  
2840 Psychosocial & Personality Development

## **Resumo**

Há evidências de que os membros de grupos minoritários aumentam a sua identificação com os seus grupos étnicos para lidar com a discriminação percebida e proteger o seu bem-estar. No entanto, ainda não se sabe se isso também se verifica com os refugiados menores desacompanhados, para os quais o processo de identificação étnica pode ter sido interrompido. O presente estudo examinou como diferentes subdimensões da identidade étnica (exploração, afirmação, e resolução) mediam a relação entre discriminação e bem-estar psicológico (satisfação com a vida, depressão) entre 153 refugiados menores desacompanhados (14 a 25 anos) na Alemanha. Os resultados indicaram que a discriminação percebida está positivamente associada a sintomas depressivos entre refugiados menores desacompanhados. Contrariamente ao hipotetizado, a discriminação percebida está negativamente associada à afirmação e resolução, e positivamente à exploração. A relação entre discriminação percebida e satisfação com a vida foi mediada apenas pela exploração da identidade étnica, sugerindo que entre as três dimensões, apenas esta parece proteger contra as consequências negativas da discriminação percebida entre os refugiados menores desacompanhados na Alemanha. São discutidas implicações práticas para promover o bem-estar psicológico de refugiados menores desacompanhados e fortalecer a sua identidade étnica.

### **Palavras-chave:**

Identidade étnica, discriminação percebida, bem-estar psicológico, refugiados menores desacompanhados, Alemanha

### **Códigos PsycINFO:**

3000 Psicologia Social

3020 Processos Grupais e Interpessoais

3040 Percepção social e cognição

2840 Desenvolvimento psicossocial e de personalidade

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## Introduction

Upon the European refugee crisis, starting in 2015, Germany became shelter for almost one million refugees fleeing from various countries (IOM, 2016) and particular regard had to be given to those under 18 years unaccompanied by an adult. According to the Bundesamt für Migration und Flüchtlinge (BAMF, 2016), unaccompanied refugee minors (URMs) are persons that seek asylum in a member state of the European Union without being accompanied by an adult that is responsible for them. By 2016, 20.74% of the received asylum applications in Germany were accounted by URMs, with the majority coming from Afghanistan (41.6%) and Syria (28.0%) (BAMF, 2016). The governmental framework determined URMs to be administered by the stipulation of the Child and Youth Welfare Act, giving them the same rights as a German child. On behalf of this, they are entitled for (provisional) custody, the accommodation in a youth welfare institution as well as the application for a legal custodian (Tangermann & Hoffmeyer-Zlotnik, 2018).

Whereas early stages of the refugee crisis were characterized by welcoming attitudes among the German society, later stages revealed more hostile positions towards immigrants (Plener, Groschwitz, Brähler, Sukale, & Fegert, 2017), placing them at risk of discrimination (Sadeghi, 2019; Pichl, 2017; Antidiskriminierungsstelle des Bundes, 2016).

Previous research found that discrimination has detrimental consequences on psychological well-being (Schmitt, Branscombe, Postmes, & Garcia, 2014; Bradshaw, & Mendelson, 2017). These effects can be even more severe for URMs with an ethnic minority background, who might find it more difficult to deal with racial discrimination (Barn, 2010). Indeed, due to the absence of family, URMs do not receive information about their ethnic group by their relatives (Petersen, Dünnebier, & Morgenroth, 2012), lacking the guidance and role modeling provided by their family who shares the same cultural values (Barn, 2010). Therefore, they may question their sense of self and their ethnic identity (Barn, 2010). Previous research highlights that accompanied minor refugees mostly demonstrate confidence in their ethnic identity (Tizard & Phoenix 1993; Fatimilehin, 2002). Positive ethnic socialization messages are communicated by their parents which can give them a better understanding of their ethnic identity and a capability to develop strategies to deal with racial prejudice (Stevenson, 1995).

Prior research also showed that the negative effects of discrimination on psychological well-being can be buffered by minority group identification, that is attribution to prejudice

indirectly increase minority group identification which in turn positively relates to psychological well-being (Branscombe, Schmitt, & Harvey, 1999). Even though ethnic identity may function as a social cure (Haslam, Jetten, Postmes, & Haslam, 2009; Phinney, Horenczyk, Liebkind, & Vedder, 2001), there is mixed evidence whether ethnic identity plays a protective role against the detrimental consequences of discrimination. Research with immigrants revealed a negative relation between perceived ethnic discrimination and ethnic identification (Bobowik, Martinovic, Basabe, Barsties, & Wachter, 2017), showing the complexity of identity processes among minority groups. Therefore, some authors argue that it is crucial to consider a multidimensional conceptualization of ethnic identity, as distinct components of ethnic identity can have different outcomes on adolescents' identity development (Umaña-Taylor, Yazedjian, & Bámaca-Gómez, 2004).

The current study aims at contributing to a better understanding of the relation of perceived discrimination and psychological well-being (i.e., life satisfaction and depression) among URM in the German context. Specifically, the present research relies on a multidimensional approach of identity development by examining specific sub dimensions of ethnic identity (exploration, affirmation, and resolution). This study will add to the existing research by investigating whether different sub-dimensions of ethnic identity play a protective role against perceived discrimination. Overall, we will explore if the relation between discrimination, ethnic identity, and psychological well-being among URM is more complex, considering that URM may be particularly vulnerable in their identity development (Barn, 2010).

In the following sections the theoretical framework and relevant concepts are presented. Chapter 1 highlights the consequences of perceived discrimination on psychological well-being among minority samples and elaborates on the crucial role of ethnic identity. Current approaches to ethnic identity development are outlined and discussed upon the specific background of URM. Chapter 2 outlines the methods used in the present study and Chapter 3 illustrates the results. Chapter 4 then discusses the results, limitations as well as some practical implications.

## **Chapter I – Literature Review**

### **Perceived discrimination and psychological well-being**

There is meta-analytical evidence from a variety of minority samples that perceived discrimination is negatively associated with psychological well-being (Schmitt et al., 2014). Importantly, meta-analytical findings also identified age as an important moderator of the relation between perceived discrimination and psychological well-being, showing that effect sizes were larger for younger than for older samples (Schmitt, et al., 2014). In accordance with these findings, Lee and Ahn (2013) showed that the effect of perceived racism on psychological distress was larger for youth than it was for adults. Thus, the negative impact of perceived discrimination on psychological well-being seems to be more detrimental for youth. A considerable amount of literature investigated the impact of discrimination on minority youth. Research suggest that perceived discrimination has a positive relation with depressive symptoms among Mexican-origin adolescents (Romero & Roberts, 2003), Puerto Rican children and adolescents (Szalacha, et al., 2003) as well as African American young adults (Sellers, Caldwell, Schmeelk-Cone, & Zimmerman, 2003). The effects of ethnic discrimination on well-being in minority adolescents are wide-ranging, including greater anxiety, stress (Priest, Paradies, Gunthorpe, Cairney, & Sayers, 2011), loneliness (Benner & Graham, 2013) and less positive self-image (Berry & Sabatier, 2010). Similarly, refugees who encounter negative stereotypes and discrimination in the host country may experience negative effects on their mental and physical health (Jasinskaja-Lahti, Liebkind, Jaakkola, & Reuter, 2006; Noh, Beiser, Kaspar, Hou, & Rummens, 1999; Verkuyten & Nekuee, 1999). Researchers defined racial discrimination as a common risk factor for URM (Bates et al., 2005; Ehntholt & Yule, 2006) and the reduction of discrimination as an important influence on the mental health of URM (Plener et al., 2017).

Even though Germany received a great number of URM, there is yet little research focusing on the detrimental impact of perceived discrimination among this group (Plener et al., 2017). Considering the negative outcomes perceived discrimination can have on refugees' psychological well-being, this study aims to contribute to a better understanding of this relation among URM in Germany. In specific, we focused on the potential buffering role of ethnic identity.

## **Ethnic identity**

### **The role of ethnic identity.**

Past research showed that ethnic identity can work as a buffer against the negative consequences of perceived discrimination on psychological well-being (Branscombe et al., 1999). To protect for the harmful exclusion by the majority, one easily attainable strategy to feel accepted is to increase one's identification with the minority group, which translates into improved psychological well-being (Branscombe et al., 1999). Therefore, individuals may show higher levels of ethnic group identification, as this can countervail against the negative psychological consequences of perceived ethnic group discrimination (Branscombe et al., 1999; Phinney, 1993). This is partly anchored in the fact that the sense of one's group belonging (e.g., ethnic group) is an important source of pride and self-esteem (Tajfel, 1979). In accordance to that, Branscombe, and colleagues (1999) developed the rejection-identification model (RIM). They proposed that attributions to prejudice directly and detrimentally affect well-being but indirectly increase minority group identification (Branscombe et al., 1999). One possible explanation for the increased minority group identification is peoples' desire to feel that they belong (Branscombe et al., 1999). The RIM has primarily been tested among African American adults, with research showing that perceived ethnic discrimination is negatively and directly associated with personal and collective well-being, but positively associated with minority group identification, which in turn predicts increased personal and collective well-being (Branscombe et al., 1999). The RIM has further been supported with international students (e.g. Schmitt, Spears, & Branscombe, 2003), women (Schmitt & Branscombe, 2002), and Arab American adolescents (Tabbah, Chungg, & Miranda, 2016).

However, other researchers challenged the causal pathways in the model as well as the conceptualization of minority group identification (Ramos, Cassidy, Reicher, & Haslam, 2012). While research showed that discrimination can lead to increased ethnic identification (Jetten, Branscombe, Schmitt, & Spears, 2001), other studies found the inverse causal relationship – minority group members that are highly identified with their ethnic group perceive greater discrimination (Crocker & Major, 1989; Crocker, Major, & Steele, 1998; Major, Quinton, & Schmader, 2003; Sellers & Shelton, 2003). Besides contentions concerning causality, researchers questioned the RIM for its underlying conceptualization of identification and the importance of the degree of identification (Ramos et al., 2012). For example, in a study with a group of women,

McCoy and Major (2003) revealed that women that experience prejudice against their ingroup indicate more negative emotions, the more they identified with their group. Thus, showing that for those individuals high in group identification prejudice can more likely display a threat against themselves. Ellemers, Spears, and Doosje (2002) demonstrated that individuals with low levels of identification, when experiencing a threat towards their ingroup, reported even lower levels of identification with their ingroup. Such findings illustrate several boundary conditions of the relation between discrimination and ethnic identification, suggesting that the relation between perceived discrimination and identification may be more complex. Building on these findings, and on research proposing a multidimensional approach of social identity (Brown, Condor, Mathews, Wade, & Williams, 1986; Cameron & Lalonde, 2001; Jackson, 2002; Leach et al., 2008), we will examine the relation of perceived discrimination with different sub dimensions of ethnic identity. Indeed, social identity encompasses different dimensions that may result in different outcomes (Ellemers, Spears, & Doosje, 1999; Jackson & Smith, 1999) and thus one single dimension cannot grasp the diverse aspects of social identification (Ramos et al., 2012). Whereas the RIM takes a one-dimensional perspective on ethnic identification, other researchers propose alternative conceptualizations of ethnic identification.

### **Approaches to (Ethnic) Identity Development.**

The developmental period of adolescence reflects a crucial era in the realm of identity formation (Phinney, 1992). By means of social and cognitive maturity development, young people enter a period of identity crisis (i.e., challenges of integrating prior experiences and characteristics into a stable identity) and identity resolution (i.e., commitment to a particular identity) (Erikson, 1968). Through a process of exploration and commitment, an individual can form a healthy identity, that is essential for one's mental health (French & Seidman, 2006). At time of identity formation, adolescents engage in the process of defining a social identity (e.g., ethnic identity) that is based on the feeling of belonging to a group (e.g., ethnic group) (Umaña-Taylor et al., 2004). Ethnic identity is defined as "an enduring, fundamental aspect of the self that includes a sense of membership in an ethnic group and the attitudes and feelings associated with that membership" (Phinney, 1996, p. 922). As a facet of a person's social identity (self-concept), ethnic identity is of fundamental importance during adolescence development (Phinney, 1992). In particular, it is a crucial component, as it relates to important outcome variables as for example

psychological well-being (Umaña-Taylor, Diversi, & Fine, 2002) and coping strategies for discrimination (Chavira & Phinney, 1991; Phinney & Chavira, 1995). Research showed that strong group identification can stimulate identity formation and foster self-esteem as well as the capability to master developmental problems during adolescents (Palmonari, Pombeni, & Kirchler, 1990).

Various models of ethnic identity development have been proposed. Phinney (1992) defined ethnic identity development as a concept including ethnic pride and a sense of belonging to an ethnic group (affirmation and belonging), a process of learning about this group (ethnic behaviors and practices) as well as the degree to which an individual explores and commits to their ethnic identity (ethnic identity achievement). However, empirical evidence has challenged whether different dimensions of ethnic identity can be composed of a single overarching concept (as measured by Phinney, 1992; see Phinney & Ong, 2007). Research has highlighted that the different dimensions of ethnic identity can have different outcomes on adolescents' identity development (Supple, Ghazarian, Frabutt, Plunkett, & Sands, 2006; Umaña-Taylor, Vargas-Chanes, Garcia, & Gonzales Backen, 2008). Therefore, prior unidimensional approaches to the measurement of ethnic identity development (e.g., MEIM, Phinney, 1992) should be complemented to mirror the multidimensionality of ethnic identity (Umaña-Taylor et al., 2004).

A more recent approach (Umaña-Taylor et al., 2004) proposes that dimensions of ethnic identity need to be conceptualized and measured as distinct components. By emphasizing the importance of understanding how dimensions of the ethnic identity formation process relate to social and psychological outcomes, the authors brought forward the idea that ethnic identity development is multidimensional concept and involves identity exploration, affirmation, as well as resolution of one's ethnicity (Umaña-Taylor et al., 2004). Ethnic identity exploration addresses the degree to which individuals have explored their ethnic identity by reading books, magazines, or searching on the internet that have taught them about their ethnicity. Ethnic identity affirmation refers to the feelings that individuals have regarding their ethnic group membership. Ethnic identity resolution assesses the degree to which individuals have resolved the subjective meaning of their ethnicity. Therefore, this approach allows for detecting individuals' status on the three components separately from each other. For instance, an individual can score low on exploration but high on resolution and affirmation (a pattern referred to as positive foreclosed; Umaña-Taylor et al., 2004). This adds to the previous approaches by enabling the examination of

how each component of ethnic identity affects certain outcomes. Based on the subscale scores, individuals can be classified into four identity statuses: diffused (low exploration, low resolution), foreclosed (low exploration, high resolution), moratorium (high exploration, low resolution), and achieved (high exploration, high resolution), and these can be either positive (high affirmation) or negative (low affirmation) (e.g. positive diffused, negative diffused). As most studies treat ethnic identity as a unidimensional construct (Smith & Silva, 2011), there is yet limited research on the relevance of the different dimensions of ethnic identity. The existing evidence, however, reveals that ethnic identity components relate differently to given outcomes. Gonzales-Backen and Umaña-Taylor (2011) investigated upon the role of physical appearance among the relationship of familial ethnic socialization and ethnic identity of Latino adolescents. Results showed that familial ethnic socialization was positively related with ethnic identity exploration and resolution, whereas with ethnic identity affirmation it associated significantly different according to adolescents' physical appearance. Generally ethnic identity affirmation has been found to play a crucial role for ethnic minorities' mental health (Brittian, et al., 2015), especially for those experiencing ethnic group discrimination (Phinney & Ong, 2007). For some individuals perceived discrimination was positively associated with ethnic identity affirmation (Major & O'Brien, 2005), whereas for others it was negatively associated with ethnic identity affirmation (Romero & Roberts, 2003). Furthermore, Umaña-Taylor, and colleagues (2008) examined Latino adolescents ethnic identity and the coping with discrimination. Results revealed that adolescents' self-esteem was positively associated with all three components of ethnic identity (i.e., exploration, affirmation, and resolution). Nevertheless, only ethnic identity resolution predicted proactive coping over time. Consequently, ethnic identity resolution may display a crucial role of adolescents ethnic identity and their conduct with discrimination (Brittian, et al., 2015). This might tie well with the argument that perceived discrimination may enhance one's ethnic group commitment (Branscombe et al., 1999). Nevertheless, other research suggest that perceived ethnic group discrimination may work reversly, by experiencing ethnic discrimination one may diminish clarity about one's ethnic group membership (Umaña-Taylor et al., 2008). Importantly, research also showed that perceived discrimination among adolescents was positively related with ethnic identity exploration (Pahl & Way, 2006; Umaña-Taylor & Updegraff, 2007).



### **Ethnic Identity Development among Unaccompanied Refugee Minors.**

Apart from posttraumatic stress disorders (PTSD) or other psychological symptoms (e.g. depression) (Hartmann, et al., 2017), URM's carry the burden of the loss of their families and relatives (Klingelhöfer & Rieker, 2004). Most of the time, URM's are being placed in collective accommodations from youth welfare institutions without their families. As oftentimes they live together with people from different ethnic backgrounds, they may encounter problems to establish contact with members of their own ethnic group (Petersen et. al, 2012). They may receive information about their own ethnic group partly from negative social reactions from the mainstream society (Petersen et. al, 2012). This may result in negative feelings as well as the meta-perception that the society has rather negative beliefs about their ethnic group (Petersen et. al, 2012). For such reasons, Barn (2010) proposed that unaccompanied ethnic minority adolescents face additional challenges in developing a positive ethnic identity (Barn, 2010; Robinson, 2000). Minority ethnic young people without family relatives encounter the absence of role models and guidance by their family or community that shares the same cultural values and norms (Barn, 2010). They may challenge their social belonging, resulting in feelings of disconnection and disorientation in an environment dominated by new values and traditions, which may hinder the proficiency to deal with discrimination (Barn, 2010). Racial and cultural socialization is crucial for the ethnic identity development of young people, and it encompasses parents' efforts to establish a positive ethnic identity (Marshall, 1995). Minority ethnic young people raised in their families receive positive ethnic socialization messages from their parents and relatives, resulting in a good understanding of ethnic identity on the group and individual level, and on further awareness of discrimination and coping strategies to counteract racial prejudice (Stevenson, 1995). Culture as well as confrontation with prejudice or experience of discrimination are elements that can impact young peoples' ethnic identity development (Barn, Andrew, & Mantovani, 2005). Depending on the social and cognitive development, adolescents can reflect about concepts such as race or ethnicity (Umaña-Taylor & Fine, 2004), particularly as ethnic identity has been found to relate to the ability to cope with discrimination and racism (Dubow, Pargament, Boxer, & Tarakeshwar, 2000). Several studies examined the importance of family during ethnic identity development of adolescents (Gonzales-Backen & Umana-Taylor, 2011; Barn, 2010; Umaña-Taylor, Bhanot, & Nana, 2006). For example, familial ethnic socialization (e.g., "My family teaches me about our family's ethnic/ cultural background") was

positively associated with ethnic identity achievement (Umaña-Taylor et al., 2006; Umaña-Taylor & Fine, 2004). Besides that, research shows that those relations have an impact on the adjustment to the host country (Slonim-Nevo, Mirsky, Rubinstein, & Nauck, 2009). Taking this into account, adolescents with a lack of family protection are outstandingly at risk during their identity development (Hassan, et al., 2015). Due to disrupted connections with family, culture, or education, refugees encounter additional threats to their identity development (Rabiau, 2019). Especially those refugee youths who miss close relationships may face situations of interruption in their identity development as well as cultural identity conflicts (Rabiau, 2019).

URMs grow and develop their ethnic identity under conditions of flight and constant uncertainty (Stauf, 2012). The traumatic events before, during, and after the flight accompany them during their development. The concealment of their past, the silence about the separation from their parents or their experience of violence is oftentimes related to a degradation of their present identity (Stauf, 2012). Therefore, URM may adapt to a second identity, which has been regarded as a survival strategy to protect the “true identity” (Zenk, 2000, p. 394). During those times, URM may recognize that some of their social roles are becoming less relevant in the host country and thus have to be exchanged for other roles and skills more appropriate to the host country (Hartig & Muntetschiniger, 2016). Consequently, URM may encounter discrepancies in their identity structures (Stauf, 2012).

The absence of family relatives, as well as the negative consequences of traumatic events appear to be crucial for the identity development of URM. Considering these factors, this study proposes that the relation between ethnic identity and psychological well-being in this group may be more complex than for other migrant groups and aims to explore how different sub dimensions of ethnic identity relate to URM well-being.

### **The German “Willkommenskultur”**

The social climate in the German society, since the immense immigration of refugees from diverse cultures, shows a contrast between discriminatory behavior and welcoming attitudes. Historically, discrimination towards immigrants appeared to be common in the German context (Hemmati, Wintermantel, & Paul, 1999). During the European refugee crisis, Germany has become the country that received most refugees in comparison with other western nations, thus oftentimes being labeled as a “welcoming culture” (Hamann & Karakayali, 2016). Germans

mobilized and engaged in voluntary actions and a solidarity movement, by providing clothes, accommodation, and support. Alike, political parties, companies and the media facilitated the dominant welcoming atmosphere among the society (Hamann & Karakayali, 2016). Yet, the constant increase of the refugee population, translating into the need for the installation of emergency facilities and their distribution among smaller municipalities, triggered growing nationalism and rise in right wing political parties (Sadeghi, 2019). A study by Plener et al. (2017) illustrates the attitudes towards URM in the German society by pointing out that only 22.8% of participants would desire Germany to receive more URM, whereas 45.6% expressed an antipathy against the reception of more URM. More striking, 38.6% participants support the immediate deportation of URM in general, with a majority arguing for the immediate deportation of URM from Africa (51.5%). Consequently, there might have been a shift from the initial prevailing humanitarian attitude of the public opinion towards a more hostile attitude, influenced by potential terrorist threats and violent events being linked to immigrants by the media (Plener et al., 2017). Such hostile attitudes can become visible in discriminatory behavior towards stigmatized groups. It has been found in the German context that not solely perceived discrimination itself can lead to severe consequences, but the rejection based on one's origin, religion, or skin color can oftentimes cause identity diffusion among URM (Hamzavi-Louyeh & Wüsler, 2016). The adaptation to a new country confronts URM with contrasting cultures and learned roles, which oftentimes leads to a dilemma regarding pursuing assimilation in the new country and the sense of shame of the family holding different values and norms (Hamzavi-Louyeh & Wüsler, 2016). According to the Multicultural Policy Index (MPI; Banting & Kymlicka, 2006–2012) and the reports of Bloemraad (2011), Germany indicates low levels of multiculturalism (i.e., support for individuals to maintain their heritage culture and identity while in the same time building relationships with majority group members), meaning being less acceptable of migrants' cultural maintenance. Therefore, by assimilating into the German context, URM may become alien to their home country, as they solely acquire the system of values and norms of the new culture (Banting & Kymlicka, 2006-2012).

In sum, partial shifts from helpful voluntary attitudes to negative attitudes towards refugees have been documented in the German society. Besides that, policy structures may promote assimilative perspectives in the government and the society. Given those aspects, the

current study seeks to understand how the exposure to discrimination among URM in the German context is related to their psychological well-being.

### Present Study

The present study examined the link between perceived discrimination and psychological well-being (i.e., life satisfaction and depression) among URM. Specifically, it examined whether the relationship between perceived discrimination and psychological well-being is mediated by specific sub dimensions of ethnic identity (exploration, affirmation, and resolution). Based on previous research on perceived discrimination and ethnic identity development among ethnic minority adolescents, we proposed the following theoretical model (Figure 1) and hypotheses.

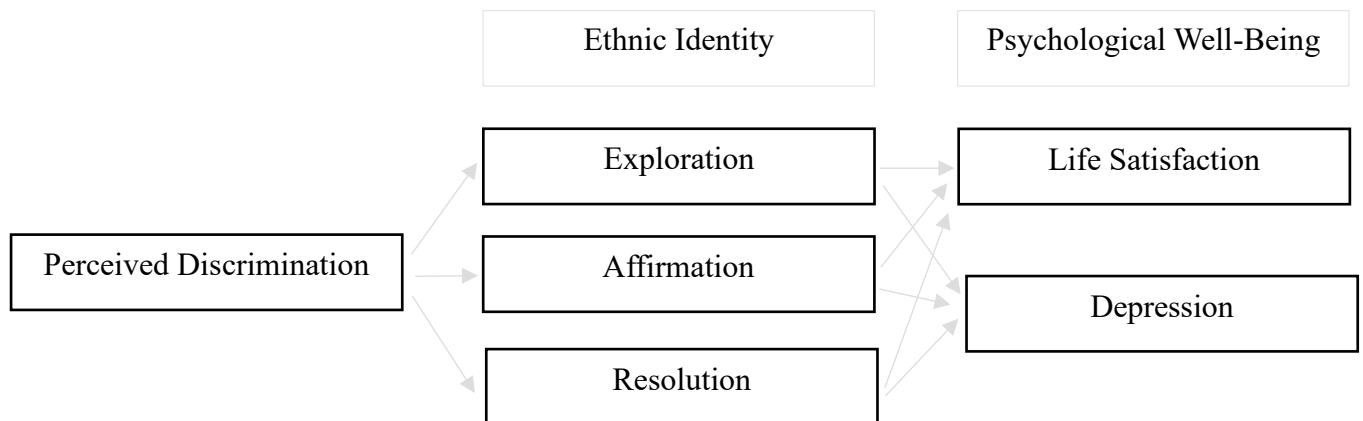


Figure 1. Theoretical Model

### Hypotheses

H1: Perceived discrimination is negatively associated with psychological well-being, that is, perceived discrimination is negatively associated with life satisfaction (H1a), and positively associated with depression (H1b).

H2: Perceived discrimination is indirectly related to both life satisfaction (H2a) and depression (H2b) via different sub dimensions of ethnic identity. Specifically, based on previous research, we examine if perceived discrimination is positively related to exploration (Pahl & Way, 2006), negatively related to affirmation (Romero & Roberts, 2003) and negatively related to resolution (Umaña-Taylor et al., 2008). Additionally, we explore if the three sub-dimensions (exploration, affirmation, and resolution) are positively related to life satisfaction and negatively related to depression.

## Chapter II – Method

### Participants

Participants were selected in accordance to the following criteria: being registered as URM (also known as separated children, who arrive in the host-country unaccompanied by a responsible adult, and for as long as they are not effectively taken into care of such a person, BAMF, 2016) and resident in Germany. According to the Immigration law, refugee minors are persons below the age of 18, however as they most often receive youth welfare beyond this age, this study considered participants in the age range of 14-25 years. 153 participants were recruited via 19 institutions, including 14 youth welfare organizations located in the region of North Rhine-Westphalia and Berlin, two secondary schools (integration classes) located in the region of Rhein-Kreis-Neuss, three charitable organizations located in the region of North Rhine-Westphalia and 8 private contacts. Concerning the response rate, 19 out of 50 contacted institutions were willing and able to take part in the study.

The mean age of the participants was 18.66 ( $SD = 2.10$ , range: 14-25) and 138 participants (90.2%) were male. Mirroring most current statistics of the sample population in Germany, 17.3% of asylum seekers are between the age of 16 and 25 years and 66% are male (BAMF, 2019). In this study 59 participants (38.6%) arrived in Germany at the age of 16, followed by 37 participants (24.2%) who arrived at the age of 17 and 26 participants (17%) at the age of 15. The remaining participants arrived in Germany between 12 and 18 years old. Regarding the country of origin, participants came from 27 countries in total, spread among five geographical areas: Middle East, Africa, Southeast Asia, Northern Asia and Europe. Most participants were from the Middle East (61.4%) with the majority from Afghanistan (26.1%) and Syria (14.4%). The second largest origin of participants were from African countries (30.7%) with most participants from Guinea (17%) and Eritrea (4.6%). Europe (3.3%), Southeast Asia (2.0%) and Northern Asia (1.3%) displayed lower representation. Most common religious affiliation was Islam (85%), followed by Christianity (7.8%) and other religious beliefs (2.7%). In terms of residential status, half of participants indicated to hold a residence permit (50.3%), whereas less were only in hold of a sufferance (25.5%) and others preferred not to tell or did not know (20.3%).

## **Procedure**

Considering the variety of languages spoken by refugees, the questionnaire was prepared in English and translated to several additional languages. The original English version was first translated to German (by the researcher). The German version was used as the basis for the translation to Farsi (translated by a German citizen with fluent proficiency in German and mother tongue of Persian Farsi). The English version was used as the basis for translations to French (translated by an American citizen with French as mother tongue and proficiency in English) and Arabic (translated by an Egyptian citizen with mother tongue Arabic and proficiency in English). To check ecological validity of the questionnaire and ensure that the included measures did not pose any psychological risks to the refugees, a first version was sent for feedback to five participating organizations and was then adjusted accordingly. Special concern was given not to include any questions that could potentially trigger trauma or memory of past experience. All the questions and response scales were adjusted to the specific target group in consultation with a cross-cultural psychologist external to the project, and sensible topics such as family have been excluded from the questionnaire. Participants were contacted via social organizations. All participants provided an informed consent before participation, and in case of minors, consent was provided by the legal custodian. Participants completed the questionnaires either in the presence of the researcher or organization members (e.g., social workers) who were previously trained to explain the procedure.

## **Measures**

All measures used a 5-point Likert scale from 1 (Not at all) to 5 (Very Much). As we expected that some participants might not be familiar with a survey format, circles with increasing size (respectively to increasing scale options) were presented together with the Likert scale, to facilitate understanding of the scale options. Before providing participants with the questionnaires special attention was given to read out instructions, by the researcher or social workers, and thus assure understanding of the questions and answer options. A further explanation was given concerning the expressions ethnicity and ethnic group, to ensure understanding of such constructs.

### **Perceived discrimination.**

Perceived discrimination was measured with 5 items from the ICSEY-Scale by Berry, Phinney, Sam, & Vedder (2006) (e.g., “I think that others have behaved in an unfair or negative way towards my ethnic group”). One item “I don’t feel accepted by [national group]” was reformulated into “I feel rejected in Germany” to ensure consistency in questions and thus simplify understanding. The scale showed a good internal consistency ( $\alpha = .76$ ). The items were aggregated in a mean score index, where higher values indicated more perceived discrimination.

### **Ethnic identity.**

Ethnic identity was measured with the Ethnic Identity Scale EIS developed by Umana-Taylor, Yazedjian, & Bámaca-Gómez (2004). The scale consists of three subscales assessing three sub-dimensions of identity: exploration, affirmation, and resolution. In this study, five items assessed exploration (e.g., I have participated in activities that have taught me about my ethnicity), four items assessed affirmation (e.g., I feel negatively about my ethnicity), and three items assessed resolution (e.g., I am still trying to understand what my ethnicity means to me). The coefficient alphas for each sub-scale showed good internal consistency (respectively  $\alpha = .80$ ,  $\alpha = .86$ , and  $\alpha = .79$ ). We used midpoint split and crosstabs to categorize people into groups with high and low scores on each sub-dimension, where values above the midpoint of the scale were considered high exploration, affirmation, and resolution, and values below the midpoint were considered low exploration, affirmation, and resolution.

### **Psychological well-being.**

Psychological well-being was measured with two scales: life satisfaction and depression to cover positive as well as negative aspects of well-being. The life satisfaction scale developed by Diener, Larsen, Levine, and Emmons (1985) originally included five items. In this study we used four items (e.g., In most ways my life is close to my ideal,  $\alpha = .73$ ) eliminating the item five “If I could live my life over, I would change almost nothing” since it would not apply to the specific target group of refugees. The four items were aggregated in a mean score index, where higher values mean higher life satisfaction. Depression was measured by the short 10-item version of the Center for Epidemiologic Studies Depression (CESD-10) scale by Andresen,

Byers, Friary, Kosloski & Montgomery (2013). This scale is one of the most commonly used measure of depressive symptoms in research (Andresen et al., 2013). This study used nine items (e.g. I felt that everything I did was an effort,  $\alpha = .73$ ) eliminating item ten “I could not get “going” due to difficulties in translation accuracy. The items were aggregated in a mean score index, where higher values indicate more symptoms of depression.

Regarding demographics, age, sex, country of origin, age of entry in Germany, residential status as well as religion were assessed. To control for ethnic origin the following question was added: “When answering the questions about your ethnicity and ethnic group, did you think of any specific group?”



## Chapter III – Results

### Preliminary Analysis

The hypotheses were tested with the statistics-software IBM SPSS Statistics (version 25). Correlation analyses were conducted, followed by mediation analyses (Model 4) using the 3.4 version of the PROCESS macro by Andrew Hayes (2019), and indirect effects were tested using 5000 bootstrap samples and percentile bootstrap confidence intervals. Prior to analysis, we checked test assumptions. No significant multicollinearity ( $Tol < 0.2$ ;  $VIF > 5$ ) was found. The used scatterplots suggested homoscedasticity with a linear distribution for the outcome variable depression and a slightly divergent distribution for life satisfaction.

First, to find whether participants' scores on the different identity dimensions were relatively high or low in the absence of population norms, we conducted one-sample t-tests comparing means with the scale midpoints. Concerning ethnic identity (exploration, affirmation, and resolution), affirmation and resolution illustrated mean scores above the midpoint of the scale. Participants indicated higher levels of affirmation ( $M = 3.93$ ,  $SD = 1.26$ ) than the midpoint of the scale [ $t(151) = 9.132$ ,  $p > .001$ ] as well as higher levels of resolution ( $M = 3.84$ ,  $SD = 1.13$ ) than the midpoint of the scale [ $t(150) = 9.127$ ,  $p > .001$ ]. Furthermore, they reported comparatively lower levels of exploration ( $M = 2.44$ ,  $SD = 1.10$ ) than the other two dimensions, thus exploring their ethnic identity relatively to a lesser extent compared to the midpoint of the scale [ $t(152) = -6.223$ ,  $p > .001$ ]<sup>1</sup>. The mean score of perceived discrimination ( $M = 1.73$ ,  $SD = 0.79$ ) showed to be significantly below the midpoint of the scale [ $t(152) = -19.851$ ,  $p > .001$ ]. Mean scores of participants' levels of depression ( $M = 2.86$ ,  $SD = 0.80$ ) and life satisfaction ( $M = 3.00$ ,  $SD = 0.98$ ) demonstrated moderate levels in comparison to the midpoint of the scale [ $t(152) = -2.045$ ,  $p = .043$ ]; [ $t(152) = .021$ ,  $p = .984$ ].

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<sup>1</sup> Based on crosstabs, participants' scores on subdimensions were used to cluster them among identity statuses. 37 participants scored high on exploration, affirmation and resolution (achieved positive), 65 participants scored high on affirmation and resolution but low on exploration (foreclosed positive), 6 participants scored high on exploration and resolution but low on affirmation (achieved negative), and 13 participants scored high on exploration but low on affirmation and resolution (moratorium negative).

Table 1

*Correlations between the Variables Included in the Hypothesized Model*

Variables	<i>M</i>	<i>SD</i>	1	2	3	4	5	6
1. Perceived Discrimination	1.73	0.79	–					
2. Exploration	2.44	1.10	.185*	–				
3. Affirmation	3.93	1.26	-.195*	-.088	–			
4. Resolution	3.84	1.13	-.165*	-.196*	.388**	–		
5. Life Satisfaction	3.00	0.98	-.085	.329**	.038	-.053	–	
6. Depression	2.86	0.80	.341**	.060	-.085	-.207*	-.308**	–

*Note.* \* $p < .05$ . \*\* $p < .001$ .

Secondly, we examined zero-order correlations between the variables of interest (see Table 1). The correlation analysis indicated no significant relation between perceived discrimination and life satisfaction, but a significant positive relation between perceived discrimination and depression. Perceived discrimination was positively and significantly correlated with exploration, but negatively and significantly associated with affirmation and resolution. Exploration was significantly and positively associated with life satisfaction, but not with depression. Resolution had a negative significant relationship with depression, but not life satisfaction. Affirmation was unrelated to both depression and life satisfaction.

### Parallel Multiple Mediation Model

We tested two models where perceived discrimination was entered as the predictor, exploration, affirmation, and resolution as parallel mediators, and life satisfaction (Model 1) and depression (Model 2) as outcomes.

Model 1 explained 14.5% of the variance of life satisfaction and was significant ( $R^2 = .145$ ,  $F(4,146) = 6.171$ ,  $p < .001$ ). Contrary to the expected (*H1a*) perceived discrimination was not significantly directly related to life satisfaction ( $B = -.184$ ,  $SE = .098$ ,  $p = .064$ ). The total effect of perceived discrimination on life satisfaction was non-significant ( $B = -.105$ ,  $SE$

$= .101, p = .302$ ). Perceived discrimination was positively related to exploration ( $B = .262, SE = .112, p = .021$ ), that is, the higher the levels of perceived discrimination the higher the levels of exploration of one's ethnic identity. Moreover, perceived discrimination was negatively associated with both affirmation ( $B = -.316, SE = .129, p = .015$ ) and resolution ( $B = -.237, SE = .116, p = .042$ ), suggesting that higher levels of perceived discrimination were related to less affirmation and resolution of one's ethnic identity. As to the impact of the mediators on life satisfaction, there was a positive significant association of exploration on life satisfaction ( $B = .331, SE = .070, p < .001$ ), suggesting that exploring one's ethnic identity to a greater extent was related to higher levels of life satisfaction. Affirmation ( $B = .041, SE = .065, p = .542$ ) and resolution ( $B = -.022, SE = .073, p = .763$ ) were unrelated to life satisfaction. Partially supporting *H2a*, results showed a significant indirect effect of perceived discrimination on life satisfaction through exploration ( $B = .087, SE = .040, 95\% CI [.017, .175]$ ). Therefore, exploration mediated the relationship between perceived discrimination and life satisfaction.

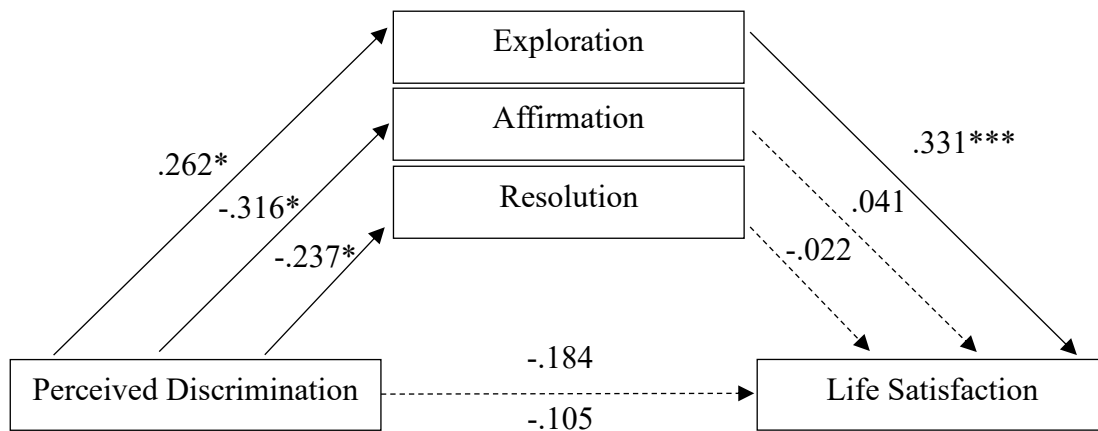


Figure 2. Parallel Multiple Mediation Model with Path Coefficients: Perceived discrimination, exploration, affirmation, resolution, and life satisfaction (M1). Note: \* $p < .05$ . \*\* $p < .001$ .,  $c'$  (direct effect) above the line and  $c$  (total effect) below the line, the dotted lines are not-significant paths.

Model 2 explained 13.8% of the variation of depression and was overall significant ( $R^2 = .138, F = (4,146) 5.823, p < .001$ ). The results showed a negative direct effect of perceived discrimination on depression ( $B = .321, SE = .080, p < .001$ ). The total effect of perceived discrimination on depression was significant and positive ( $B = .336, SE = .078, p < .001$ ). These results support *H1b*, showing that perceived discrimination has a negative impact on depression.

Relations of perceived discrimination on the mediator variables remained similar to Model 1. The results revealed a negative and significant association between resolution and depression ( $B = -.124$ ,  $SE = .060$ ,  $p = .040$ ), suggesting that higher levels of resolution of one's ethnic identity was related to lesser depression. However, neither exploration ( $B = -.025$ ,  $SE = .057$ ,  $p = .669$ ) nor affirmation ( $B = .024$ ,  $SE = .053$ ,  $p = .654$ ) were related to depression. Contrary to  $H2b$ , results showed no significant indirect effect of perceived discrimination on depression through exploration ( $B = -.006$ ,  $SE = .017$ , 95% CI  $[-.045, .02]$ ), affirmation ( $B = -.008$ ,  $SE = .017$ , 95% CI  $[-.045, .027]$ ) nor resolution ( $B = .029$ ,  $SE = .024$ , 95% CI  $[-.002, .089]$ ). We therefore concluded that there was no significant indirect effect of perceived discrimination on depression via different sub-dimensions of ethnic identity.

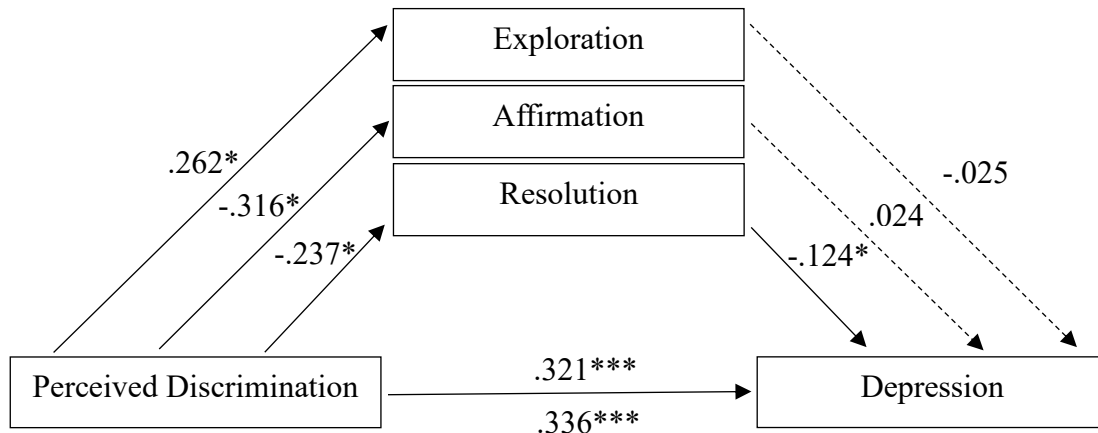


Figure 3. Parallel Multiple Mediation Model with Path Coefficients: Perceived discrimination, exploration, affirmation, resolution and depression (M2). Note:  $*p < .05$ .  $**p < .001$ .,  $c'$  (direct effect) above the line and  $c$  (total effect) below the line, dashed lines are not-significant paths.

## Chapter IV – Discussion

During the European refugee crisis, Germany received most refugees among other Western countries, granting special importance to those unaccompanied and minor (IOM, 2016). URM represents a particularly vulnerable group (Plener et al., 2017). Facing the absence of their family relatives can imply challenges to develop a positive ethnic identity and thus impact their capability to deal with discrimination (Barn, 2010). Considering the potential risk of discrimination by the German society (Sadeghi, 2019; Pichl, 2017; Antidiskriminierungsstelle des Bundes, 2016), it is of crucial importance to understand how exposure to discrimination among URM in Germany is related to their psychological well-being. Furthermore, this study proposed that ethnic identity among this group may be more complex. Given the lack of research focusing on the relevance of different dimensions of ethnic identity, we advanced the literature by investigating whether different sub-dimensions of ethnic identity (i.e., exploration, affirmation, and resolution) work as buffers against perceived discrimination among URM. Overall, our findings showed that ethnic identity among URM does not necessarily provide protection against the negative effects of perceived discrimination. Exceptionally, ethnic identity exploration seemed to suppress the association between perceived discrimination and life satisfaction (which, however, did not achieve statistical significance). The findings seem especially striking when considering that perceived discrimination seems to have a relatively strong aggravating effect on URM levels of depression.

Contrary to *H1a* perceived discrimination was not significantly associated with life satisfaction. This is inconsistent with previous findings that suggest that perceived discrimination is negatively associated with psychological well-being (i.e., life satisfaction) (Cobb, et al., 2018). We speculate that the lack of association between perceived discrimination and life satisfaction might be due to the perception of URM of the construct ‘life satisfaction’ as approached in the Life Satisfaction Scale by Diener et al. (1985). For example, the item “The conditions of my life are excellent” may represent conditions in a misleading way. URM may consider having excellent conditions solely because they are not situated in a war-area anymore and receive financial and psychological support. Participants might have faced problems to understand the expressions used in the scale. For example by answering the item “In most ways my life is close to my ideal”, participants might have not understood the construct *ideal*, URM fleeing from detrimental conditions of life might not even have an imagination of what *ideal* could mean in

their lives. Otherwise, it is possible that URM's truly perceive their life to be ideal and excellent, as they face the evident contrast between an environment characterized by violence and war to a safe and stable environment with financial and psychological support.

As hypothesized in *H1b*, results revealed a significant and positive relationship between perceived discrimination and depression. These findings are directly in line with previous research showing that higher levels of perceived discrimination are related to more depression (Benner & Wang, 2017; Brittian et al., 2015; Umaña-Taylor & Updegraff, 2007), also specifically among URM's (Keles et al., 2015). Whilst URM's already deal with traumatic events and a variety of daily hassles (e.g. economic hardship, acculturation stress) (Keles et al., 2015), perceived discrimination may represent an additional burden.

Partially supporting *H2a*, perceived discrimination was indirectly related to life satisfaction via exploration, but not via affirmation and resolution. Therefore, we can conclude that ethnic identity exploration was the only dimension of ethnic identity that worked as a protective process for perceived discrimination, as it positively related to life satisfaction. Contrary to our expectations in *H2b*, there was no significant indirect effect of perceived discrimination on depression via exploration, affirmation, or resolution. In other words, we did not find a protective role of ethnic identity in the relation of perceived discrimination and depression. These findings are inconsistent with previous research of the RIM, showing that ethnic identity among African Americans can alleviate the negative consequences of perceived discrimination (Branscombe et. al, 1999). Nevertheless, the RIM assessed ethnic identity as a single score to measure minority group identification. Therefore, it is not possible to compare our results of distinct components of ethnic identity to an one-dimensional construct of minority group identification. Consequently, these results go beyond previous research (e.g. RIM) showing that perceived discrimination is related differently to ethnic identity dimensions, i.e., positively to exploration but negatively to affirmation and resolution. That is, perceptions of discrimination are related to more exploration among URM's (i.e., by reading books, magazines or searching on the internet that have taught them about their ethnicity) but less affirmation (i.e., the feeling an individual has about its ethnic group membership) and less resolution (i.e., the degree of individuals having resolved the meaning of their ethnicity) of their ethnic identity.

In general, URM's indicated low levels of exploration of their ethnicity compared to the midpoint of the scale. This can be explained by the absence of family relatives, thus URM's are

less exposed to ethnic behaviors and practices. This assumption ties well with previous studies that showed that ethnic identity exploration is increased by familial ethnic socialization practices among Latino adolescents, as families promote ethnic socialization (Supple et al., 2006). However, participants indicated exploring more their ethnicity when perceiving discrimination. This is consistent with previous research, showing that perceived discrimination is positively related to ethnic identity exploration (Pahl & Way, 2006; Umaña-Taylor & Updegraff, 2007). Those findings can be explained with the racial identity theory (Cross, 1991) and the social identity theory (Tajfel, 1981) that suggest that perceiving discrimination can promote the reflection about the meaning of one's ethnicity (Pahl & Way, 2006), thus increase the willingness to explore one's ethnicity. Therefore, in response to the harmful exclusion by the German society, URM's may surround themselves more with their ethnic ingroup and thus engage more in the exploration of their ethnicity. Furthermore, URM's are oftentimes captured in situations of identity confusion (Stauf, 2012). When perceiving rejection by the German society, they may explore more their ethnic identity to guarantee at least some kind of cultural orientation and direction. As they may still be in search of identity achievement and strive for belonging, they may be motivated to explore their ethnic identity to a higher extent. Furthermore, there was a positive and significant relationship between exploration and life satisfaction. Prior studies have shown similar patterns, ethnic identity exploration was associated positively with self-esteem among adolescents (Umaña-Taylor, Gonzales-Backen, & Guimond, 2009; Umaña-Taylor et al., 2004). Consequently, ethnic identity exploration, as found in the present study, may play a central role for adolescents' psychological well-being. This may be explained by the fact that adolescents are still in the process of their (ethnic) identity formation (Erikson, 1968) and thus exploring their ethnicity will generate positive outcomes for their psychological well-being. In the specific case of URM's, ethnic identity exploration may generate feelings of orientation and belonging and may create a connection to ethnic minority group members, and, even if symbolically, to family relatives and home countries, which may result in higher levels of life satisfaction.

This study found a negative relationship between perceived discrimination and resolution, meaning that the more URM's perceive discrimination the less they resolve their ethnic identity. This is in line with previous findings, suggesting that confusion about the meaning of one's ethnic group membership (i.e., resolution) can be caused by discriminatory behavior (Umaña-Taylor & Vargas-Chanes, 2008). In addition, resolution may even display a crucial mediator in

the negative relationship of ethnic discrimination and depression (Brittian, et al., 2015). A similar pattern emerged in this study, revealing that URM's that perceive discrimination resolve their ethnic identity to a lesser extent, which then relates to higher levels of depression. The findings seem especially striking when considering that participants in this study indicated high levels of resolution of their ethnicity, however, when they perceive discrimination, they resolve less their ethnicity. In other words, perceived discrimination seems to reduce URM's capacity to resolve their ethnicity, suggesting that rejection by the majority members may have a great influence on URM's sense of who they are in the German society.

Contrary to findings of the RIM (Branscombe et al., 1999), assuming that ethnic group discrimination enhances ethnic identification, this study showed that URM's that perceive discrimination tend to show lower levels of affirmation of their ethnic identity. Although research indicates that ethnic identity affirmation can play a crucial role for ethnic minority individuals that feel discriminated (Phinney & Ong, 2007), there is mixed evidence for this relationship. Some studies illustrate that perceived discrimination is related to higher ethnic identity affirmation (Major & O'Brien, 2005), while other studies show that perceived discrimination relates to lower ethnic identity affirmation (Rivas-Drake, Hughes, & Way, 2009; Romero & Roberts, 2003). We speculate that in our study this might be due to potential discrepancies in identity structures among URM's. Their ethnic identity affirmation showed to be above the midpoint of the scale demonstrating positive feelings towards their ethnicity. Although the memories about their country of origin might relate to war and traumatic situations, dominant positive feelings and thoughts about their ethnicity might associate with their families and relatives. Furthermore, high levels of ethnic affirmation might reflect a positive peer climate. Within their accommodation, URM's might try to surround themselves with ethnic minority group members, thus, continuing positive feelings about their ethnicity. Nevertheless, they may not yet be stable in their identity and thus captured between their ethnic identity and the need or will to develop an identity "appropriate" to the German culture. Consequently, when URM's perceive discrimination, they may internalize the majority's negative belief about their ethnicity. Considering the German context, a country characterized by rather assimilationist approaches to immigration (Brubaker, 2001; Vani & John, 2009), URM's may receive the message to "be German" instead of behaving accordingly to their ethnic identity. The need to belong and the fear



to be deported may motivate them to dismiss positive feelings about their ethnic identity to assure a “German way of being” and belonging.

By comparing our proposed model of a multidimensional approach with traditional models (e.g. RIM), we can outline that for the particular sample group of URM<sub>s</sub> it is crucial to consider a measurement that investigates specific dimensions of identity in order to see which of them can cause a protective or detrimental effect on psychological well-being. The limitations of the RIM (Branscombe et al., 1999) might be explained by the fact that it has never been tested among URM<sub>s</sub>. The incidences of trauma and war can influence the ethnic identity development of URM<sub>s</sub> (Stauf, 2012), which makes it complicated to identify whether ethnic identity can display a protective role.

### **Limitations and Future Research**

Our findings support the importance to consider the complexity of ethnic identity among URM<sub>s</sub> in Germany. Despite the overall finding that ethnic identity affirmation and resolution did not prove to be a protective factor, ethnic identity exploration displayed a crucial role for perceived discrimination. The results revealed the relevance of a multidimensional approach, as ethnic identity dimensions proved to relate differently to given variables. Notwithstanding the novel theoretical contribution, these results should be interpreted as limited in their generalizability. The sample size ( $N= 153$ ) of this study was not representative for the population of URM<sub>s</sub> in Germany. Namely, participants were only recruited in North Rhine-Westphalia. As results could differ among regions, future research should attempt to collect data from various regions in Germany. Furthermore, low accessibility of participants translated into a sample size that was lower than optimal for the employed statistical analyses. By consequence, we cannot know if some effects that approached significance would become significant with a greater sample. URM<sub>s</sub> could only be reached via organizations, as they are under care of youth welfare institutions and their legal custodians. Therefore, not only participants’ approval was needed but firstly the approval and willingness of the organizations and legal custodians. Motivation of participation differed significantly among organizations and social workers, influenced by factors such as the lack of time, resources and the fear of triggering traumas among URM<sub>s</sub>. Future research could approach a similar study in a more project-based manner. For example, to ensure that organizations could benefit from participating in similar studies, the findings of a study could

become a basis for training plan for social workers, teaching them how to address the topic of ethnic identity among URM. This way, the organizations might recognize the importance and practical implications of the results and be more motivated to take part in scientific research.

Although this study allowed to generate understanding in the context of URM ethnic identity, one limitation of the method used is that *ethnic identity* as a construct may not be fully understood by URM. As they face conflicts with their traumas as well as daily struggles (e.g. learning a new language, keeping up with the school, acculturation, uncertainty about their residence permit), they may not consciously be aware of the relevance of their ethnic identity. This may have influenced the results of this study, as participants claimed to have problems in understanding the questions concerning their ethnic identity. Because we anticipated this limitation, we provided instructions and explanations of the terms used as well as a visual response scale to simplify understanding. Nevertheless, the comprehension of measurements could be increased by using an instrument specifically developed for examining ethnic identity among URM. The EIS scale by Umana-Taylor, and colleagues (2004) proved to be a suitable measure of ethnic identity and it has been previously tested among ethnic minority adolescents. Nevertheless, considering potential characteristics of the sample of this study, for example lower than usual literacy levels (e.g. reading, writing), this specific group may require specific methods. Therefore, future research may consider developing an identity scale for URM, incorporating simple and easy formulated statements, visualizations and the usage of examples that could be relevant in URM daily lives to describe sophisticated concepts and terms.

Finally, for feasibility reasons in the context of a master dissertation, the current study did not back-translate the questionnaires in the four languages. They were solely translated from the standard version in English or German into Persian, French and Arabic by bilingual-native speakers. Therefore, some translations could be less adequate, contributing to misinterpretation of the questionnaires.

### **Practical Implications**

The findings of this study highlight the relevance of ethnic identity for URM in the German context, a topic that is often overlooked in the daily social work with refugees. Our results primarily have practical implications for social work.

In order to promote a positive ethnic identity and increase social belonging, it is important for social work to establish a framework that allows URM to explore new social roles as well as fostering both dimensions of acculturation: maintenance of heritage culture and identity as well as contact with the host country society (Berry, 1997). Upon arrival in Germany, URM recognize that many traditions, values, and norms that defined their ethnic culture no longer apply or only apply in modified forms. Accordingly, URM may face discrepancies in their identity structures (Staaf, 2012). Therefore, institutions and social workers should gain awareness and support the development of different (cultural) identities. To promote a positive ethnic identity, on the one hand, it is crucial that URM receive a space to live and explore their ethnicity. This could be done via activities based on heritage culture traditions and customs (e.g. traditional food, music, sports). Of course, in the same time, the importance of ensuring that URM establish a feeling of belonging in the German society, and thus get familiar with German traditions and norms, should not be overlooked. Accordingly, social work should ensure the integration into social networks and the contact with both heritage and German culture (Reichl, 2010). However, balancing those two processes may be challenging in practice; the more URM assimilate with the German society, the more they might feel alienated from the perspective of their family's life and the distance to their home country increases (Reichl, 2010). To avoid that they only form fleeting identities (Reichl, 2010), it is important for social work to ensure, on the one hand, the maintenance of cultural traditions and, on the other hand, promote social integration. The maintenance of cultural norms can provide security and orientation and becomes particularly important in case of a possible deportation to the home country (Reichl, 2010). The social integration displays an aspect that is inevitable for a successful integration into the German society (Reichl, 2010). Consequently, social workers should promote and support the maintenance of URM ethnic culture as well as their adaptation to the dominant culture in Germany.

Although participants in this study indicated only moderate levels of perceived discrimination, the results illustrate the relevance in relation to their ethnic identity and their levels of depression. Therefore, it is evident that social workers recognize discriminatory experiences as harmful for URM, by demonstrating support, understanding and empathy. It might be relevant to discuss exposure and incidents of discrimination with URM as well as reflect and discuss about the awareness of one's own prejudice and white privilege. In the course of that it seems crucial for social workers to explain the concept of discrimination, its occurrences

in the German society and then outline possible strategies URM's can use to deal with discriminatory encounters. Thereby, underlining that such attitudes and behaviors should not motivate to devalue one's ethnicity.

Those practical implications need to be seen behind the context of relevance. Of course, social work firstly concentrates on aspects such as the clearing procedure (i.e. clarifying the need for help, the state of health, legal representation, and accommodation) as well as the therapeutic support of the processing of trauma. Nevertheless, it should not be forgotten that ethnic identity, especially in the lens of perceived discrimination, should take a crucial part in social work with URM's.

### **Conclusion**

The present research examined the relationship between perceived discrimination and psychological well-being among URM's in Germany. By exploring different dimensions of ethnic identity, this study revealed that one cultural resource (ethnic identity exploration) may be a protective factor against the negative consequences of perceived discrimination among URM's. Our findings add to the existing literature by showing that ethnic identity dimensions relate differently to given outcomes and prove to be a complex element among URM's identity development.

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## Appendix A – Flyer

# RESEARCH PROJECT

## ETHNIC IDENTITY • UNACCOMPANIED MINOR REFUGEES





### ISCTE-IUL University

Psychology of intercultural  
relations

Contact Info  
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Hello all together,

My name is Jamila Becker, I am 25 years old and currently doing my masters in *Psychology of Intercultural Relations* in Lisbon (ISCTE-IUL), supervised by Prof. Dr. Rita Guerra and Dr. Kinga Bierwiazzonek.

With this letter, I would like to present my master research project and explain **how and why you can contribute!**

My great interest in the refugee work in general and my practical experience in assisting unaccompanied minor refugees have motivated me to conduct my master's thesis on behalf of this vulnerable group.

In my research project, I focus in particular on the impact of discrimination on the mental well-being of unaccompanied minors and possible buffering factors.

In order to conduct this research, I am looking for study participants (unaccompanied refugees **up to the age of 25 years**) to investigate upon perceived discrimination, ethnic identification and psychological well-being. The questionnaires follow all ethical guidelines and ensure confidentiality, anonymity and the prior consent of the legal guardian of each refugee.

As there are few psychological studies on the experience of discrimination and ethnic identification of unaccompanied minors further understanding of the relationship between these factors and their possible impact on psychological well-being is essential. Once the study is completed, we will **inform your organization about our key findings and conclusions.**

I would be very happy to hear from you and I am always available for any questions and additional information about this project and your possible participation!

## Appendix B – English questionnaire

### INFORMED CONSENT

Welcome to our study!

This study aims to understand the impact of discrimination on the mental well-being of unaccompanied minors and possible buffering factors. The study is part of a Master Thesis conducted at the Lisbon University Institute (ISCTE-IUL). You can collaborate by completing a survey that takes around 10-20 minutes.

There are no expected risks associated with participating in this study. **Your participation is voluntary, and your answers will remain anonymous.** We will not collect personally identifiable data from any participants. Only researchers will have access to data and it will be kept for a minimum of 5 years.

We are interested in the first answer that comes to your mind, so there are no right or wrong answers. If, at any moment, you want to end your participation in this study, you are free to do so.

This study follows the recommendations of the CIS-IUL Ethics Committee and is scientifically supervised by Dr. Rita Guerra ([ana\\_rita\\_guerra@iscte-iul.pt](mailto:ana_rita_guerra@iscte-iul.pt)) and Dr. Kinga Bierwiazzonek ([Kinga\\_Bierwiazzonek@iscte-iul.pt](mailto:Kinga_Bierwiazzonek@iscte-iul.pt)).

If you have any questions or comments, you can contact Jamila Becker ([yamila.becker@gmx.de](mailto:yamila.becker@gmx.de)), the master student conducting this research.

Thank you for your collaboration!

**I am aged 18 years or older.**

**I confirm that I have read and understood the above and freely consent to participating in this study.**

Yes ☐

No ☐

# Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

## Youth Immigrant Questionnaire

1. How old are you? \_\_\_\_\_ years
2. What is your gender?  
☐ Female / Girl  
  
☐ Male / Boy  
  
☐ Other / Prefer not to tell
3. In what country were you born? \_\_\_\_\_
4. How old were you when you came to Germany? \_\_\_\_\_ years
5. What residence status do you have in Germany?  
☐ Residence permit  
  
☐ Sufferance  
  
☐ I do not know / Prefer not to tell

### Instructions

Answer the questions below using this scale:



Not at all = you have never experienced or felt something like this






Very Much = you experienced or felt something like this very often

### Note:

In the statements below we use expressions such as ethnicity and ethnic group. By **your ethnicity** we mean the national and cultural group that you were born into. Other people belonging to this group (people of the same ethnicity) are what we call **your ethnic group**.

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors


Read the following statements and tell us how you feel or what applies to you on the following scale:

	    
	<i>Not at all</i> <span style="float: right;"><i>Very Much</i></span>
6. I have participated in activities that have taught me about my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
7. I have participated in activities that have exposed me to my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
8. I have read books/magazines/newspapers or other materials that have taught me about my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
9. I have attended events that have helped me learn more about my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
10. I have learned about my ethnicity by doing things such as reading (books, magazines, newspapers), searching the Internet, or keeping up with current events.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
11. If I could choose, I would prefer to be of a different ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
12. I wish I were of a different ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
13. I feel negatively about my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
14. I dislike my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
15. I am still trying to understand what my ethnicity means to me.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
16. I am still trying to understand how I feel about my ethnicity.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>


## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

17. I am confused as to how I feel about my ethnicity.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Read the following statements and tell us how you feel or what applies to you on the following scale:

	 <i>Not at all</i> <span style="float: right;"><i>Very Much</i></span>
18. In most ways my life is close to my ideal.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
19. The conditions of my life are excellent.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
20. I am satisfied with my life.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
21. So far, I have gotten the important things I want in life.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>


Read the following statements and tell us how you felt during the past weeks:

	 <i>Not at all</i> <span style="float: right;"><i>Very Much</i></span>
22. I was bothered by things that usually don't bother me.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
23. I had trouble keeping my mind on what I was doing.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
24. I felt depressed.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
25. I felt that everything I did was an effort.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
26. I felt hopeful about the future.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

27. I felt fearful.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. My sleep was restless.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. I was happy.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. I felt lonely.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Read the following statements and tell us how you feel or what applies to you on the following scale:

	 <i>Not at all</i> <span style="float: right;"><i>Very Much</i></span>
31. I think that others have behaved in an unfair or negative way towards my ethnic group in Germany.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
32. I feel rejected in Germany.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
33. I feel people have something against me in Germany.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
34. I have been teased or insulted because of my ethnic background in Germany.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
35. I have been threatened or attacked because of my ethnic background in Germany.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

36. What is your religion?

☐ Christianity

☐ Islam

☐ Buddhism

☐ Hinduism

☐ Judaism

☐ I don't have a religion

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

☐ Other (write in) \_\_\_\_\_

37. When answering the questions about your ethnicity and ethnic group did you think of any specific group?

☐ Yes, which one: \_\_\_\_\_

☐ No

## Appendix C – German questionnaire

### EINVERSTÄNDNISERKLÄRUNG

Willkommen zu unserer Studie!

Diese Studie zielt darauf ab, die Auswirkungen von Diskriminierung auf das psychische Wohlbefinden unbegleiteter Minderjähriger und mögliche Pufferfaktoren zu verstehen. Die Studie ist Teil einer Masterarbeit, die am Institut der Universität Lissabon (ISCTE-IUL) durchgeführt wird. Du kannst daran mitwirken, indem Du an einer Umfrage teilnimmst, die etwa 10 bis 20 Minuten dauert.

Mit der Teilnahme an dieser Studie sind keine Risiken verbunden. **Deine Teilnahme ist freiwillig und deine Antworten bleiben anonym.** Wir sammeln keine personenbezogenen Daten von Teilnehmern. Nur Forscher haben Zugriff auf Daten, die mindestens 5 Jahre aufbewahrt werden.

Wir sind an der ersten Antwort interessiert, die Dir einfällt, daher gibt es keine richtigen oder falschen Antworten. Wenn Du deine Teilnahme an dieser Studie beenden möchtest, kannst Du das jederzeit tun.

Diese Studie folgt den Empfehlungen der CIS-IUL-Ethikkommission und wird von Dr. Rita Guerra (ana\_rita\_guerra@iscte-iul.pt) und Dr. Kinga Bierwiazzonek (Kinga\_Bierwiazzonek@iscte-iul.pt) wissenschaftlich betreut.

Bei Fragen oder Anregungen wenden Sie sich bitte an Jamila Becker (yamila.becker@gmx.de), die Master-Studentin, die diese Recherche durchführt.

Danke für Ihre Zusammenarbeit!

**Ich bin 18 Jahre oder älter.**

**Ich bestätige, dass ich die obigen Informationen gelesen und verstanden habe und stimme der Teilnahme an dieser Studie frei zu.**

Ja ☐

Nein ☐



# Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

## Fragebogen für jugendliche Zuwanderer

1. Wie alt bist du? \_\_\_\_\_ Jahre (ordinal) – values (age ranges: 1 = age range etc.)
2. Geschlecht: (nominal) – values (1 = female 2= male 3=others)  
☐ Weiblich  
  
☐ Männlich  
  
☐ Anderes/ keine Angabe
3. In welchem Land bist du geboren? \_\_\_\_\_ (nominal)
4. Wie alt warst du als du nach Deutschland gekommen bist? \_\_\_\_\_ Jahre (ordinal)
5. Welchen Aufenthaltsstatus hast Du in Deutschland? (ordinal)  
☐ Aufenthaltserlaubnis  
  
☐ Duldung  
  
☐ Weiß ich nicht / keine Angabe

### Anleitungen

Beantworte die untenstehenden Fragen anhand dieser Skala:



Gar nicht = Du hast so etwas noch nie erlebt oder gefühlt






Sehr viel = Du hast so etwas sehr oft erlebt oder gefühlt

### Hinweis:

In den folgenden Fragen benutzen wir Wörter wie ethnische Zugehörigkeit und ethnische Gruppe. **Deine ethnische Zugehörigkeit** ist die nationale und kulturelle Gruppe, in der Du geboren bist. Andere Personen, die zu dieser Gruppe gehören (Personen mit derselben ethnischen Zugehörigkeit), bezeichnen wir als Deine **ethnische Gruppe**.

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors


Lies die folgenden Aussagen und sag uns anhand der folgenden Skala, wie Du dich fühlst oder was für dich zutrifft:

	    	Gar nicht				Sehr viel
6. Ich habe an Aktivitäten teilgenommen, die mich über meine ethnische Zugehörigkeit unterrichtet haben.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
7. Ich habe an Aktivitäten teilgenommen, die mich mit meiner ethnischen Zugehörigkeit in Kontakt gebracht haben.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
8. Ich habe Bücher / Zeitschriften / Zeitungen oder andere Materialien gelesen, die mich über meine ethnische Zugehörigkeit unterrichtet haben.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
9. Ich habe an Veranstaltungen teilgenommen, die mir geholfen haben, mehr über meine ethnische Zugehörigkeit zu erfahren.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
10. Ich habe etwas über meine ethnische Zugehörigkeit gelernt, indem ich beispielsweise gelesen (Bücher, Zeitschriften, Zeitungen) habe, im Internet gesucht habe oder mich über aktuelle Ereignisse informiert habe.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
11. Wenn ich wählen könnte, würde ich es vorziehen, einer anderen ethnischen Zugehörigkeit anzugehören.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
12. Ich wünschte, ich hätte eine andere ethnische Zugehörigkeit. (reversed) 5=1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors






13. Meiner ethnischen Zugehörigkeit stehe ich ablehnend gegenüber. (reversed) 5 =1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Ich mag meine ethnische Zugehörigkeit nicht. (reversed) 5=1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. Ich versuche immer noch zu verstehen, was meine ethnische Zugehörigkeit für mich bedeutet.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. Ich versuche immer noch zu verstehen wie ich über meine ethnische Zugehörigkeit denke.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Ich bin verwirrt, wie ich über meine ethnische Zugehörigkeit fühle.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Lies die folgenden Aussagen und sag uns anhand der folgenden Skala, wie Du dich fühlst oder was für dich zutrifft:






	 <i>Gar nicht</i> <span style="margin-left: 150px;"></span> <i>Sehr viel</i>
18. In den meisten Dingen ist mein Leben ideal.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
19. Die Bedingungen in meinem Leben sind ausgezeichnet.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
20. Ich bin zufrieden mit meinem Leben.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
21. Bisher habe ich die wichtigen Dinge bekommen, die ich im Leben haben möchte.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

Lies die folgenden Aussagen und sag uns wie du dich in den letzten Wochen gefühlt hast:

	    
	<i>Gar nicht</i> <span style="float: right;"><i>Sehr viel</i></span>
22. Mich haben Dinge gestört, die mich normalerweise nicht stören.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
23. Ich hatte Probleme, mich auf das zu konzentrieren, was ich tat.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
24. Ich fühlte mich deprimiert.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
25. Ich fühlte, dass alles, was ich tat anstrengend war.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
26. Ich hatte Hoffnung für die Zukunft.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
27. Ich fühlte mich ängstlich.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
28. Mein Schlaf war unruhig.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
29. Ich war glücklich.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
30. Ich habe mich einsam gefühlt.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

Lies die folgenden Aussagen und sag uns anhand der folgenden Skala, wie Du dich fühlst oder was für dich zutrifft:

	    
	<i>Gar nicht</i> <span style="float: right;"><i>Sehr viel</i></span>
31. Ich denke, dass Andere sich unfair oder negativ gegenüber meiner ethnischen Gruppe in Deutschland verhalten haben.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

32. Ich fühle mich in Deutschland nicht akzeptiert. (reversed) 5= 1	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
33. Ich habe das Gefühl, dass die Leute in Deutschland etwas gegen mich haben.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
34. Ich wurde wegen meiner ethnischen Herkunft in Deutschland gehänselt oder beleidigt.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
35. Ich bin wegen meiner ethnischen Herkunft in Deutschland bedroht oder angegriffen worden.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

36. Welcher Religion bist du angehörig? (nominal)

☐ Christentum

☐ Islam

☐ Buddhismus

☐ Hinduismus

☐ Judentum

☐ Ich habe keine Religion

☐ Sonstige \_\_\_\_\_

37. Hast Du bei der Beantwortung der Fragen zu Deiner ethnischen Zugehörigkeit und Deiner ethnischen Gruppe an eine bestimmte Gruppe gedacht? (nominal)

☐ Ja, welche: \_\_\_\_\_

☐ Nein

## Appendix D – French Questionnaire

### Formulaire de consentement

Bienvenue dans notre étude!

Cette étude a pour objectif de comprendre l'impact de la discrimination sur le bien-être mental des mineurs non accompagnés et les facteurs de protection possibles.

L'étude fait partie d'une thèse de maîtrise menée à l'Institut universitaire de Lisbonne (ISCTE-IUL). Vous pouvez collaborer en répondant à un sondage qui prend environ 10 à 20 minutes.

La participation à cette étude ne comporte aucun risque à votre. **Votre participation est volontaire et vos réponses resteront anonymes.** Nous ne collecterons aucune donnée personnellement identifiable de la part des participants. Seuls les chercheurs auront accès aux données qui seront conservées au moins 5 ans.

Nous sommes intéressés par la première réponse qui vous vient à l'esprit, il n'y a donc pas de bonne ou de mauvaise réponse. Si, à tout moment, vous souhaitez mettre fin à votre participation à cette étude, vous êtes libre de le faire.

Cette étude suit les recommandations du comité d'éthique de CIS-IUL et est supervisée scientifiquement par les docteurs Rita Guerra (ana\_rita\_guerra@iscte-iul.pt) et Kinga Bierwiazzonek (Kinga\_Bierwiazzonek@iscte-iul.pt).

Si vous avez des questions ou des commentaires, vous pouvez contacter Jamila Becker (yamila.becker@gmx.de), l'étudiante en master qui effectue cette recherche.

Merci de votre collaboration!

**J'ai 18 ans ou plus.**

**Je confirme avoir lu et compris ce qui précède et consensie librement à participer à cette étude.**

Oui ☐

Non ☐

### Questionnaire Jeune Immigrant

1. Quel âge avez-vous? \_\_\_\_\_ ans
2. Quel est votre sexe?  
☐ Femme / Fille  
☐ Homme / Garçon  
☐ Autre / Préfère ne pas le dire
3. Dans quel pays êtes-vous né? \_\_\_\_\_
4. Quel âge avais-tu quand tu es venu en Allemagne? \_\_\_\_\_ ans
5. Quel est votre statut de résidence en Allemagne?  
☐ Permis de séjour  
☐ Autorisation provisoire de séjour  
☐ Je ne sais pas / Préfère ne pas le dire

#### Instructions

Répondez aux questions ci-dessous en utilisant l'échelle suivante:








Pas du tout = vous n'avez jamais vécu ou ressenti quelque chose comme ça  
Beaucoup = vous avez vécu ou ressenti quelque chose comme cela très souvent

#### Note:

Au cours des questions suivantes nous utilisons termes comme l'appartenance ethnique et le groupe ethnique. Ton appartenance ethnique est le groupe national et culturel dans lequel tu es né. Autres personnes qui comprennent à ce groupe (personnes du même l'appartenance ethnique) nous indiquons comme ton groupe ethnique.

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

Lisez les affirmations suivantes et dites-nous ce que vous ressentez ou ce qui s'applique à vous à l'échelle suivante:


	    				
	<i>Pas du tout</i>				<i>Beaucoup</i>
6. J'ai participé à des activités qui m'ont appris sur mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. J'ai participé à des activités qui m'ont exposé à mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. J'ai lu des livres / magazines / journaux ou d'autres documents qui m'ont appris mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. J'ai assisté à des événements qui m'ont aidé à en apprendre davantage sur mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. J'ai appris mon appartenance ethnique en lisant des livres (livres, magazines, journaux), en cherchant sur Internet ou en se tenant au courant de l'actualité.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. Si je pouvais choisir, je préférerais être d'une autre ethnie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. J'aimerais être d'une autre ethnie.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. J'ai des ressentis négatifs base à mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. Je n'aime pas mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. J'essaie encore de comprendre ce que mon appartenance ethnique signifie pour moi.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>




## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

16. J'essaie encore de comprendre ce que je ressens à propos de mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. Je suis confus quant à ce que je ressens à propos de mon appartenance ethnique.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Lisez les affirmations suivantes et dites-nous ce que vous ressentez ou ce qui s'applique à vous à l'échelle suivante:

	 <i>Pas du tout</i> <span style="float: right;"><i>Beaucoup</i></span>
18. Dans la plupart des cas, ma vie est proche de mon idéal.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
19. Les conditions de ma vie sont excellentes.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
20. Je suis satisfait de ma vie.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
21. Jusqu'ici, j'ai obtenu les choses importantes que je veux dans la vie.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>


Lisez les affirmations suivantes et dites-nous ce que vous avez ressenti au cours des dernières semaines:

	 <i>Pas du tout</i> <span style="float: right;"><i>Beaucoup</i></span>
22. Les choses qui me gênaient ne me dérangent généralement pas.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
23. J'ai eu du mal à garder mon esprit focalisé sur ce que je faisais.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

24. Je me sentais déprimé.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25. Je sentais que tout ce que je faisais était un effort.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26. J'avais de l'espoir pour l'avenir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27. J'avais peur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28. Mon sommeil était agité.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29. J'étais heureux.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
30. Je me sentais seul.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Lisez les affirmations suivantes et dites-nous ce que vous ressentez ou ce qui s'applique à vous à l'échelle suivante:

	 <i>Pas du tout</i> <span style="float: right;"><i>Beaucoup</i></span>
31. Je pense que les gens se sont comportés de manière injuste ou négative envers mon groupe ethnique en Allemagne.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
32. Je me suis senti rejeté en Allemagne.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
33. Je sens que les gens ont quelque chose contre moi en Allemagne.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
34. On m'a taquiné ou insulté à cause de mon origine ethnique en Allemagne.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
35. J'ai été menacé ou attaqué en raison de mon origine ethnique en Allemagne.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

36. Quelle est votre religion?

☐ Christianisme

☐ Islam

☐ Bouddhisme

☐ Hindouisme

☐ Judaïsme

☐ Je n'ai pas de religion

☐ Autre (Remplir) \_\_\_\_\_

37. Quand tu as répondu aux questions de t'appartenance ethnique et ta groupe ethnique, est-ce que tu  
pensé d'un certain groupe?

☐ Oui, lequel: \_\_\_\_\_

☐ Non

## Appendix E – Arabic Questionnaire

### ستبيان المهاجرين الشباب

موافقة مسبقة

مرحبا بكم في بحثنا!

يهدف هذا البحث إلى فهم تأثير التمييز على الصحة العقلية للقصّر غير المصحوبين بذويهم وعوامل التخزين المؤقت المحتملة. الدراسة جزء من رسالة ماجستير أجريت في معهد جامعة لشبونة (ISCTE-IUL) يمكنك التعاون من خلال استكمال الاستبيان الذي يستغرق حوالي 10-20 دقيقة.

لا توجد مخاطر متوقعة مرتبطة بالمشاركة في هذه الدراسة. مشاركتك طوعية وستظل إجاباتك مجهولة. لن نقوم بجمع بيانات التعريف الشخصية من أي مشارك. سيتمكن الباحثون فقط من الوصول إلى البيانات وسيتم الاحتفاظ بها لمدة لا تقل عن 5 سنوات. نحن مهتمون بالإجابة الأولى التي تتبادر إلى ذهنك، لذلك لا توجد إجابات صحيحة أو خاطئة. إذا أردت، في أي لحظة، إنهاء مشاركتك في هذه الدراسة، فلك حرية القيام بذلك.

تتبع هذه الدراسة توصيات لجنة أخلاقيات CIS-IUL وتشرف عليها علمياً الدكتورة ريتا غويرا (ana\_rita\_guerra@iscte-iul.pt) والدكتورة كينغا ييروياكزونيك (Kinga\_Bierwiazzonek@iscte-iul.pt).

إذا كانت لديك أي أسئلة أو تعليقات، فيمكنك الاتصال بـ (Jamila Becker (yamila.becker@gmx.de)، طالبة الماجستير التي تجري هذا البحث.

شكرا لتعاونك!

[ ] عمري 18 سنة أو أكبر.

أؤكد أنني قد قرأت وفهمت ما ورد أعلاه وأوافق بحرية على المشاركة في هذه الدراسة.

[ ] نعم

[ ] لا

1. كم عمرك؟ \_\_\_\_\_ سنوات

2. ما هو جنسك؟

[ ] أنثى / فتاة

[ ] ذكر / فتى

[ ] أخرى / أفضل عدم الإجابة

3. في أي بلد ولدت؟ \_\_\_\_\_

4. كم كان عمرك عندما أتيت إلى ألمانيا؟ \_\_\_\_\_ سنوات

5. ما نوع الإقامة الذي لديك في ألمانيا؟

[ ] تصريح إقامة

[ ] التسامح

[ ] لا أعرف / أفضل عدم الإجابة

#### تعليمات

أجب عن الأسئلة أدناه باستخدام هذا المقياس :



لا على الإطلاق = أنت لم تختبر أو تشعر بشيء من هذا القبيل  
كثيراً جداً = واجهت أو شعرت بشيء من هذا القبيل كثيراً

#### ملحوظة:

في العبارات أدناه، نستخدم تعبيرات مثل العرق والمجموعة العرقية. بعرقك نعني المجموعة الوطنية والثقافية في البلد التي ولدت فيها. أشخاص آخرون ينتمون إلى هذه المجموعة (أشخاص من نفس العرق) هي ما نسميه مجموعتك العرقية.

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

اقرأ العبارات التالية وأخبرنا ما هو شعورك أو ما ينطبق عليك على المقياس التالي:






	●	●	●	●	●
	لا على الإطلاق				كثيرا جدا
6. لقد شاركت في أنشطة علمتني عن عرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. لقد شاركت في أنشطة عرضتني لعرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. لقد قرأت الكتب / المجلات / الصحف أو غيرها من المواد التي علمتني عن عرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. لقد حضرت مؤتمرات ساعدتني في معرفة المزيد عن عرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. لقد تعلمت عن عرقي من خلال القيام بأشياء مثل القراءة (الكتب، المجلات، الصحف)، البحث في الإنترنت، أو مواكبة الأحداث الجارية.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. إذا كان بإمكانني الاختيار، فإنني أفضل أن يكون عرقي مختلف.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. أتمنى لو كنت من أصل عرقي مختلف.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. أشعر سلباً تجاه عرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. أنا لا أحب عرقي....	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. ما زلت أحاول أن أفهم ما يعنيه عرقي بالنسبة لي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. ما زلت أحاول أن أفهم ما أشعر به تجاه عرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. أنا مرتبك من شعوري حيال عرقي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

اقرأ العبارات التالية وأخبرنا ما هو شعورك أو ما ينطبق عليك على المقياس التالي:

	    	لا على الإطلاق	كثيرا جدا		
18 . في معظم الجوانب حياتي قريبة من المثالية.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19 . ظروف حياتي ممتازة.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20 . أنا راض عن حياتي.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
21 . حتى الآن، حصلت على الأشياء المهمة التي أريدها في الحياة.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>






اقرأ العبارات التالية وأخبرنا كيف شعرت خلال الأسابيع الماضية:

	    	لا على الإطلاق	كثيرا جدا		
22 . لقد أزعجتني أشياء لا تزعجني عادة	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
23 . واجهت صعوبة في التركيز	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
24 . شعرت بالاكئاب	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
25 . شعرت أن كل ما أفعله مجهود	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
26 . شعرت بالأمل في المستقبل	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
27 . شعرت بالخوف	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
28 . كان نومي غير جيد	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
29 . كنت سعيدا	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

شعرت بالوحدة . 3 0	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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اقرأ العبارات التالية وأخبرنا ما هو شعورك أو ما ينطبق عليك على المقياس التالي:

	    	لا على الإطلاق	كثيرا جدا		
3 1 . أعتقد أن الآخرين تصرفوا بطريقة غير عادلة أو سلبية تجاه مجموعتي العرقية في ألمانيا.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 2 . أشعر بالرفض في ألمانيا.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 3 . أشعر أن الناس لديهم شيء ضدي في ألمانيا.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 4 . لقد شعرت بالإهانة أو الإهانة بسبب خلفيتي العرقية في ألمانيا.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 5 . لقد تعرضت للتهديد أو الهجوم بسبب خلفيتي العرقية في ألمانيا.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

3 6 . ما هي ديانتك؟

[ ] المسيحية

[ ] الاسلام

[ ] البوذية

[ ] الهندوسية

[ ] اليهودية

[ ] ليس لدي دين

[ ] أخرى (الكتابة) \_\_\_\_\_

3 7 . عند الإجابة على الأسئلة المتعلقة بعرقك أو مجموعتك العرقية، هل فكرت في أي مجموعة محددة؟

[ ] نعم ، أي واحد \_\_\_\_\_ :

[ ] لا



**Appendix F – Persian (Farsi) Questionnaire**

شرکت در این مطالعه داوطلبانه است و پاسخ های شما ناشناس هستند  
سن من ۱۸ سال یا بالاتر است. من تأیید می کنم که اطلاعات فوق را خوانده و درک کرده  
ام و آزادانه موافقت می کنم که در این مطالعه شرکت کنم.

☐ خیر

☐ بله

پرسشنامه برای نوجوانان

1. / ۱- چند سال دارید؟ \_\_\_\_\_ سال

2. / ۲- جنسیت؟

[ ] زن

[ ] مرد

[ ] خنثی/هیچکدام

3. / ۳- در کدام کشور دنیا آمدی؟ \_\_\_\_\_

4. / ۴- وقتی که به آلمان آمدی چند ساله بودی؟ \_\_\_\_\_ سال

5. / ۵- وضعیت اقامتی تو در آلمان چیست؟

[ ] وضعیت اقامتی ثابت

[ ] وضعیت اقامتی غیر ثابت

[ ] نمیدونم

توضیحات

لطفا سوالات زیر را با واحد زیر جواب بدهید. :



زیاد= برای تو تا حالا این اتفاق نیفتاده یا احساس نکردی.

کم= برای تو این اتفاقات افتاده یا کم افتاده.






دقت:

در سئوالات بعدی کلماتی مثل وابستگی قومی و وابستگی گروهی استفاده میشود. وابستگی قومی تو، ملیت و فرهنگ گروهی تو، جایی است که تو دنیا آمدی. کسان دیگری که متعلق به این گروه هستند، نشانگر وابستگی قومی تو هستند.

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

بیانیه های زیر را بخوانید و در واحد زیر به ما بگویید که چگونه احساس می کنید یا چه






چیزی برای شما درست است

					
	کم				زیاد
6. من فعالیتهایی انجام داده ام که ریشه و قومیت من را به من آموخته اند.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. من فعالیتهایی انجام داده ام که من را با قومیت خودم در تماس قرار داده است.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. من کتاب / مجله / روزنامه ها و غیره را خوانده ام که به من اطلاعات راجب قومیت من آموخته اند.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. من در مکانهای مختلف اطلاعاتی شرکت کرده ام که به من کمک کرده اند تا در باره قومیت خود بیشتر بدانم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. من در مورد وابستگی قومی خودم، با خواندن (کتاب، مجله و روزنامه) و با جستجو در اینترنت اطلاعات جدید بدست آوردم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. من اگر می توانستم انتخاب کنم، ترجیح می دادم که به یک قومیت دیگری تعلق داشته باشم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. ای کاش که من قومیت دیگری داشتم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. من قومیت را دوست ندارم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. من قومیت خود را دوست دارم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. من هنوز تلاش می کنم که بفهمم، قومیتم برای من چه معنی دارد.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. من هنوز تلاش می کنم که بفهمم، چگونه درباره قومیتم فکر می کنم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. من هنوز نمیدانم که چه احساسی راجب وابستگی قومی ام دارم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors






بیانیه های زیر را بخوانید و در واحد زیر به ما بگویید که چگونه احساس می کنید یا چه

چیزی برای شما درست است

	     کم زیاد
8 1. در اکثر موقعیت ها، زندگی من ایده آل است.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
9 1. موقعیتهای زندگی من عالی است.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
0 2. من از زندگی ام راضی هستم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
1 2. تاکنون موارد مهم و چیزهایی را که می خواستم در زندگی داشته باشم دریافت کردم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

بیانیه های زیر را بخوانید و


بگویید که حال و احساس شما در چند هفته اخیر چگونه بوده

	     کم زیاد
2 2. من از چیزهایی ناراحت بودم که به طور عادی مرا آزار نمی دهد.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 2. من نمی توانستم روی کارهایی که انجام میدادم تمرکز کنم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
4 2. احساس افسردگی میکردم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
5 2. من احساس میکردم که انجام هر کاری برایم مشکل است.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
6 2. من به آینده امیدوار بودم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
7 2. من احساس اضطراب می کردم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
8 2. من نا آرام میخوابیدم.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

## Perceived Discrimination and Well-being of Unaccompanied Refugee Minors

2 9 . من خوشحال بودم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3 0 . من احساس تنهایی کردم.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

بیانیه های زیر را بخوانید و در واحد زیر به ما بگویید که چگونه احساس می کنید یا چه چیزی برای شما درست است

	 کم زیاد
3 1 . من فکر می کنم که دیگران نسبت به گروه قومی من در آلمان، ناعادلانه یا منفی رفتار کرده اند.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 2 . من احساس می کنم که در آلمان پذیرفته نشده ام.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 3 . من احساس می کنم که مردم آلمان ضد من هستند.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 4 . من به خاطر ریشه قومی ام در آلمان مورد تحریک و توهین قرار گرفته ام.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>
3 5 . من به خاطر ریشه قومی ام در آلمان مورد تهدید و حمله قرار گرفته ام.	<input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>

3 6 . به کدام دین تعلق دارید؟

[ ] مسیحیت

[ ] اسلام

[ ] بودیسم

[ ] هندوئیسم

[ ] یهودیت

[ ] دین ندارم

[ ] دین های دیگر و غیره \_\_\_\_\_

3 7 . آیا در مورد قومیت و پیشینه قومی خود سوالی دارید؟

آیا به گروه خاصی فکر میکنید؟

[ ] بله ، کدام : \_\_\_\_\_

[ ] نه