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## Anticipated Intergroup Anxiety & Misattribution of Arousal

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**Anticipated Intergroup Anxiety & Misattribution of Arousal**

A Thesis

Presented in

Partial Fulfillment of the

Requirements for the Degree of

Master of Arts

By

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**Abstract**

The current research attempted to link misattribution of arousal with intergroup anxiety. Specifically, we linked the presence of (i.e., or lack thereof) of sound— a clear misattribute participants can blame their intergroup anxiety on— to anticipating intergroup contact by manipulating the randomly assigned interaction partner and misattribution of arousal sound condition participants were in. Participants viewed a confederate’s name and picture on a screen and anticipated an interaction. Participants’ intercultural interaction comfort was measured as well as their anxiety levels and Stroop task performance. A two-way ANOVA revealed that there was not a statistically significant interaction between the effects of interaction partner and misattribution condition for Stroop scores, although there was a statistically significant interaction between the effects of interaction partner and misattribution condition for state anxiety. Our findings suggest that anticipating intercultural interactions may not deplete attention span and executive control loss as actual intercultural interactions might, particularly for those with moderate to high intercultural interaction comfort.

*Keywords:* misattribution of arousal, intergroup anxiety, intercultural interactions

### **Anticipated Intergroup Anxiety & Misattribution of Arousal**

Although the number of intercultural interactions has grown exponentially in the United States, intergroup contact between White and non-White adults often leads to anxiety, particularly for Whites. Whites still behave more anxiously during interracial than same-race interactions and are still negatively impacted by this anxiety (Trawalter & Richeson, 2008). Indeed, Richeson & Shelton (2003) have demonstrated how after leaving intergroup interactions, prejudiced White individuals underperform on tests that require executive control. Richeson & Shelton (2003) had White participants first complete the Implicit Association Task (IAT) and then interact with either a White or Black experimenter before completing the Stroop task. Prejudiced White participants underperformed on the Stroop task compared to prejudiced White participants who interacted with a White experimenter and low-prejudice participants.

However, although previous research has focused on intercultural interactions between Black and White individuals, there is little research examining the effects of interacting with religious minorities, like Muslims. For example, despite the rise of intergroup contact between Muslims and non-Muslims, media portrayals of Muslims remain overwhelmingly negative, with Islam being associated as the least respected religion under certain conditions (Ahmed & Matthes, 2016; Jung, 2012). Furthermore, prejudice against Muslims has been on the rise, with negative attitudes against Muslims becoming more widespread than negative attitudes against immigrants (Strabac & Listhaug, 2008; Bell et al., 2021) and with increasing opposition to Muslim women wearing a traditional Islamic headscarf, or hijab (Helbling, 2014). Indeed, Muslim women who wear a hijab or niqab (i.e., full-face veil) are more likely to be subject to negative implicit and explicit biases, such that they are often viewed as holding conservative attitudes about women's rights (Choi et al., 2021) and being more likely to face job

discrimination (Weichselbaumer, 2020).

Moreover, since both Muslims and intercultural contact are often viewed as threats, intercultural contact with Muslims may lead to psychological stress which can be seen through self-regulation depletion (e.g., executive control underperformance) and behaviors such as speech errors, speech hesitations, and fidgeting (McConnell & Leibold, 2001; Trawalter, et al., 2009). It may also lead to intergroup anxiety, an anxiety people experience when anticipating or engaging in an intergroup interaction (Stephan, 2014).

### **Intergroup Anxiety**

Much of the research on intergroup anxiety has focused on individuals *engaging* in an interracial interaction, rather than just *anticipating* one (Littleford, et al., 2005; Trawalter & Richeson, 2008; Richeson & Shelton, 2003; Trawalter et al., 2009). Furthermore, research on interracial interactions often focuses on the *discomfort* experienced by White individuals, rather than the *anxiety* they experience. For example, research by Littleford and colleagues (2005) attempted to understand whether White participants would feel more discomfort and physiological reactivity with interracial interactions than with same-race interactions. Participants were paired in dyads to discuss three issues regarding college student drinking, interracial interactions on campus, and being issued a wrong parking ticket. Participants' blood pressure was measured throughout the interaction, and they later completed questionnaires about the interaction. Participants' self-reported feelings and physiological responses revealed that White participants experienced greater discomfort in interracial interactions than same-race interactions.

Yet, intergroup anxiety is felt even *before* an intercultural interaction occurs. Thus, it is important to understand this anticipatory anxiety. When anticipating this type of interaction,



individuals begin experiencing anxiety before even meeting the other individual. This hinders chances of a successful interaction by placing one individual in an anxious state. The activation of this anticipatory anxiety then amplifies the activation of implicit evaluative racial biases, such that the individual is more likely to display biases when actually engaging in an intercultural interaction (Amodio & Hamilton, 2012). Support for this can also be seen in Ajzen and Fishbein's (1977) model, which demonstrated how attitude towards a behavior influences the intention of the behavior and results in the behavior being affected. In other words, intergroup anxiety influences the intentions of the interaction (or what an individual preconceives will be positive or negative contact) and results in the interaction being affected.

Furthermore, this intergroup anxiety is not only detectable by the individual's ingroup, but it can also be picked up and transmitted to the other individual, such that there is a physiological response linkage between the two individuals, specifically greater cortisol reactivity, behavioral tension, and self-reported discomfort (Gray et al., 2008; West et al., 2017). To avoid feeling intergroup anxiety, individuals may begin to avoid anticipating or engaging in intergroup contact. However, by decreasing the anticipatory anxiety they feel, we may be able to increase intergroup contact. In an attempt to decrease intergroup anxiety experienced with Muslims, we questioned whether misattributing this anxiety can decrease feelings of intergroup anxiety.

### **Misattribution of Arousal**

Misattribution of arousal occurs when individuals wrongly attribute the reason for their arousal (Schachter & Singer, 1962). For example, individuals may wrongly attribute their body's responses to one emotion (like fear) to actually mean another emotion (like attraction; Dutton & Aron, 1974). Misattribution of arousal can be manipulated through an alleged subliminal sound

and can be used to eliminate the impact of bad moods (Shirin, 1993; Schwarz & Clore, 1983). Our research proposes that misattribution of arousal can also be applied to reducing intergroup anxiety. While previous research has attempted to have participants misattribute their interracial interaction anxiety to a room before an actual interaction, no research has measured anxiety levels just *anticipating* an interaction (Richeson & Trawalter, 2005). Richeson & Trawalter (2005) had participants take the IAT before placing them in the misattribution (i.e., participants were told “Several previous participants have found that this room makes them anxious because of the one-way mirror and the confined feel of the room”) or control condition (no information about previous participants given). Afterwards, participants engaged in an interracial or same-race interaction and completed the Stroop task. Findings demonstrated that there was less cognitive depletion and Stroop task impairment when there was a reduced need for participants to regulate their anxiety. In other words, being able to misattribute their anxiety to the mirror and room resulted in less impairment on the Stroop task compared to participants in the control condition. However, although Richeson & Trawalter (2005) suggest that anxiety and misattribution may be linked, they did not measure anxiety. Thus, we attempted to link the presence of (i.e., or lack thereof) of sound— a clear misattribute participants can blame their intergroup anxiety on— to anticipating intergroup contact. Specifically, we hypothesized that:

**H1:** Whites are likely to feel more anxious in anticipating intercultural interactions than same-culture interactions but will experience less anxiety when they are able to misattribute their anxiety.

**H2:** This relationship will be moderated by participants’ existing comfort with intercultural interactions, such that participants with more existing comfort with intercultural interactions will experience less anxiety in intercultural interactions.

**H3:** Participants who are unable to misattribute their anxiety and/or have little existing comfort with intercultural interactions will underperform on the Stroop task compared to participants who misattribute their anxiety and/or have high comfort levels with intercultural interactions.

The current research is an intervention aimed at reducing intergroup anxiety that attempts to link intergroup anxiety with misattribution of arousal. In this study, we manipulated the randomly assigned interaction partner and misattribution of arousal sound condition participants are in. Participants viewed a confederate's name and picture on a screen and anticipated an interaction. Participants' intercultural interaction comfort was measured as well as their anxiety levels and Stroop task performance.

Results from the current research may help answer how intergroup anxiety can be decreased. We proposed that misattribution of arousal will allow participants to engage in intergroup contact without blaming the other individual (or their religion) in making them uncomfortable. By giving them the option to attribute their anxiety to an external source (like an alleged subliminal sound), we believed that the participants would experience less discomfort interacting with someone from a different religion. Implications of this research allows individuals to shift the blame from outgroups, which limits outgroup interaction, to external sources, which may increase outgroup interaction and decrease intergroup anxiety. Individuals are not likely to internally attribute their anxiety, thus allowing them to externally attribute it will also be helpful in increasing future contact and decreasing stereotypes, prejudice, and racism. Furthermore, findings from this research lend support to the idea that there may be a fifth condition for when intergroup contact can reduce prejudice. Both groups must hold equal status, share common goals, cooperate, have institutional support, *and* not experience intergroup anxiety

(Allport, 1954). Since intergroup anxiety hinders successful intergroup contact, it may also restrict situations where intergroup contact can reduce prejudice.

## **Method**

### ***Participants***

164 undergraduate students (aged 18-46 years old,  $M_{\text{age}} = 19.70$ ,  $SD_{\text{age}} = 2.58$ , 68.4% cisgender women, 21.7% cisgender men, 3.9% nonbinary, and 6% other) from a large, Midwestern university participated in this lab study. Participant race was as follows: 36.8% White or Caucasian, 21.7% Asian, 17.8% Hispanic or Latin, 6.6% Black or African American, 2% Middle Eastern or North African, 14.5% multiracial, and .7% preferred not to say. Participants were mostly Catholic (24.3%), Christian (20.4%), or Muslim (11.2%) and were mostly politically moderate (28.3%), slightly liberal (21.7%), or very liberal (29.6%).

12 participants were removed for failing both manipulation checks, leaving our final sample to be 152 participants. This study used a 2 (Interaction partner: intercultural, same-culture) x 3 (Misattribution of arousal condition: sound, sound + uncomfortable feeling, sound + relaxed feeling) study design, with both independent variables being between-subjects. In accordance with IRB requirements, all participants received information on the study procedure and provided informed consent prior to participating. Following the completion of all tasks, participants were debriefed and awarded 1.00 SONA credit.

### ***Measures***

Participants filled out a demographics questionnaire which included rating how comfortable they were with interracial interactions on the Personal Report of Intercultural Communication Apprehension (PRICA) scale (Neuliep & McCroskey, 1997; see Appendix A). The scale consisted of rating 14 items on a Likert scale of 1 = strongly disagree to 5 = strongly

agree (e.g., low comfortability, medium comfortability, high comfortability). Examples of questions included “Generally, I am comfortable interacting with a group of people from different cultures” and “I am tense and nervous while interacting with people from different cultures”. Scoring on this scale included first adding questions 1, 3, 5, 7, 9, 10, and 12 and then adding questions 2, 4, 6, 8, 11, 13, and 14. The PRICA score was calculated by subtracting the total from the first step (questions 1, 3, 5, 7, 9, 10, and 12) from 42 and then adding the total from the second step (questions 2, 4, 6, 8, 11, 13, and 14). Scores ranged from 14 to 70 with scores below 32 indicating low comfort levels, scores between 32 and 52 indicating moderate comfortability, and scores above 52 indicating high comfort levels.

Confederate pictures were used from Shen and colleagues (2018) research. Images from this research included black-and-white pictures of a White-presenting woman with her hair fully covered in a hijab, partially covered in a hijab, and uncovered without a hijab. Only the fully covered in a hijab picture and uncovered without a hijab picture were used for this research (see Figure 1). Since most of our participants were expected to be White females, a White female confederate picture was used to understand the effect of religion on intergroup anxiety. Furthermore, the hijabi confederate was named Sara, while the non-hijabi confederate was named Sarah. Although both names are spelled and pronounced slightly differently, we used a “matched approach” to minimize the effects of choosing two different names that may signal other characteristics like social class (Fryer Jr & Levitt, 2004; Gladdis, 2017a; Hayes & Elder, 2020).

Manipulation checks for the independent variables included asking participants: “Who were you paired with for the second part of the study? What was their race/religion?” and “What were you told about other participants? Did they hear or feel anything?”

A shortened version of the Spielberger State-Trait Anxiety Inventory (STAI-5) was used to measure state anxiety in participants (Zsido et al., 2020; see Appendix B). The inventory consists of 10 Likert scale questions with subscales for trait and state anxiety. Participants answered questions relating to state (e.g., I feel upset) and trait (e.g., I feel that difficulties are piling up so that I cannot overcome them) anxiety on a 4-point scale ranging from “not at all” to “very much so”. State anxiety scores were added with higher numbers being indicative of greater anxiety.

An online version of the Stroop test was used to measure executive control performance (Crump et al., 2013). Scores on the Stroop task were calculated by finding averages of the reaction times of both incongruent (word and font color mismatch) and congruent (word and font color match) trials and then subtracting the two. There were a total of 96 trials, with 48 incongruent trials and 48 congruent trials. Higher scores demonstrated greater reaction time needed to correctly complete the task and were indicative of less executive control underperformance, such that more errors reflected less executive control. The number of correctly identified trials was calculated by adding the number of correct answers from both trials.



Sarah



Sara

Figure 1. Examples of stimuli used in the two interaction partner conditions of this study

### *Procedure*

Participants came into the laboratory for a study “interested in looking at how people cooperate on tasks”. They first filled out a demographics questionnaire and then were randomly assigned to rate their interracial interaction comfort (i.e., PRICA scale) either after the questionnaire or at the end of the study. Then, participants were placed in one of three misattribution of arousal conditions. In the first condition, participants were told that “Since this lab room is next to the bathroom, we have a white noise machine here. Other participants have told us about hearing a sound from the machine”. In the second condition, participants were told that “Since this lab room is next to the bathroom, we have a white noise machine here. Other participants have told us about hearing a sound from the machine and it causing them to feel uncomfortable”. Lastly, in the third condition, participants were told that “Since this lab room is next to the bathroom, we have a white noise machine here. Other participants have told us about hearing a sound from the machine and it causing them to feel relaxed”. Although participants were told about a sound, it was an alleged subliminal one (i.e., there was no actual sound).

After being placed in one of the misattribution of arousal conditions, participants were told that the second part of the experiment involved them talking to another participant. They were randomly assigned to see either Sara (hijabi confederate) or Sarah’s (non-hijabi confederate) name and picture on a Zoom screen (i.e., the visibility of the confederate’s religion was manipulated, without regard for participants religion; Figure 2). Lastly, participants were told they have to do one more thing before interacting with the confederate. Participants were given the State-Trait Anxiety Inventory and then completed the Stroop task after which the study concluded. No interaction occurred, as we wanted to measure participants’ anxiety just

*anticipating* the interaction and not actually interacting.



Figure 2. Examples of participant screens in the two interaction partner conditions of this study

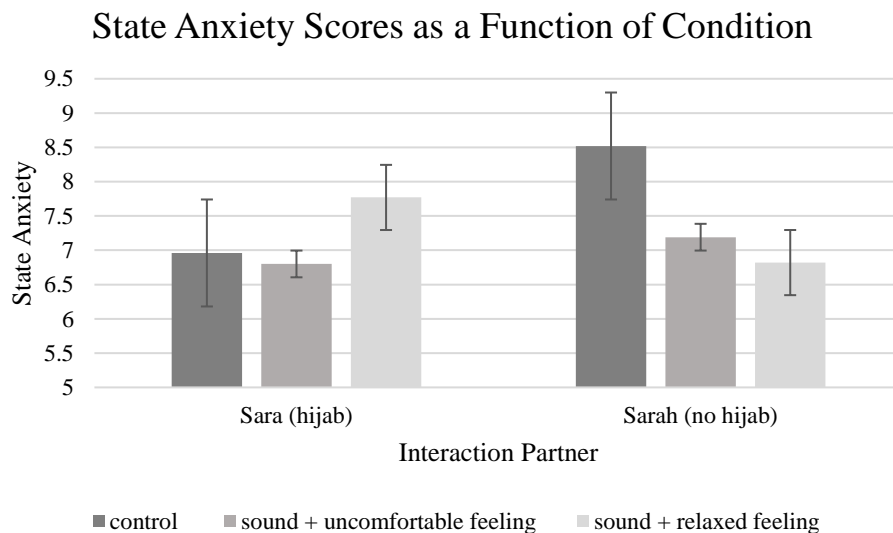
### Results

We hypothesized that Whites are likely to feel more anxious in anticipating intercultural interactions than same-culture interactions but will experience less anxiety when they are able to misattribute their anxiety. This relationship will be moderated by participants' existing comfort with intercultural interactions, such that participants with more existing comfort with intercultural interactions will experience less anxiety in intercultural interactions. We also hypothesized that participants who were unable to misattribute their anxiety and/or have little existing comfort with intercultural interactions would underperform on the Stroop task compared to participants who misattribute their anxiety and/or have high comfort levels with intercultural interactions.

A two-way analysis of variance (ANOVA) was performed to analyze the effect of interaction partner and misattribution condition on state anxiety (see Figure 3). A two-way ANOVA revealed that there was a statistically significant interaction between the effects of interaction partner and misattribution condition ( $F(2, 152) = 4.059, p = .019$ ). The mean score for the control condition viewing Sara (hijab) was 6.96 ( $SD = 2.34$ ) and viewing Sarah (no hijab) was 8.52 ( $SD = 2.83$ ). The mean score for the sound + uncomfortable feeling condition viewing



Sara (hijab) was 6.80 ( $SD = 1.75$ ) and viewing Sarah (no hijab) was 7.19 ( $SD = 1.94$ ). The mean score for the sound + relaxed feeling condition viewing Sara (hijab) was 7.77 ( $SD = 2.36$ ) and viewing Sarah (no hijab) was 6.82 ( $SD = 1.62$ ). Simple main effects analysis showed that interaction partner did not have a statistically significant effect on state anxiety ( $p = .349$ ). Simple main effects analysis showed that misattribution condition also did not have a statistically significant effect on state anxiety ( $p = .225$ ). Post hoc testing for all conditions using Tukey's HSD indicated that there was a marginally significant difference between the sound + uncomfortable feeling misattribution condition and the sound + relaxed condition viewing Sara ( $p = .085$ ). There was also a significant difference between the sound + uncomfortable feeling misattribution condition and the control condition viewing Sarah ( $p = .043$ ) and a significant difference between the sound + relaxed feeling condition and the control condition ( $p = .009$ ).

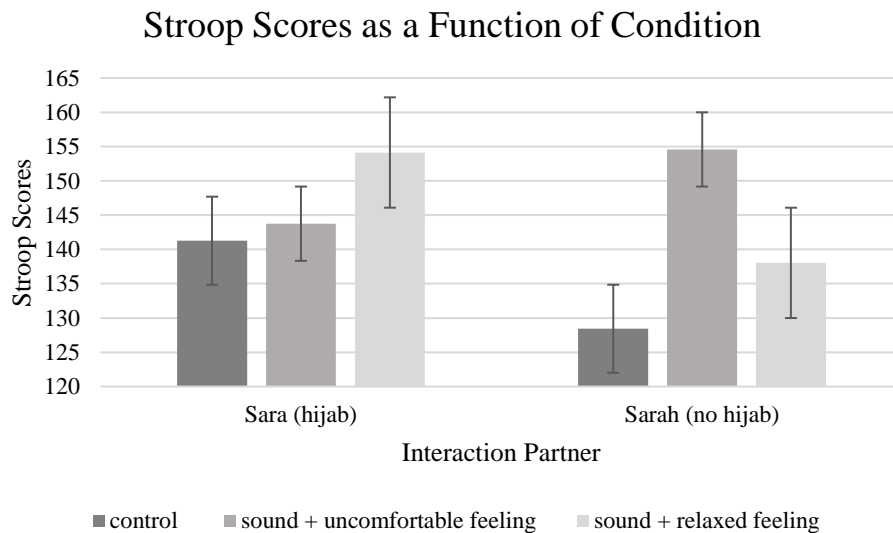


*Note.* Error bars represent one standard error above and below the mean.

Figure 3. Two-way ANOVA examining the effect of independent variables on state anxiety

A two-way ANOVA was performed to analyze the effect of interaction partner and misattribution condition on Stroop scores (see Figure 4). A two-way ANOVA revealed that there

was not a statistically significant interaction between the effects of interaction partner and misattribution condition ( $F(2, 152) = .540, p = .584$ ). Simple main effects analysis showed that interaction partner did not have a statistically significant effect on Stroop scores ( $p = .608$ ). The mean score for the control condition viewing Sara (hijab) was 141.27 ( $SD = 75.96$ ) and viewing Sarah (no hijab) was 128.43 ( $SD = 67.09$ ). The mean score for the sound + uncomfortable feeling condition viewing Sara (hijab) was 143.75 ( $SD = 65.86$ ) and viewing Sarah (no hijab) was 154.58 ( $SD = 82.19$ ). The mean score for the sound + relaxed feeling condition viewing Sara (hijab) was 154.13 ( $SD = 81.71$ ) and viewing Sarah (no hijab) was 138.04 ( $SD = 50.94$ ). Simple main effects analysis showed that the misattribution condition also did not have a statistically significant effect on Stroop scores ( $p = .578$ ). Further analyses revealed that gender, race, and religion were not significant covariates. Post hoc testing for all conditions using Tukey's HSD indicated that there was no significant difference between the misattribution conditions viewing either interaction partner ( $p > .05$ ).



*Note.* Error bars represent one standard error above and below the mean.

Figure 4. Two-way ANOVA examining the effect of the independent variables on Stroop scores

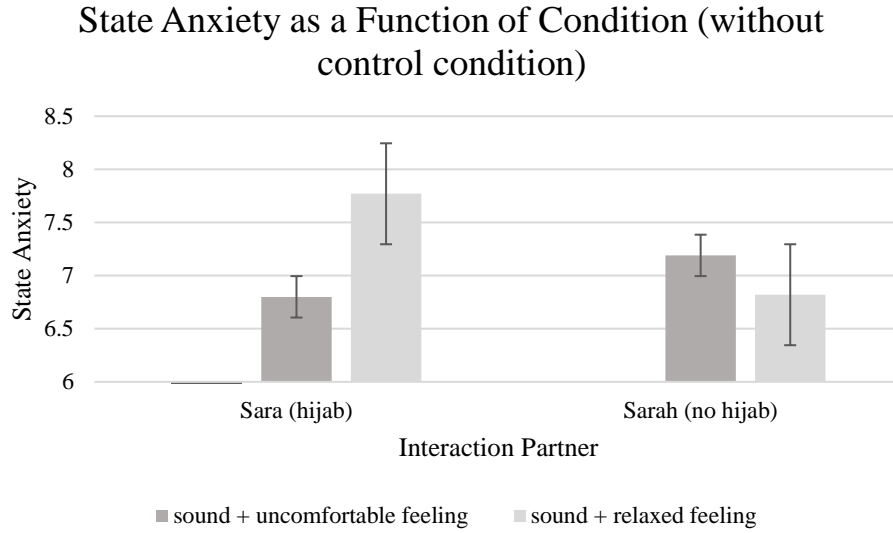
A Pearson correlation coefficient was computed to assess the linear relationship between Stroop scores and intercultural comfort. There was a positive, nonsignificant correlation between the two variables,  $r(150) = .141, p = .083$ .

A Pearson correlation coefficient was also used to assess the linear relationship between state anxiety and intercultural comfort. There was a positive, significant correlation between the two variables,  $r(150) = .278, p < .001$ .

Moderation analysis was conducted using SPSS's PROCESS macro (Hayes, 2013). The interaction between interaction partner and intercultural comfort was not significant ( $b = 0.98, SE = 0.76, t = 1.28, p = .20$ ), indicating that the relationship between misattribution condition and interaction partner was not moderated by intercultural comfort.

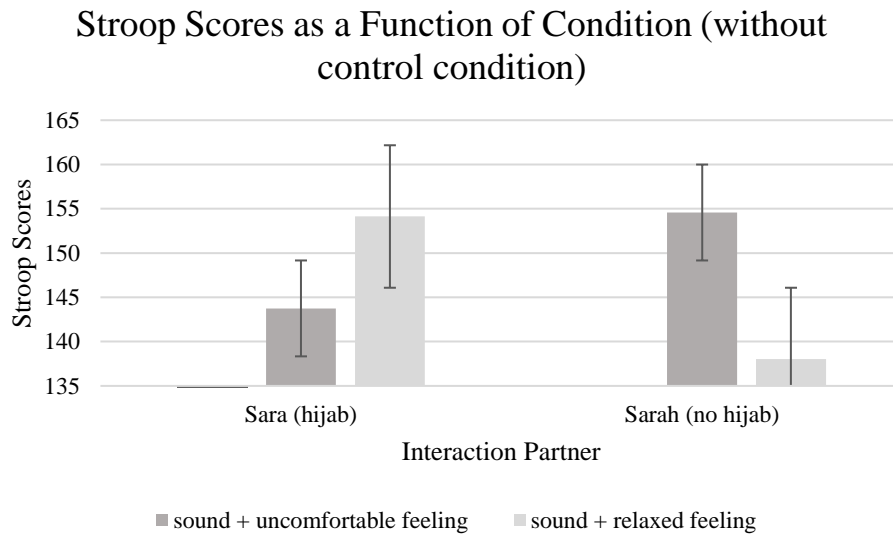
### **Exploratory Analyses**

Since there were no predictions for the control condition, a exploratory two-way analysis of variance (ANOVA) was performed to analyze the effect of interaction partner and misattribution condition without the control condition on state anxiety (see Figure 5). A two-way ANOVA revealed that there was a statistically significant marginal interaction between the effects of interaction partner and misattribution condition without the control condition ( $F(1, 100) = 3.016, p = .086$ ). A exploratory two-way analysis of variance (ANOVA) was also performed to analyze the effect of interaction partner and misattribution condition without the control condition on Stroop scores (see Figure 6). A two-way ANOVA revealed that there was a not a statistically significant interaction between the effects of interaction partner and misattribution condition without the control condition ( $F(1, 100) = .898, p = .346$ ).



*Note.* Error bars represent one standard error above and below the mean.

Figure 5. Two-way ANOVA examining the effect of the independent variables without control condition on state anxiety



*Note.* Error bars represent one standard error above and below the mean.

Figure 6. Two-way ANOVA examining the effect of the independent variables without control condition on Stroop scores

**Discussion**

Previous research has examined intergroup anxiety through real interactions (e.g., Littleford, et al., 2005; Trawalter & Richeson, 2008), thus our research was the first to examine intergroup anxiety through anticipatory interactions. Our findings demonstrate that anticipating intercultural interactions may not deplete attention span and executive control loss as actual intercultural interactions might, especially for those with moderate to high intercultural interaction comfort.

Although our hypotheses were not supported, they point to the difficulty in using external attributions in anticipatory or real-life interracial interactions. Indeed, individuals in the U.S. are more likely to use dispositional attributions, while East Asians are more likely to use situational attributions (Choi et al., 2003). External attributions may still be helpful in increasing future contact and decreasing stereotypes, prejudice, and racism since individuals are not likely to internally attribute their anxiety. Although we may not be able to change anxiety, we may be able to cognitively shift what we do with the anxiety.

Furthermore, our results reflect the patterns we expected to see, although they are nonsignificant. For example, state anxiety and Stroop scores were higher for participants paired with Sara (hijabi) partner in the sound + relaxed misattribution condition compared to other misattribution conditions. Interestingly, participants in the control sound condition displayed greater state anxiety when viewing Sarah, a non-hijabi interaction partner, compared to Sara, a hijabi interaction partner, pointing to their high comfortability with intercultural interactions. Conditional differences appear to be more visible with participants viewing Sarah possibly because participants are not preoccupied with adjusting to seeing a woman in a hijab like when viewing Sara. Although participants do not appear to display executive control issues,

preoccupation might make people less sensitive to the subtle manipulation than in the no hijab condition.

### **Limitations**

One limitation of this research was our inability to determine whether participants may have generally felt anxious about participating in a lab study with other participants, so they did not truly focus on their interaction partner type. Furthermore, an “online” interaction still allows participants to remain one degree away from their interaction partner; thus, engaging in an actual interaction may have demonstrated different findings where participants experienced more state anxiety and less executive control.

Another limitation of this research was that participants were all undergraduate students who had moderate to high levels of intercultural comfort and may have been exposed to many intercultural interactions (especially with Muslims) at the university. Findings may have differed with participants with low intercultural comfort.

### **Future Directions**

Future research should use actual intercultural interactions when linking intergroup anxiety with misattribution of arousal. Interactions may occur virtually, but participants may need to speak to a confederate to experience intergroup anxiety. Furthermore, the anticipatory aspect of intergroup anxiety may be measured after showing participants their interaction partner virtually or through a two-way mirror, such that participants will see their partner but not communicate with them. It may be difficult to feel anxious when seeing a picture of someone for the first time; however, knowing one’s interaction partner is in front of them may increase anxiety. Intergroup anxiety may also increase when we are made aware of group differences. For example, if participants were given information about their interaction partner like their race or

religion or were asked to identify what they first noticed about their interaction partner, these differences may increase anxiety about the interaction. Lastly, research should also examine intergroup anxiety with samples beyond undergraduate students who often have experience with intercultural interactions. Although participants did not interact with their partner or display intergroup anxiety, it may be interesting to examine whether intergroup anxiety may negatively impact the perceived quality of social interactions. Participants may be asked to rate how they think their interaction would go and whether they believed it would be positive or negative intergroup contact. Participants may have little intergroup anxiety, but still view potential contact as negative.

### **Conclusion**

Our work builds on research surrounding intergroup contact, models of intergroup anxiety, and the attribution of our emotions. In conclusion, our research contributes to the existing literature on intergroup anxiety by exploring the novel dimension of anticipatory interactions, a domain largely unexplored in previous studies. While earlier research has primarily focused on real interactions (Littleford et al., 2005; Trawalter & Richeson, 2008), our research sheds light on the potential cognitive consequences involved in the anticipation of intercultural interactions and contributes to the development of more effective interventions promoting positive intergroup interactions.

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## Appendix A

### Personal Report of Intercultural Communication Apprehension (PRICA) Scale

**Directions:** The 14 statements below are comments frequently made by people with regard to communication with people from other cultures. Please indicate how much you agree with these statements by marking a number representing your response to each statement using the following choices: Strongly Disagree = 1; Disagree = 2; Neutral = 3; Agree = 4; Strongly Agree = 5

- \_\_\_\_\_ 1. Generally, I am comfortable interacting with a group of people from different cultures.
- \_\_\_\_\_ 2. I am tense and nervous while interacting with people from different cultures.
- \_\_\_\_\_ 3. I like to get involved in group discussion with others who are from different cultures.
- \_\_\_\_\_ 4. Engaging in a group discussion with people from different cultures makes me nervous.
- \_\_\_\_\_ 5. I am calm and relaxed with interacting with a group of people who are from different cultures.
- \_\_\_\_\_ 6. While participating in a conversation with a person from a different culture, I get nervous.
- \_\_\_\_\_ 7. I have no fear of speaking up in a conversation with a person from a different culture.
- \_\_\_\_\_ 8. Ordinarily I am very tense and nervous in a conversation with person from a different culture.
- \_\_\_\_\_ 9. Ordinarily I am very calm and relaxed in conversations with a person from a different culture.
- \_\_\_\_\_ 10. While conversing with a person from a different culture, I feel very relaxed.
- \_\_\_\_\_ 11. I am afraid to speak up in conversations with a person from a different culture.
- \_\_\_\_\_ 12. I face the prospect of interacting with people from different cultures with confidence.
- \_\_\_\_\_ 13. My thoughts become confused and jumbled when interacting with people from different cultures.
- \_\_\_\_\_ 14. Communicating with people from different cultures makes me feel uncomfortable.

## Appendix B

### STAI-5

A number of statements which people have used to describe themselves are given below. Read each statement and then circle the number at the end of the statement that indicates HOW YOU FEEL RIGHT NOW, that is, at this moment. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer which seems to describe your present feelings best. Thank you.

Item nr.		Not at all	Somewhat	Moderately so	Very much so
1	I feel upset.	1	2	3	4
2	I feel frightened.	1	2	3	4
3	I feel nervous.	1	2	3	4
4	I am jittery.	1	2	3	4
5	I feel confused.	1	2	3	4

### STAI-5

A number of statements which people have used to describe themselves are given below. Read each statement and then circle the number at the end of the statement that indicates HOW YOU GENERALLY FEEL. There are no right or wrong answers. Do not spend too much time on any one statement but give the answer which seems to describe how you generally feel. Thank you.

Item nr.		Not at all	Somewhat	Moderately so	Very much so
1	I feel that difficulties are piling up so that I cannot overcome them.	1	2	3	4
2	I worry too much over something that really doesn't matter.	1	2	3	4
3	Some unimportant thoughts run through my mind and bothers me.	1	2	3	4
4	I take disappointments so keenly that I can't put them out of my mind.	1	2	3	4
5	I get in a state of tension or turmoil as I think over my recent concerns and interests.	1	2	3	4