



**NEAR EAST UNIVERSITY  
INSTITUTE OF GRADUATE STUDIES  
GENERAL PSYCHOLOGY PROGRAM**

**THE RELATIONSHIP BETWEEN GRATITUDE, HOPE AND SUBJECTIVE  
WELL-BEING AMONG PALESTINIAN REFUGEES IN IRAQ**

**M.Sc. THESIS**

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**Nicosia**

**January, 2022**

**NEAR EAST UNIVERSITY  
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### Approval

We certify that we have read the thesis submitted by Yousra ABU ALJAES titled  
**“THE RALATIONSHIP BETWEEN GRATITUE, HOPE AND SUBJECTIVE  
WELL-BEING AMONG PALESTINIAN REFUGEES IN IRAQ”**  
and that in our combined opinion it is fully adequate, in scope and in quality, as a  
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### **Declaration**

I hereby declare that all information, documents, analysis and results in this thesis have been collected and presented according to the academic rules and ethical guidelines of Institute of Graduate Studies, Near East University. I also declare that as required by these rules and conduct, I have fully cited and referenced information and data that are not original to this study.

Yousra ABU ALJAES

--/ 2/2022

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**Yousra ABU ALJAES**

### **Abstract**

## **The Relationship between Gratitude, Hope and Subjective Well -Being among Palestinian Refugees in Iraq**

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The purpose of this study is to determine the relationship between gratitude, hope, and subjective well-being among a group of Palestinian refugees residing in Iraq. The research also assesses how various demographic characteristics such as gender, age, education level, and fear of being expelled influence the participant's scores of gratitude, hope and wellbeing. A total of 354 Palestinian refugees were chosen as participants. Snowball sampling was used to choose the sample. Survey methodology was used. The results revealed a link between gratitude, hope, and subjective well-being, which is consistent with earlier research. Gratitude and hope are significant predictors of subjective well-being, accounting for 18% of the variance in subjective well-being scores. The results reveal a strong negative correlation between age and subjective well-being. The findings suggest that perhaps as a result of their socialized roles, women report higher subjective well-being and happiness than men. University graduates perform better than individuals with less education on all measures of subjective wellbeing, gratitude, and hope, with the exception of agency hope. Age was found to have a negative relationship with subjective well-being, mental health, and happiness. Researchers and those interested in Palestinian refugees should design psychological counseling programs that reinforce the role of gratitude and hope to increase subjective well-being.

**Keywords:** gratitude, hope, subjective well-being, refugees, Palestinian refugees

## **ÖZ**

**Irak'taki Filistinli mülteciler arasında şükran, umut ve nesnel esenlik arasındaki ilişki**

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Bu çalışmanın amacı, Irak'ta ikamet eden bir grup Filistinli mültecinin şükran, umut ve öznel iyi oluş ile yaş, eğitim düzeyi, sınır dışı edilme korkusu gibi farklı demografik özellikleri arasındaki ilişkiyi belirlemektir. toplam 354 Filistinli mülteci katılımcı olarak seçilmiştir. Örneklem seçiminde kolayda örnekleme ve anket yöntemi kullanılmıştır. Veriler ayrıca, önceki araştırmalarla tutarlı olan şükran, umut ve öznel iyi oluş arasında bir bağlantı olduğunu ortaya koydu. Şükran ve umut, öznel iyi oluşun önemli göstergeleridir ve öznel iyi oluş puanlarındaki varyansın %18'ini oluşturur. Sonuçlar, yaş ile öznel iyi oluş arasında güçlü bir negatif ilişki olduğunu ortaya koymaktadır. Ayrıca, tüm değişkenlerin eğitim düzeyi ile anlamlı ve pozitif bir ilişkisi vardır. Sonuçlar ayrıca, muhtemelen sosyal rollerinin bir sonucu olarak, kadınların erkeklerden daha yüksek öznel iyi oluş ve mutluluk bildirdiğini göstermektedir. Daha düşük eğitim seviyelerindeki üniversite mezunları, umudun failliği dışında tüm öznel iyi oluş, şükran ve umut düzeylerinden daha iyi performans gösterirler. Yaşın öznel iyi oluş, ruh sağlığı ve mutlulukla olumsuz bir ilişkisi olduğu bulunmuştur. Araştırmacılar ve Filistinli mültecilerle ilgilenenler, öznel iyi oluşu artırmada şükran ve umudun rolünü destekleyen psikolojik danışma programları tasarlamalıdır.

Anahtar kelimeler: Şükran, umut, öznel esenlik, mülteciler, Filistinli mülteciler

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### **List of Abbreviations**

**TRNC:** Turkish Republic of North Cyprus

**MNE:** Ministry of National Education

## CHAPTER I

### Introduction

In recent years, people have been displaced by conflict and persecution more than at any other time in history, and the number of displaced people is increasing. During times of conflict, vulnerable groups such as refugees, minorities, and the poor are disproportionately affected (UNHCR, 2015).

A refugee is a person who has fled his or her home country in order to escape dangerous situations, seek asylum, or seek a safer environment. There are millions of refugees in the world today. These figures are continuing to rise as a result of recent conflicts in the Middle East and around the world (Fazel et al., 2005).

Iraq one of the countries where a large number of Palestinian refugees who sought refuge in Iraq after the 1948 war between Israel and the countries of the region in Palestine. After a wave of violence and hatred perpetrated by armed militias following the 2003 US invasion of Iraq, the number of Palestinian refugees in Iraq began to decline (Badil, 2013; Landinfo, 2015 & Migrationsverket, 2014; Amer, 2018). There are hundreds of cases of threatened torture, which caused widespread panic among refugees (Wengert & Alfaro, 2006). The rising number of people seeking asylum in Australia, Europe, and other developed countries searching for stability and well-being has drawn academics the interest of in the field of mental health and well-being (Matlin et al., 2018).

Subjective well-being is a multifaceted concept. Dinner in 1984 emphasized that subjective wellbeing consists of three components: life satisfaction, positive feelings, and the absence of negative feelings (Seligson et al., 2005). Other psychologists, on the other hand, have identified two aspects of subjective well-being: cognitive satisfaction and positive emotion, or happiness (Bourke & Geldens, 2007). One of the topics that have piqued the interest of many researchers, institutions, civil society organizations, and governments is the factors that contribute to subjective well-being (Ivlevs et al., 2019).

Gratitude and hope have been linked in numerous studies; these factors are also believed to have a role in predicting well-being (Watkins et al., 2003; Witvliet et al.,

2018; Demirtas, 2019). Gratitude refers to a person's feeling of gratitude and appreciation for the benefits he or she receives (Emmons & McCullough, 2004). The concept of hope, on the other hand, is a mental construct that envisions some future good. Hope is oriented toward acquiring abundance, satiating a deficiency, or alleviating near- or far-off future challenges (Witvliet et al., 2018).

During wars, society is subjected to a variety of psychological and social pressures, all of which have an impact on subjective well-being. There are also factors that may contribute to Palestinian refugees' well-being. Therefore, the current study examines the relationship between gratitude, hope and subjective well-being among Palestinian refugees in Iraq. Subjective well-being in this study refers to happiness, satisfaction with life, and mental health.

### **Statement of the Problem**

Political and security instability, according to previous researches, have a negative impact on people's well-being. Palestinian refugees have faced hardships, including 70 years of displacement, and have continued to live in instability. Palestinian refugees are people who lived in Palestine until May 1948 and were forcibly driven from their country after losing their homes and livelihoods as a result of Israel's 1948 conflict with Palestine (UNRWA, 2007).

It is critical to look at factors that can help people retain their subjective well-being. Political and economic stability as well as health, and personal comfort are all tied to well-being. As a result, individuals must take responsibility for their own well-being. Well-being becomes a normative and optional commitment on their part (O'Brien, 2008).

When an individual faces a problem, the internal mechanisms for maintaining equilibrium between challenges and resources becomes unbalanced. As a result, the individual must adapt his or her resources in order to face the task. When people have the psychological, social, and physical resources they need to meet a particular psychological, social, or physical demand, they are said to be in a state of wellbeing (Dodge et al., 2012).

Poor living conditions political instability and insecurity characterize the lives of Palestinian refugees in Iraq. All these factors cast a pall over their subjective well-being, and the rising number of Palestinian refugees in Iraq requesting resettlement in other countries is proof of their difficult circumstances (ICMC, 2010).

It is important to understand the relationship between gratitude and hope, which can assist refugees in maintaining or improving their subjective well-being. So the main problem question; is there a relationship between gratitude, hope and subjective wellbeing among Palestinian refugees?

### **Purpose of the study**

The aim of this study is to investigate, the relationship between main variables gratitude, hope, and subjective well-being as well as the relationship between main variables and age. It also aims to find the differences in the gratitude and hope and subjective well-being according to demographic research variables such as gender, education level and fear of being expelled from country of residence, so the study will look for answers to the questions below.

### **Research Questions**

- 1- Is there a relationship between gratitude, hope and subjective wellbeing among Palestinian refugees?
- 2- Is there a relationship between age and gratitude, hope and subjective wellbeing among Palestinian refugees?
- 3- Are there any gender differences regarding gratitude, hope and subjective well-being of Palestinian refugees?
- 4- Are there any differences in gratitude, hope, and subjective well-being between Palestinian refugees who are afraid of being expelled from their country of residence and those who do not have this fear?
- 5 - Are there any educational level differences among Palestinian refugees in terms of gratitude, hope, and subjective well-being?

### **Significance of the study**

Following a thorough review of the literature, it became clear that many studies on well-being and its relationship to gratitude or hope had been conducted (Schultz, 2019; Ghalesefidi et al., 2019; Pleeging et al., 2019). However, there are few studies that link both gratitude and hope to subjective well-being. Furthermore, psychological research on Palestinian refugees in Iraq is extremely limited in comparison to studies on Palestinian refugees in, Lebanon, Syria, the Gaza Strip, and the West Bank. The gap in the literature will be filled by this study.

This study is novel for this sample, as the majority of studies on the topic are reports from worldwide or local organizations (UN High Commissioner for Refugees, 2012; Bocco, 2009; UNRWA, 2021). Furthermore, in its medium-term strategy for 2016-2021, UNRWA highlighted worry about the mental health burden and psychological concerns among Palestinian refugees (UNRWA, 2021).

As a result, it is critical to broaden the scope of positive psychology research in order to better understand the psychological well-being of refugees in difficult situations. This study will help relevant authorities, such as civil society organizations, international organizations, and some government agencies in Iraq and the Palestinian Authority, learn more about the conditions of Palestinian refugees in Iraq. It will also assist them in determining psychological and social needs for Palestinian refugees in Iraq.

### **Limitations of the study**

- The limited sample size of this study is one of its flaws, as it makes it difficult to generalize the findings. For reasons such as fear of accountability and insecurity, some members of the research community will refuse to cooperate
- Many members of the target sample had difficulty using the electronic questionnaire technology.

### **Definitions**

**Gratitude:** defined as being grateful for and appreciating the advantages that one has (Emmons & McCullough, 2004).

***Hope:*** a cognitive and motivational condition in which a person believes in his/her own talents and is able to plan and work toward a goal on a continuous basis (Snyder et al., 1996).

***Subjective Well-being:*** refers to a person's cognitive and emotional assessments of his or her life (Abdel-Khalek & Lester, 2017).

***A refugee:*** someone who has been compelled to flee their own country due to violence or persecution (UNHCR, 2019).

***Palestinian refugees:*** people who lived in Palestine until May 1948 and were forcibly driven from their homes and livelihoods as a result of Israel's 1948 war with Palestine. (UNRWA, 2021).



## CHAPTER II

### Literature Review

The goal of this study is to look at the relationship between gratitude and hope and subjective well-being among Palestinian refugees in Iraq. The literature on gratitude, hope, and subjective well-being is presented in this chapter. First, a review of gratitude as a concept will be presented, followed by a description of its definition from earlier literature and the components of gratitude. The hope as a concept and theories are presented in the second section. The third section discusses well-being from a philosophical standpoint, as well as subjective well-being as a concept and its theories. The fourth section contains research that is related to this study.

#### *Gratitude: Concept and definitions*

The word gratitude comes from the Latin word *gratia*, which has several derivatives such as compassion and generosity. Gratitude has been described as an emotion, an attitude, a moral virtue, a personality trait, or a coping mechanism in the classic sense (Emmons & McCullough, 2003). Gratitude is an ethical measure that gives people positive feelings associated with the sense that they were treated in a socially acceptable manner (Emmons & McCullough, 2004).

Gratitude is part of a bigger life philosophy of recognizing and appreciating the positive aspects of life. It is a sensation that people experience when they get something beneficial, valued, or altruistic. Gratitude is an emotion that is always focused on thanking others for their kindness; an intrinsic source of happiness (Wood et al., 2010). It is one of the good feelings such as joy, interest, contentment, and love, stemming from a positive personality that plays a significant part in forming positive social encounters. It is constantly being constructed and developed throughout time (Ma et al., 2013).

**The Broaden-and-Build Theory.** The broaden-and-build theory is a widely recognized theory of gratitude positive emotions, according to this hypothesis, lead to the formation of long-term personal resources when people experiment with positive emotional thinking (Kerr et al., 2014). They also foster open-mindedness, whereas negative emotions encourage narrow-mindedness (Fredrickson, 2004). Moreover,

positive or pleasant emotions have a role in the development of personal resources and the improvement of a variety of processes, including attentional concentration and cognitive process (Fredrickson, 2005).

The broaden affection is a necessary component of broaden and build theory. Positive emotions are catalysts for large-scale changes and a wide and extended range of attention is one way that pleasant emotions influence cognitive growth. After positive affect and improved cognitive flexibility, creativity, the development of uncommon and original problem solutions, greater flexibility and motivation for unscripted avenues of thinking and action, the expansion of attention occurs (David et al., 2013).

**The find –remind and bind theory.** Gratitude reduces emotions of loneliness, according to the find–remind–bind theory, since it strengthens and preserves relationships. People who are grateful are more likely to see their interactions with others as positive. Through this psychosocial process, gratitude has a positive impact on an individual's physical health (Algoe, 2012). Gratitude is essential to living a happy life since it allows us to extend our horizons and improve our well-being. Gratitude also motivates us to behave in a socially beneficial manner (Watkins et al., 2018).

**McCullough theory.** Gratitude, according to McCullough et al. (2001), is a moral feeling with three social roles. First As a moral gauge that provides individuals with sentimental readings that accompany the perception that another person has treated them in a socially acceptable way, second reinforces behavior that motivates people to act socially after they have benefited from the positive social behavior of others, and third stimulates social conduct and ethical reinforcement and encouragement for positive social behavior (Wood et al., 2008).McCullough et al have found that gratitude is positively associated with positive emotions, life satisfaction, social behaviors, and religiosity/spirituality, and negatively related to envy and materialism (McCullough et al. , 2002).

**The amplification theory.** According to the amplification theory, gratitude promotes subjective well-being by magnifying the positive aspects of one's life, similar to how a subwoofer amplifies the sound from within a microphone. According to this hypothesis, gratitude magnifies the good from a psychological standpoint by amplifying

the rewards that one concentrates on. Gratitude is a reflection of one's prior good fortune (Watkins & Bell, 2017).

Gratitude, based on this view, is a source of information that facilitates the experience of pleasant emotions, controls emotional health, and fosters self-acceptance. Gratitude also boosts an individual's positive characteristics after a setback (Sun et al., 2020).

**The component factors of gratitude.** Researchers have differing perspectives on the components of gratitude, according to the study by McCullough et al. (2002). Gratitude is made up of a single element moral barometer (McCullough et al., 2002). McCullough developed the gratitude scale (GQ6).

The Gratitude Resentment Appreciation Test (GRAT) was developed by Watkins et al. (2003). They state that gratitude is made up of three elements: a sense of abundance, appreciation of others, and simple gratitude. Grateful people have a sense of abundance and value the contributions of others to the quality of their lives, they understand the value of expressing thanks and are willing to embrace the small pleasures of life (Watkins et al., 2003).

### ***Hope: Concept and definitions***

Some theorists regard hope as an adaptive technique, while others regard it as a way of thinking about accomplishing goals. Hope is a tool to improve society's deteriorating situations because it is a force that assists individuals in defining expected outcomes and drives them to persevere in achieving expected outcomes despite adversity. Hope motivates people to take the steps necessary to change the views of society's members (Hughes, 2011).

Hope is a moral imaginative act that inspires people to consider the fundamental causes of societal problems and challenges, as well as imagine the unfathomable (Giroux, 2000). It is both an emotional coping mechanism and a state of mind, according to Lazarus (Rabenu & Yaniv, 2017). Snyder et al. (1991) defined hope as the totality of one's mental and physical willpower for achieving one's goals (Snyder et al., 1991).

Hope helps people to strive for good things that are not available at present. There are two types of hope, namely subjective and objective. Subjective hope is specific and does not change, like happiness and freedom (Meyer, 2010). As for the objective hope that

the individual seeks and works for, it liberates him from the difficult circumstances in which they live. Objective hope is defined as a directive, cognitive action rather than an emotional hope (Moisio & Suoranta, 2007).

Hope is a positive psychology notion that is linked to the purpose of life and is a key aid in the rehabilitation process from physical and psychological sickness (Cutcliffe, 2004). Hope aids in the formation of an individual's personality and its growth, as well as the achievement of goals and the protection of the individual from threats to his psychological and physical health (Weis et al., 2011). Positive attitudes, strong self-esteem, positive anticipation of achieving the objective, and a reduction in negative emotions, anxiety, and depression are all characteristics of people who have hope (Digum, 2008).

**Lazarus theory.** Lazarus' theory addressed the psychological meaning of hope, the role of acceptance in life and emotion, and how one can't sustain sadness without hope for a better life in the face of the next loss. Acceptance and hope are intrinsically intertwined since they both demand that you try to cope. Hope is built on our ability to comprehend life events and our efforts to cope with them. It entails both negative and positive evaluations, as well as the possibility of positive outcomes even in the face of adversity (Lazarus, 1999).

**The Snyder theory.** The Snyder model is a cognitive hope paradigm that focuses on how the individual reaches the desired outcome. It focuses on motivation and planning rather than what is just wished for. Snyder defined hope as a positive motivational state based on reciprocity and derived from senses, which is dependent on both agency and routes. Snyder devised a scale for measuring hope in adults and children that is both dependable and valid (Cheavens et al., 2006).

Snyder et al. defined hope as a two-dimensional construct consisting of two types of thoughts: pathways and agency. The components of hope work in a dynamic fashion; the initial pathway ideas are an evaluation and revision of the individual's plans to reach desired goals. And the second component, agency thoughts, is the catalyst for hope (Snyder et al., 1991).

Snyder argued that mental energy is required to activate thought pathways, and that hope involves an iterative process between the two components, especially when the

path to the objective must be altered. The agency thoughts provide the individual with the energy and motivation to reassess plans and make adjustments in order to achieve the goal, and this theory suggests that the greater a person's ability to anticipate obstacles in his path to a goal, the more likely he is to devise an alternative method (Jones, 2015). This approach intended to assist people in defining their goals and devising unique ways to achieve them (Irving et al., 1998).

### ***A philosophical view of well-being***

Happiness has been employed by philosophers to express well-being. In a broader sense, happiness was linked to the individual's self-interest by Aristotle and Plato, as well as modern thinkers; they associate happiness to an individual's self-interest. Well-being is defined as what is important to the individual personally rather than what is essential to others. Happiness, they believed, was the highest demand of humans and the ultimate purpose of humanity. Aristotle stated that in order to obtain happiness and feel its quality, one must possess virtues (Diener, 1984).

Some philosophers have relied on hedonia, which refers to people's ability to experience enjoyment, pleasurable activities, and positive feelings (Burns & Machin, 2008). The good life, according to certain nineteenth-century thinkers, is linked to hedonia, which asserts that happiness is defined as the presence of pleasure and the absence of misery. These academics believe that pleasure is maximized by combining animal lusts and pleasures with intellectual life and civilized social engagement (Bergsma et al., 2008).

Psychologists have two distinct perspectives on happiness. Some of them followed the hedonian philosophy, while others followed the eudemonian philosophy. Well-being, according to hedonism, includes pleasure and happiness. The second philosophy, eudemonism, defines happiness as the fulfillment and satisfaction of one's skills in the pursuit of a meaningful life (McMahan & Estes, 2011).

### ***Subjective wellbeing: Concept and definitions***

Subjective well-being refers to how a person perceives and experiences positive and negative emotional reactions, as well as specific cognitive assessments of life satisfaction (Proctor, 2014). It is characterized as a multidimensional assessment of one's

life that incorporates cognitive assessments of life satisfaction, as well as emotional assessments of feelings and moods, with self and life domains (Hunsen, 2011).

Subjectivity is a characteristic of well-being. It is the major source for acquiring information about an individual through self-reports, and it represents the individual's subjective and personal experience. Wellbeing can be a consistent trait of an individual or a state that only manifests in particular settings. There is, however, no single explanation or factor that can contribute to a subjective sensation of well-being (Abu zed et al., 2019).

The topic of well-being has been approached from a variety of angles. Well-being is defined as a combination of inherited and personality traits. While some people consider living situations to be a source of well-being, others consider well-being to be a means of coping (Ryff, & Singer, 1998). Well-being is defined by psychologists as a system of ideas about nature and experiences that differs and varies from one person to the next. Contentment, a sense of purpose, knowledge, a cohesive philosophy of life, achievement, joy, and love are all examples of pleasant experiences that contribute to well-being (McMahan & Estes, 2011).

**The personality theory.** According to personality theory, the individual has a unique and fixed point of control over his or her subjective well-being, as well as defined personality traits and genes from early childhood experiences (Hansen, 2011). Subjective well-being is a threshold or reference point that is determined in the early stages of life by heredity and personality features, as well as other unique variables. Events cause a diversion from the point, with the intention of returning to it later, therefore this modification is only temporary (Easterlin, 2005).

Costa and Maccrae (1980) claim that there are baselines within the same theory and that people differ in the baselines. This is due to individual differences in personality characteristics, as each person has characteristics that set them apart from the others. Headey and Wong (2007) elaborated on the theory, stating that life experiences should be weighed internally in terms of their impact on subjective well-being (Headey, 2007).

**Economic theory.** According to economic theorists, the first factor that influences subjective well-being is the standard of living: family, followed by health, work, and personal traits such as emotional stability and self-discipline. Economists use

the term "expand" and prefer to focus entirely on monitoring behavior rather than copying a person's mental state (Easterlin, 2005).

Humans have unique evolutionary tendency to respond strongly to present events as they adjust to the lived reality, according to adaption theory, but this reduces over time, as studies imply. According to Tellegen and Lykken (1996), once humans attain a particular level of happiness, they adjust to these situations. There are a variety of factors that influence adaptation, including life experiences that are thought to have a long-term negative impact on life, such as the death of a spouse, and in the long run, bereavement is one of the most destructive events that have a significant impact on an individual's well-being (Hefferon & Boniwell, 2011).

### **Related Research**

Study was conducted on Iranian refugees' subjective well-being in the Netherlands. The researchers looked into the impact of perceived prejudice and cultural conflict on life satisfaction, positive and negative affect, and life satisfaction. A path model presented two paths to happiness. In the first path, perceived prejudice led to a rise in ethnic identity, which delimited mastery and, as a result, decreased well-being. Cultural conflict had a direct impact on good emotions and life satisfaction, as well as an indirect impact on negative emotions through self-esteem (Werkuyten & Nekuee, 1999). Larson et al., 2007 investigated the connection of hope with depressive and anxiety symptoms, as well as the severity of post-traumatic stress disorder symptoms, in a sample of 116 Iraqi refugees in Michigan, America, the outcome revealed a negative relationship (Jamil et al., 2007).

In study in northern Kenya, Horn (2010) looked into the emotional issues that refugees encounter in Kakuma refugee camp. Using the free listing technique, 52 persons from the neighborhood were questioned. The most commonly cited emotional difficulties were hopelessness, fear, despair, anger/aggression, and worry. Both current stressors and previous losses are thought to have an effect on psychological well-being. While psychosocial therapy are important, programs that meet refugees' practical needs, particularly their safety and material requirements, will improve their psychological well-being as well (Horn, 2010).

Gaith (2017) sought to develop a proposed theoretical model for the causal link between hope, psychological resilience, and psychological stress in her research. And the study's sample of 100 parents had children who died as a result of the aggression in Gaza in 2014. The results demonstrated that hope has an impact on psychological resilience (Gaith, 2017).

Twig's 2018 study of Iraqi refugees in Jordan focused on technologies and their affective affordances, as well as understanding the mediating role of hope. It is assumed that digital technologies function as orientation devices for refugees, allowing them to imagine futures in other places. Also, based on interview questions and ethnographic fieldwork, it was concluded that technological means of communication are linked to affective affordances, and that hope serves as a key mediator between them (Twigt, 2018).

There have been studies that examine gratitude among the refugee sample population. Al-Qaisi Adnan (2018) conducted a study in Baghdad in 2018 to assess the situation of a group of displaced people. Knowing the differences in gratitude across the camps based on gender and age, the results showed that among the sample population being appreciative, had no significant age or gender differences (Al-Qaisi & Adnan, 2018).

The goal of Dube et al. (2019) research on positive worry and negative hope is to examine how refugees adapt to their new circumstances and discover hope for themselves from a bigger sample of 1422 refugees. Education, marriage, and daily life as a refugee were identified as three theme categories relating to the complex decisions that girls face. The findings identified their narrators as having a negative emotional tone, despite the fact that they were associated with at least one positive emotion, such as feeling joyful, hopeful, good, content, or relieved (Dube et al., 2019).

Moreover, the findings of Umer and Elliott's (2019) study support the importance of cultivating a positive mindset for refugees' acculturation, empowerment and post-traumatic growth (Umer & Elliott, 2019).

Jibeen's study (2019) looked at whether perceived control had a role in reducing the impact of acculturative stress on the subjective well-being of 137 first-generation Afghan married male refugees in Lahore, Pakistan. According to the findings of



moderated regression analyses, perceived control can reduce the negative effects of stressful situations on life satisfaction while simultaneously improving positive psychological affect (Jibeen, 2019).

Posselt et al. (2019) conducted a systematic evaluation of peer-reviewed literature on psychological well-being facilitators among Palestinian refugees. According to the study's findings, activities and materials should be focused on areas that promote social support and possibilities for residents to survive. A life focused on strengthening and expanding social networks and faith as much as possible, and being future oriented (Posselt et al., 2019).

Edriany et al. (2020) set out to collect empirical data on the impact of resilience and gratitude on the psychological well-being of Afghan male refugees in Medan. In this investigation, quantitative methods were used. A group of 126 Afghan males who had fled their country were studied by the researchers. This study discovered a link between resilience and gratitude, as well as psychological well-being. The perseverance and gratitude of male Afghan migrants in Medan had a substantial impact on their psychological well-being (Edriany et al., 2021).

A number of studies have found a link between gratitude, hope, and subjective well-being (Emmons & McCullough, 2003; Froh et al., 2008; Toepfer & Walker, 2009; Wood et al., 2010; Kerr et al., 2014; Martin et al., 2019).

## CHAPTER III

### Methodology

This chapter provides an overview of the study's methodology. The research design will be described in the first section. Characteristics of the participants will discuss in the second section. The study's data collection procedures will be described in the third section. Finally, procedures for data analysis will be presented in the fourth section.

#### Research Design

The current study was intended to be a quantitative research. A correlational research model was used in this study. Correlational studies aim to describe links between variables (Groat & Wang, 2002).

#### Population and samples

According to UNARWA, less than 4,000 Palestinian refugees remain in Iraq as of 2014 (UNRWA, 2021a). The current study used a snowball sampling method. The term used to refer to nonprobability sampling technique, is used when there is initial access only to a very limited number of identifiable sample members, these few people who meet the sampling criteria are recruited and they in turn are requested to identify other people like themselves who would be eligible to participate in the study (Anastas, 1999). There were 354 volunteers (176 females and 178 males) among the Palestinian refugees in Iraq, the majority of whom lived in three cities (Baghdad, Mosul and Erbil). The study's sample is made up of adults ranging in age from 18 years and over.

Table1.

*Descriptive statistics for Demographic variables*

	Demographic information	N	%
Gender	Male	178	50.3
	Female	176	49.7
Education Level	University	188	53.1
	High School	130	36.7
	Primary	33	9.3
	No Education	3	.8
Fear of being expelled from country of residence	Yes	135	38.1
	No	219	61.9

Table 1 shows that there are 178 (50.3%) males and 176 (49.7%) females among the participants. 188 (53.1%) of the participants are university graduates, 130 (36.7%) are high school graduates, 33 (9.3%) are primary school graduates and 3(.8%) are uneducated. 219 (61.9%) of the participants are confident that they will not be ejected from the country, while 135 (38.1%) are not confident. The participants' ages ranged from 18 to 68. The median age was 34, while the mean age was 34.5.

### **Data Collected Tools Measurements**

The Gratitude Scale (GQ-6), Subjective Well-Being Scale (SWB), and Hope Scale (HS) were given to participants along with demographic information. In this study, the following scales were used:

#### ***Socio-demographic Information Form***

There is questions in the form to elicit the socio-demographic characteristics of the individuals. Gender, age, education level, and confidence in not being expelled from the host country are all covered in these questions.

#### ***Gratitude Scale (GQ-6)***

McCullough (2002) created the GQ-6 to assess gratitude. The measure comprises six items that are scored on a seven-point scale ranging from 1 (strongly disagree) to 7 (strongly agree) (McCullough et al., 2002). There were four positive items and two negative items on the scale. Higher scores on the scale indicate a stronger sense of gratitude; the original version has high internal stability, ranging from 76.87 to 76.87. (McCullough et al., 2002; McCullough et al., 2004).

The scale was translated from English to Arabic using a forward backward translation technique. The translation was carried out by Yildirim and Alanazi and the translated scale has a Cronbach's alpha of 0.61 in this research (Yildirim& Alanazi, 2018).

#### ***Hope Scale (HS)***

To assess hope, a four-point Snyder & others (1991) hope scale with a total of 12 items was employed. The scale is made up of two parts: a subscale for paths and a subscale for agencies. The Cronbach alpha for the overall state hope scale was 0.88, indicating that it is a reliable scale. The agency subscale has a Cronbach alpha of 0.86. For the pathways subscale, the Cronbach alpha was 0.59 (Snyder et al., 1991).

Abdel-Khalek translated this hope scale from English to Arabic (2007). The reliability was excellent, with Cronbach alpha values ranging from 0.73 to 0.81. In terms of its projected correlations with a range of measures, the hope scale shows strong convergent/construct validity (Abdel-Khalek& Snyder, 2007).

### ***Subjective Well-being (SBW)***

The subjective wellbeing scale by Abdel- Khalek (2019) was used to evaluate subjective well-being. The scale was created in Arabic at first. The scale of subjective well-being is made up of three self-rating scales in the form of questions that are used to measure happiness, life satisfaction, and mental health.

Each question was preceded by a series of numbers ranging from 0 to 10; a ten-point scale. Participants in the study will be asked to react based on their overall impression and general feeling rather than their current state; and comprehend that a score of zero is the lowest and a score of ten is the highest; and circle a number that appears to appropriately describe the actual experience. The high score denotes how highly the feature or quality is regarded. The measures reliability varies from 0.79 to 0.84. criterion related validity where used by author to scale of subjective well-being where the correlation between the components of the subjective well-being scale and a number of measures was found, the correlation between happiness and the Arab happiness scale by Abdel-Khalek (2018) was 0.70, the relationship between life satisfaction and the self-satisfaction scale by Diener (1995) was 0.86, and the correlation between mental health and the mental health scale by Abdal-khalek (2016) was 0.64 (Abdel- Khalek, 2019).

### ***Data Collection Procedure***

After an initial satisfactory review by the Ethics Committee Near East, the survey questionnaire was distributed among Palestinian refugees in Iraq in January 2021. The authors of the scales granted their permission before the survey was administered. Because the study was conducted during the COVID-19 outbreak, the survey was delivered online using Google Forms.

## Data Analysis Procedures

The SPSS 19 software was used to examine the data. Participants' descriptive statistics were acquired, and the data's normality was tested using skewness and kurtosis indicators. The table below shows the following data attributes in detail:

Table2.

### *Data Properties*

variable	N	Minimum	Maximum	Mean	Std. Dev	Skewness	kurtosis		
						Statistic	Std. Error	Statistic	Std. Error
Happiness	354	1.00	10.00	5.4689	2.33228	-0.181	0.130	-0.508	0.259
Mental health	354	1.00	10.00	5.3305	2.61632	0.119	0.130	-0.832	0.259
Satisfied with life	354	1.00	10.00	5.9972	2.54200	-0.360	0.130	-0.615	0.259
Gratitude	354	14.00	41.00	27.8616	4.64618	0.067	0.130	-0.114	0.259
Hope	354	10.00	32.00	25.3418	3.60973	-0.481	0.130	0.648	0.259
Subjective well-being	354	3.00	30.00	16.7966	6.55924	-0.186	0.130	-0.610	0.259
Hope (path subscale)	354	6.00	16.00	12.8418	1.95932	-0.370	0.130	0.255	0.259
Hope (agency subscale)	354	4.00	17.00	12.5000	2.09850	-0.743	0.130	1.031	0.259

The table shows the detailed data attributes; the skewness and kurtosis values suggest that the data is not normally distributed. The idea of George & Mallery (1999) of acceptable levels of skewness and kurtosis was cited, which states that skewness and kurtosis values between -2 and +2 are acceptable. The study's research data was analyzed using non-parametric tests.

To begin with, the Mann-Whitney U Test was designed to examine differences between two independent groups where the dependent variable was ordinal or continuous when data is not normally distributed. It was used to see if there were any disparities between the scores male and female participants, as well as between those feared being expelled and those who did not were expelled or not.

The Kruskal Wallis Test was also to examine differences between education levels. A Spearman Correlation test was used to find the correlation between gratitude, hope, subjective well-being with the demographic variable age. Finally, for predicting the causal relationship between hope, gratitude and subjective wellbeing, Step Wise Multiple Regression analysis was utilized.

### **Research Plan and Process**

In the first stage of the research, Gratitude Scale, Hope Scale, Subjective Well-Being Scale Permissions from researchers who developed or adapted the scale taken. Usage permissions for measuring tools are in Annex-6 and 7 are located.	Nov 2020 – Dec 2020
The second stage, the Near East University Ethics Committee Ethics Committee Permission was obtained by applying to the Commission research has begun. Ethics Committee Permission included in Annex-8 takes.	Jan 2021
In the third stage, the study group of the research in adults ranging in age from 18 years and over. In three cities (Baghdad, Mosul and Erbil). The survey questionnaire was distributed among Palestinian refugees in Iraq. Because the study was conducted during the COVID-19 outbreak; the survey was delivered online using Google Forms. Personal information forms, participant consent forms are available online with Google Form.	Feb 2021
Literature Review and examination of related research	Jul 2020 Feb 2021
The current study used a snowball sampling method for the research. The survey was delivered online using Google Forms to Palestinian refugees in Iraq.	Feb 2021 March 2021
Statistics made with the data obtained from the sample group the findings obtained as a result of the analysis, literature were discussed accordingly and conclusions and recommendations were made.	March 2021 Jan 2022

## CHAPTER IV

### Results

This chapter aims to summarize the findings of this study. This chapter looks at the relationships between gratitude, hope, and subjective well-being, as well as the disparities in these three variables based on gender, education level, Fear of being expelled from country of residence and age. It also aims to examine the variables that predict subjective well-being.

Table 3.

*Correlations between Gratitude, Hope, Subjective Well-being*

		Hope	Hope-Path	Hope-Agency	Subjective Well-being	Happiness	Mental Health	Satisfaction with life
Gratitude	r	0.252	0.221	0.238	0.308	0.292	0.234	0.307
	p	0.000*	0.000*	0.000*	0.000**	0.000**	0.000**	0.000**
		*	*	*				
Hope	r		0.876	0.887	0.332	0.327	0.263	0.303
	p		0.000*	0.000*	0.000**	0.000**	0.000**	0.000**
			*	*				
Hope-Path	r			0.586	0.255	0.268	0.186	0.248
	p			0.000*	0.000**	0.000**	0.000**	0.000**
				*				
Hope-Agency	r				0.347	0.338	0.290	0.300
	p				0.000**	0.000**	0.000**	0.000**
Subjective Well-being	r					0.871	0.870	0.874
	p					0.000**	0.000**	0.000**
Happiness	r						0.647	0.685
	p						0.000**	0.000**
Mental Health	r							0.617
	p							0.000**

$p \leq 0.05^*$   $p \leq 0.01^{**}$

The results of the Spearman's correlation test show that there is a significant strong positive correlation between the all variables gratitude ( $p=0.000$ ), hope ( $p=0.000$ ), the subscale of hope (hope-path) ( $p=0.000$ ), the subscale of hope (hope-agency) ( $p=0.000$ ), subjective well-being ( $p=0.000$ ), and the subscale of subjective wellbeing (happiness) ( $p=0.000$ ), the subscale of subjective wellbeing (mental health) ( $p=0.000$ ) and as well as the subscale of subjective wellbeing (satisfaction with life) ( $p=0.000$ ).

In addition to correlation analysis, regression analysis was used to determine whether there was a causal association between gratitude, hope and subjective well-being and its subscales (Happiness, Mental Health, and Satisfaction with Life).

Table 4.

*Regression analysis summary for Gratitude, Hope and Subjective Well-being*

Variable	<i>B</i>	$\beta$	<i>T</i>	<i>P</i>			
1 (Constant)	.564		.252	.801			
Hope	.641	.365	7.348	.000	.	.	.
2 (Constant)	-5.355		2.105	.036			
Hope	.513	.292	5.726	.000	.	.	.
Gratitude	.329	.229	4.502	.000	.	.	.

a. Dependent Variable: subjective well-being  $p \leq 0.05^*$   $p \leq 0.01^{**}$

Table 4 shows that hope and gratitude ( $p=0.000$ ) account for 18% of the overall variance in subjective well-being. According to the regression models, hope ( $p=0.000$ ) predicted 13% of the total variance in subjective well-being by itself.

For the subscale of subjective wellbeing (mental health), the model for mental health explained, according to the regression models, hope (agency subscale)  $p=0.000$  and gratitude  $p=0.002$  explained (0.093%) of the total variance in Mental Health. Hope (agency subscale)  $p=0.000$  by itself predicted (0.069 %) of the total variance in Mental Health.

As for the subscale of subjective wellbeing (satisfaction with life), the model for satisfaction with life, according to the regression models, the predictor variables for life satisfaction may be grouped into three categories: Hope (agency subscale)  $p=0.004$  and



gratitude  $p=0.000$  and Hope (path subscale)  $p= 0.015$  explained (0.14%) of the total variance in Satisfaction with life. Both Hope (agency subscale) and gratitude  $p=0.000$  predicted (0.13 %) of total variance, while hope (agency subscale) by itself  $p=0.000$  predicted (.08 %) of total variance.

The subscale of subjective wellbeing (happiness), hope, and gratitude  $p=0.000$  explained (13 %) of the overall variance in happiness, according to the regression models, the predictor variables for happiness are hope and gratitude in that order. Gratitude alone as an independent variable cannot predict subjective well-being, while hope  $p=0.000$  predicted 10% of the entire variance.

The table below displays correlation test findings for the question concerning a relationship between demographic parameter (Age) and gratitude, hope, and subjective well-being:

Table 5.

*Correlations between Gratitude, Hope, Subjective Well-being and its subscales (Happiness, Mental Health, Satisfaction with life), the subscales of hope (hope-path) and Hope-Agency (subscale of Hope) and demographic variable-Age*

	Happiness	Mental Health	Satisfaction with life	Gratitude	Hope	Subjective Well-being	Hope-Path	Hope-Agency
Age	<b>r</b> - 0.150	- 0.076	- 0.076	0.000	- 0.078	- 0.173	- 0.064	- 0.089
	<b>p</b> 0.005*	0.155	0.155	0.998	0.145	0.010*	0.231	0.094

$p \leq 0.05^*$   $p \leq 0.01^{**}$

The findings of the Spearman's correlation test reveal a significant negative correlation between the age and subjective well-being ( $p = 0.010$ ) and its subscale happiness ( $p = 0.005$ ), while non-significant correlation between others variables and age.

For the question about any gender differences the Mann Whitney test was used to determine if the scores for gratitude, hope, subjective well-being and its subscales (Happiness, Mental Health, and Satisfaction with Life), the subscale of hope (hope-path), and the subscale of hope (hope-agency) are different between the two genders.

Table 6.

*Gender differences in Gratitude, Hope, Hope (Agency subscale), (Pathway subscale of Hope), Subjective Well-being and its subscales (Happiness, Mental Health, and Satisfaction with Life).*

Variables		N	Mean rank	Sum of ranks	U	p
Gratitude	male	178	184.66	32869.00	14390.000	0.185
	female	176	170.26	29966.00		
Hope	male	178	175.93	31315.00	15384.000	0.770
	female	176	179.09	31520.00		
Hope(path subscale)	male	178	178.15	31711.00	15548.000	0.903
	female	176	176.84	31124.00		
Hope(agency subscale)	male	178	173.61	30903.00	14972.000	0.466
	female	176	181.43	31932.00		
Subjective wellbeing	male	178	164.97	29364.50	13433.500	0.020
	female	176	190.17	33470.50		
Happiness	male	178	166.63	29661.00	13730.000	0.042
	female	176	188.49	33174.00		
Mental health	male	178	169.77	30219.50	14288.500	0.150
	female	176	185.32	32615.50		
Satisfaction with life	male	178	165.80	29513.00	13582.000	0.029
	female	176	189.33	33322.00		

$p \leq 0.05^*$   $p \leq 0.01^{**}$

As shown in Table 6, subjective well-being scale, happiness (subscale of subjective well-being) and the subscale of subjective wellbeing (satisfaction with life) are significant differences between male and female. Subjective well-being ( $p = 0.020$ ) and happiness ( $p = 0.042$ ) are higher in females, and females have higher satisfaction with life ( $p = 0.029$ ).

For the question about assess whether gratitude, hope, subjective well-being and its subscales (Happiness, Mental Health, Satisfaction with life), the subscale of hope (hope-path), and the subscale of hope (hope-agency) are affected differently by (Fear of being expelled from country of residence) the Mann Whitney test was also used.

Table 7.

*Differences between Gratitude, Hope, Hope (Agency subscale), (Pathway subscale of Hope), Subjective Well-being and its subscales (Happiness, Mental Health, and Satisfaction with Life) according to Fear of being expelled from country of residence.*

Variables		N	Mean rank	Sum of ranks	U	p
Gratitude	No fear of being expelled	135	216.39	29212.50	9532.500	0.000
	Fear of being expelled	219	153.53	33622.50		
Hope	No fear of being expelled	135	204.34	27586.00	10922.00	0.000
	Fear of being expelled	219	160.95	35249.00		
Hope(path subscale)	No fear of being expelled	135	202.02	27273.00	11472.00	0.000
	Fear of being expelled	219	162.38	35562.00		
Hope(agency subscale)	No fear of being expelled	135	204.34	27586.00	11159.00	0.000
	Fear of being expelled	219	160.95	35249.00		
Subjective wellbeing	No fear of being expelled	135	215.83	29137.50	9607.50	0.000
	Fear of being expelled	219	153.87	33697.50		
Happiness	No fear of being expelled	135	215.00	29024.50	9720.50	0.000
	Fear of being expelled	219	154.39	33810.50		
Mental health	No fear of being expelled	135	209.04	28220.00	10525.00	0.000
	Fear of being expelled	219	158.06	34615.00		
Satisfaction with life	No fear of being expelled	135	209.09	28226.50	10518.50	0.000
	Fear of being expelled	219	158.06	34608.50		

As shown in Table 7, Participants with high levels of feelings of security were shown to have higher levels of gratitude, hope, and subjective well-being.

The table below examines whether gratitude, hope, subjective well-being and its subscales (Happiness, Mental Health, and Satisfaction with Life), the subscale of hope (hope-path), and the subscale of hope (hope-agency) alter according to educational level.

Table 8.

*Differences between Gratitude, Hope, Hope (Agency subscale), (Pathway subscale of Hope), Subjective Well-being and its subscales (Happiness, Mental Health, and Satisfaction with Life) according to Education Level.*

Variables	Education level	N	Mean rank		$\chi^2$	df	p
Gratitude	University	188	200.54		22.879	3	0.000
	High school	130	146.13				
	Primary	33	175.23				
	No education	3	118.17				
Hope	University	188	180.25		3.154	3	0.369
	High school	130	181.29				
	Primary	33	147.77				
	No education	3	167.67				
Hope (path subscale)	University	188	169.69		3.210	3	0.360
	High school	130	188.87				
	Primary	33	173.92				
	No education	3	213.67				
Hope(agency subscale)	University	188	189.12	9.722	3		0.021
	High school	130	172.95				
	Primary	33	132.15				
	No education	3	145.50				
Subjective wellbeing	University	188	191.73	15.179	3		0.002
	High school	130	172.71				
	Primary	33	121.80				
	No education	3	106.33				
Happiness	University	188	190.60	16.506	3		0.001
	High school	130	175.60				
	Primary	33	115.61				
	No education	3	120.00				
Mental health	University	188	187.88	5.559	3		0.135
	High school	130	170.47				
	Primary	33	150.06				
	No education	3	133.83				
Satisfaction with life	University	188	190.41	14.982	3		0.002
	High school	130	174.60				
	Primary	33	123.98				
	No education	3	82.50				

$p \leq 0.05^*$   $p \leq 0.01^{**}$

Table 8 shows the results of the Kruswal Wallis test, which was used to look into the disparities between the different groups of participants' educational levels. Happiness ( $p=0.001$ ), life satisfaction ( $p=0.002$ ), gratitude ( $p=0.000$ ), subjective well-being

( $p=0.002$ ), and hope agency ( $p=0.021$ ) were found to change significantly depending on individuals' educational levels.

The Mann–Whitney U test was used to determine the exact result at various levels of education, and the results show that there was a significant difference between university graduates and primary graduates, university graduates were happier than primary graduates ( $p = 0.00$ ), mental health ( $p= 0.43$ ), satisfaction with life ( $p = 0.001$ ), subjective well-being ( $p= 0.00$ ) and the subscale of hope (hope-agency) ( $p=0.002$ ). For happiness ( $p = 0.02$ ), satisfaction with life ( $p=0.008$ ), and subjective well-being ( $p=0.009$ ), there were significant differences between high school graduates and primary graduates. Where the high school graduates were more than primary graduates. However, the difference for gratitude was not significant for any of the groups group.

## CHAPTER V

### Discussion

The study aimed to find the correlation between gratitude, hope, and subjective well-being. It also looked at the relationship between gratitude, hope, and subjective well-being and age. In addition, the study also sought to determine differences in gratitude, hope, and subjective well-being among Palestinian refugees based on gender, education level, and fear of being expelled from their home country.

The data reveal that gratitude, hope, and subjective wellbeing, as well as its subscales, have a significant positive correlation. This suggests that refugees who are more grateful and hopeful will have better psychological wellbeing. Similarly in the study of Witvliet et al. (2018), positive correlation founded between gratitude and hope, the researchers explained that reflection on the generosity of others may further facilitate hope. Also study of Kardas et al. (2019) founded same results about positive correlation between gratitude and hope, and argued that people having more hope and gratitude generally appreciate their past as positive and pursue more meaningful goals for future.

Another finding in the current study that positive correlation between gratitude and subjective well-being, similarly in the study of Ramzan and Rana (2014) study also founded positive correlation. The study suggests that individuals who hold higher level of gratitude also have higher well-being. Furthermore, the study of Yoo (2020) also found this relationship. They explained that encouraging adults to develop grateful feelings and express them in their daily lives through gratitude interventions could help them use more adaptive strategies to reduce their levels of stress and improve their subjective well-being.

In current study there is a significant positive correlation between gratitude and life satisfaction. Pérez et al. (2021), found a positive relationship between gratitude and life satisfaction (Perez et al., 2021), according to Alanazi& Yildirim (2018), gratitude predicts life satisfaction considerably (Alanazi& Yildirim, 2018). In a study conducted by Disney et al. (2021), gratitude was found to play a role in life satisfaction among a

group of Iraqi refugees in the United States of America, research suggests that gratitude and life satisfaction are mutually predictive over time (Disney et al., 2021).

Another finding concerning the positive relationship between gratitude and mental health. Vega et al. (2017) discovered an inverse relationship between gratitude and psychological distress (Vega et al., 2017), whereas Valikhania et al. (2019) discovered that gratitude mediates the relationship between perceived stress and mental health (Valikhania et al., 2019). It seems good emotions such as gratitude may help people cope better in challenging situations .

About the positive relationship between gratitude and happiness, according to earlier studies (Safaria, 2014), grateful people had better life satisfaction, optimism, energy, and less depression. Llenares et al. (2020) found a favorable relationship between gratitude and happiness. One interpretation is that gratitude tends to foster positive feelings, which in turn, contribute to one's overall sense of wellbeing (Witvliet et al.2018; Kardas et al, 2019; Aghababaei& Tabik, 2013).

Findings of the current study, there is a correlation between hope and subjective well-being. Similar findings were found in the study by Bailey et al. (2007), hope and subjective well-being is closely connected (Pleeging et al. 2019). Furthermore, Kato and Snyder (2005) found the positive effect of hope on subjective well-being (Kato & snider, 2005). There is a strong correlation between hope and subjective well-being, experiences that alter hope, whether positively or negatively, will likewise influence well-being (Pleeging et al., 2019; Lee& Gallagher, 2018; Chio et al, 2021).

According to the findings of the current study, there is a positive correlation between hope and mental health. Jahanara (2017) discovered that among Afghan refugees in Iran's Alborz province, hope was adversely associated with depression, anxiety, and stress (Jahanara, 2017). Hope was proven to be a considerably stronger predictor of mental health by Venning et al. (2011) (Venning et al., 2011).

The findings of this study indicated that there is a positive correlation between hope and happiness. Previous research has revealed a link between hope and happiness. For example, Amy et al. (2007) discovered that people who had more hope when they

arrived in their destination country, engaged in more cognitive coping and tended to report growth at follow-up research using a war refugee sample from Kosovo (Ai et al., 2007). Umer and Elliot (2019) indicate that refugees might overcome problems by making peace with the present and finding purpose in the future as they move forward and relocate (Umer & Elliot, 2019). It seems that hope will mostly encourage behavior that feeds happiness in the long run; positive expectations increase happiness especially with the scale of Snyder that consists of cognitive hope.

The findings of this study suggest that hope and life satisfaction have a favorable link. This is in line with Dwivedi and Rastogi's (2016) findings, which found that hope is a strong predictor of life satisfaction (Dwivedi & Rastogi, 2017). In addition, Cole (2008) found that life satisfaction is related to how close people are to achieving their goals and being closer to achieving goals promotes life satisfaction, which may assist people achieve their goals (Karatas et al., 2021). High amounts of hope may help people cope with challenges. People who are optimistic are more likely to be resilient in the face of adversity.

According to the findings of the current study, hope and gratitude explained 18% of the overall variance in subjective well-being. In Safaria (2014)'s study hope and gratitude were also responsible for (13 %) of the variance in happiness. People who are grateful have higher levels of life satisfaction, optimism, vigor, and less depression. They also have high agreeableness, extraversion, and openness, as well as low neuroticism, Individuals that are grateful are known for their practicality (Safaria, 2014).

Furthermore, Kardas et al. (2019) observed that gratitude, optimism, hope, and life satisfaction collectively accounted for around 51% of psychological well-being variance, Gratitude is considered as one of the treatment factors in the field of mental health, and the number of efforts to improve the wellbeing of individuals through gratitude interventions is increasing day by day (Kardas et al., 2019). Furthermore, Froh et al. (2008) reported that gratitude in early adolescence can predict subjective well-being (Froh et al., 2008); also the study by Ramzan and Rana (2014) indicated that gratitude is a substantial predictor of subjective well-being (Ramzan & Rana, 2014).



It seems that gratitude is essential for their well-being. For Salvador-Ferrer (2017), gratitude predicts life satisfaction, as well as psychological and physical well-being. Unanue et al. (2019) found that gratitude and life satisfaction are mutually predictive over time.

Also hope alone accounted for 13% of the entire variance according to current study. Pleeging et al. (2019) discovered that positive expectancies are very weakly correlated with all areas of subjective well-being, whereas cognitive and emotional hope is the most significantly associated with subjective well-being (Pleeging et al., 2019).

Gratitude can improve one's well-being by allowing them to cope in more adaptive ways; grateful people regard support as more costly, valued, and altruistic. Gratitude improves social relationships, which in turn provide as a source of mental health support during difficult times. People with a stronger dispositional hope are more likely to be motivated to achieve their goals and to establish paths to achieve them. This psychological element can help people cope with stressful events, increase their resilience, and improve their overall well-being.

The findings show a substantial negative correlation between age and subjective well-being and its subscale happiness; indicating that subjective well-being and its subscale happiness decreases as refugee's age increases. The current research findings are consistent with the majority of previous literature.

According to Hansen and Slagsvold (2012), the main factors of decreased well-being in later age are loss of health and spouse (Hansen & Slagsvold, 2012). González-Carrasco et al. (2017) identified a decrease in subjective wellbeing from the age of 12 onwards. On the other hand, individual's' subjective well-being improves as they grow older (Sun et al., 2016). The U-shape of the curve between age and subjective wellbeing was validated in the study of Blanchflower (2021) (Blanchflower, 2021). According to Xing and Huang (2013), subjective well-being follows a U-shaped pattern across age groups (Xing & Huang, 2013).

There are discrepancies and gaps in knowledge about the nature of the relationship between age and subjective well-being in numerous research; some find a positive

relationship, while others find the opposite. The association between age and subjective well-being was shown to be negative in this study, possibly due to a lack of suitable resources, such as health care, social security, and psychological support .

The individual faces with age chronic ailments and illness have a substantial impact on mental health. As a person grows older, he or she must assume more responsibilities in the family. People may confront more societal expectations and are more likely to report lower subjective well-being.

The findings of current study revealed that females have more subjective well-being and happiness than males, and females have higher life satisfaction than males. According to a study by Meisenberg and Woodley (2015), there were high levels of female happiness and life satisfaction in more than 90 nations covered in the world values survey (Meisenberg & Woodley 2015). Similarly, Graham & Chattopadhyay (2013) discovered that women exhibit higher levels of happiness than men, with a few outliers in low-income nations, suggesting that social norms and expectations such freedom and gender equity, and/or acceptable levels of crime and corruption may play a role in this conclusion.

As we explained in the previous literature review on subjective well-being, it is influenced by many different factors such as economic and social factors and personality traits. Subjective well-being is dependent on the extent to which an individual's physical and psychological needs are fulfilled, e.g., autonomy, competence, relatedness. There are also personal perceptions that physical and psychological needs are being met. Differences in access to opportunity structures, e.g., access to education, resources, e.g., income differences, and power systems, would lead to differences in their respective perceptions of their ability to meet their needs. Subsequently, this would result in gender differences in subjective well-being (Batz & Tay, 2018).

Another finding in current study concerning differences in the fear of being expelled from their country of residency indicated that refugees who do not believe they are in danger of being expelled have higher gratitude, hope, and subjective well-being. According to the Chase study, ontological security can be advantageously added as a crucial factor of wellbeing among young refugees in the United Kingdom (Chase, 2013).

In studies conducted by Buhr and Dugas (2012) and Carleton et al. (2010), intolerance to the unknown (uncertainty) was found to produce social stress and stress disorders (Saricam, 2020).

Individuals' fear of expulsion is characterized as an aversive condition that people are motivated to minimize it, according to Bar-Anan et al. 2009. It leads people to a state of uncertainty where a lack of information about an event and has been characterized as an aversive state that people are motivated to reduce (Bar-Anan et al., 2009). The presence of hope, as well as a sense of gratitude, is all dependent on a sense of safety. The findings suggest that members of the research sample who have a high level of gratitude, hope, and well-being do not dread being deported or expelled. Fear of repeating their displacement experience would make refugees feel unsafe, negatively impacting their gratitude, hope, and well-being.

According to the findings of this study, participants' gratitude, the subscale of subjective wellbeing (happiness), the subscale of subjective wellbeing (satisfaction with life), subjective well-being, and agency hope (sub-scale of hope) varied significantly depending on their educational level. Successful gratitude predicts strong academic performance, according to Park and Patterson (2006). (Mokhtary & Mehdinezhad, 2016). Chattu et al. (2020) identified a positive link between subjective well-being and educational level, finding that higher subjective well-being correlates with higher academic performance (Chattu et al., 2020). One argument is that modern society's well-being is based not only on traditional capital and labor, but also on the knowledge and ideas that individuals possess and develop.

This is in line with a result of study conducted by the Higher Education Funding Council for England (2017), which found that graduates are more satisfied with life than non-graduates, find their lives more worthwhile, and are happier than non-graduates (HEFCE, 2017). In addition, Tozer et al. (2018) investigated protective factors linked to the well-being of 93 refugee youth resettled in Brisbane, Australia. Higher degrees of schooling and acculturation were found to be strongly associated with lower levels of psychological discomfort (Tozer et al., 2018).

Gratitude is a coping behavior or characteristic. According to McCullough theory, gratitude arises from consciousness as a result of a positive personality. According to Snyder theory, university graduates have a cognitive model for achieving the objective and place a premium on motivation and planning. They also have an evolutionary inclination to respond to events and adapt to the lived reality, and that favorable occurrences cause positive emotions, which contributes to subjective well-being, happiness, and life satisfaction. These characteristics are rated highest by university graduates.

## **CHAPTER VI**

### **Conclusion and Recommendations**

#### **Conclusion**

This study examined the relationship between gratitude, hope and subjective well-being among a sample of Palestinian refugees in Iraq. The current study's findings are consistent with prior research, which found a relationship between gratitude and hope and subjective well-being, this also suggests that gratitude and hope play a role in subjective well-being.

It is clear from the results that many other variables contribute to subjective well-being; gratitude and hope predict subjective well-being.

There is a negative association between age and subjective well-being, and this pertains to the Palestinian refugees' poor living conditions and psychological, social, and environmental conditions.

Furthermore, females have more subjective well-being and happiness than males, and females have higher life satisfaction than males, possibly due to economic, social norms and expectations influencing this outcome, and hence their level of well-being was affected less by the living conditioning of refugees conditions in Iraq as much as males.

Differences in the fear of being expelled from their country of residency indicated that refugees who do not believe they are in danger of being expelled have higher gratitude, hope, and subjective well-being. The feeling of safety is considered appropriate environment for positive feeling, gratitude and well-being, and this is proven in the results of the current study.

The findings reveal that there were significant different in psychological wellbeing according to level of education. Higher academic achievement was associated with greater gratitude, hope and subjective well-being than lower academic achievement.

#### **Recommendations**

1- Conducting more psychological and social studies to determine the variables that contribute to the deterioration in Palestinian refugee subjective well-being in Iraq, as well as the elements that contributes to their well-being.

- 2- Do more research on specific social groups such as men and elderly Palestinian refugees in Iraq to learn more about their well-being, hope, and gratitude.
- 3- There is a need for studies to find out the mechanisms of feelings of safety among Palestinian refugees in Iraq.

**Recommendations for practice:**

- 1- Creating psychological counseling programs for Palestinian refugees in Iraq that emphasize gratitude and hope.
- 2- Providing health care (physical and mental) and job opportunities for the research sample.
- 3- Families of Palestinian refugees must provide health and social care for their senior members.
- 4- Families need to make provisions by paying more attention to youth Palestinians refugees who showed poor academic performance to address the needs and mental health issues.

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## Appendices

### Appendix A

#### Gratitude scale

To measure gratitude used six item form GQ-6 for (McCullough M., E, 2002) using, is rated on a seven-point scale ranging from 1 (strongly disagree) to 7 (strongly agree) and four items were positive and two items were negative.

Gender      Male ☐      Female ☐

Age

Education Level:    university ☐    secondary ☐    primary ☐    none ☐

Feel secure that you will not be expelled from the country    yes ☐    no ☐

1 = strongly disagree    2 = disagree    3 = slightly disagree    4 = neutral    5 = slightly agree  
6 = agree    7 = strongly agree

- |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|
| 1 | I have so much in life to be thankful   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2 | If I had to list everything that I felt grateful for; it would be a very long list. | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 3 | When I look at the world, I don't see much to be grateful for.                      | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

- Arabic version of Gratitude scale

1 = غير موافق بشدة 2 = غير موافق 3 = غير موافق قليلاً 4 = محايد 5 = موافق قليلاً 6 = موافق

7 = موافق بشدة

الجنس : ☐ ذكر ☐ انثى ☐ العمر :

مستوى التعليم: ☐ الجامعة ☐ ثانوي ☐ ابتدائي ☐ لا يوجد

اشعر بالامان بأنه لن يتم طردي من البلد : ☐ نعم ☐ لا

1	لدي الكثير من نعم الحياة التي اكون شاكر لها	1	2	3	4	5	6	7
2	أذا قمت بعمل قائمة للأشياء التي اشعر بالامتنان اتجاهها، فإن القائمة ستكون طويلة جداً.	1	2	3	4	5	6	7
3	عندما انظر الى العالم، فاني لا ارى الكثير (من الاشياء) التي اكون ممتن لها .	1	2	3	4	5	6	7

## Appendix B

### Subjective well-being scale

Consists of three independent scales (self-rating scales) in the form of questions to estimate each of happiness, satisfaction of life and mental health, and each question was followed by a string of numbers from zero to ten, the 10-point response scale (Abdel-Khalek, 2019).

1- To what degree do you consider yourself to be a happy person in general?

0      1      2      3      4      5      6      7      8      9      10

2- How would you describe your mental health?

0      1      2      3      4      5      6      7      8      9      10

3- How satisfied are you with your life in general?

0      1      2      3      4      5      6      7      8      9      10

### - - Arabic version of Subjective well-being scale

1- إلى أي درجة تشعر بالسعادة بشكل عام؟

10      9      8      7      6      5      4      3      2      1      0

2- ما هو تقديرك لصحتك النفسية؟

10      9      8      7      6      5      4      3      2      1      0

3- إلى أي درجة أنت راضٍ عن حياتك بشكل عام؟

10      9      8      7      6      5      4      3      2      1      0

## Appendix C

### Hope scale

Hope scale (Snyder et al., 1991) was used, 4 point, a total of 12 items.

**1. = Definitely False 2. = Mostly False 3 = Mostly true 4. = Totally Correct**

- |   |   |               |
|---|---|---------------|
| 1 | . I can think of many ways to get out of a jam. | 1   2   3   4 |
| 2 | I energetically pursue my goals.                | 1   2   3   4 |
| 3 | I feel tired most of the time.                  | 1   2   3   4 |

### - Arabic version of Hope scale

- |               |  |   |
|---------------|--|---|
| 4   3   2   1 | أستطيع أن أفكر في عدة طرق للتخلص من مأزق | 1 |
| 4   3   2   1 | أسعى بكل همّة لتحقيق أهدافي              | 2 |
| 4   3   2   1 | أشعر بالتعب في معظم الوقت                | 3 |

## Appendix D

### Circular of Palestinian Consulate in Erbil

State Of Palestine  
Consulate General of the state of Palestine  
Erbil-kurdistan-Iraq



دولة فلسطين  
القنصلية العامة لدولة فلسطين  
أربيل - كردستان - العراق

الرقم: ٦٨٨٢ ف ك  
التاريخ: ٢٠٢١ / ١ / ٢١

الاخوة الأعزاء أبناء الجالية الفلسطينية في إقليم كردستان

تحية طيبة،،

تعميم رقم (2 / كانون الثاني / 2021)

الموضوع/استبيان خاص للطلبة يسرى جبر

بما يتعلق برسالة الماجستير للطلبة المذكورة من أبناء الجالية الفلسطينية ومن مواليد العراق، رسالتها بخصوص (شهادة الماجستير) حول اللاجئين الفلسطينيين في العراق.

ان القنصلية العامة لدولة فلسطين في إقليم كردستان-العراق توضح بان هذا العمل الخاص للطلبة المذكورة.

وتقبلوا فائق التقدير والاحترام

يرجى الضغط على الرابط ادناه للدخول الى الاستبيان

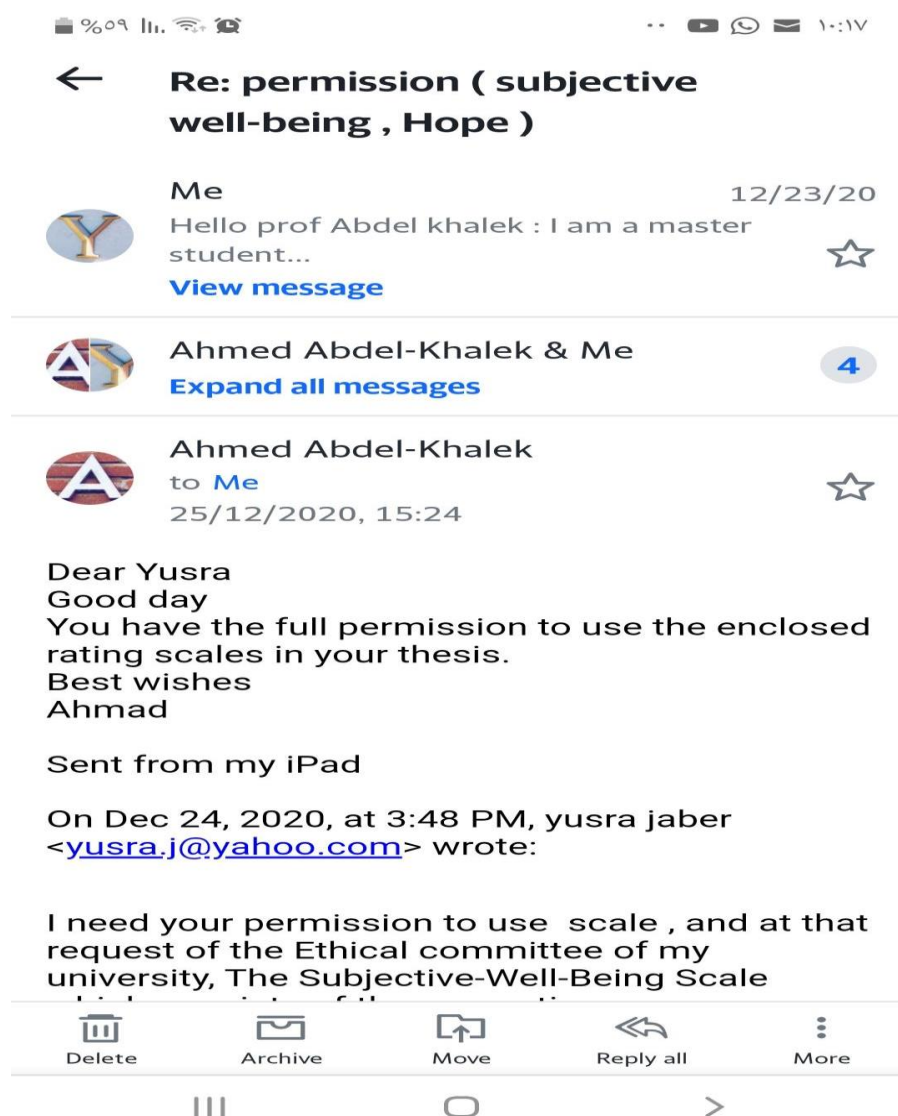


E-mail : nazmihazouri@hotmail.com kuemb@mfae.gov.ps  
Mobile : +964 7508815420 Tel.: +964 7507276543

أربيل- وزيران

## Appendix E

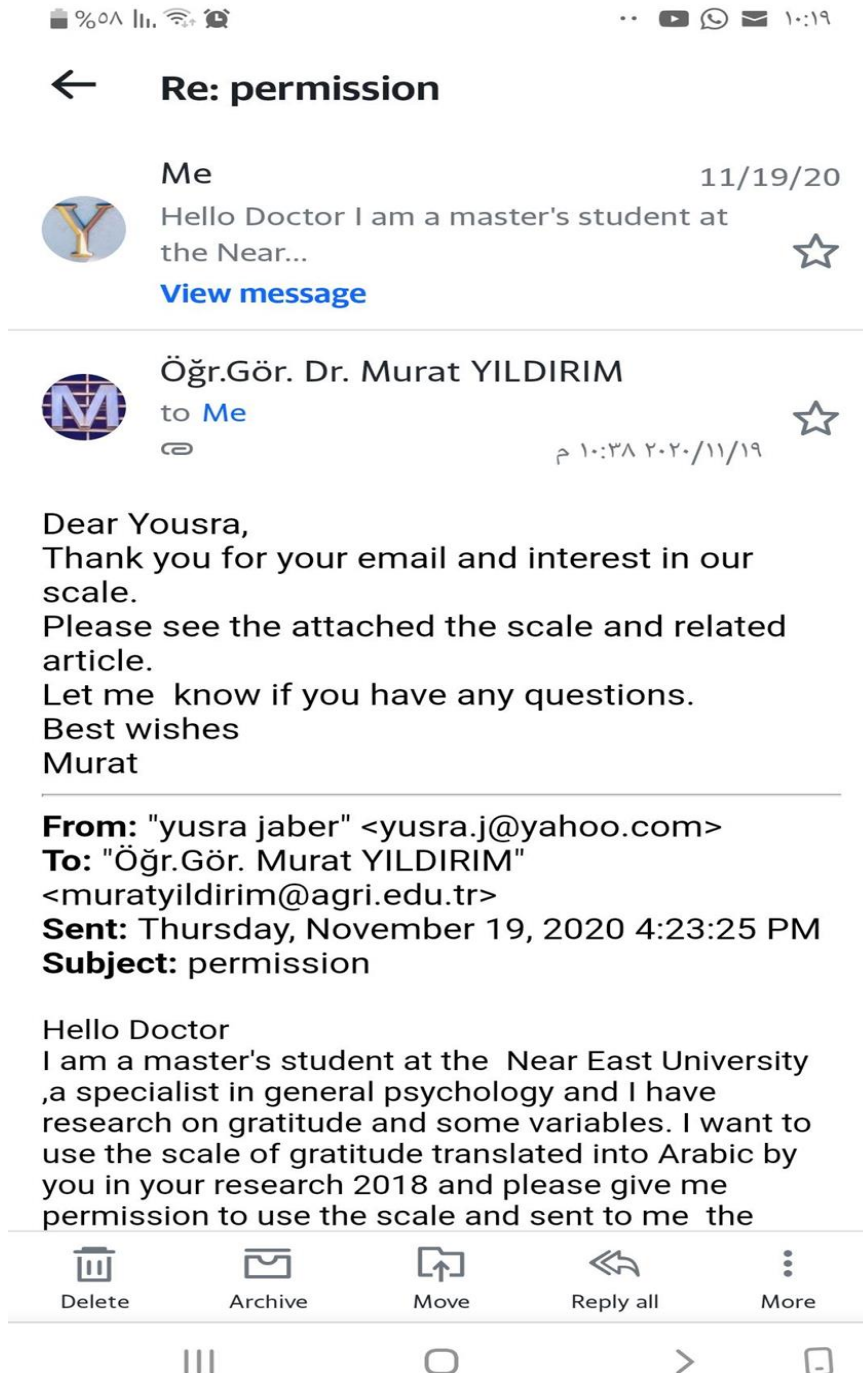
**Permission from Ahmed Abdel-Khalek to use subjective well- being and hope scales:**





## Appendix F

### Permission from Murat YILDIRIM to use Gratitude scale:



## Appendix G

### Ethics Committee Approval



BİLİMSEL ARAŞTIRMALAR ETİK KURULU

19.01.2021

Dear Yousra J.M Abu Aljaes

Your application titled **“The Role of Gratitude and Hope on Subjective well – being among Palestinian refugees in Iraq”** with the application number YDÜ/SB/2020/852 has been evaluated by the Scientific Research Ethics Committee and granted approval. You can start your research on the condition that you will abide by the information provided in your application form.

Assoc. Prof. Dr. Direnç Kanol

Rapporteur of the Scientific Research Ethics Committee

**Note:** If you need to provide an official letter to an institution with the signature of the Head of NEU Scientific Research Ethics Committee, please apply to the secretariat of the ethics committee by s

## Appendix H

### Turnitin Similarity Report

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**4**

**Annie Dube, Susan A Bartels, Saja Michael,  
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negative hope: paradoxical perceptions of the  
experiences of Syrian refugee girls in  
Lebanon", Journal of International  
Humanitarian Action, 2019**

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**5**

**Gratitude and the Good Life, 2014.**

Publication

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**6**

**International Journal of Migration, Health and  
Social Care, Volume 5, Issue 4 (2012-08-06)**

Publication

**<1%**

**7**

**Submitted to Universiti Sains Malaysia**

Student Paper

## **Curriculum Vitae**

Yousra Jaber Misad

1984-2-7 in Baghdad / Iraq

Married

Resident in Iraq- Sulaymaniyah

E-mail address: [yusra.j@yahoo.com](mailto:yusra.j@yahoo.com)

### **Qualification**

- Proven management and leadership skills
- I am majoring in psychology, and in addition to the courses and training that I received while working for humanitarian organizations,
- Take Training on the types of disabilities and how to integrate children with disabilities into the Child Friendly Areas
- Take Academic courses in (advanced psychotherapy theories / Psychological tests and measures/psychological diseases/ advanced psychological counseling) during master studied.
- Organizing workshops on activities and proposals and preparing materials for them.

### **Education:**

BA General Psychology /Baghdad University/ College of Art 2006

M.Sc. General Psychology/ Near East University 2022

### **Certificates:**

- Sanou training course July 2017 organized by Doctors without borders.
- (BIDs) organized by UNHCR Training – Sulaymaniyah.
- Intensive English (Elementary 1), Feb 2018 – Marc 2018.
- Certificate Attendance in Disabled mental health seminar 2019 in Near East University.

- Introductory training on mental health and psychological counseling from March 2016 – April 2016 organized by Doctors without borders.

**Past positions:**

- ❖ Mar 2016 – Mar 2019 Supervisor of mental health in Doctors without borders (msf) organization (Jalwla, Sadeaa, Alwand ) . Worked with displaced people.
- ❖ June 2015 – Mar 2016 psychological Researcher in K.C.N Organization /Kalar.
- ❖ April 2009 – May 2010 social psychological Researcher in Child qualification Association. Worked with Palestinian refugees in Baghdad

