

Self-Disclosure Relevant to the Development of Culture Tourism in Pecinan, Makassar City

¹Andi Atrianingsi, ²Hasrullah, ³Andi Alimuddin Unde, ⁴Muliadi Mau

¹Communication Science Program, Faculty of Social and Political Sciences, East Indonesian University,

^{2,3,4}Communication Science Program, Faculty of Social and Political Sciences, University of Hasanuddin Makassar

Email: andi.atrianingsi_0905107606@uit.ac.id

Abstract

The self-concept of ethnic Chinese and ethnic Bugis Makassar in self-disclosure activities in Makassar City is formed based on the perspective of the closest people and others in attachment style. As such, this study is to identify the extent of the self-disclosure and attachment style of ethnic Chinese and ethnic Bugis Makassar in the development of culture tourism in Pecinan, Makassar City. This research uses qualitative research methods with a case study approach, where the data collection is carried out through observation, in-depth interviews, and documentary studies relevant to Chinese-Makassar subculture research. Further, self disclosure activities found in this study is a prominent characteristics of ethnic Chinese and ethnic Bugis informants of Makassar, such as sociability, easy to cooperate, commitment, considering the treatment of people towards them, with styles of secure attachment, a combination of secure attachment and insecure attachment. Moreover, the combination of secure attachment style and insecure attachment style is characterized by a semi-open attitude in self-disclosure as shown by ethnic Chinese, while the style of secure attachment is characterized by an open attitude shown by the Bugis-Makassar ethnicity and these self-concepts and attachment styles relevant to development of culture tourism in Pecinan, Makassar City.

Keywords: *self-disclosure, self-concept, attachment style, culture tourism*

Introduction

Ethnic Chinese entered Makassar a long time ago. The arrival of ethnic Chinese was gradual with the initial purpose of trading but over time they began to settle, especially on the coasts. At that time, ethnic Chinese played an important role in the economic sector of Makassar City as an important port to send various commodities from the eastern region of the Indonesian archipelago by ship. From the cooperative relationship in the field of trade, harmonious relations were established between ethnic Chinese and ethnic Malays including the Bugis ethnicity of Makassar. This harmonious relationship lasted for quite a long time with the formation of society resulting from the marriage of ethnic Chinese with ethnic Malays and also ethnic Bugis-Makassar in the city. These are the people who are called "Baba and Madame or who can be abbreviated as Nona". Although culturally, psychologically, and economically these ethnicities are separated, each ethnicity has the potential to live in harmony (Nasution, 2014).

However, changes were seen sometime later, during a period that can be said to be a dark period for ethnic Chinese in Makassar City. The issue that ethnic Chinese and PKI cooperated with Chinese communists in a major event resulted in people of Chinese ethnicity being bullied, pelted, killed, terrorized, burned, and even their women were raped for trivial matters. History also records that Makassar was the first city in Indonesia to be the location of the crushing of people of Chinese descent. Since then, the government legalized a culture of rage or tantrums and issued policies that castrated the rights of ethnic Chinese, especially during the New Order era. Riot after riot - that harm ethnic Chinese both materially and morally - occurred although not every year but this riot was not only occurred in the New Order era but also in the reform era. Many do not realize that this causes post-traumatic stress disorder for ethnic Chinese, resulted in abnormal reactions to highly stressful events that can be intense, and prolonged one can give the occurrence rise to Post-Traumatic Stress Disorder (Edeh et al., 2023).

If you look closely, the events of mass rage riots are often preceded by almost similar causes. A purely criminal event that soon escalated into violence. Although there has been no conflict recently, there is no guarantee that the conflict between the Chinese and the Bugis of Makassar will never recur. The characterizing trait of such societies is their cross-cultural and multi-ethnic dimension, nevertheless the global culture/local culture relation, and the bonds between globalization and ethnicity of the conflicts among cultures (Manuela & Maturo, 2010).

But at this time, there is a phenomenon of Makassar Chinese ethnic in the Chinatown area trying to socialize with Makassar Bugis ethnic. This area has actually been known for a long time as a scanning area for Chinese citizens in Makassar. People in Makassar refer to Chinatown as a central government policy that establishes Imlek or Chinese New Year as a national holiday. This Chinatown area is marked by the construction of the gate or gate. The gate was inaugurated by Mayor Amiruddin Maula on the eve of the Cap Go Meh celebration on 15 February 2003.

The development of this area is intended to make China a tourist area which is expected to bring added value to the capital city of South Sulawesi. Besides that, it can build a positive relationship between ethnic Chinese and ethnic Bugis Makassar. The Chinatown area is a symbol of Indonesian brotherhood, especially Indonesians and Chinese. The Chinatown area is located on Jalan Jampea, Wajo District, Makassar, South Sulawesi. It is in the Chinatown area that many souvenir products and Makassar special culinary menus are born, namely wasp oil on Jalan Sulawesi, the center for Makassar souvenirs on Jalan Somba Opu. Those spread across Wajo sub-district, Butung Market, central market and so on, almost all of them were born and produced by the hands of Chinese citizens who live in the city of China. Every Saturday night you can also find Chinese specialties such as cakwe, hokkien noodles, kwantong noodles and snacks typical of the Bugis-Makassar ethnicity such as songkolo, sarabba and others around Jalan Sulawesi. This illustrates that the relationship between ethnic Chinese and ethnic Bugis Makassar has blended. This phenomenon is to illustrate that ethnic Chinese who have a negative stereotype that is closed can change.

This in turn, gave birth to a communication perspective that is closely related to the process of forming ethnic self-concept and attachment styles of Chinese and Bugis-Makassar ethnicities. This renewed focus on the self-concept is important because the forming and

evolution of a positive sense of self, and therefore the advancement of one's self-concept, is considered to be one of the most important steps in both the social and emotional development of an individual because self-concept plays a role in the formation and evolution of a positive sense of self (Douma et al., 2022).

Self-concept is very important where ethnic Chinese get information about themselves from others when interacting. This perspective can come from the closest people or from those around him. The first perspective that influences individuals comes from close people, namely people, who give their own meaning and have special meaning in life. For example, for infants and children, the closest people are family members and babysitters. In the next phase of life, the closest people include peers, teachers, friends, co-workers, and other people who also have an important role in life.

Furthermore, others communicate about who and what through direct assessment, and the direct assessment is obtained from the results of the assessment of reflections, conversations and attachment patterns in the family when they were children and attachment patterns when entering adulthood. Previous research on attachment has emphasized how attachment style intersects with the development of self-concept. Similarly, self-concept plays a role in important factors for empathy, because empathy requires different self-attachment styles (Trucharte et al., 2022).

Attachment style is a pattern of emotional bonding between a child and his caregiver in meeting his needs. This attachment pattern in childhood is developed into attachment patterns in adulthood which are characterized by changing figures from parents to friends or partners. Safe attachment style, that is, people with a secure attachment style are adaptive and easily adapt to their environment, easy to interact and easy to trust people around. According to the mother-adolescent training method, helping adolescents to recognize the things important to them through warm communication and direct conversations about communication deficiencies is the mechanism by which people form and develop secure attachments (Fallah et al., 2012).

This is triggered by attachment figures who are responsive and consistent in providing affection and meet needs when they are young. The individual who develops this mental model has self-confidence and feels himself loved by his friend or partner, full of affection and mutual support point with this developing mental model, a person is able to compete in his social environment. Insecure attachment style, that is, people with an anxious attachment style tend to have difficulty in adjusting to the environment. This is driven by the behaviour of attached figures or caregivers who are inconsistent in providing affection and rarely meet needs. Insecure attachment creates little internalized feeling of security. Insecure people are unlikely to cope with painful and unforgettable events. Such people may interpret interpersonal incidents negatively as their own losses and low self-efficacy that can produce stress symptoms themselves (Fallah et al., 2012).

Avoidant attachment style is that people with this attachment style easily feel comfortable with others and avoid any kind of social interaction or avoidant attachment captures one's lack of motivation for emotional closeness and anxious attachment captures one's sensitivity to relationship threats (Luevano et al., 2021). The fear of this mental model is triggered by the behaviour of caregivers or attached figures who are negligent and do not give enough affection. People with this attachment style study the experience he gained in

childhood. When asking for affection and seeking attention, however, parents tend to ignore and resist. Anxious/ambivalent children or adolescents also seem to adopt strategies that suggest that they resist close contact but perform actions that draw attention to themselves. This signals their immaturity or weakness—often through affective displays of increased care they receive (Otterbring, 2021).

Self-concept and attachment style influence ethnic Chinese in interacting. The different characteristics caused by parenting patterns and also the information they receive when interacting give birth to different self-concepts for each individual. Self-concept is more or less the same as attachment style in which it is not permanent but changeable.

For this reason, researchers are interested in knowing the self-concept and attachment style in carrying out self-disclosure activities on ethnic Chinese and ethnic Bugis Makassar in Makassar City.

Research Method

This research uses qualitative descriptive research with case study research method, by applying the post-positivism paradigm which is a modification of the positivism paradigm. This research took place in several areas in Makassar.

For the determination of individuals who will become informants, it is carried out through purposive sampling techniques, namely by determining sampling of special characteristics in accordance with the research objectives, as for the following criteria:

- a. Ethnic Chinese informants are of Chinese descent and have lived in Makassar City for at least 35 years, are open and act as communicators.
- b. Bugis-Makassar ethnic informants are spouses or friends of Chinese ethnic information.
- c. Friendship or conjugal relationship of at least 20 years.
- d. Close friendship to the stage of self-disclosure
- e. Willing to provide information related to research
- f. Able to communicate in verbal and nonverbal forms
- g. Interact with the community

Based on the criteria of key informants that have been determined, 5 ethnic Chinese informants and 5 ethnic Bugis-Makassar informants domiciled in Makassar City were interviewed. Data collection was carried out through in-depth interview techniques, observation of key informants, and documentation studies on references and documents related to research.

This study used qualitative data analysis conducted by means of manual data analysis procedure or MDAP (Manual Data Analysis Procedure) with the following stages:

- a. Daily Diary
- b. Transcript
- c. Encoding
- d. Categorization
- e. Theme
- f. Memos
- g. Triangulation of results
- h. Building a theory

- i. Confirming the theory
- j. Construct theory
- k. Publishing theory

Result

In this case, researchers found that it was not easy to obtain individuals, especially ethnic Chinese, where they were willing to be interviewed and observed their communication behaviour in depth. Some of them did not show much enthusiasm to participate in this study after reading the researcher's topic.

In friendship relationships, Awon has an attachment style which is a combination of insecure attachment style and secure closeness style. This attachment style is a fairly unique attachment style. It can be seen that there is a transformation of attachment style from attachment style in childhood to attachment style in adulthood. The parenting style of Awon's parents, creates a self-concept that is reflected in the style of secure attachment. As he grew older, so did the experience gained from his friends, giving birth to a combination of attachment style, namely secure and insecure attachment styles in friendship relationships with Kirmon. It is characterized by the selection of topics in communicating. There are certain topics that are avoided such as political topics, as the dark story experienced by ethnic Chinese at that time left trauma to almost all ethnic Chinese.

Although Awon interacts with various ethnicities, Awon will be more open when revealing discriminatory treatments they receive and things related to business to Kirmon. Awon is a hard worker. One of the characteristics of a hard worker is that it is easy to cooperate with others. A hard worker has the mark of being proactive in working together. By having high initiative that he has, work will feel lighter if done together. This is what Awon applies in his daily life and in business. For Awon, the success of a leader is the success of the team as well as personal success as well. Awon is highly valued by his employees.

While the attachment style shown by Kirmon is the secure attachment style. This is marked by Kirmon's ability to adapt to his new conditions when Kirmon first set foot in Makassar City. This adaptive attitude is shown again when Kirmon is accepted to work in a place that brings him together with friends of different ethnicities and also leaders of different ethnicities with him. Silence and responsibility are positive self-concepts that Kirmon exhibits in his work environment as well as in everyday social circles. The formal relationship between Kirmon and Awon as subordinates and superiors as well as the friendship relationship between Kirmon and Awon as neighbours trained him to develop the ability to interact and communicate. Kirmon has worked with Cloud for more than 30 years, he is able to maintain good relations not only with the leaders but also with the family. This has shown that friendship relationships have reached a level of self-disclosure in interpersonal communication.

In friendship relationships, Gol develops an attachment style that is a combination of secure attachment style and insecure attachment style with combined characteristics of positive self-concept and negative self-concept. This is characterized by persistence in striving to build his success to the point of having to sacrifice school. His determination to succeed and achieve goals made Gol a young Chinese who easily cooperated with others and interacted with as an ethnicity. In addition, Gol are also able to be adaptive when friends at

school are nosy by changing Gol's name in the class attendance list. But on the other hand, anxiety about discriminatory treatment still haunts the mind. This feeling was conveyed by Gol to Ani when they along with other friends who were members of the school group jogging on the K field.

In developing friendship relationships, Andi displays a secure attachment style with positive self-characteristics or a positive self-concept with high interpersonal trust. This is in line with the secure attachment style exhibited by Miss. The attachment force shown by Hendrik is a combination of secure attachment style and insecure attachment style. It is characterized by a very cautious attitude in receiving information and not easily comfortable when being together with other people he does not know well. But on the other hand, Hendrik easily cooperated with others. This is because as a hard worker, of course Hendrik will be faced with many people or teams in completing his work. The attachment force shown by Suri is the secure attachment style. It is characterized by Suri's ability to adapt and easily adjust to its environment. In addition, Suri is easy to interact with and easily trusts people around her, but least likes people who are dishonest and undisciplined.

The attachment style shown by Bob is a combination of attachment style between secure attachment style and insecure attachment style. It is characterized by a very cautious attitude in receiving information and not easily feels comfortable when being around with other people he is not familiar with. But on the other hand, Bob easily cooperates with others. This is because as a hard worker, of course Bob will be faced with many people or teams in completing his work. The attachment force shown by Ayyung is the secure attachment style. It is characterized by self-concept, namely Ayyung's ability to adapt and easily adjust to his predominantly Chinese environment. In addition, Ayyung tries to help Bob when there is a crush on ethnic Chinese in his neighbourhoods.

Self-description based on self-concept and attachment style of Chinese and Bugis-Makassar's from observations at each meeting and in-depth interviews with the informant. This depiction is based on observations at each meeting and in-depth interview starting from the beginning of the introduction to the implementation of the research. Even though all the informants are domiciled in the Chinatown area. However, since childhood, all informants have interacted with ethnic Bugis Makassar. For example, Awon, who is currently 72 years old, has his address at Jalan Timor. At that time, apart from national schools for local residents, there were also Chinese schools for ethnic Chinese.

"My mother sent me to a national school so that I could interact with the Makassar Bugis ethnic group" interview with informant, 07/07/2023.

"After graduating from high school I was accepted at Hasanuddin University in the Faculty of Engineering majoring in architecture. Here I started studying while working as a contractor. After graduating from college, I built a hotel in the Chinatown area as well. I chose this area because there are so many tourist destinations that can attract the attention of tourists, for example, Losari Beach and Fort Rotterdam" interview with informant, 07/07/2023.

"In the hotel I also accept ethnic Bugis Makassar as employees. This is our way of interacting and showing that we are ethnic Chinese and are open to the Makassar Bugis ethnicity". interview with informant, 07/07/2023.

In contrast to Gol, his parents live in an area where the majority are ethnic Bugis, Makassar.

“At that time, my parents decided to trade in the area, namely in Soppeng. I was looked after by my aunt and uncle who live on Jalan Jampea in the Chinatown area. But I go to public school so all my friends are ethnic Bugis Makassar”. Interview with informants, 17/06/2023

“Actually, we did not intentionally live in the Chinatown area because at that time my father worked as an employee of Bank Bumi Daya, which is located in the Chinatown area. So that it is easier and closer to the office. So our parents chose to live in the Chinatown area” interview with the informant, 15/06/2023

After growing up and being different from the informants, he interacted more intensively with the Bugis Makassar ethnicity due to meetings at work, for example, Cloud and Kirmon who had positions as superiors in hotels and Kirmon as their subordinates. Relationships develop from friends to close friends because they often meet and also communicate. Topics that initially only related to cooperation but widened to general topics. This is where Awon and Kirmon started self-disclosure because in cooperation there must be honesty so that one must be open to one another.

Meanwhile, another pair of informants, namely Andi and Miss, built a friendly relationship in the English Club community, namely the Pioneer English missing Club located in Fort Rotterdam in the Chinatown area.

"I like the location and I also like to speak English with my ability I can promote Makassar and also the Chinatown area in Makassar because Fort Rotterdam is often visited by tourists" interview with informant 07/06/2023.

Describes that the inauguration of the Chinatown area and the behavior of informants who seek to develop relations with ethnicity for Makassar is a form of openness by doing self-disclosure. Besides that, non-verbal forms and symbols from the Chinatown area, for example, by holding a night market every Saturday night on Jalan Sulawesi which is also equipped with Chinese rhythms sung by Makassar singers.

Awon: "Even though we have been open, it cannot be denied that there are traumas between us and especially women who experienced acts of violence or other things during the G30S PKI Movement or riots". Interview with informant 07/06/2023.

Hendra : "Even though there are many current generations who don't feel it, they get information about this from their parents or family so that it can be said that stereotypes are actually born in the family". Interview with informant 07/06/2023.

It is undeniable that the informants and maybe other ethnic Chinese had bad experiences. Especially those who are over 60 years old. They are living witnesses in the New Order era and also the occurrence of the 30S PKI movement in Makassar City.

From good experiences or bad experiences to build positive concepts and negative concepts on self-information, for example

When I re-registered as a new student, I felt discrimination because at that time I was given a different color folder from the local residents" Interview with informant 07/06/2023.

“But on the other hand, I feel very proud because I am trusted as the president of my community, namely the English Club meeting. This really built my confidence and indeed I feel that the relationship between ethnic Chinese and ethnic Bugis Makassar will be harmonious when we understand each other, that is, accept and develop a sense of empathy for one another” Interview with informant 07/06/2023

Meanwhile, the Makassar Bugis ethnic group has the same attachment style, namely the secure attachment style. This is because all ethnic Bugis Makassar informants are nomads.

Kirmon: *“I migrated from Bulukumba to Makassar in 1990. I continued my education in financial management at a private university. After finishing college I then applied at Awon's hotel and was accepted to work.”*

“In order to survive, of course I have to adapt to the environment where I work in the Chinatown area where the majority are ethnic Chinese”

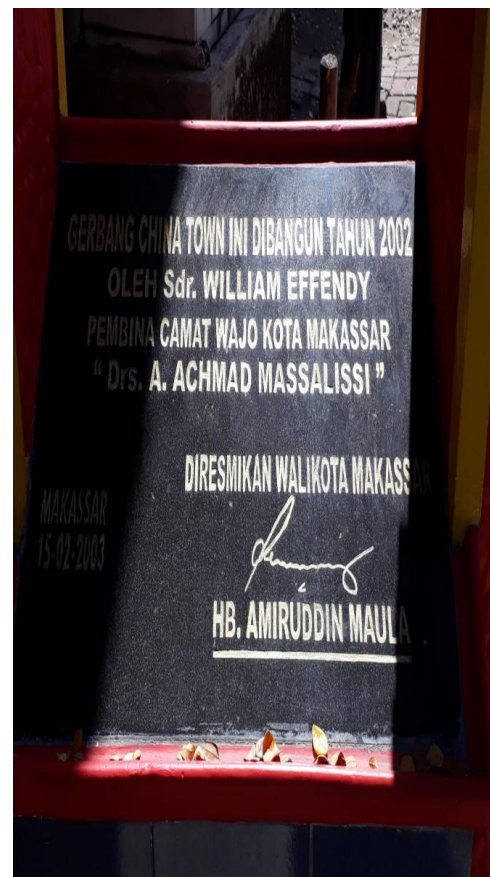
“In my opinion, what the Chinese are doing now is openness. Although many people gave the example that they built houses with large walls and lived in areas where the majority were ethnic Chinese. Though maybe their reason is because of security” continued Kirmon explaining. interview with informant, 07/07/2023.

What Kirmon felt was also felt by the migrant suri from Sidrap.

"I decided to migrate to Makassar because I wanted to continue studying at the secretarial academy majoring in finance and after finishing I was accepted to work at a hotel as a finance manager". interview with informant, 07/07/2023.



“I have worked at this hotel for 36 years where the location of this hotel is in the Chinatown area. And I feel that when I was accepted to work at this hotel whose owner was ethnic Chinese, they indirectly accepted me. In my opinion it is a form of opening up indirectly then my attitude of being obedient and also appreciating them is a form of return for their openness. This is where the reciprocal relationship



occurred between us so that the relationship has remained harmonious until now” interview with informant, 07/07/2023.

Meanwhile, Ani, since childhood, has always moved around following the duties of her parents who are soldiers.

“Since childhood I have interacted with various ethnicities and after moving to Makassar we live in the Chinatown area. Even though we are a minority in the area, we respect one another. And it is true that ethnic Chinese rarely socialize because they are very busy. Almost all the ethnic Chinese around my house are entrepreneurs so they are very busy.” interview with informant, 07/07/2023.

“In my opinion, to build a harmonious relationship, we must respect each other and understand that the concepts of self-disclosure of the Chinese ethnicity and the Makassar Bugis ethnicity are different. For us, the Bugis Makassar ethnic group, self-disclosure is characterized by various confidential information, but for them to build friendships and interact, they have opened themselves up” interview with informant, 07/07/2023.

Friendships are built gradually, not immediately intimate or intimate, for example Awon and Kirmon build a relationship that begins with a cooperative relationship as superiors and subordinates. This also happened to the Hendra and Suri pair where Suri was the financial manager and Hendra was the financial staff. With the position between superiors and subordinates, Kirmon and Hendra felt reluctant in the first years of working together.

“Awon rarely speaks but usually uses symbols, for example giving a thumbs up when our performance is good or showing an unfriendly expression when there is something he doesn't like and we do it”. interview with informant, 07/07/2023.

Meanwhile, the relationship between Andi and Miss, Gold and Ani as well as Bob and Ayyung became close friends immediately because their relationship started as normal friends at school or in the community and at work but as friends who were on an equal footing.

“In the beginning, of course I saw the response first, when the response was positive, then I approached and reprimanded” said Ayyung. interview with informant, 07/07/2023.

“We are in the same division so we often work together and even though there are differences but because we already understand each other so everything can be overcome”.

Table 1. Self-concept and attachment style of ethnic Chinese

Pseudonym	Self-concept (Perspectives from the closest people and from people in general)	(Attachment style)
Awon	Diligent, high initiative, have success motivation, easy to cooperate, sensitive, considering people's treatment of him.	Secure-Insecure (Avoidant)

Gol	Have high commitment, easy to get along with.	Secure-insecure (Avoidant)
Andi	Easy to get along with, easy to cooperate, friendly, adaptive.	Secure-insecure (Avoidant)
Hendra	Quiet, high artistic spirit, easy to cooperate.	Secure-insecure (Avoidant)
Bob	Simple, easy to cooperate, sensitive,	Secure-insecure (Avoidant)

Source of observations and interviews, 2023

Table 2. Self-concept and attachment style of the Makassar Bugis ethnicity

Pseudonym	Self-Concept (Perspectives from the closest people and from people in general)	Attachment style
Kirmon	Quiet, adaptive, tenacious and responsible	Secure
Ani	Easy to get along with, open minded,	Secure
Miss	Easy to get along with, open minded,	Secure
Suri	Easy to get along with, honest and responsible	Secure
Ayyung	Friendly, quiet, helpful	Secure

Source of observations and interviews, 2023

The pattern of self-disclosure activity based on the Chinese ethnic self-concept

Pseudonym	Pattern of self-disclosure activity based on self-concept
Arwon	Semi open
Gol	Semi open
Andi	Semi open
Hendra	Semi open
Bob	Semi open

Source of observations and interviews, 2023

Pseudonym	Pattern of self-disclosure activity
Kirmon	Open
Ani	Open
Miss	Open
Suri	Open
Ayyung	Open

Source of observations and interviews, 2023

On the other hand, based on the results of interviews and observations in the Chinatown area, namely in the Wajo sub-district. There are 8 sub-districts, namely Butung sub-district, Ende sub-district, Malimongan sub-district, old malimongan sub-district, Mampang sub-district, Malay sub-district, New Malay sub-district and Pattunuang sub-district.

The majority of this sub-district consists of ethnic Chinese. Since the arrival of ethnic Chinese in Makassar, trade has been centered in the Chinatown area. Self-disclosure activity is not only seen in those of Chinese ethnicity and Makassar Bugis ethnicity who form friendships, but non-verbal language shows it that way. For example, the celebration of the Chinese New Year, which has always been the main attraction for tourists. The Chinatown area is conjured up with decorations that are synonymous with Chinese culture. At the same time, typical Chinese food was also lined up at the event location. This performance is held every year along Sulawesi roads in the Chinatown area.

A positive self-concept gave birth to a secure attachment style in friendship relations between ethnic Chinese and Bugis Makassar informants. This secure attachment style is a way for the Bugis Makassar ethnic and Chinese ethnic to show intimacy and closeness through behavior that represents their respective feelings in an interpersonal relationship that has been woven for decades. This is what then makes the ethnic Chinese and Bugis Makassar ethnic groups able to do self-disclosure by discussing various topics consisting of themes from bad experiences and happy experiences.

The theory of attachment is considered an important theoretical framework for understanding the ontogenesis of psychopathology. In this regard, insecure attachment style has been linked to the development and maintenance of paranoid and stressful symptoms (Trucharte et al., 2022). Based on the results of observations and observations show a combination of insecure attachment and secure attachment which is marked as sensitive, not easy to trust people, given the treatment of people, easy to cooperate with it will insult please pattern of self-disclosure is semi open.

Conclusion

The combined attachment style, namely the secure attachment style and the insecure attachment style, is a unique attachment style shown by the Chinese ethnicity in Makassar City and gets a safe attachment style response from the Makassar Bugis ethnicity so that they can get to the stage of self-disclosure activities. The ability to do self-disclosure relevant to the Development of Culture Tourism in Pecinan, Makassar City.

References

- Douma, I., Boer, A. De, Minnaert, A., & Grietens, H. (2022). The I of students with ID or SEBD : A systematic literature review of the self-concept of students with ID or SEBD. *Educational Research Review*, 36(March), 100449. <https://doi.org/10.1016/j.edurev.2022.100449>
- Edeh, A. N., Uwakwe, R., Obindo, T. J., Agbir, M. T., & Akanni, O. O. (2023). A comparative study of posttraumatic stress disorder in two post-conflict communities in Benue state Nigeria. *Dialogues in Health*, 2(December 2022), 100105. <https://doi.org/10.1016/j.dialog.2023.100105>
- Fallah, M., Ghasemzadeh, A., & Borjali, A. (2012). Effect of secure attachment style based on mother- adolescent training on reducing depression in female adolescents. *Procedia Social and Behavioral Sciences*, 46, 1365–1370. <https://doi.org/10.1016/j.sbspro.2012.05.303>
- Luevano, V. X., Pablo, J. N., Velazquez, M. L., Chance, B., & Ramirez, B. (2021). Attachment as a predictor of attraction to humor styles. *Personality and Individual Differences*, 173, 110634. <https://doi.org/10.1016/j.paid.2021.110634>
- Manuela, R., & Maturo, A. (2010). *Multi-ethnic society and cross-cultural perspectives in the school*. 5, 1537–1545. <https://doi.org/10.1016/j.sbspro.2010.07.339>
- Nasution, I. K. (2014). Ethnicity , Democracy and Decentralization : Explaining the Ethnic Political Participation of Direct Election in Medan 2010. *Procedia Environmental Sciences*, 20, 496–505. <https://doi.org/10.1016/j.proenv.2014.03.062>
- Otterbring, T. (2021). *Secure and sustainable but not as prominent among the ambivalent : Attachment style and proenvironmental consumption*. 183. <https://doi.org/10.1016/j.paid.2021.111154>
- Trucharte, A., Valiente, C., Espinosa, R., & Chaves, C. (2022). The role of insecure attachment and psychological mechanisms in paranoid and depressive symptoms : An exploratory model. *Schizophrenia Research*, 243(February), 9–16. <https://doi.org/10.1016/j.schres.2022.02.021>