

Research Article

Multidimensional Consciousness Scale (MCS): A Comparative Study Between Jordan, Egypt, and Saudi Arabia

Mona Ahmed Ibrahim, Abeer Mohamed Anwar

Department of Psychology, Faculty of Arts, Cairo University, Cairo, Egypt

Abstract

Consciousness plays a crucial role in forming human behavior and interactions, though comparative cultural studies exploring its dimensions remain limited, especially in the Arab context. This study aims at exploring differences in multidimensional consciousness among three Arab countries: Jordan, Egypt, and Saudi Arabia. The study adopts a descriptive comparative approach and is applied to a random sample of 108 individuals aged 20 to 65 from the three countries. Pearson's correlation coefficient and one-way ANOVA were used in the study; additionally, Scheffé's test was applied to examine the post hoc differences between the groups. The validity and reliability of the scale are verified using split-half and Cronbach's alpha coefficient. The results show a high reliability coefficient across all dimensions. The results show statistically significant differences between nationalities in most dimensions of consciousness. Jordanian participants scored higher than Saudis in the emotional, interpersonal, cognitive, social, and internal growth dimensions. Egyptians outperformed Saudis in the social dimension only. No significant differences were recorded in the physical and spiritual dimensions between the three nationalities. These results indicate the potential influence of cultural, educational, and social factors in shaping individuals' levels of consciousness. This study represents a scientific contribution to the field of applied psychology, offering a tool applicable across Arab cultural contexts and providing empirical data that highlights how cultural dynamics shape individual consciousness. However, it should be noted that the relatively small sample size ($N = 108$) limits the external validity and generalizability of the findings.

Keywords : Cultural Differences, Consciousness Dimensions,
Comparative Cultural Psychology

1. Introduction

Consciousness is a fundamental construct in psychology, shaping human behavior and social interactions across different contexts. It has been conceptualized as a multidimensional phenomenon encompassing emotional, subjective, cognitive, social, physical, spiritual, and internal growth components. The Multidimensional Consciousness Scale (MCS) was developed to provide a comprehensive framework for assessing these diverse aspects across cultural settings.

The current study applies MCS scale in a cross-cultural comparison of Jordan, Egypt, and Saudi Arabia. These countries represent distinct cultural and social backgrounds, offering valuable opportunities to examine the role of culture in shaping consciousness. Given the rapid social, economic, and political changes in the Arab region, such insights are essential for understanding how contextual factors influence the development of consciousness.

Consciousness is the state of being aware of oneself and one's surroundings, and the ability to think and reflect on thoughts and behaviors. Consciousness is a fundamental aspect of the human experience, shaping the way we perceive reality, make decisions, and interact with others. In everyday life, consciousness plays a pivotal role in processing information, regulating emotions, and engaging in purposeful behavior [1]

First, consciousness enables us to reflect on our thoughts and actions. This capacity for self-awareness is essential for learning from past experiences, planning for the future, and setting goals. For example, when we make a mistake at work, our awareness helps us understand why we made the mistake and how to avoid it in the future [2]

Consciousness is also essential for ethical reasoning and behavior. Recognizing the feelings of others, empathizing with them, and considering the consequences of our actions all depend on consciousness. This enhances social understanding and contributes to building balanced human relationships [3]

From a neuroscientific perspective, consciousness helps integrate sensory information into a unified, coherent experience. Instead of sounds, smells, and images being merely scattered signals, the mind, through conscious processing, integrates them into a meaningful experience. This integration helps us navigate the world effectively, recognize dangers, and make complex decisions [4].

In addition, Consciousness is the foundation of creativity and problem-solving. When we encounter new situations or unfamiliar challenges, the conscious mind evaluates options, imagines alternatives, and proposes innovative solutions [1].

Finally, Consciousness enhances our sense of identity and personal continuity. It enables us to craft a story about ourselves: who we are, what we believe, and where we are headed, giving our lives meaning and direction [4].

The Consciousness Scale is a flexible and comprehensive tool that can be used to study the various dimensions of consciousness in diverse cultural settings. These seven dimensions address the various aspects that contribute to shaping human consciousness. They include: the affective component, which reflects the influence of feelings and emotions on conscious experience; the subjective component, which relates to an individual's perception and evaluation of themselves; the cognitive component, which reflects an individual's ability to think and reflect; the social component, which relates to the influence of social relationships on consciousness; the physical component, which encompasses the influence of physical condition and health on consciousness; the spiritual component, which reflects an individual's connection to spiritual and existential meaning; and finally, the internal growth component, which focuses on an individual's development and ability to adapt to change.

This research aims at measuring differences in consciousness among individuals in these three countries based on the seven dimensions mentioned above, and to explore how culture influences these dimensions. This research represents an important

step in developing psychological tools dedicated to studying consciousness across different cultural contexts, and allows us to understand how cultural and social factors interact with the formation of individual consciousness. This research also contributes to enriching the psychological literature on consciousness in Arab societies and enhance our understanding of how cultural backgrounds shape the multiple dimensions of consciousness.

1.1 Problem of the Study

There are numerous studies (e.g., [5,6,7]) that have examined consciousness as a complex psychological concept. However, most of these studies have been limited to single cultural communities or limited social environments, making it generally difficult to understand cultural differences in the construction of consciousness. Hence, the problem with this study is the lack of comparative studies between Arab cultures that examine consciousness across different dimensions in multiple contexts. Most instruments measuring consciousness lack the comprehensiveness that takes into account cultural and social differences between different countries [8].

The problem of the study is to attempt to understand how the various dimensions of consciousness vary across three Arab cultures: Jordan, Egypt, and Saudi Arabia, using the MCS scale. By comparing the seven dimensions of consciousness across these countries, we can identify fundamental differences in how consciousness is shaped and influenced by the cultural, social, and political factors that vary across these societies.

1.2 Objectives of the Study

This study aims to:

1. Measure the level of multidimensional consciousness among a sample of individuals in three Arab countries (Jordan, Egypt, and Saudi Arabia).

2. Compare differences in the seven dimensions of consciousness (emotional, subjective, cognitive, social, physical, spiritual, and internal growth) among the three nationalities.

3. Analyze the extent to which cultural and social affiliation influences the formation of different levels of consciousness.

1.3 Significance of the Study

The significance of this study lies in several key aspects. First, it represents an important addition to the psychological literature on the study of consciousness, providing a comprehensive measure that can be used to compare different cultures, thus contributing to expanding the scope of understanding about human consciousness. This study contributes to providing new insights into how culture influences various components of consciousness, including emotional, cognitive, social, and physical dimensions. Third, the study provides a powerful tool for measuring Consciousness in diverse cultural contexts, potentially contributing to practical applications in fields such as mental health, education, and social counseling. For example, understanding cultural differences in the social and physical dimensions of Consciousness may help design psychological intervention programs tailored to the needs of different cultures.

Finally, the study contributes to enhancing scientific understanding of how social and political factors interact with individual consciousness in Arab societies experiencing ongoing changes in various fields. For societies undergoing social transformations and challenges, such as Jordan, Egypt, and Saudi Arabia, this study can provide useful insights into designing policies and programs aimed at enhancing collective consciousness and social and psychological improvements.

2. Literature Review

The study of consciousness began in the late nineteenth century, like many other topics in psychology. The explanation of these topics relied largely on a philosophical understanding of the mind. From a philosophical perspective, consciousness was viewed as the essence of the mind itself [9].

During the nineteenth century, observations of neurological patients began to influence notions about the nature of consciousness. In 1888, John Hughlings Jackson noted that epileptic seizures originating in focal areas of the brain could sometimes be accompanied by alterations in conscious experience. In 1911, Jackson proposed that consciousness represents the highest level of brain organization and that the mind is based on interactions between conscious and unconscious processes. Jackson's role at the end of the nineteenth century cannot be underestimated; greatly influencing subsequent generations of researchers studying consciousness and also had a clear impact on Sigmund Freud's writings on conscious and unconscious consciousness [10]

At the same time, experimental psychology emerged in Germany in the late nineteenth century as an independent discipline. Research on consciousness began with laboratory studies that employed experimental physiological methods. The studies of Jackson and his contemporaries were instrumental in this development. The work of Gustav Fechner was also important, as he developed psychophysical methods aimed at establishing a precise relationship between the physical properties of stimuli and psychological experiences. Another prominent figure in the field was Hermann von Helmholtz (1885), who conducted studies on the physiology of sensation and proposed that conscious perception involves unconscious inferences, suggesting that consciousness may be primarily dependent on unconscious processes. Although these researchers addressed psychological topics, the first formal experimental psychologist was the German Willem Wundt [9].

Consciousness remained a major focus of interest for these researchers throughout the nineteenth century. However, it began to be overused to explain human behavior. By the early twentieth century, it was accepted that consciousness underpinned behavior. This is most evident in the growing influence of Sigmund Freud's ideas about the unconscious aspects of the mind. In 1913, John Watson proposed that psychology should be based on the study of observable events, such as stimuli and responses, rather than

relying on assumptions about mental states. This proposal led to the emergence of the behaviorist movement, which excluded the study of subjective experience from the field of experimental psychology for most of the first half of the twentieth century. [9].

2.1 A New Approach to the Study of Consciousness

The study of consciousness experienced a remarkable development with the emergence of a new approach to brain and behavioral research, based on the work of Carl Spencer Lashley, who pioneered the combination of behavioral methods and brain damage to understand the mechanisms of neurobehavioral behavior. In 1958, Lashley designed precise behavioral tasks to test specific brain functions, with the aim of revealing the effects of brain damage that might not be apparent through direct observation alone. His most notable contributions were his studies on identifying the engram (the neural basis for memory storage). Despite Lashley's close relationship with John B. Watson, a pioneer of behaviorism, they differed in their views on the concept of consciousness. In 1923, Lashley criticized traditional behaviorism for its rigid view of consciousness, marking a turning point in the research process. The term "neuropsychology" was formally coined by Lashley in a lecture he delivered in 1936 to the Boston Neuropsychiatric Society [11].

Over the following decades, the application of Lashley's approach contributed to the flourishing of neuropsychology, both through studies conducted on animal models and on patients with brain damage or neurological diseases. With the emergence of cognitive science in the 1950s as an alternative to behaviorism, Lashley presented a paper highlighting the emergence of consciousness as a result of unconscious information processing. This idea was an extension of the work of Ferrier and Helmholtz, making it a cornerstone of early cognitive science and a fundamental pillar of subsequent consciousness research. Neuropsychological research, through the study of patients, revealed profound insights into the relationship between the brain and consciousness. Studies centered around three main groups [12].

1. Amnesia patients: Those who have suffered natural or surgical lesions in the medial temporal lobe, resulting in impaired ability to form and retrieve new memories.

2. Split-brain patients: Those who have undergone surgery to separate the two hemispheres of the brain to reduce intractable epileptic seizures.

3. blindsight patients: Those who have suffered damage to the visual cortex, causing apparent visual loss in the visual field opposite the affected area.

Studies (e.g., [13,14]) have shown a clear disconnect between the behavioral performance of these patients and what they can consciously report. Similar phenomena have also been observed in patients with coma, hemispatial neglect, aphasia, face blindness, and dyslexia, fostering scientific interest in studying consciousness and its role in human behavior.

After reviewing the historical development of the study of consciousness, it becomes clear that this concept has evolved through multiple stages influenced by philosophy, experimental psychology, behaviorism, and later cognitive neuroscience. Despite the diversity of approaches and methods over the decades, consciousness has remained a central issue in explaining human behavior and mental mechanisms. The gradual transition from philosophical speculation to experimental and neurological explanations reflects the need for a more precise and comprehensive definition of consciousness—one that integrates conscious and unconscious aspects while incorporating recent findings from brain and behavioral research.

Building on this historical foundation, recent cross-cultural research has further expanded the theoretical grounding of comparative consciousness studies beyond Arab contexts. For example, [15]. introduced the Self-Consciousness Type Scale, which differentiates self-regulatory styles of awareness and provides a psychometrically robust tool for intercultural comparison. Similarly, Huggins demonstrated significant cultural differences in emotional self-awareness between Japanese and British participants, emphasizing the role of cultural norms in shaping introspective

capacities[16]. Other studies highlight the importance of measurement invariance in validating consciousness-related constructs across cultures. [17] for instance, confirmed the factorial validity of the Langer Mindfulness Scale in Turkish samples, while study of [18] validated a brief multidimensional scale of interoceptive awareness. These findings align with larger-scale validation projects such as [19], who tested the Profile of Mood States across ten countries and confirmed its cross-cultural applicability. In a similar vein, study of [20] reported measurement invariance of the Self-Compassion Scale in both clinical and non-clinical samples. Methodological advances have also been noted, with study of [21] stressing the necessity of invariance testing when conducting multi-country validation studies. Collectively, these contemporary contributions provide a broader empirical and methodological foundation for situating the current study within global comparative consciousness research.

2.2 Components of consciousness

Accordingly, it can be concluded that consciousness comprises multiple components. This study is an attempt to establish a comprehensive and inclusive definition of consciousness, which is defined as a comprehensive experience that arises from the complex interaction of various components, including the emotional aspect, which includes the feelings and sensations that add meaning and significance to our subjective experience; the subjective component, where the individual perceives and evaluates themselves, including self-image and self-esteem; the cognitive component, related to the ability to think, reflect, and learn; the social aspect, which reflects the individual's perception of their relationships with and interaction with others; the physical dimension, related to physical condition and bodily signals; and the spiritual dimension, which may include the search for meaning and connection to something greater than the self. In addition, the internal growth component, which reflects personal development and the pursuit of individual goals. These various components interact to form an experience of conscious consciousness that reflects the complexity of human nature and how people perceive the world.

Through this definition, it can be concluded that the components of consciousness are seven, as shown in the following figure:

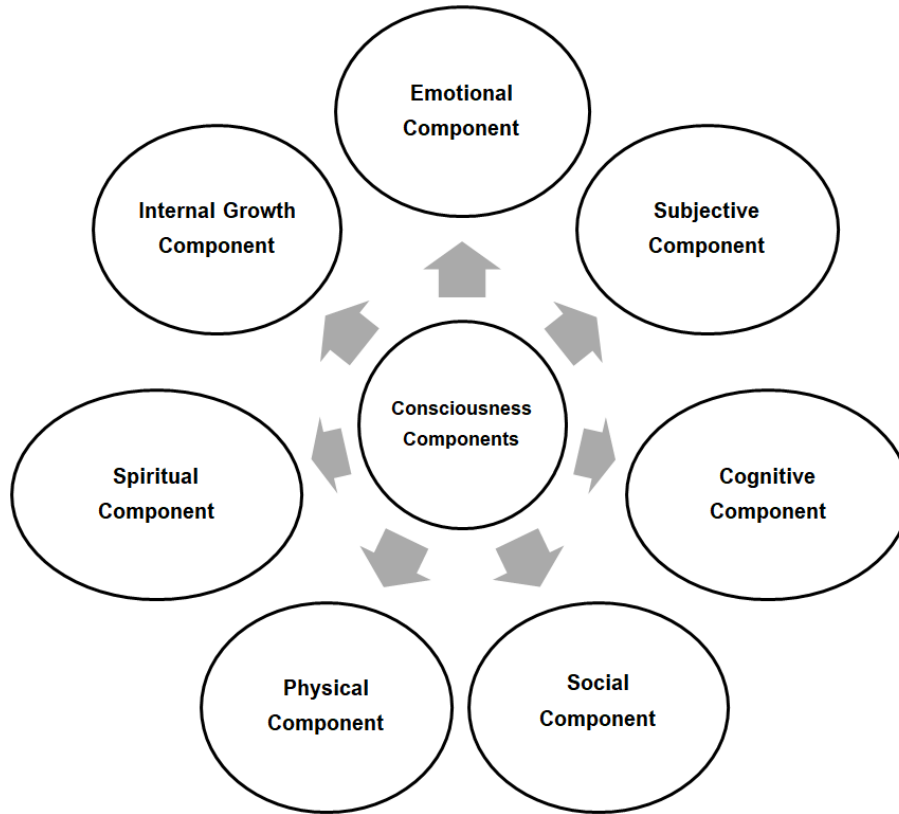


Figure 1. Consciousness Components.

1. Emotional Component: refers to the feelings and sensations that influence our conscious experience, adding depth and meaning to our interactions with the world.

2. Subjective Component: relates to an individual's perception and evaluation of themselves, including self-image and self-esteem, which influences their behavior and interactions.

3. Cognitive Component: reflects the ability to think, learn, and reflect, enabling an individual to process information and understand the world around them.

4. Social Component: refers to an individual's consciousness of their relationships with others and the impact of these relationships on their conscious experience and social interactions.

5. Physical Component: relates to the influence of physical condition and bodily signals on consciousness; physical health plays a role in how we perceive the world.

6. Spiritual Component: includes the search for meaning and connection to something greater than the self, which enhances an individual's sense of belonging and maximizes the value of purpose.

7. Internal Growth Component: reflects the ongoing process of personal development that contributes to self-improvement and enhanced subjective consciousness, which enhances resilience to changes and challenges.

2.3 Consciousness and Culture: A Mutually-Influential Relationship

Consciousness is a product of cultural context. It is not limited to an individual experience, but is shaped by social norms and shared meanings established by culture. Consciousness is the tool that individuals use to understand the world, while culture represents the framework that determines how they interpret and interact with it. This suggests that patterns of thinking and meaning production are not independent, but rather are rooted in conscious experience, which is influenced by cultural practices and values [22]. From this perspective, it becomes clear that individual consciousness stems from collective consciousness, where individuals gain their consciousness of themselves and their identities through social interaction with others [23].

Furthermore, culture plays a fundamental role in determining how individuals experience altered states of consciousness, such as hallucinations and hypnosis, as these phenomena vary in their interpretation and prevalence across cultures. In some societies, hallucinations are viewed as spiritual or religious experiences, while in others, they are interpreted as signs of psychological disorders. Cultural determinants also extend to influence the understanding of psychological experiences, as cultural beliefs and traditions play a pivotal role in interpreting psychological symptoms, such as anxiety and depression, as well as in perceiving trance states that occur during religious rituals [24]. This reflects

that culture not only shapes individual consciousness but also provides a lens through which psychological and social experience is perceived and interpreted.

Moreover, the relationship between culture and consciousness is clearly evident in cognitive and behavioral interactions, as cultural values and norms influence mental processes such as perception and decision-making. Individuals do not experience their consciousness in isolation from their cultural environment; rather, they are influenced by collective practices and experiences that shape how they understand and interact with events [22]. Thus, it becomes essential to study consciousness within a cultural context to understand its various dimensions, especially given the variation in thought patterns and shared meanings across societies.

3. Hypothesis of the Study

This research hypothesizes that there are differences between different nationalities: Jordanian, Egyptian, Saudi in the seven consciousness components.

4. Methodology

This research relied on the descriptive comparative approach, which aims at analyzing the differences between independent groups in specific characteristics. It was used to compare the dimensions of consciousness among three Arab nationalities (Jordanian, Egyptian, Saudi).

4.1 Sample

The population of the study consists of individuals representing three Arab countries: Jordan, Egypt, and the Kingdom of Saudi Arabia. The study sample was selected using a random method, and the sample size was (108). The ages of the sample members ranged between (20-65), with an average of 35.96 years, and a standard deviation of 9.160, distributed as follows:

Table1. Population of the Study per Nationality.

Nationality	Number	Percentage
Egyptian	42	38.9
Jordanian	36	33.3
Saudi	30	27.8
Total	108	100.0

Table1 shows the numerical and relative distribution of the study sample according to nationality, as the total number of participants reached 108 individuals, and their nationalities were distributed as follows: Egyptians were the most numerous at 38.9% (42 participants), followed by Jordanians at 33.3% (36 participants), then Saudis at 27.8% (30 participants).

Table2. Description of the Population of the Study.

Nationality	Employment	Repetitions	Percentage
Egyptian	I do not work	6	14.3
	I work	36	85.7
	I am a student	8	22.2
Jordanian	I do not work	7	19.4
	I work	21	58.3
Saudi	I do not work	19	63.3
	I work	11	36.7
Nationality	Gender	Repetitions	Percentage
Egyptian	Male	27	64.3
	Female	15	35.7
Jordanian	Male	4	11.1
	Female	32	88.9
Saudi	Male	7	23.3
	Female	23	76.7
Nationality	Education	Repetitions	Percentage
Egyptian	University	30	71.4
	Higher Studies	12	28.6
	Student	1	2.8
Jordanian	University	11	30.6
	Higher Studies	24	66.7
Saudi	Student	3	10.0

Nationality	Employment	Repetitions	Percentage
Nationality	University	23	76.7
	Higher Studies	4	13.3
Egyptian	Social Status	Repetitions	Percentage
	Single	8	19.0
Jordanian	Married	32	76.2
	Divorced	2	4.8
Saudi	Single	19	52.8
	Married	16	44.4
	Divorced	1	2.8
	Single	10	33.3
	Married	16	53.3
	Divorced	4	13.3

Table2 shows a description of the study population according to the variables of nationality, employment, gender, education, and social status, and highlights clear differences between participants of the three nationalities (Egyptian, Jordanian, and Saudi) that reflect the social, professional, and educational background of each group.

In terms of work, the majority of Egyptians in the sample are engaged in the labor market (85.7%), compared to lower rates among Jordanians (58.3%) and Saudis (36.7%), which may reflect differences in economic conditions or age between nationalities. Regarding gender, females dominate among Jordanian and Saudi participants (88.9% and 76.7%, respectively), while males predominate in the Egyptian sample (64.3%), a factor that may influence some dimensions of gender-related consciousness, such as emotional and social dimensions.

Regarding education, the highest percentage of Jordanians are postgraduates (66.7%), while university graduates constitute the largest percentage among Egyptians (71.4%) and Saudis (76.7%), with a limited number of students, particularly among the Saudi sample. This disparity indicates that the Jordanian sample is distinguished by its advanced academic level, which may explain their superiority in some dimensions of consciousness.

Finally, the distribution of social status shows that the majority

of Egyptians are married (76.2%), while singles constitute the majority of Jordanian participants (52.8%), reflecting potential differences in social roles and emotional maturity between nationalities. These structural differences in sample characteristics add an important interpretive factors when discussing the results, particularly in explaining differences in dimensions of consciousness across different cultures.

4.2 Tools

The study utilized the MCS Scale, which encompasses seven core dimensions:

(Emotional Dimension - Subjective Dimension - Cognitive Dimension - Social Dimension - Physical Dimension - Spiritual Dimension - Internal Growth Dimension).

This scale was developed, reviewed, and modified to suit the three cultural contexts. To verify the validity and reliability of the instrument: Reliability of the scale was calculated using two methods: split-half and Cronbach's alpha reliability coefficient. The following table shows the values of the reliability coefficients:

Table3. Consciousness Measurement Reliability Coefficients.

Variable	Split-Halt Reliability Spearman-Brown		Guttman	Cronbach's alpha
	Before Correcting the Length	After Correcting the Length		
Emotional	.695	.820	.820	.867
Subjective	.664	.819	.819	.841
Cognitive	.711	.831	.829	.855
Social	.722	.839	.836	.858
Physical	.744	.853	.850	.873
Spiritual	.698	.822	.820	.846
Internal Growth	.740	.851	.850	.878
Total Score	.942	.971	.950	.974

Table3 indicate that the reliability coefficients obtained through

both the split-half and Cronbach's alpha methods are high, suggesting that the consciousness measure demonstrates strong internal consistency and minimal measurement error.

Accordingly, the values obtained using this test are generalizable, as they go beyond their specific occurrence in the phenomenon.

4.3. Data Collection

Before completing the measures, the participants reviewed the consent form and were informed that participation was voluntary. Furthermore, they were assured of anonymity and confidentiality with regard to their responses and were not required to write their names on the forms. The tests were completed in group sessions. The data were gathered from March 2024 to July 2024.

4.4 Applied Statistical Methods

This research applies the following statistical methods:

1. Pearson's Correlation Coefficient
2. One-Way Analysis of Variance
3. Scheffe Test for Post hoc Comparisons
4. Means and Standard Deviations
5. Frequencies and Percentages

5. Results

This section presents the results orderly, demonstrating whether there are statistically significant differences between the three nationalities in the levels of consciousness across each of its dimensions: emotional, subjective, cognitive, social, physical, spiritual, and internal growth, in addition to the total score on the scale. The results were supported by presenting appropriate statistical tables and interpreted to reflect the essential differences and their statistical significance between the independent groups.

There are differences between different nationalities (Jordanian, Egyptian, Saudi) in consciousness of its seven dimensions.

Table (4) below contains the results of these differences, as calculated using one-way analysis of variance (ANOVA) for the differences between independent groups, followed by the significance of the two-way dimensional differences using the Scheffe test.

Table4 . Significance of Differences between Study Groups in Consciousness Using ANOVA

Sub-scale	Egyptian (A) (n=42)		Jordanian (B) (n=36)		Saudi (C) (n=30)		F	sig	Effect size f (Cohen's f)	Multiple comparison (Scheffe test)
	M	SD	M	SD	M	SD				
Emotional	91.97	12.91	94.94	9.93	87.17	11.70	3.674	.029	0.321	B > C
Subjective	90.26	13.65	96.44	9.76	87.37	10.49	5.397	.006	0.264	B > C
cognitive	92.60	12.66	96.78	8.27	86.73	9.63	7.448	.001	0.321	B > C
Social	92.24	13.64	95.11	9.09	85.37	6.18	7.301	.001	0.378	B > C A < C
Physical	88.00	13.62	92.06	9.43	85.57	10.66	2.698	.072	0.373	-
Spiritual	86.07	12.80	87.86	9.75	82.30	11.20	1.996	.141	0.226	-
Internal Growth	95.21	12.24	98.61	9.76	88.90	10.26	6.577	.002	0.195	B > C
Total Score	636.10	88.58	670.69	59.39	612.10	62.87	5.422	.006	0.354	B > C

*All values of "F" are significant beyond 0.001.

The ANOVA results indicate significant differences between the Egyptian, Jordanian, and Saudi groups across most subscales. The emotional, subjective, cognitive, social, internal growth, and total scores all show statistically significant differences, with Cohen's f values ranging from 0.195 to 0.378, reflecting small-to-moderate practical effects. In particular, the social and cognitive subscales exhibit the largest effect sizes ($f \approx 0.378$ and 0.321), suggesting that group membership has a meaningful impact on these domains. Multiple comparisons using the Scheffe test reveal that the Jordanian group consistently scores higher than the Saudi

group across significant subscales, while differences between Egyptians and Saudis are also noted for the social subscale. Physical and spiritual subscales did not reach significance, though their effect sizes ($f = 0.373$ and 0.226) suggest a modest impact. Overall, the findings indicate that cultural or regional factors may moderately influence emotional, cognitive, and social outcomes, with the strongest differences observed in social functioning.

In light of the findings, the hypothesis suggesting differences in consciousness levels among nationalities can be evaluated as follows: The results indicate the presence of statistically significant differences between different nationalities in most of the seven consciousness dimensions and the overall score, with Jordanians showing the highest averages in these dimensions, followed by Egyptians and then Saudis, reflecting a potential influence of culture, the educational system, or the environment in shaping this consciousness.

6. Discussion

The research revealed statistically significant differences between different nationalities in the dimensions of consciousness which are an indicator of the profound influence of the cultural, educational, and social environment in shaping individuals' levels of consciousness. The superiority of Jordanian participants in most dimensions of consciousness (emotional, subjective, cognitive, social, and internal growth) can be explained as a reflection of educational policies based on developing critical thinking, dialogue, and engagement in group activities that enhance self- and social consciousness, thus supporting the formation of a more balanced and comprehensive consciousness.

The differences between Egyptians and Saudis, specifically in the social dimension, may reflect differences in the nature of social interactions prevalent in each society. Egyptian society tends toward social openness and intense daily interaction, which contributes to strengthening the social dimension of consciousness. The similarity between the three nationalities in the dimensions of physical and spiritual consciousness, from the researcher's perspective, can be explained by the presence of shared religious

and cultural factors across these Arab countries, making levels of consciousness in these two dimensions relatively similar.

The study suggests that the relatively lower overall consciousness scores observed among Saudi participants, in comparison to their Jordanian and Egyptian counterparts, may be linked to specific characteristics of the social and educational environment in certain regions. These may include limited opportunities for open self-expression and a lack of integration between cognitive, emotional, and social components within both formal and informal educational settings. This result points to the importance of strengthening educational programs and extracurricular activities that develop comprehensive consciousness in general and in all its dimensions, in line with the requirements of personal and societal growth in light of rapid changes.

As for the results of the differences between different nationalities (Jordanian, Egyptian, Saudi) in the levels of consciousness in its seven dimensions, it is found that these results agree with some previous studies and differ with others, which reflects the influence of cultural, educational, and social factors in shaping the structure of consciousness among individuals of different nationalities.

The results of the current study are consistent with those of [25], which demonstrated that Jordanian female students outperformed Saudi female students in the dimensions of self-consciousness and emotions. This reinforces the current finding, which revealed Jordanians' superiority in the emotional, subjective, and cognitive dimensions. [26]. also supported these results, showing higher emotional intelligence scores among Egyptian women compared to Saudi women, particularly in managing emotions and social communication. This aligns with the findings of the current study, which indicated that Egyptians outperformed Saudis in the social dimension.

Jordanian participants scored higher across most dimensions of consciousness, likely due to educational policies promoting critical thinking and collaborative learning, combined with cultural norms that encourage open dialogue and social

engagement ([25]; [26]). These factors create an environment that fosters self- and social-awareness, explaining their consistent advantage over Egyptian and Saudi participants.

As for differences, these results contradict the findings of study [27], which found no statistically significant differences between Arab nationalities in overall consciousness. This was attributed to the similarity of cultural and religious environments in Arab societies, which is reflected in patterns of thinking and consciousness. Furthermore, the results of the current study do not agree with study [28], which demonstrated the superiority of Egyptians in the dimension of spiritual consciousness specifically. In contrast, the current study did not find significant differences in this specific aspect. These discrepancies may be explained by several factors, including recent shifts in the structure of consciousness, variations in the measurement tools employed, and differences in the age group of the sample used in this study.

Beyond its theoretical contribution, the MCS Scale offers practical value for Arab societies in policy, education, and counseling. At the policy level, it can inform programs that strengthen socio-emotional and cognitive skills, supporting social cohesion in contexts of rapid change. In education, the scale may serve as an evaluative tool for curricula that aim to foster critical thinking, empathy, and intercultural understanding ([15]; [17]). In counseling, it provides a multidimensional framework to assess clients' strengths and vulnerabilities, enabling more targeted interventions that enhance emotional awareness, interpersonal communication, and spiritual resilience ([16]; [18]). Collectively, these applications demonstrate the potential of the scale to contribute not only to academic research but also to social development and psychological well-being in Arab contexts.

Overall, the current results reflect the importance of the educational and cultural environment in shaping individual consciousness. They highlight the need for further comparative studies that take into account social changes and educational transformations in Arab countries to understand the subtle differences in the structure of consciousness in its various dimensions.

Despite the valuable insights provided by this study, it is important to acknowledge that the relatively small sample size ($N = 108$) restricts the extent to which the findings can be generalized to broader populations.

7. Conclusion

In light of the results of this study, it is clear that consciousness is not a static psychological state or isolated from context. Rather, it is a dynamic construct influenced by the culture and social and educational environment in which an individual is raised. The results revealed statistically significant differences between the three nationalities in most dimensions of consciousness. Jordanian participants exhibited higher levels of consciousness in several dimensions, followed by the Egyptian sample, then Saudi Arabia. This reflects differences in parental style, social interaction, education, and life experiences.

These results underscore the importance of adopting a cultural perspective when studying complex psychological concepts such as consciousness, and the need to develop measurement tools that take into account cultural and regional variations. They also reinforce the need to design educational and psychological programs that are tailored to the cultural specificities of each society and contribute to the development of self-consciousness, emotional consciousness, and social consciousness among individuals. The contribution of this study goes beyond revealing differences, but extends to establishing a scientific foundation from which future research can be launched. This research explores the influence of culture on the components of consciousness and analyzes the interrelationships between its dimensions in light of other variables such as age, gender, or educational level.

In light of the rapid changes taking place in Arab societies, developing consciousness in its various dimensions is an educational and psychological necessity that enables individuals to adjust positively, make wise decisions, and build balanced human relationships. Accordingly, this study represents the first building block in building a deeper understanding of

consciousness in our cultural environment and paves the way for further comparative studies with practical implications in the fields of education, counseling, and mental health.

8. Limitations and Future Research

Despite the importance of the findings of this study there are some limitations that should be taken into account when generalizing the results. The most prominent of these limitations is that the sample size was relatively limited (only 108 participants) and distributed across three Arab countries, which may affect the extent to which the sample represents the overall society in each country. Furthermore, the reliance on a descriptive comparative approach limits the study to describing differences without delving into the interpretation of causal relationships between the variables. Furthermore, the study was limited to the "nationality" variable as an indicator of culture, without addressing subcultural factors such as urban and rural environments, or economic and educational backgrounds, which may have an independent influence on shaping dimensions of consciousness.

Based on these limitations, the researcher proposes expanding the scope of future studies by applying the scale to larger, more geographically and culturally diverse samples within Arab countries, while introducing additional variables such as gender, economic status, and parental style. Both quantitative and qualitative approaches can be leveraged to more deeply explain cultural differences in the dimensions of consciousness. Comparing Arab and Western countries is a promising area for understanding the impact of cultural differences on the formation of consciousness. It is also recommended to conduct longitudinal studies that track the development of consciousness among individuals across different age groups, opening the way to understanding psychological changes in light of cultural and temporal context.

Abbreviations

MCS	Multidimensional Consciousness Scale
ANOVA	One-way analysis of variance

Conflicts of Interest

The authors declare that they have no known financial or non-financial conflicts of interest that could have appeared to influence the work reported in this paper.

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