



Universiteit Utrecht

The Impact of Cultural Congruency between Individualism and Collectivism in Migratory
Grief and Life Satisfaction

Michail Nektarios
Vazouras (2876396)
Master's Thesis
Clinical Psychology
Supervisor: Dr. Henk
Schut June 2020

Abstract

People had the tendency from the ancient years to migrate. The last decades due to globalization people can migrate easier, and scientists have recognized an increase in individual's relocation. Even though people migrate for a better life there are difficulties that they have to confront in the new country and sometimes these difficulties may last forever. Specifically, it has been recognized that immigrants express a sense of migratory grief after their relocation because of their loss of their identity, family, homeland, social status etc. and due to the difficulty to be embedded in the new society. The acculturation process is even more difficult when there is a great cultural difference between the home and host country. The present study explored the migratory grief and life satisfaction levels of immigrants based on the cultural congruency of their homeland and host-country. To explore this 2241 participants answered an online questionnaire. The results of the study revealed that migratory grief is a factor that can be affected by the differences in the individual's cultural background. In addition, the acculturation to the new country can be easier when the individuals migrate to a country with a similar culture. Furthermore, it was found that immigrants express lower levels of life satisfaction than the native population independently of the cultural differences. In my knowledge this is the first study that investigates levels of migratory grief based on the cultural congruency. This study provides evidence about the need for the creation of prevention and intervention programs that will help immigrants to assimilate in the community.

Keywords: migratory grief, life satisfaction, individualism, collectivism, culture, migration

The Impact of Cultural Congruency between Individualism and Collectivism in Migratory Grief and Life Satisfaction

People since the ancient years had the tendency to immigrate to other countries. However, in the era of globalization, which is easier for an individual to immigrate, researchers have recognized the need to study this huge tendency of people leaving their countries and trying to find a better life somewhere else. An individual has numerous reasons to migrate including socioeconomical, political, or educational (Bhugra & Becker, 2005). Studies in migration however have shown that individuals might confront problem to adapt in their new environment (Bhugra & Becker, 2005; Grycuk, 2020). Beside the adaptation problems studies have revealed that mental disorders like anxiety, mood, or even psychotic disorders can emerge (Breslau et al., 2007; Cantor-Graae & Selten, 2005). When an individual migrates to another country there are numerous cultural and environmental changes that are potential stressful events (Casado et al., 2010). Previous research on immigration mainly focused on the examination of the mental health of immigrants, and how they were coping in the new environment (Pumariega, Rothe & Pumariega, 2005).

Immigration is defined as the action of leaving a country and relocate to another country, place of residence, or region for a new start. The duration of immigration varies but for the purpose of this particular paper the focus is on individuals who moved to another country semi-permanently or permanently. Migration has been described in three stages. The first stage is pre-migration, which refers to the decision and the preparation. The second stage is migration, which refers to the stage that the individual relocates to the host country. The third stage is post-migration, involving the assimilation of the individual in the new society. At this stage the cultural and social rules have to be absorbed (Bhugra, 2001). This situation could lead to a possible sense of homesickness which means that individuals have a sense of missing their home (Thurber & Walton, 2012). Previous studies on homesickness revealed that individuals who migrate might have physical or psychological health issues (Van Tilburg et al., 1996), such as anxiety, depression, or post-traumatic stress disorder (PTSD). Homesickness described also as “mini-grief” and a phenomenon of separation (Stroebe, Schut & Nauta, 2016). Stroebe and colleagues (2016) developed a dual process model coping with homesickness that suggests confronting with the misfortune by fluctuation between the home-related losses (mechanisms

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with respect to essentially the experience of partition from home) and new place stressors (strategies focused in on acclimation to the new place).

As was mentioned above, immigration could correlate with numerous adaptation problems and mental health problems, and scientists identified a new phenomenon called migratory grief (MG). Loss is defined as the perceived or real deprivation of something that is considered meaningful (Harris & Winokuer, 2019). When we talk about grief we usually think about someone who lost a loved one, which is the physical loss (Casado & Leung, 2002). The bereavement and grief literature also are mainly related with this concept. However, we have the symbolic loss referring to abstract losses like social environment, strength, homeland, and social identity (Casado & Leung, 2002). Migration entails the main elements of symbolic loss as there is a process that includes the loss of the known aspects like language, values, social support, and attitudes (Eisenbruch, 1991). In the literature a relatively new concept is MG, but there is not sufficient evidence about the psychological distress of immigrants (Casado et al., 2010). Previous study on MG proposed it as a “grief-like phenomenon” as there are numerous similarities related to losing a loved one (Stroebe et al., 2016). In addition, there is evidence suggesting that MG leads to increased stress that might be connected to the change of individual’s self-identity (Grycuk, 2020). However, there are different aspects that can mediate to the development of MG and the psychological problems that an individual might evolve.

One of these topics that it is going to be examined on the current paper is the cultural aspect. To be more specific we are going to focus on the cultural difference that Hofstede proposed (1980) in the dimensions of collectivistic and individualistic cultures. This theory was used to explain, predict, and describe the differences in values, attitudes, behaviors, communication, socialization, and attribution of the research’s population (Kagitcibasi, 1997). Furthermore, there is a frequently use of individualism and collectivism to separate national and cultural groups (Fiske et al., 1998; Hofstede, 1984; Markus & Kitayama, 1991). Specifically, western cultures are characterized as individualistic, and eastern cultures as collectivistic. Hofstede’s theory suggests that individuals that derive from individualistic cultures are characterized from a sense of autonomy and independence. In addition, they provide characteristics of self-reliant and they emphasize on personal goals and uniqueness (Oyserman Coon, & Kemmelmeier, 2002). On the other hand, individuals from collectivistic societies

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according to Hofstede's cultural dimension theory(1984) have a stronger sense for belonging in the community, they want to do what is best for the society, and their families and society have a central role in their life. There are many theories explaining that cultural background has a significant role in the adaptation process. For instance, previous studies have confirmed Berry's theoretical framework which proposed that cultural distance influence adaptation (Sam & Berry, 1997). In addition, the culture-fit hypothesis proposed that immigrants who move to a culture with personal values close to the one that they have are more likely to adapt (Ward & Chang, 1997). Existing research reveals that for individuals who migrate from a country with collectivistic culture to another with individualistic culture it is more difficult to adapt. For instance, a study compared Anglo and Greek-Australian immigrants to Greeks that currently living in Greece (Demetriou & Efklides,, 1989). They examined these three groups in terms of values and behaviors, and they found that most of the Greek Australians participants retain behaviors and values similar to Greek's sample and suggest that they kept their collectivistic cultural values even years after migration. On the other hand, the majority of Anglo-Australians participants established more individualistic elements. Finally, it was proposed that acculturation is easier to be displayed in behaviors rather core values as they found that similarities in Anglo- and Greek Australians were appeared in the appropriateness of behaviors. Same method provided similar results when compared native Americans, Turkish immigrants, and Turkish living in Istanbul(Ayçiçeği-Dinn & Caldwell-Harris, 2011). In this study they found that Turkish individuals that migrated to the United States in comparison with the Turkish residents of Istanbul have a significant difference only in vertical collectivism. However, their original collectivistic values did not change with increased length of living in U.S. It is important to explore deeper the differences of MG between cultures to be able to understand the main elements that moderate in migration and MG. In the current research we will explore whether Hofstede's cultural dimension theory can provide us better insight about MG levels based on different cultural dimensions.

Another factor that will be explored in this paper is the level of life satisfaction (LS) that immigrants have in their new residence. Examination on 'positive psychology' has arisen as a significant direction in psychology (Seligman & Csikszentmihalyi, 2014). Traditionally psychology research focused on negative emotions like anxiety and depression, but the recent years numerous researchers have started to change their endeavors to the positive end of the

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emotional spectrum (Myers & Diener, 2018). Noticeable inside this developing topic of research the focus of the studies is on the experience of subjective well-being and happiness (Pavot & Diener, 2008). Although there is a correlation between LS and subjective well-being, it creates a distinct factor from different well-being types (Lucas et al., 1996). LS has been characterized as the intellectual segment of emotional prosperity and can be defined as individuals' assessments and decisions about their personal gratification generally (Angner, 2010).

From a psychological perspective migration, resettlement in a new country, and assimilation could be identified with melancholy despair, and sorrow (Park, 1928). Studies have shown that immigrant's overall level of LS is lower than the majority of native's population (Cummins, 2000; Safi, 2010). De Vroome and Hooghe (2014) in their study compared Turkish and Moroccan immigrants in the Netherlands with Native Dutch population and their results revealed that lower levels of LS could be explained based on social and economic resources. Same result with lower levels of LS after immigration has been demonstrated through different European countries, and through different groups of immigrants originating from Turkey, Eastern Europe, and Asia (Bălăţescu, 2007; De Vroome & Hooghe, 2014; Safi, 2010). However, there are no previous studies that explored how the different cultural dimensions of individualistic and collectivistic correlate in individual's LS after immigration. This paper will examine immigrants from individualistic countries that migrated to collectivistic or individualistic, and immigrants from collectivistic migrated to individualistic or collectivistic to explore whether the levels of LS could be affected from cultural differences.

In the literature there is lack of evidence about how MG correlate with cultural background. However, based on the results of studies that explored homesickness, adaptation to the new environment of immigrants, and LS after immigration we can conclude some hypotheses. Specifically, this paper will compare MG between collectivistic and individualistic cultures and will explore the differences that individuals stipulate in LS levels based on the cultural differences. In the particular paper, it is hypothesized that individuals that migrate to a country with similar cultural background with their home country will provide higher levels of LS and lower levels of MG. Furthermore, it is hypothesized that levels of MG and LS of individuals who moved from a collectivistic-to-collectivistic culture in comparison with

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individuals who moved from individualistic-to-individualistic culture will not have significant difference. Additionally, based on the studies that presented previously of Greek immigrants migrated to Australia, and Turkish immigrants migrated to U.S. people that derive from collectivistic background have difficulties to adapt in a country with different cultural background. Unfortunately, there are no evidence in literature on people derive from individualistic background and migrated to collectivistic country. However, if we take under consideration the characteristics of autonomy independence and the focus on personal goals that individualism has, we can predict that the adaptation to a different culture can be smoother because these individuals may will prioritize their own goals and they will not provide a great variety in societal goals. Based on these data we hypothesize that individuals who migrate from collectivistic to individualistic culture will have higher MG and lower levels of LS in comparison with people who migrated from individualistic to collectivistic culture.

Method

Design and Procedure

The study was approved by the ethical committee of social and behavioral faculty of Utrecht university. The design that was used in the study was a correlational and cross-sectional design. Data were collected approximately one month from November 2020 till December, with the use of an online platform survey Qualtrics. The link of the survey was distributed by the researchers primarily on social media platforms (e.g., Facebook, Instagram, LinkedIn), and specifically in groups with people that have immigrated from Greece, Norway, or Sweden. Additionally, the link of the study was shared in weekly basis to collect as many participants as possible and that lead to a snowball effect.

In this study there were not many restrictions in the selection of the people that could participate. Specifically, there were 2 restrictions: The first one was required that the participant have migrated from Greece, Norway, or Sweden and they still live abroad. The second restriction required participants to be older than 18 years old.

Individuals that participated in the study had to read the informed consent first that was describing the purpose of the study and their rights like for instance that they can quit anytime they want. Those that consent to participate in the study continued the process by completing a

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socio-demographic questionnaire, the Migratory Grief and Loss Questionnaire, and Satisfaction with life questionnaire. In the end of the study participants were provided with the debriefing. In addition, every individual that participated in the study was automatically registered in a lottery to win one prepaid card from Amazon of 10 euros.

Participants were divided in groups that were created based on their home and host country. The categorization of the participants was based on the Hofstede's cultural dimension theory. Specifically, on whether their home country belongs to individualistic (I) or collectivistic (C) culture, and the same procedure was applied for the host country. In total there were created four groups (1. I-I, 2. I-C, 3. C-C, 4. C-I) and every participant could belong only in one of them.

Participants

In total there were 3709 participants in the study. 546 of them excluded because they did not consent to participate. 808 were excluded because they had response less than 90% of the survey. 7 participants were excluded because they were younger than 18 years old. Finally, 107 were excluded because they did not match in the nationality requirements. The final sample size was consisted of 2241 participants with the distribution of 1083 Swedish (48.3%), 783 Danish (34.9%) and 375 Greek (16.7%). Furthermore, in the study there were more female participants 1557 (69.5%) rather than male 676 (30.2%). The age range was spread from 18 to 82 years old and the mean of the sample size was 42.2. Even though we restrict the nationality of the participants in 3 countries, there was a great variety in host country that we identified 69 different places of residence that were reported from participants. The mean years since migration was 12.5 years, and there were even individuals that were migrated 67 years ago.

Materials

Socio-Demographic Questionnaire: This questionnaire was asking about general participant's information like age, gender, nationality, education, marital status, whether they have children, employment status, years since migration, which is the host country, and which was the home country. In addition, participants of the study were also asked some questions regarding their migration like to rate from 1 to 10 the extent to which their lifestyle in the host country met their expectations, if they were migrated alone, and whether the decision to migrate was their own or it was based on someone's else decision.

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Migratory Grief and Life Questionnaire (MGLQ): In this paper the degree of migratory grief was measured with MGLQ (Casado et al., 2010). It is an item that it was designed to examine migratory grief based on two different directions which are attachment to homeland (e.g. Miss homeland, things were nicer in homeland) and identity discontinuity (e.g. feel like a stranger, feel I am different). MGLQ is consisted of 18 questions and participants can provide their answer on a 4-point Likert scale (1= never, 2= occasionally, 3= often, and 4= always), and the total score of MGLQ has a positive correlation with the degree of individual's migratory grief. Furthermore, the internal consistency of MGLQ was found to be excellent in previous study with Cronbach's Alpha of 0.94 (Casado et al., 2010).

Satisfaction with Life Scale (SWLS): To measure the cognitive judgment of participants life satisfaction SWLS was used. Participants have to declare how much they agree in 5 different items (e.g. In most ways my life is close to my ideal) in a 7-point Likert scale that ranges from 1 strongly disagree to 7 strongly agree. The SWLS is an item that was created to measure the judgmental component of life satisfaction and to assess respondent's life satisfaction as a whole (Diener et al., 1985). Specifically, it is not an item that measures satisfaction in domains like health or wealth, but respondents are allowed to integrate these domains and choose which answer fit best to them. SWLS is also an item that provides high internal consistency with a Cronbach's Alpha score of 0.87 (Arrindell et al., 1991; Diener et al., 1985).

Results

One-way ANOVA to test whether individuals that migrated to a country with a similar cultural background to their home-country would report higher life satisfaction, and lower migratory grief levels was used. Specifically, to examine whether MG and LS differed based on the individuals' cultural discrepancy. Levine's test was used to see whether our sample is homogenous. Results show that for MG Levine's test was statistically significant $F(3,2235) = 8,416, p = .000$. Because of that, the analysis was executed with Kruskal-Wallis test and showed that MG levels are significantly different for participants' cultural discrepancy $\chi^2(3) = 63.94, p < .001$ (For further information look at Table 1). The first hypothesis was confirmed for both MG and LS.

Table 1. Cultural combination Mean and Std. Deviation scores of MG and LS

Variable	Pre-Post Cultural combinatio n	N	Mean	Std. Deviation
MG_Total	1	58	2.14	.57
	2	317	2.16	.57
	3	404	1.86	.44
	4	1462	2.04	.51
	Total	2241	2.03	.52
LS_Total	1	58	2.87	.96
	2	315	2.97	1.10
	3	404	2.40	1.05
	4	1462	2.61	1.11
	Total	2239	2.63	1.11

1= collectivistic-collectivistic; 2=collectivistic-individualistic; 3=individualistic-collectivistic; 4= individualistic-individualistic

Levine's test for LS was not statistically significant, so one-way ANOVA was used. There was a statistically significant difference between groups as determined by one-way ANOVA $F(2,2235) = 16,923, p = 0.001$. A Turkey's post hoc comparison revealed that MG and LS levels were statistically significant between most of the groups. A difference was found between participants from collectivistic culture that migrated to collectivistic culture compared to those who migrated from collectivistic to individualistic culture ($p = .987; p = .912$). The second comparison that not statistically significant results were found were between participants that have migrated from collectivistic to collectivistic culture in comparison with those from individualistic-to-individualistic culture ($p = .454; p = .288$).

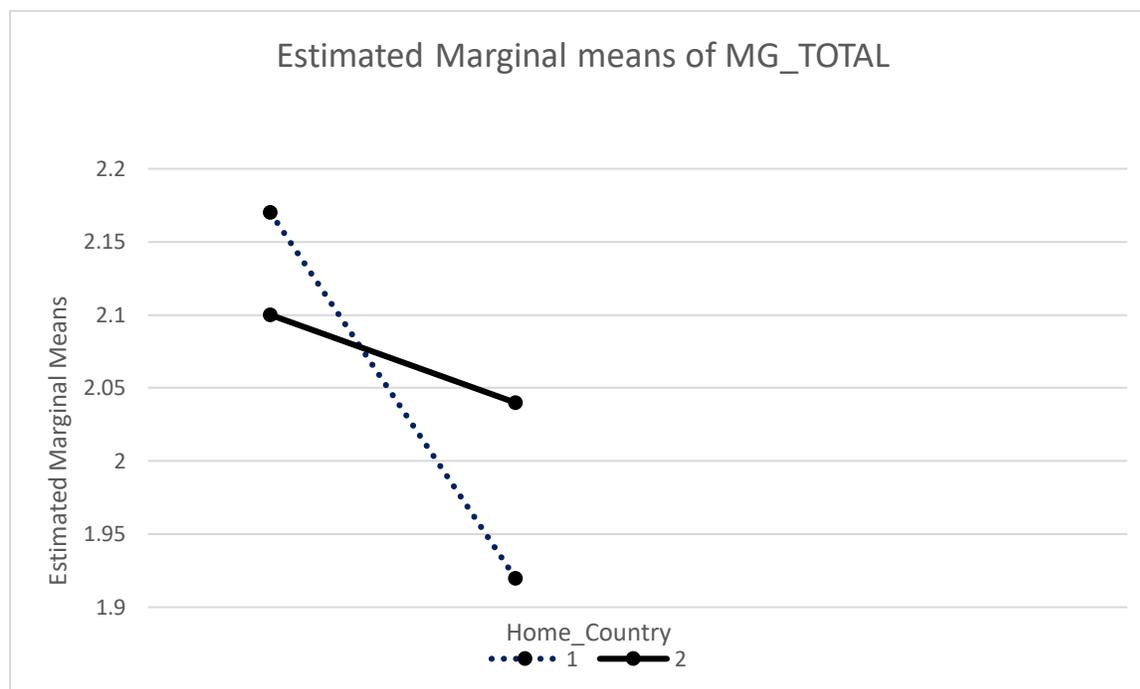
To test whether individuals that migrated from collectivistic to individualistic culture have higher MG levels and lower LS levels in comparison with individuals who migrated from individualistic to collectivistic culture a two-way ANOVA was conducted. The second hypothesis was partially confirmed. Results from two-way ANOVA that examined the effect of home country and host country background on MG shown that there is a statistically significant interaction between the effects of home and host country cultural background and MG levels $F(1,2118) = 4,690, p = .030$ (look table 2 for more information). In addition, there was not a

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statistically significant interaction between home and host country's cultural background with LS $F(1,2116) = .360, p = .549$.

Figure 1.

Interaction of home and host country on MG



Covariate appearing in the model are evaluated in the following values: Age=42.52, Gender= 1,70, Employment status= 1,36, Years since Migration= 12,48

Discussion

This study investigated whether cultural congruency based on individualism and collectivism can impact the MG and LS levels among immigrants from Greece, Norway, and Sweden. Firstly, it was hypothesized that individuals who migrated to a country with a similar cultural background to their home-country they will have higher LS levels, and lower MG. This hypothesis was confirmed as it was found that cultural incongruency can have a significant impact in individuals' LS and MG. Secondly, it was hypothesized that individuals who migrated from collectivistic to individualistic culture will have higher migratory grief and lower life satisfaction in comparison with individuals who migrated from individualistic to collectivistic. This hypothesis was partially confirmed as it was found that cultural difference can predict

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MG response, but it might not be a variable that can predict the LS levels of the immigrants. In addition, in the study was found that LS of the immigrants is generally low, as the participants from all 4 groups scored low in SWLS.

As was hypothesized the difference between home and host culture is a significant factor for MG and LS of the immigrants. The results of the study confirms the culture-fit theory (Ward & Chang, 1997) which supports that the assimilation of immigrants strongly depends on the culture of the home and host country. The huge cultural differences between cultures seems to be an obstacle that can prevent the individual's assimilation. In addition, this study supports Bhugra's model of evaluation immigrants distress which states that there is a positive correlation between the culture difference and the difficulty of cultural adjustment (Bhugra, 2005). The more extreme differences between the host and home country the more serious the issues can be in the adjustment. For instance, the immigration from a collectivistic society to an individualistic society can create a sense of alienation, and increase the risk of psychological distress (Bhugra & Becker, 2005). To my knowledge in the existing literature, there are no studies on individuals who migrate from individualistic to a collectivistic society. This study shows that there are similar effects in the LS of these individuals. Specifically, the levels of LS that they reported in this study were similar with the individuals that migrate from collectivistic culture to individualistic. This evidence reveals that even though individualistic cultures promote emotional independence, autonomy, individual initiative, universalism, and pleasure seeking (Hofstede, 1984), there might also be a strong need for belongingness as in collectivistic cultures.

Acculturation, which is the process of the adaptation to the new society (Berry, 1995), is a key factor in the LS and MG of immigrants. However, it is a complex process that can occur in different way (Chirkov et al., 2005; Schwartz et al., 2010). The values that immigrants might adopt from the host country may be many or even none (Berry, 1995), and there is a different pace for every individual. Moreover, immigrants might learn new skills or behaviors, but they may be resistant to change their core values (Triandis et al., 1986). According to this and culture-fit model (Ward & Chang, 1997) individuals may confront less problems after migration in a host country that has similar cultural background. Indeed, the results of the study revealed that migration to a country with a similar cultural background can predict lower MG and higher LS levels in comparison with individuals that migrate to different culture. Still the rates of MG and

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LS were generally low, but the assimilation to a culture with similar background to the original one seems to be easier. Still a similar cultural background with the homeland can predict a good starting point in MG levels in comparison with different cultural backgrounds.

Migration is a difficult process while individuals have to leave parts of their personal identity, their country, and the significant loved ones. Independently the home and host country's cultural background immigration can be considered as a variable that may predict low levels of LS. This finding also was shown in previous studies where they compared the LS of immigrants' population to the home country's native population (Amit, 2010; Angelini et al., 2015; Cummins, 2000; Vohra & Adair, 2000). This difference in LS usually do not tend to differ with the length of immigration, and even 20 years later immigrants still report lower LS than the native population (Safi, 2010). There are also evidence that even the children of immigrants' parents have lower LS in compare to the native's children. This fact can demonstrate that second generation immigrants experience their living condition in the host-country as fundamentally unfair (Portes et al., 2009). The majority of the natives in developed countries are worried about the influence of immigrants and their social security (Bianchi et al., 2012). The prevalence of these concerns ranges from 40% in the United Kingdom to 80% in Norway. In addition, about 20% of Germans and 40% of British report that immigration is one of the most pressing factors that their countries have to face (Angelini et al., 2015). From a societal perspective it shown that some immigrants are faced as a threat to the community. This situation leads to the development of two different problems while immigrants have to adapt in their new environment and confront the societal unfairness (Angelini et al., 2015).

Even though the general immigrants' population tend to report low LS levels, there are differences in MG based on the home and host-country. In this study it was found that there was a difference in the MG levels that were reported from immigrants that derive from an individualistic culture to a collectivistic. Specifically, the findings suggest that immigrants from individualistic cultures can acculturate faster in a collectivistic society. A possible explanation on this could be the social status that these immigrants have, and whether they migrate due to push or pull factors. To be more specific, individuals might migrate because of push factors which are negative factors that force someone to leave his homeland, pull factors which are positive factors that attract an individual to the host-country, or due to a combination of these two. These factors

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that motivate people to migrate can be classified in 5 categories. These categories are demographic factors, economic factors, socio-cultural factors, miscellaneous factors, and political factors (Thet, 2014). Usually, people who migrate from a collectivistic culture to an individualistic they get pushed by political and economic reasons from their country and they decide to migrate in order to have a better life. On the other hand, individuals from individualistic culture usually have a conscious choice to migrate in a collectivistic culture and they are not forced to. This can be a possible explanation about the difference of MG levels between the different cultural background of immigrants and the place they relocate. Another possible explanation is the educational level. For instance, the majority of Greeks that migrate to an individualistic country are people with low education that relocate for a better salary. However, they have a low paid job in the host country too, and they are forced to work overtime in order to cover their financial needs. On the other hand, people from individualistic countries, especially from the most developed one usually are educated, and they migrate to work on an industry of their choice.

Limitation and future research

In the present study there are some limitations. First, we were not able to collect a huge sample with participants that have migrated from collectivistic to collectivistic culture. The difference between this and the other groups was great as there were 58 participants in the C/C group in comparison to 1462 in the I/I group which was the one with most participants. Second, Hofstede's cultural dimension theory that was used to categorize participants to individualistic or collectivistic culture is a simplified tool that can drive to an overgeneralization of the population (Green et al., 2005; Signorini et al., 2009). Even though we used many questions in the demographic section to understand the cultural values that participants have, we still are cautious about the validity of the participants' categorization. Furthermore, individualism and collectivism variance can have differences also on individual differences, within-country, and gender, but it is an item that cannot assess these variables.

There is a great importance for future research to enlighten the concept of MG. This will help to provide empirical evidence on MG and offer the appropriate knowledge on what are the best practices and treatment plans to work with these individuals. Furthermore, further research on immigrants' experiences and MG will help in the creation of prevention and intervention

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programs that could be helpful in the acculturation process. Given the infancy of the concept of MG there are numerous information that can be explored in the future like the process and the expressions of grieving for the cultural and national loss, and the loss of the family and people that left behind. In addition, there has to be a culturally sensitive approach in a sensitive topic like MG and avoid overgeneralizing the national population based on the beliefs that we have in the western societies.

Conclusion

The present study examined the differences of the levels of MG and LS of immigrants that derive from Greece, Sweden, and Norway based on their cultural dimension of individualism or collectivism. The results of the study support that MG levels are strongly affected by the cultural distance that exist between the home and host-country. Specifically, the immigration to a culture with opposite beliefs from the homeland can predict higher MG levels. On the other hand, the immigration to a country with a similar cultural background can predict a smoother adaptation. Moreover, the exploration of LS shown that independently the cultural background of the homeland and the host-country, the LS of immigrants tend to be lower that the native's population.

There is a great importance to study further the issue of MG to increase our knowledge on how immigrants can be helped in the host-country and have better chances for a mentally health life. Additionally, the exploration of MG can help in the creation of effective interventions that can help the immigrants' population.

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Appendices

Appendix A.

Information letter

concerning a study for a Master's thesis project that examines
Different challenges and experiences of migration

This study is conducted as a part of a Master's thesis project within the Master's programme in Clinical Psychology at Utrecht University. In this project, Master's students conduct a study on a clinical psychological topic under supervision of a professor of the Master's programme.

Within this particular project, we conduct a study regarding the different experiences of migration. Research has indicated that the experience of migration might differ between individuals, and we are therefore interested in gaining further insights into how people adapt when they migrate to a new culture, and experience potential challenges along the way.

In this study, we will present you with a series of questionnaires consisting of multiple aspects related to the experience of migration. Completion of the study will take approximately 20 minutes. After completing the study, you will be reimbursed with a ticket in our lottery to win a 15€ voucher for Amazon.

While filling out the questionnaire, you can indicate that you want to quit participating, without having to explain why you want to quit. Quitting from this study has no consequences except that you will not be able to get a ticket in our lottery to win a 15€ voucher.

The information that we collect will be processed anonymously and only members of the research team will have access to the data. This means that the results cannot be traced back to you later on. Consequently, we cannot inform you about your personal results after the study has been completed. However, we can inform you about the results of the study as a whole. If you wish to be informed about the results of this study, then please let us know at migrationresearch2020@gmail.com

If, after the study, you have remarks or complaints about our study, you can contact the general coordinator of the project, Henk Schut, at h.schut@uu.nl.

You are of course free to decide that you do not want to participate in this study. In that case we thank you for time.

If you indicate that you want to participate in this study, we will ask you to sign a digital informed consent form. By signing this form, you indicate that you have been sufficiently informed about the study, that you want to participate in the study and that you voluntarily do so.

Kind regards,
Vendela Käll, Michail Vazouras and Michelle Lindhardt Nielsen
Master's students in Clinical Psychology
Utrecht University

Appendix B.

Informed Consent Form

for participation in a study for a Master's thesis project regarding

Different challenges and experiences of migration

I hereby confirm that

- I was satisfactorily informed about the study and I have read and understood the written information on the study.
- I was informed that the current study is conducted by Clinical Psychology students as part of their Master's programme.
- I have had the opportunity to ask questions regarding the study and my questions have been answered satisfactorily.
- I was allowed sufficient time to consider whether to give my consent.
- I participate of my own free will.

I understand that

- I have the right to withdraw my consent at any time without having to provide a reason and that withdrawing my participation has no further consequences.
- My information will be processed anonymously.
- The outcomes of the study cannot be considered as a diagnostic test.
- I will not be informed about my individual results.

I hereby consent to participate in the study referred to above.

- Yes, I agree to the terms above, and I wish to participate.
- No, I do not agree and I do not wish to participate.

Appendix C.

Demographics

- 1) Age: _____
- 2) Gender
 - a) Male
 - b) Female
 - c) Other
- 3) Nationality: _____
- 4) Education: What is the highest level of education you have completed?
 - a) No schooling
 - b) Middle school
 - c) High School
 - d) University
- 5) Marital status
 - a) Single
 - b) In a relationship but not living together
 - c) In a relationship and living together
 - d) Married
 - e) Divorced
 - f) Widowed
- 6) Do you have children?
 - a) Yes
 - b) No
- 7) (if yes) How many children? _____
- 8) (if yes) Were these children born before or after migrating?
 - a) Yes
 - b) No
- 9) Please rate the extent to which your lifestyle in the host country met your expectations (10 point likert scale) 0 = did not meet my expectations at all and 10 = met my expectations in every way
- 10) Employment status
 - a) Employed
 - b) Unemployed
 - c) Student
- 11) Years since migration: _____
- 12) Country migrated from: _____
- 13) Country migrated to: _____
- 14) Which country did you grow up in? _____
- 15) Did you migrate:
 - a) Alone
 - b) With family

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- c) With a partner
 - d) With friends
- 16) The choice to migrate was based on:
- a) Myself
 - b) My family
 - c) My partner
 - d) My children

Appendix D.

Migratory Grief and Loss Questionnaire (MGLQ) - 18 items (Casado, Hong & Harrington, 2010)

4 point likert scale (from never to always)

Instructions:

“Below you will find a number of statements related to your experience of migration. Please select the answer that seems most applicable to your experience (1 = never and 4 = always). Some of the questions might seem upsetting to you, but please note that there are no correct or incorrect answers, and you can take all the time you need to fill it in”.

1. Miss homeland
2. Things were nicer in homeland
3. Dream about going back .
4. Think and worried about homeland and its people
5. No better place than homeland
6. Thoughts are drawn to homeland
7. Think of pleasant things about homeland
8. Leaving homeland like having a part of me cut off
9. Feel like a stranger
10. Thinking about homeland
11. Only have pleasant memories of homeland
12. Feel like crying
13. Feels upset about being far away
14. Not sure who I am
15. Homeland is always my home
16. Feel I am different
17. Feel lost
18. Need to have reminder of homeland

Appendix E

Satisfaction With Life Scale Below are five statements that you may agree or disagree with. Using the 1 - 7 scale below, indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your response.

1. In most ways my life is close to my ideal.
2. The conditions of my life are excellent.
3. I am satisfied with my life.
4. So far I have gotten the important things I want in life.
5. If I could live my life over, I would change almost nothing.