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# How Values Shape Adaptation: The Mediating Role of Motivation and Host Language Proficiency Among Polish Immigrants in Norway

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Master in Psychology of Intercultural Relations

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ISCTE - Instituto Universitário de Lisboa

October, 2025

CIÊNCIAS SOCIAIS
E HUMANAS

Department of Psychology

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# Resumo

O estudo explora vários mecanismos através dos quais os valores influenciam a adaptação sociocultural entre imigrantes polacos na Noruega, a maior comunidade imigrante no país. Inspirado na Teoria dos Valores Humanos de Schwartz e no Modelo Socioeducacional de Gardner sobre aprendizagem de línguas estrangeiras, este estudo analisa como os valores pessoais dos imigrantes, as perceções do ambiente de valores da sociedade anfitriã e a ligação entre valores pessoais dos imigrantes e valores que atribuem aos noruegueses geram adaptação sociocultural. Esta relação é estudada através de motivação integrativa e instrumental como mediadores paralelos, e o conhecimento da língua local como um mediador subsequente. Foi recolhida uma amostra de 216 imigrantes polacos residentes na Noruega. Usando um desenho quantitativo, os dados foram recolhidos através de um questionário online e analisados usando modelos de mediação sequencial. As análises confirmam as ligações indiretas hipostenizadas, que sublinham o papel da motivação integrativa e da compreensão da língua local como mediadores no processo de adaptação. A valorização pessoal de valores de autotranscendência previu uma adaptação sociocultural via motivação integradora e conhecimento da língua da sociedade anfitriã, enquanto a perceção da sociedade anfitriã como favorecendo valores de autopromoção previu uma adaptação sociocultural mais fraca com menor motivação integrativa e menor proficiência da língua anfitriã. Ao contrário do esperado, um ajustamento inferior nos valores de conservação e autotranscendência associou-se a uma melhor adaptação sociocultural. Estas conclusões oferecem um enquadramento integrado para perceber como, e através de que mecanismos, ocorre a relação entre valores e adaptação.

*Palavras-chave:* valores pessoais, perceção dos valores do anfitrião, perceção de ajustamento dos valores, motivação integrativa, motivação instrumental, proficiência na língua anfitriã, adaptação sociocultural, imigrantes

Códigos de Classificação da APA:

2930 Cultura e Etnologia

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# Abstract

The present study explores multiple mechanisms through which values influence sociocultural adaptation among Polish immigrants in Norway, the country's largest immigrant population. Drawing on Schwartz's theory of basic human values and Gardner's socio-educational model of second language acquisition, this study examined how immigrants' personal values, their perceptions of the value climate in the host society, and the fit between these two predict sociocultural adaptation. This relationship is examined through integrative and instrumental motivation as parallel mediators, and host language proficiency as a subsequent mediator. A sample of 216 Polish immigrants living in Norway participated in the study. Employing a quantitative design, data were collected through an online self-report questionnaire and analyzed using serial mediation models. The analyses confirmed the hypothesized indirect links underlining the crucial role of integrative motivation and host language proficiency as mediators in the adaptation process. Personal endorsement of self-transcendence values predicted sociocultural adaptation via integrative motivation and host language proficiency, whereas perceiving the host society as endorsing self-enhancement values predicted poorer sociocultural adaptation through decreased integrative motivation and host language proficiency. Contrary to expectations, lower fit in conservation and self-transcendence was associated with better sociocultural adaptation. These findings offer an integrated framework for understanding how and through what mechanisms the relationship between values and adaptation occurs.

*Key words:* personal values, perceived values of the hosts, perceived value fit, integrative motivation, instrumental motivation, host language proficiency, sociocultural adaptation, immigrants

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# Introduction

Migration is an inherent human experience. Some people cross borders in search of better work or education opportunities. Others move abroad to reunite with family members, as a response to environmental changes, or, in the most serious cases, to flee political prosecution. Although migration may offer new opportunities, it also presents significant challenges, as individuals must often adopt a new cultural repertoire. Scholars have long studied different aspects of migration experiences, especially within psychology and social sciences, which have produced a substantial body of research on this topic (Levitt & Jaworsky, 2007; Schwartz, 2022)

Some of the global migration patterns are also reflected in Norway, which has experienced significant sociocultural changes driven by immigration, particularly over the past five decades, as the country has transformed from a country of emigration, primarily to the United States, to a country that welcomes numerous and diverse groups of migrants, offering attractive opportunities for immigrants seeking better living and working conditions. This shift in the country's demography was accelerated by the discovery of oil fields in the North Sea and the exponential economic growth that followed. The first major migration to Norway began in the 1970s when many skilled workers from neighboring Scandinavian countries, as well as from Syria and Türkiye, arrived, followed by an increasing number of refugees over the next two decades. It was during that period, which coincided with the last decade of the Soviet Union and the communist regime in Poland, that the Polish diaspora in Norway began to take shape, as many Polish migrants fled the deteriorating political situation in their homeland. Yet it wasn't until 2004 and Poland's accession to the European Union that large-scale Polish migration to Norway began (Gmaj, 2019). As of now, the immigrant population represents 17.03% of the whole population in Norway (over 965.000 individuals). According to the official statistics, Poles constitute the largest minority group, with 111.376 Polish people living in Norway (Integrerings- og Mangfoldsdirektoratet, 2025; Statistisk Sentralbyrå, n.d.).

Poles move to Norway primarily due to pull factors, with the main reason for relocation being better work opportunities and improved living conditions (Iglicka et al., 2016). For many, the first jobs made available to them upon arrival are professions within construction and cleaning services. A study conducted by Friberg and Eldring (2011) among Polish migrants in Oslo showed that 58% of Polish women found employment in the cleaning services, and an even bigger proportion of Polish men, around 84%, worked on construction sites. In these sectors, Norwegian language skills are often less required, with English and Polish being the predominant languages. Additionally, many Polish workers are employed alongside other

Polish immigrants, which, as a result, means that there is little daily need or opportunity to practice and use Norwegian (Friberg & Eldring, 2011). At the same time, Polish immigrants face structural challenges to learn the host language. As EU citizens, they are not eligible for government-funded integration programs, including language courses, and therefore must instead rely on courses provided by their employers or cover the cost themselves. The report by Friberg and Eldring (2011) showed that 41% of women took the initiative to learn Norwegian on their own, compared to only 18% of men. Only 4% of women and 15% of men attended a language course offered by an employer, while just 3% of women and 11% of men accessed courses through NAV, Norway's public welfare and labor administration, which provides social support and employment services. In essence, work environments with low language demands and predominantly Polish or English-speaking colleagues reduce the incentive to learn Norwegian. Although proficiency in Norwegian may not seem crucial for carrying out daily tasks, as Norwegians possess relatively high proficiency in English, the lack of ability to speak Norwegian has been shown to have significant implications. Poor host language proficiency has been linked to limited work opportunities and employment below one's qualifications, which, in turn, has been associated with a decrease in overall well-being among Polish immigrants in Norway (Przybyszewska, 2020). In addition, limited Norwegian language skills were found to correspond with higher risks of workplace accidents, difficulties in navigating the social welfare system and bureaucracies, and a limited understanding of employment rights, making Polish workers particularly vulnerable to exploitation (Friberg & Eldring, 2011; Friberg & Tyldum, 2007).

Ultimately, the challenge of limited host language acquisition extends beyond the workplace. A lack of knowledge of the host language has been identified as a major barrier to Polish migrants' participation in Norwegian sociocultural life, making adaptation particularly difficult for first-generation Poles (Iglicka et al., 2016). Available research seems to support this connection. A systematic review by Zhang and Goodson (2011), which analyzed sixty-four studies on psychological and sociocultural adaptation, revealed that host language proficiency and social contact with the local population were the most frequently reported predictors of successful sociocultural adaptation, which is an indicator of how well immigrants manage to adapt behaviorally to the new cultural environment. Previous research has consistently shown that achieving better sociocultural adaptation enhances satisfaction and well-being in the new cultural environment, whereas persistent difficulties in this area can lead to higher levels of acculturative stress and thus negatively impact psychological well-being (Ward & Kennedy, 1994; Wu & Mak, 2012).

However, poor proficiency in the host language may not constitute the only obstacle preventing Polish immigrants from successfully adapting to the Norwegian society. Just as other migrants trying to navigate their new cultural environments, Polish migrants are not free from tensions arising from cultural clashes and misunderstandings regarding norms and values that prevail in both societies (Gmaj, 2019; Świdrak et al., 2019; Valved et al., 2021). According to the World Values Survey (n.d.), Norway and Poland occupy different positions on the global cultural value map. While Norway ranks high on secular-rational and self-expression values, which highlight support for equality, gender egalitarianism, and individual autonomy. Poland, on the other hand, tends to endorse more traditional values, such as religion and family, as well as survival values, such as security, conformity, and material stability. It is important to point out that while cross-national value comparisons provide useful context, they may fail to capture value differences within a country (Fischer & Schwartz, 2011). Thus, it is noteworthy that despite the abovementioned country-level differences in value priorities between Poland and Norway, some individuals are drawn to Norway simply because they value the principles and ideals upheld by the Norwegian society (Gmaj, 2016). This motivation seems to align with previous research which found that people who endorsed more individualistic values were drawn to individualistic cultures, while those who appreciated more collective values felt less inclined to choose such cultural environments (Dona & Berry, 1994). Additionally, another study showed that personal values were strong predictors of preferred future destinations (Tartakovsky & Schwartz, 2001).

However, it is important to acknowledge that the main motivation for many Polish people to move to Norway remains pragmatic: seeking better work opportunities and improved living conditions. In these cases, cultural or value alignment between home and host country may matter less than practical factors, such as opportunity for higher wages or a better quality of life. However, research shows that deep-level differences, such as values, may have a stronger influence on integration and adaptation to the new society than surface-level differences, which concern easily visible differences between home and the host country, such as different foods or architectural style (Van Vianen et al., 2004). Even when migrants are not consciously aware of it, their personal values and the degree of congruence between their own values and the host society's value climate can significantly shape how well they integrate and adapt to the new cultural environment (Suárez & Hannikainen, 2025). For this reason, research on values may give important insights into the immigrants' adaptation process.

Considering the well-established relationship between foreign language proficiency and sociocultural adaptation, as well as the potential impact of values on adaptation, it is essential

to understand what facilitates both the acquisition of the host country's language and successful adaptation more broadly. With this in mind, this study will explore several factors that may influence sociocultural adaptation, both directly and indirectly, through the host country's language proficiency. In particular, the focus will be on Polish immigrants' personal values, their perceptions of the value climate in Norway, the fit between migrants' personal values and the values they attribute to Norwegians, and the role these factors play in shaping the adaptation process. Additionally, it will be explored how values may contribute to adaptation not only directly, but also indirectly, by shaping both integrative and instrumental motivation to learn the host language, which may further facilitate successful sociocultural adaptation. By integrating values and host language learning motivation, this study seeks to provide a comprehensive understanding of various mechanisms that shape immigrants' adaptation process.

CHAPTER 1

# Literature Review

## 1.1 Psychological and Sociocultural Adaptation

In the context of migration studies, adaptation refers to how well individuals manage to adjust to their new cultural environments (Berry, 1997). Scholars typically distinguish between two main types of adaptation: *psychological* and *sociocultural* adaptation. Psychological adaptation emphasizes immigrants' emotional well-being and ability to cope effectively with acculturative stress and is often measured by assessing individuals' subjective life satisfaction in the new environment. Sociocultural adaptation, on the other hand, focuses on how well immigrants fit in and navigate the daily life in the new cultural surroundings (Berry & Ward, 2016; Ward & Kennedy, 1999). These two types of adaptation, while closely interrelated, are conceptually distinct and tend to be predicted by different sets of variables. Psychological adaptation is largely influenced by individual factors such as personality traits, life changes, coping styles, and social support. However, distinct factors have been identified as predictors of sociocultural adaptation outcomes, such as length of stay in the host country, the individual's knowledge about the new culture, the amount and quality of contact with locals, cultural distance between the home and the host cultures, the acculturation strategies adopted, and proficiency in the host country's language (Searle & Ward, 1990; Ward & Kennedy, 1993; Ward & Kennedy, 1999; Ward & Rana-Deuba, 1999). Existing research has long sought to establish the relationship between these two types of adaptation. Some research found that both psychological and sociocultural adaptation, while distinct, are interconnected: persistent difficulties in sociocultural adaptation have been shown to contribute to higher levels of acculturative stress, which, in turn, can undermine psychological well-being (Ward & Kennedy, 1994; Wu & Mak, 2012). Simultaneously, other evidence indicated that high adaptation reported in one domain does not automatically translate into high adaptation in the other. Immigrants may report successful functioning in the host society while experiencing lower psychological adjustment, or vice versa (Güngör, 2007). Therefore, these findings underscore the importance of examining these two domains separately.

Furthermore, a large-scale review of more than 200 studies on adaptation found that research involving first-generation migrants has tended to emphasize psychological adaptation while often overlooking outcomes related to migrants' overall functioning within the host society (Bierwiaczonek & Waldzus, 2016). The review also highlighted that a substantial body

of migration research has focused mainly on acculturation strategies, that is, individuals' orientations towards both the host and heritage cultures (Berry, 1997). Berry (1997) identifies four such strategies: assimilation, integration, separation, and marginalization. Although acculturation strategies have been found to predict adaptation outcomes, especially with the integration strategy associated with enhanced sociocultural and psychological adaptation (Berry, 2007; Ng et al., 2013), researchers at the same time stressed that acculturation orientations should not be treated as direct predictors of adaptation (Bierwiaczonek & Waldzus, 2016). For example, although immigrants may show a preference for assimilationist or integrational acculturation strategies, they may experience discrimination in the host society, which may further undermine their adaptation. All in all, the review stressed the need for more research involving immigrants' sociocultural adaptation to better understand how migrants navigate and function in their host societies.

### 1.1.1 Host Language Proficiency and Sociocultural Adaptation

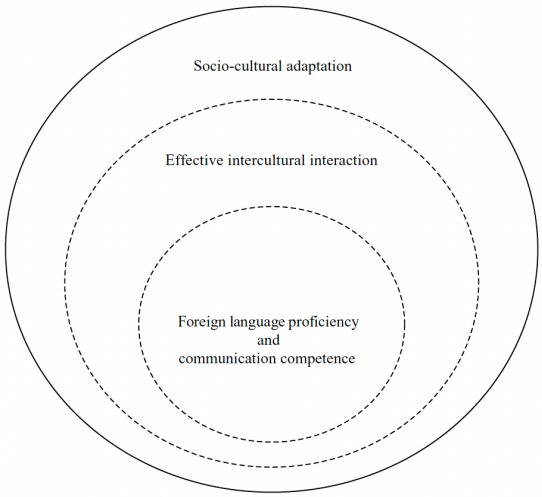
Sociocultural adaptation is often approached through the culture learning framework, which highlights the acquisition of culturally appropriate and necessary knowledge and skills for managing everyday tasks and social interactions in a host country (Ward & Kennedy, 1999). In their culture learning approach to acculturation, Masgoret & Ward (2006) pointed out that the skills required to integrate and participate in a new cultural environment include foreign language proficiency and broader communication competence, both constituting complementary components that are essential to engage in effective social interactions, which, in turn, facilitate a successful sociocultural adaptation (see Figure 1.1). The researchers indicated that the skillful use of the host language is one of the most central factors influencing effective performance of everyday tasks and formation of social connections in the foreign country, as the ability to speak the host language impacts both the quantity and quality of interpersonal interactions one establishes and experiences abroad (Masgoret & Ward, 2006).

However, Masgoret & Ward (2006) reiterated that culturally appropriate behavior extends beyond surface-level skills, such as proficiency in basic communication. In order to acquire culturally appropriate behavior, migrants are compelled to develop a deeper understanding of cultural dimensions, including social norms, values, and worldviews, as this understanding is a crucial skill in the process of achieving comprehensive sociocultural adaptation (Masgoret & Ward, 2006). In addition to serving basic communication, language plays a pivotal role in the adaptation process, as it often carries cultural meanings and references that reflect values and assumptions of the host society (Kramsch, 2014). As a consequence,

having a proficient knowledge of a language is not limited to mastering grammar and vocabulary; it also acts as a gateway to understanding deeper cultural dimensions, as well as the host society's norms and values. Since values constitute a fundamental component of these deeper cultural dimensions, their role in the acculturation research has received increasing attention in recent years (Van Vianen et al., 2004). They are considered core life motivators that guide behavior, shape priorities, and influence one's openness to cultural contact (Sagiv & Schwartz, 1995; Schwartz, 2006; Rocca & Sagiv, 2010), which makes them especially relevant to the study of sociocultural adaptation.

**Figure 1.1**

Foreign Language Proficiency and Sociocultural Adaptation




*Note.* Interactive model of foreign-language proficiency, communication competence, effective intercultural interaction and sociocultural adaptation (Masgoret & Ward, 2006).

## 1.2 Values

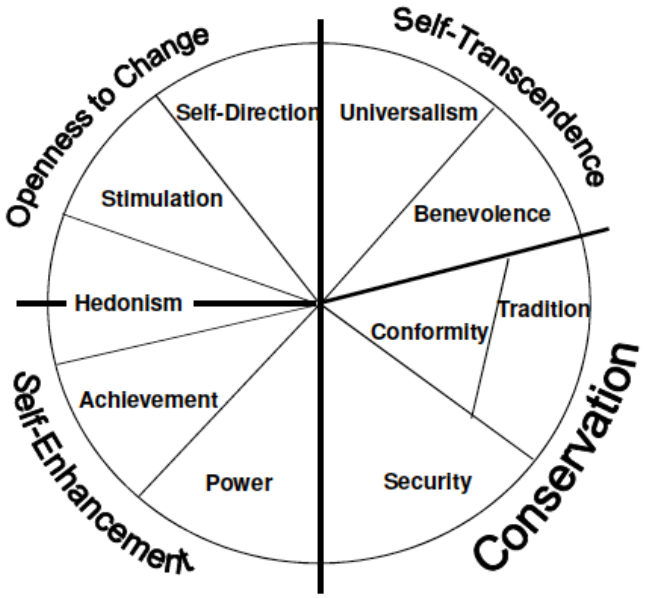
Research on values has gained increasing attention in cross-cultural psychology. While fewer than 8% of Journal of Cross-Cultural Psychology articles addressed values in the 1970s and 1980s, this proportion more than doubled in the following decades, and between 2007 and 2009 nearly 20% of JCCP articles considered values (Knafo et al., 2011). This growing interest reflects the recognition that values provide a relevant framework for comparing cultures, exploring universal and culture-specific patterns, and understanding how values shape the process of navigating new cultural environments during intercultural transitions.

According to Schwartz's theory of basic human values (1992), which was developed by building on the pioneering research of Rokeach (1973), values are enduring beliefs about desirable goals that reflect what individuals consider important and worthy. They serve as trans-situational, guiding principles and act as basic motivations in people's lives. They guide the way people select actions and how they evaluate others and events. Values are considered universal and present across cultures, although their relative importance may vary at both group and individual levels (Schwartz & Bardi, 2001).

Schwartz (1992) identifies ten basic universal values, each with distinct motivational goals: *self-direction*, *stimulation*, *hedonism*, *achievement*, *power*, *security*, *conformity*, *tradition*, *benevolence*, and *universalism*. These values are arranged in a circular motivational continuum (see Figure 1.2) where values adjacent to each other are more compatible, whereas those opposite one another represent conflicting motivations and goals. The ten basic values are further grouped in four higher-order meta-values based on shared motivational goals: *openness to change*, *conservation*, *self-enhancement*, and *self-transcendence*. These meta-values can be organized along two opposing dimensions. The first dimension includes openness to change with conservation, which both express opposing motivations and goals. Openness to change emphasizes readiness to embrace novelty, excitement, and challenge in life (stimulation), as well as independence of thought and action, that is, the ability to choose one's own goals, create and explore (self-direction). In contrast, conservation emphasizes preserving the status quo through respect for beliefs and customs provided by one's culture or religion (tradition), self-restraint and adherence to social norms or expectations (conformity), and prioritizing stability and security for society, oneself and close others (security). The second dimension contrasts self-transcendence and self-enhancement. Self-transcendence values reflect concern and caring for the welfare of close others (benevolence), as well as showing understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (universalism). Conversely, self-enhancement focuses on pursuing personal interests through social status, dominance or control over people and resources (power) or by demonstrating competence and achieving success according to social standards (achievement). Even though, in the original theory, hedonism occupies a position between openness to change and self-enhancement, sharing characteristics with both, later research has placed it within the openness to change meta-value, as it was shown to be more closely related to openness to change than to self-enhancement in a considerable number of samples (Schwartz et al., 2012).

**Figure 1.2**

*Basic Human Values*




*Note.* Theoretical model of relations among ten motivational types of values (Schwartz, 2006).

### 1.2.1 Personal Values and Sociocultural Adaptation

Personal values have long been regarded as predictors of different aspects of adaptation. However, a substantial body of research has primarily examined the links between values and acculturation strategies. As mentioned earlier, these strategies have been shown to be related to adaptation outcomes, but simultaneously they should not be considered direct proxies for them (Bierwiaczonek & Waldzus, 2016). Therefore, this paper will present research on acculturation strategies to illustrate possible connections to sociocultural adaptation, while at the same time avoiding the assumption that they directly determine adaptation outcomes.

Openness to change has been argued to be an especially valuable prerequisite for sociocultural adaptation, as immigrants who embrace openness to change values are more likely to view relocation as an exciting opportunity and positive challenge (Ward et al., 2004). In contrast, conservation values, which emphasize adherence to established traditions, customs, and conventions, may hinder adaptation, since such practices often differ from those of the host society (Yijälä et al., 2012). Other studies supported this assumption, indicating that immigrants who endorse openness to change values demonstrate greater willingness to engage in culture contact, stronger endorsement of and involvement in the dominant culture, and better overall sociocultural adaptation compared to those who prioritize conservation values (Güngör, 2007;

Phalet & Swyngedouw, 2004). Additionally, research also points to a more nuanced role of conservation values in the process of acculturation, suggesting that they do not necessarily hinder it. For instance, in the study by Abu-Rayya et al. (2023), conservation was found to predict both separation and integration acculturation strategies, which are related to opposite orientations toward the host culture: separation reflecting withdrawal from the host society and maintenance of heritage traditions, while integration reflects active engagement with the host society alongside heritage culture maintenance. According to researchers, conservation, as a socially oriented meta-value emphasizing order and adherence to norms, can foster integration if adapting to the host culture is seen as a way of maintaining order and social harmony.

Evidence on the value dimension of self-transcendence versus self-enhancement and its links to sociocultural adaptation is scarce, though self-transcendence has shown greater relevance in this context. For instance, self-transcendence values have been positively associated with the integration strategy among Arab immigrants from various countries (e.g., Algeria, Egypt, Iraq, Jordan, Lebanon, Libya, Morocco, Palestine, Saudi Arabia, etc.) (Abu-Rayya et al., 2023). Some studies also investigated the link via cultural empathy, since empathy has been regarded as a behavioral and emotional manifestation of self-transcendence values (Zibenberg & Kupermintz, 2016). Individuals with strong cultural empathy, defined as the ability to understand and share feelings of members of different cultures, were found to better adjust to new cultural environments (Peltokorpi & Froese, 2012). Meta-analyses have further confirmed positive relationships between cultural empathy and sociocultural adaptation (Han et al., 2022; Wilson et al., 2013).

The impact of self-enhancement values on sociocultural adaptation is less well established, with relatively little research directly addressing this relationship. Available findings suggest that its role may be context-dependent. For example, self-enhancement values were positively associated with assimilation amongst refugees, but not amongst immigrants, where instead openness to change predicted the assimilation acculturation strategy. Researchers explained that refugees, having fled difficult circumstances, may prioritize values related to power, control, and success as a way to reestablish stability in their lives. Immigrants, by contrast, face less pressure to regain control and may therefore place greater emphasis on openness, which, in turn, facilitates their assimilation (Abu-Rayya et al., 2023). Other research linked complementary values such as Achievement and Self-Direction with greater culture contact (Phalet & Swyngedouw, 2004). The most recent study, using data from 27 European countries, found that self-enhancement showed no significant relationship with immigrants' social integration, whereas openness to change and self-transcendence were positively related,

and conservation was negatively related (Suárez & Hannikainen, 2025). Together, these findings indicate a context-dependent and secondary role of self-enhancement values in adaptation outcomes compared to the other meta-values.

### 1.2.2 Perceived Values and Sociocultural Adaptation

The influence of the perception of the value climate in the host country on sociocultural adaptation has been less established in previous research compared to the role of personal values. However, other perceived factors have been found to be amongst predictors of difficulties in sociocultural adaptation, such as perceived discrimination (e.g., Zlobina et al., 2006), perceived cultural distance (e.g., Yan et al., 2024), and perceived contact willingness from members of the host country (e.g., Mähönen & Jasinskaja-Lahti, 2016). These findings indicate that immigrants' perception of their new social environment, beyond their own characteristics, plays an important role in the adaptation process.

In their study, Yijälä et al. (2012) examined how both personal values and beliefs about the value climate in the host country would predict anticipated sociocultural adaptation amongst potential migrants from Finland to Russia. The researchers suggested that perceiving host members as helpful, friendly, broadminded, and just (thus embracing self-transcendence values) would be associated with the expectation of fewer difficulties in adaptation. Conversely, if host members were expected to adhere to self-enhancement values, which emphasize power and achievement, this could potentially lead to greater adaptation difficulties, as individuals may feel less inclined to adapt to a new cultural environment if they perceive the host members as competitive and primarily focused on individual gain. However, this study did not yield significant results. Beyond perceived values, much more attention has been given to perceived value fit or misfit between immigrants and the host society, which has been shown to be a stronger predictor of adaptation outcomes. The relationship between value fit and sociocultural adaptation will be further discussed in the next section.

### 1.2.3 Value Fit and Sociocultural Adaptation

Schwartz (2012) argues that people cannot achieve their values in isolation - cooperation is necessary. When individuals share similar values, communication and cooperation are facilitated, which, in turn, enable more effective social functioning, integration, and overall well-being (Edwards & Cable, 2009; Sagiv & Schwartz, 2000). In the context of migration, this dynamic is often studied through the concept of value fit, which encompasses the degree to which immigrants' personal values align with the dominant values of the host society (Van Vianen et al., 2004).

Research on value fit has been approached from three perspectives: as subjective fit, objective fit, or perceived fit. Subjective fit is assessed through individuals' self-reported perceptions of similarity between their own values and those of the host country's members. Objective fit refers to the degree to which an individual's self-reported values align with the average value profile of the host country's population. In contrast, perceived fit considers both an individual's own values and their evaluation of the host country's values (Glazer et al., 2018).

The present study focuses on perceived value fit, drawing on person-environment fit theory (Edwards et al., 1998), which states that the perceived environment is a more proximal predictor of individuals' well-being than the objective characteristics of that environment. This implies that even if a migrants' perceptions of a host society's values are not entirely accurate, they still play a more direct role in shaping their experience than general country-level value measures. Indeed, recent research on value fit has highlighted the primacy of perceived fit over objective indicators in shaping immigrants' adaptation experiences (Glazer et al., 2018).

The positive relationship between value fit and sociocultural adaptation can further be explained by the similarity-attraction paradigm, which posits that individuals are more likely to be attracted to and respond positively toward others who are like them in terms of various characteristics, such as personality, opinions, beliefs, or values (Byrne, 1971). For immigrants, perceiving host country members as sharing similar values may increase their willingness to interact with them, thereby facilitating sociocultural adaptation. Empirical evidence further supports the role of perceived similarity in fostering positive intergroup relations (He et al., 2024).

Both pre- and post-migration studies have confirmed the relevance of perceived value fit for adaptation. For instance, potential migrants from Russia to Finland who perceived a higher value fit anticipated better sociocultural adaptation (Yijälä et al., 2012). Post-migration findings are consistent: perceived misfit with benevolence, security, achievement, and self-direction values predicted both cultural and interpersonal adjustment difficulties amongst international students in the USA (Glazer et al., 2018). Similarly, self-transcendence values have been linked to better work and interaction adjustment among expatriates in 52 host countries, indicating that newcomers adapt more easily when they perceive the surrounding environment as supporting values such as helpfulness, protection, loyalty, equality, and social justice to a similar extent as they do themselves (Van Vianen et al., 2004).

## 1.3 Motivation to Learn a Foreign Language

In the present study, motivation to learn a foreign language will be approached from the perspective of Gardner's socio-educational model of language learning. This model considers the process of learning a second language as a sociopsychological phenomenon, thus moving it beyond the purely educational realm (Gardner, 1985; 2001).

Gardner (1985; 2001) argued that innate factors, such as intelligence or individual knack for learning languages, are not the only decisive factors in language achievement, pointing out that individual differences in attitudes and motivations can be equally significant predictors of competence in a foreign language. Gardner specifically highlighted learners' attitudes towards the target language and its users. He stressed that acquiring a new language involves more than simply memorizing new words, sounds, and grammatical principles. A language is not a set of linguistic codes; instead, it is embedded within a broader cultural and social context (Gardner, 2001). Therefore, Gardner claimed that learners' attitudes towards a specific language group are bound to influence how successful they will be in incorporating aspects of that language (Gardner, 1985; 2001).

Gardner (2001) added that attitudes are fundamentally connected to motivation, defined as a dynamic construct that encompasses sustained effort, a desire to be proficient in a foreign language, and an affective component in which the individual finds satisfaction in the language learning process, regardless of the challenges it poses. In addition, Gardner introduced two motivational orientations intended to help examine the reasons behind the learner's desire to learn the foreign language, which were referred to as *integrative* and *instrumental* motivations (Gardner, 2001; Gardner & Lambert, 1959). Integrative motivation implies openness to and respect for the target group, their culture, and way of life. It also involves emotional identification with the target group and, therefore, learning the language to meet and communicate with members of the target language community. Instrumental motivation, on the other hand, invokes more pragmatic reasons for learning a second language, such as career advancement or academic success (Gardner & Lambert, 1959). Both types of motivation help understand not only how motivated individuals are to learn a second language, but also why they are motivated. These two motivational orientations have since become fundamental to research on second language learning, offering insights with implications for both educational practice and social integration (Li & Zhou, 2023; Yu & Watkins, 2008).

Early works by Gardner and colleagues (1959; 1972) suggested that integrative motivation would be the more proximal predictor of foreign language proficiency, as learners

driven by it strive not only to master the language for external purposes but also to achieve a sense of psychological and emotional integration with the target culture. At the same time, both integrative and instrumental motivation have been found to contribute to successful language learning. Researchers found that individuals who were instrumentally motivated studied longer than those integratively motivated when given the opportunity to earn a reward from learning. The difference between integratively and instrumentally motivated individuals disappeared once the prospect of a reward was removed (Gardner & MacIntyre, 1991). Yet, a substantial body of research signals that integrative motivation appears to be a stronger predictor of language proficiency, especially when analyzing higher levels of expertise. For instance, a study by Hernández (2006) found that integrative motivation significantly predicted oral proficiency among university students in the U.S. learning Spanish. Furthermore, integrative motivation also predicted students' desire to continue studying Spanish after completing their mandatory courses, whereas instrumental motivation did not significantly predict these outcomes. Similarly, research by Samad et al. (2012) confirmed these findings amongst Iranian students learning English, showing that integrative motivation was positively related to language proficiency and high English exam scores. Another study involving Iranian high school students found that those primarily driven by integrative motivation outperformed their colleagues on their final English achievement tests (Gholami et al., 2012). In another related study with English language learners in the United Arab Emirates, researchers found a stronger relationship between integrative motivation and language proficiency compared to instrumental motivation. They argued that "instrumental motivation cannot lead to a lifelong successful learning journey; whereas integrative motivation and a strong desire to learn English can be more powerful and effective for the achievement of long-term language learning goals" (p. 14; Suliman et al., 2024). Therefore, integrative motivation can be viewed as a more proximal predictor of successful language proficiency, as individuals who are motivated integratively strive not only to achieve external goals, but they also wish to build social connections in their new cultural environments. Such a deeper personal connection can maintain individuals' engagement and strengthen their motivation to pursue language learning over time (Dörnyei, 1990; 2003).

Beyond language outcomes, integrative motivation emerged as a significant predictor of both sociocultural and academic adaptation amongst international students in Australia (Yu & Downing, 2012). Researchers suggested that students with a strong integrative motivation tend to engage more frequently with locals, faculty workers, and classmates, and these increased interactions, in turn, foster better sociocultural adaptation.

### 1.3.1 Personal Values and Motivation to Learn a Foreign Language

Values help explain the motivational bases of attitudes and behaviors (Schwartz, 2012). While integrative and instrumental motivation account for what drives individuals to learn the host language, values go a step further by addressing why people are motivated in that particular way. Although empirical evidence directly linking Schwartz's values to Gardner's motivational orientations is limited, it can be theorized that specific personal meta-values could serve as antecedents of integrative and instrumental motivations to learn the host language.

Initially defined as integrativeness, which referred to the interest in learning a foreign language to interact with members of a specific community, it was later broadened to reflect general interest and openness to cultural contact, low ethnocentrism, and positive attitudes towards other groups. For this reason, Gardner also referred to it as *Openness* or *Openness to Cultural Identification*, highlighting its link to the cultural context of language learning (Gardner, 2007). Building on this perspective, integrative motivation appears to align with openness to change values, emphasizing motivation for novelty and challenge, which have been associated with a stronger readiness for culture contact (Kosic, 2025; Phalet & Swyngedouw, 2004), and with self-transcendence values, which stress broadmindedness and concern for others (Schwartz, 2012). Together, these values have been positively linked to a greater willingness to integrate with members of the host society (Abu-Rayya et al., 2023; Suárez & Hannikainen, 2025). In line with this, research with Polish students learning German revealed that students' motivation was most strongly driven by openness towards the target culture and receptivity towards German culture and customs (Okuniewski, 2012). Taking all these findings into consideration, it can be hypothesized that individuals who value openness to change and self-transcendence are expected to be primarily motivated integratively to learn a foreign language rather than instrumentally, as these values foster cultural openness and willingness for social integration (Suárez & Hannikainen, 2025).

In contrast, despite the lack of a considerable number of empirical investigations explicitly linking self-enhancement values with instrumental motivation in language learning, theoretical models indicate a meaningful connection. Research indicates that individuals who prioritize self-enhancement values (like power and achievement) are more likely to pursue tasks with the aim of gaining recognition, demonstrating superiority, and securing external rewards such as prestige, money, and success (Levontin & Bardi, 2019). These tendencies align closely with the concept of instrumental motivation, which refers to learning a language for pragmatic aims, including career advancement, academic achievement, or social recognition (Gardner, 2001; 2007; Gardner & Lambert, 1959). As such, it can be argued that individuals who place

high importance on self-enhancement values are more likely to be driven by instrumental rather than integrative motivation to learn a host language, as their value orientations direct them toward utilitarian and externally rewarded outcomes.

Similarly, immigrants who endorse conservation values may be expected to approach host language learning more through instrumental rather than integrative motivation. Integrative motivation entails genuine interest in connecting, where language serves as a tool for cultural and social integration (Gardner, 2007). In contrast, conservation reflects adherence to established traditions, customs, and conventions which may differ from those in the host society, thereby lowering the likelihood of genuine integrative interest (Schwartz, 1992; Yijälä et al., 2012). Indeed, research has shown that conservation was negatively related to social integration among immigrants (Suárez & Hannikainen, 2025). At the same time, endorsing conservation values, particularly security, may motivate individuals to learn the host language as a means of enhancing job prospects and ensuring stability in a new environment, which aligns with instrumental motivation.

Overall, these patterns suggest that personal values can help explain why Polish immigrants in Norway may pursue host-language learning in different ways: openness to change and self-transcendence are expected to foster integrative motivation, whereas self-enhancement and conservation are more likely to enhance instrumental motivation.

### 1.3.2 Perceived Values and Motivation to Learn a Foreign Language

Empirical evidence is currently lacking on how the perceived value climate of the host country relates to both integrative and instrumental motivation. However, we can speculate that if the host society is perceived as open, cooperative, and fair, learning the language may be experienced as an opportunity to engage and participate. Conversely, in societies perceived as competitive or rigid, individuals may feel less inclined to use the language as a tool to integrate (Yijälä, Lönnqvist et al., 2012).

### 1.3.3 Perceived Value Fit and Motivation to Learn a Foreign Language

Although empirical data on perceived value fit in language learning contexts remain limited, it can be expected that alignment between an individual's personal values and the perceived dominant values of the host culture may facilitate language proficiency through integrative motivation. Specifically, when immigrants perceive that their own values are compatible with those of the host society, they are more likely to experience interest, trust, and openness toward the culture, which, in turn, may strengthen their desire to integrate and engage actively. In other words, value fit can enhance integrative motivation, promoting social interaction, cultural

engagement, and ultimately more effective language learning. Empirical studies support this link. For instance, potential migrants from Russia to Finland who perceived a higher value fit anticipated better sociocultural adaptation, suggesting that they expected to engage more effectively with the host society (Yijälä et al., 2012). Similarly, value fit was associated with better interaction adjustment among expatriates in 52 host countries, indicating that individuals with compatible values were more motivated and successful in forming social connections (Van Vianen et al., 2004). Conversely, perceived misfit with benevolence, security, achievement, and self-direction values predicted interpersonal adjustment difficulties among international students in the USA, showing that value misfit across these values reduced motivation to engage with others (Glazer et al., 2018).

However, it is important to point out that value fit may not operate uniformly across all value dimensions. Although the aforementioned studies highlight the advantageous impact of value congruence on adaptation and integration between groups, fit in different value domains might lead to distinct outcomes. For example, fit in self-enhancement values can make individuals feel that their value priorities align with the host society, yet it may also lead to perceptions of a competitive environment. In such a case, members of the host society, who are also viewed as valuing achievement and power, may be treated as threats rather than collaborators; hence, the willingness to integrate can be diminished (Yıldız et al., 2023).

## 1.4 The Present Study

The goal of the present study is to investigate factors that shape immigrants' motivation to learn the host language and subsequent adaptation in the host society. Special attention is given to immigrants' personal values, their perceptions of the host society's values, and the degree of fit between personal and perceived values. This study explores various pathways through which these factors influence sociocultural adaptation, both directly and indirectly via integrative and instrumental motivation to learn the host language, which, in turn, is anticipated to facilitate adaptation. Building on previous research, this study addresses the following research questions:

1. Does proficiency in the host language influence immigrants' sociocultural adaptation?
2. How do integrative and instrumental motivation affect host language proficiency?
3. How do personal values, perceived host society values, and the value fit influence sociocultural adaptation?

4. How do personal values, perceptions of the dominant values in the host society, and the value fit influence integrative and instrumental motivation?
5. Do integrative and instrumental motivations, together with host language proficiency, mediate the relationship between personal values, perceived host society values, value fit, and sociocultural adaptation?

Building on the previously outlined theoretical frameworks, the following hypotheses are proposed, and the conceptual model is presented in Figure 1.3.

**H1:** Higher host language proficiency will positively predict sociocultural adaptation among Polish immigrants in Norway.

**H2:** Both integrative motivation and instrumental motivation will positively predict host language proficiency.

**H3:** Personal values, perceived host society values, and value fit will predict sociocultural adaptation. Specifically:

**H3a:** Higher endorsement of openness to change and self-transcendence values will positively predict sociocultural adaptation.

**H3b:** Perceiving the host society as endorsing self-transcendence values will positively predict sociocultural adaptation.

**H3c:** Perceiving the host society as endorsing self-enhancement values will negatively predict sociocultural adaptation.

**H3d:** Higher degree of fit between immigrants' personal endorsement of openness to change, conservation, and self-transcendence values and their perceptions of the host society's endorsement of these values will positively predict sociocultural adaptation.

**H3e:** Higher degree of fit between immigrants' personal endorsement of self-enhancement values and their perceptions of the host society's endorsement of these values will negatively predict sociocultural adaptation.

**H4:** Personal values, perceived host society values, and value fit will predict integrative and instrumental motivations. Specifically:

**H4a:** Higher endorsement of openness to change and self-transcendence values will positively predict integrative motivation, while higher endorsement of conservation and self-enhancement values will positively predict instrumental motivation.

**H4b:** Perceiving the host society as endorsing self-transcendence values will positively predict integrative motivation, while perceiving the host society as endorsing self-enhancement values will negatively predict integrative motivation.

**H4c:** Higher degree of fit in openness to change, conservation, and self-transcendence values will positively predict integrative motivation.

**H4d:** Higher degree of fit in self-enhancement values will negatively predict integrative motivation.

**H5:** Integrative and instrumental motivations, as parallel mediators, and host language proficiency, as a subsequent mediator, will mediate the relationship between values and sociocultural adaptation. Specifically:

**H5a:** The relationship between personal values of openness to change and self-transcendence and sociocultural adaptation will be positively mediated by integrative motivation and host language proficiency.

**H5b:** The relationship between personal values of conservation and self-enhancement and sociocultural adaptation will be positively mediated by instrumental motivation and host language proficiency.

**H5c:** The relationship between perceived self-transcendence and sociocultural adaptation will be positively mediated by integrative motivation and host language proficiency.

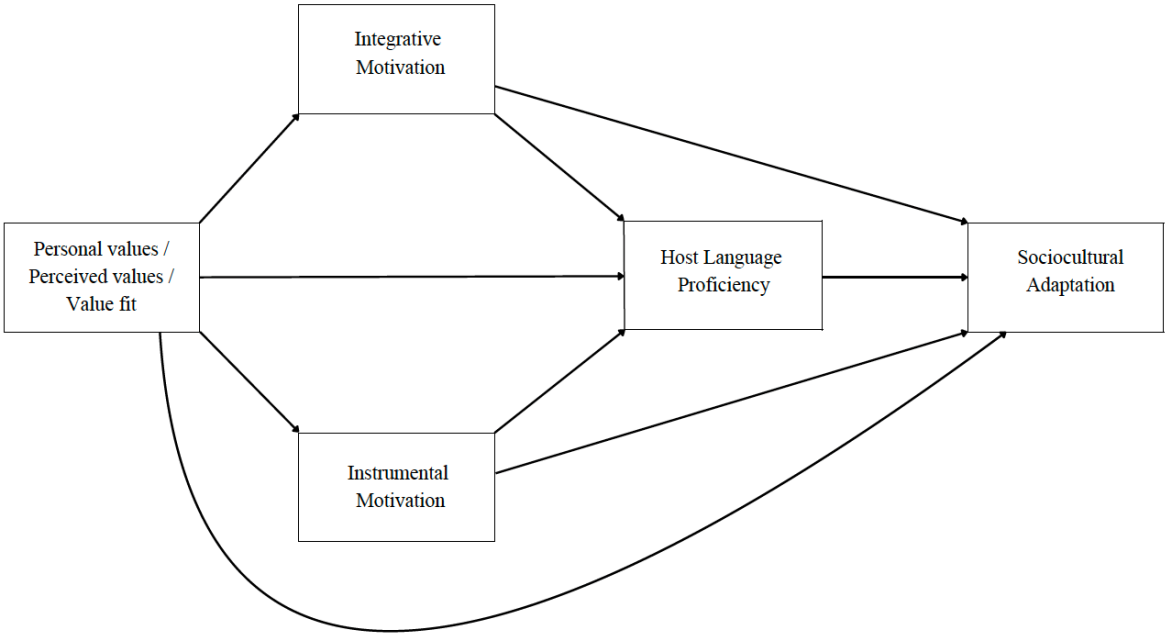
**H5d:** The relationship between perceived self-enhancement and sociocultural adaptation will be negatively mediated by integrative motivation and host language proficiency.

**H5e:** The relationship between a higher degree of fit in openness to change, conservation, and self-transcendence values and sociocultural adaptation will be positively mediated by integrative motivation and host language proficiency.

**H5f:** The relationship between a higher degree of fit in self-enhancement values and sociocultural adaptation will be negatively mediated by integrative motivation and host language proficiency.

**Figure 1.3**

*Conceptual Model*




*Note.* Conceptual model including all predictors.

CHAPTER 2

# Method

## 2.1 Participants

A total of 408 individuals participated in the research study. However, due to missing data in 192 cases, these responses were excluded from the analysis. The final sample, therefore, consisted of 216 participants, of whom 178 identified as women (82.4%) and 38 as men (17.6%). Of all the 216 participants, 184 reported their age. The ages ranged from 21 to 58 years, with the largest proportion of participants aged 32-37 (27.2%). The mean age was $M$ = 38.64 with a standard deviation of $SD$ = 9.03. All participants provided information about their educational level. The majority of 77.3% had completed higher education, while 21.8% reported having completed high school. Additionally, one participant had completed middle school, and one had completed elementary school. Regarding occupational background, the most frequently represented groups were Education & Teaching (18.5%), Cleaning & Housekeeping (11.6%), Office & Administration (6.5%), Skilled Trades & Technical Work (7.4%), Healthcare (6.9%), Sales & Customer Service (5.6%), IT (5.1%), Engineering (5.1%), Transport (3.7 %), and Construction (2.8 %). Participants were also asked about their length of stay in Norway. A total of 216 respondents provided this information, with reported durations ranging from one month to 30 years. The mean length of stay was $M$ = 103.34 months (approximately 8 years and 7 months) with a standard deviation of $SD$ = 70.09 months (approximately 5 years and 10 months). The largest proportion of participants had been in Norway for 1-36 months (23.6%). Finally, participants were asked to self-assess their proficiency in the Norwegian language. The distribution of reported language proficiency levels among participants was as follows: A1 – 10.2%; A2 – 13%; B1 – 22.7%; B2 – 25.9%; C1 – 15.3%; and C2 – 13%.

## 2.2 Procedure

The study commenced with obtaining ethical approval from ISCTE's Ethical Committee. Once approved, a questionnaire was made available to participants via the online platform Qualtrics and was open from April 23rd to June 7th, 2025. The invitation and the survey link were shared on social media forums and groups for Polish immigrants in Norway. Additionally, the invitation to participate in the study was sent to students at the Norwegian Language School HeiHei located in Warsaw, Poland via a newsletter. At the start of the study, participants were presented with an introduction outlining the purpose of the study. Participants were also

informed that, upon completing the study, they would gain insights into the values they prioritize. The purpose of providing immediate access to these results was to encourage more participants to take part in it. Participants were informed that their involvement was voluntary and anonymous, and that the data was used solely for statistical analysis. They were also informed that the survey takes approximately 10-15 minutes to complete and requires them to provide demographic information at the end. The introduction highlighted that there were no significant risks involved and that participants could withdraw at any time without consequences (see Appendix E for full introductory text). After having completed the study, participants received a brief description of Schwartz's theory of basic human values and an indication of which of these values they had assigned highest ratings. The study concluded with a debriefing text explaining the purpose of the study in greater detail. Participants were also encouraged to contact the researcher if they wished to learn more about the results. Additional links were included in the debriefing section, providing information about organizations with relevant resources for immigrants in Norway (see Appendix F for full debriefing text).

## 2.3 Measures

The questionnaire consisted of three different scales, additional demographic questions, and one item asking participants to self-assess their Norwegian language proficiency. All scales and information included in the survey were thoroughly translated into Polish by the researcher, whose native language is Polish. Additionally, two native Polish speakers reviewed the translation to ensure its accuracy and clarity. Both Polish and English questionnaires are included in Appendix D.

### 2.3.1 Personal and Perceived Values

Participants' personal and perceived values were measured using the Portrait Values Questionnaire (PVQ-21) developed by Schwartz (2003). In the first part, participants were presented with 21 statements where each statement described a person's goals, aspirations, or wishes that implicitly reflect the importance of a particular value. In the original version of the questionnaire, each item is formulated in a feminine or masculine form. For example: *"Thinking up new ideas and being creative is important to him/her. He/She likes to do things in his/her own original way"*. To avoid gender binarity, the items were rephrased using the first-person perspective. For instance: *"Thinking up new ideas and being creative is important to me. I like to do things in my own original way"*. In the second part of the questionnaire, participants were presented with the same set of items, but this time they were asked to indicate their perceptions

of the values held by Norwegians. For example, *"Thinking up new ideas and being creative is important to Norwegians. They like to do things in their own original way"*. Participants rated the extent to which they believed each sentence described Norwegians. Both personal and perceived values were assessed using 6-point scales, where '1' indicated *The statement does not describe me/Norwegians at all* and '6' indicated *The statement describes me/Norwegians very well*. For further analyses, mean scores were calculated for each meta-value dimension: self-transcendence was computed as the mean of universalism and benevolence; self-enhancement as the mean of achievement and power; openness to change from stimulation, hedonism, and self-direction; and conservation from security, conformity, and tradition. In the next steps, value fit scores were calculated as the absolute differences between personal meta-values and their corresponding perceived values. For example, the value fit for openness to change was computed by subtracting the perceived openness to change score from the personal openness to change. The same procedure was applied for the other meta-value dimensions. The minimum score was 0, indicating the perfect value fit. However, scores that were farther from zero indicated greater discrepancy between immigrants' personal values and their assessments of the values most endorsed by Norwegians.

### 2.3.2 Integrative and Instrumental Motivation

Motivation to learn Norwegian was assessed using selected items from the Attitude/Motivation Test Battery (AMTB) developed by Gardner (2004), which assesses participants' motivational orientation (integrative and instrumental) to learn a foreign language and attitudes towards the target language and its users. Participants were presented with five items reflecting the willingness to learn the language in order to interact with Norwegians and become accustomed to Norwegian culture (e.g., *"Studying Norwegian is important to me because it will allow to meet and converse with more Norwegians"*), and five items reflecting instrumental motivation, which focuses on external goals like career advancement (e.g., *"Studying Norwegian is important because it will be useful in getting a good job"*). Participants rated each statement on a 6-point scale, ranging from 1 = *Strongly disagree* to 6 = *Strongly agree*, indicating the importance of each type of motivation to them. Eight items were taken from the original AMTB questionnaire, and two additional items were self-developed for each motivational orientation. For integrative motivation, such item was *"Studying Norwegian is important because it will enable me to understand Norwegian books, stories, movies, as well as appreciate better Norwegian art and literature."* For instrumental, the self-developed item was: *"I am only interested in learning the language necessary to fulfill my work duties."* The reliability analysis

revealed that excluding the self-developed item for instrumental motivation would significantly improve the internal consistency of the scale, as its Cronbach's Alpha before exclusion was .66. Although the internal consistency for integrative motivation was relatively high even with the inclusion of the self-developed item (Cronbach's Alpha = .86), a decision was made to exclude all the self-developed items in order to ensure equal number of items assessing both motivational orientations. After their removal, reliability coefficients were satisfactory: Cronbach's Alpha = .83 for integrative motivation and .83 for instrumental motivation.

### 2.3.3 Sociocultural Adaptation

Sociocultural adaptation was measured using the Revised Sociocultural Adaptation Scale (SCAS-R) developed by Wilson, Ward, Fetvadjiev, and Bethel (2017). The scale consists of 11 items and conceptualizes sociocultural adaptation both as a broad construct and as comprising three subdomains: *social interaction* (four items), *community engagement* (three items), and *ecological adaptability* (four items). Respondents were asked to self-report their behavioral cultural competence in Norway using a 5-point scale (1 = *not at all competent*; 5 = *extremely competent*). Cronbach's alpha for the full scale was .88. However, two language-related items were removed in order to measure participants' sociocultural adaptation independently of language proficiency, which was measured separately. After removing two language-related items, reliability remained high (Cronbach's alpha = .85). Reliability for each subdomain was as follows: *social interaction*: $\alpha = .77$; *community engagement*: $\alpha = .70$; *ecological adaptability*: $\alpha = .75$. These results indicate good internal consistency across all domains.

### 2.3.4 Norwegian Language Proficiency

Participants' Norwegian language proficiency was assessed through self-evaluation. Participants were asked to indicate their proficiency level using the Common European Framework of Reference for Languages (CEFR) categories: A1, A2, B1, B2, C1, and C2. Each level was accompanied by a brief description outlining its criteria in accordance with the CEFR guidelines (Council of Europe, n.d.). The survey also included demographic questions: age, gender, length of stay in Norway, education, and employment status.

CHAPTER 3

# Results

In this section, the results of the statistical analyses are presented. First, descriptive statistics and bivariate correlations between variables are reported. Next, we present the results of the mediation models that were conducted using the PROCESS macro version 4.2 for SPSS (Hayes, 2022).

## 3.1 Descriptive Analyses

Of all the variables related to personal values, the highest mean was observed for Self-transcendence ($M$ = 4.20, $SD$ = 0.59), and the lowest for self-enhancement ($M$ = 3.43, $SD$ = 1.02). For perceived values, the highest mean was found for conservation ($M$ = 4.73, $SD$ = 0.59), and the lowest for self-transcendence ($M$ = 3.90, $SD$ = 0.98). Furthermore, a one-sample $t$-test was conducted to examine whether the difference between perceived and personal meta-values differed significantly from zero. The results indicated significant differences across all meta-values, except openness to change. Regarding the directionality of the misfit, results showed that participants viewed Norwegian society as valuing conservation and self-enhancement more strongly than they did personally, but self-transcendence less strongly, as detailed in Table 3.2. The level of Norwegian language proficiency was at a moderate level ($M$ = 3.62, $SD$ = 1.48). Given that the language proficiency scale ranged from 1 to 6, the relatively high standard deviation indicates substantial variability in respondents' self-reported Norwegian language proficiency. The means and variance observed for two types of motivation for language learning are as follows: integrative motivation: $M$ = 4.98, $SD$ = 0.88; and instrumental motivation: $M$ = 5.00, $SD$ = 1.00. Overall sociocultural adaptation reached a mean value of 3.76 ($SD$ = 0.62). For a detailed overview of the descriptive statistics, see Table 3.1.

## 3.2 Correlational Analyses

To assess the relationship between variables, a correlational analysis was conducted first. Prior to this, the three assumptions required for Pearson's correlation coefficient—linearity, absence of outliers, and normality—were tested. Linearity and potential outliers were examined using scatterplots for the main pairs of variables. The results indicated no outliers and confirmed linear relationships among all main variables. Normality was assessed visually by inspecting histograms with normal curve overlays, and all variables were found to be approximately normally distributed. Since host language proficiency and education are ordinal variables,

Spearman's correlation was used instead for analyses involving these variables. For the dichotomous gender variable, a point-biserial correlation coefficient was applied. All correlational analyses are presented in Table 3.1. Due to missing data for variables *age* and *length of stay*, analyses were conducted using pairwise deletion, which allowed for the maximum number of available cases to be used for each pair of variables. As a result, the sample size varied depending on the variables: $n = 184$ for correlations involving age, and $N = 216$ for all other correlations.

Correlational analysis revealed that gender was negatively and significantly correlated with perceived self-transcendence ($r = -.17$, $p = .011$), integrative motivation ($r = -.23$, $p < .001$), instrumental motivation ($r = -.28$, $p = < .001$), sociocultural adaptation ($r = -.17$, $p = .013$), and language proficiency ($\rho = -.23$, $p < .001$). Since gender was coded as 1 = *feminine* and 2 = *masculine*, these negative correlations indicate that women attributed higher levels of self-transcendence to Norwegians and reported higher integrative and instrumental motivation to learn Norwegian, as well as greater language proficiency and sociocultural adaptation than men.

**Table 3.1**

*Descriptive Statistics and Correlations*

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. Openness to Change Personal | | | | | | | | | | | | | | | | | | | | |
| 2. Conservation Personal | -.07 | | | | | | | | | | | | | | | | | | | |
| 3. Self-Transcendence Personal | .10 | .08 | | | | | | | | | | | | | | | | | | |
| 4. Self-Enhancement Personal | .33** | .09 | -.08 | | | | | | | | | | | | | | | | | |
| 5. Openness to Change Perceived | -.02 | .18** | .19** | -.03 | | | | | | | | | | | | | | | | |
| 6. Conservation Perceived | .08 | -.15* | .12* | .05 | -.15** | | | | | | | | | | | | | | | |
| 7. Self-Transcendence Perceived | -.08 | -.09 | .09 | -.07 | -.08 | .32** | | | | | | | | | | | | | | |
| 8. Self-Enhancement Perceived | .14* | .21** | .18* | .01 | .54** | -.12 | -.39** | | | | | | | | | | | | | |
| 9. Value Fit: Openness to Change | -.01 | .13 | -.10 | -.07 | .07 | -.18** | -.35** | .15* | | | | | | | | | | | | |
| 10. Value Fit: Conservation | .08 | -.61** | .04 | .02 | -.11 | .53** | .09 | -.15* | -.05 | | | | | | | | | | | |
| 11. Value Fit: Self-Transcendence | .04 | .09 | .10 | .06 | .06 | -.18* | -.52** | .22** | .18* | .04 | | | | | | | | | | |
| 12. Value Fit: Self-Enhancement | -.06 | .02 | .04 | -.41** | .28** | -.10 | -.23** | .44** | .17* | -.04 | .18** | | | | | | | | | |
| 13. Language Proficiency | .14* | -.04 | .05 | .07 | -.13 | .05 | .12 | -.11 | .00 | -.01 | -.11 | .02 | | | | | | | | |
| 14. Integrative Motivation | .03 | .05 | .32** | .10 | .09 | .13* | .15* | -.07 | -.12 | -.02 | -.12 | -.15* | .38** | | | | | | | |
| 15. Instrumental Motivation | .09 | .02 | .19** | .20** | .00 | .07 | .03 | -.09 | -.10 | -.03 | -.10 | -.18** | .33** | .71** | | | | | | |
| 16. Sociocultural Adaptation | .22** | -.06 | .15 | .11 | -.07 | .06 | .08 | -.09 | -.06 | .11 | -.01 | -.02 | .64** | .32** | .27** | | | | | |
| 17. Length of Stay | .15* | .05 | .07 | .06 | .14* | -.07 | -.10 | .21** | .09 | -.06 | .04 | .20** | .42** | .15* | .09 | .24** | | | | |
| 18. Age | .05 | .04 | .03 | -.05 | .01 | -.00 | .04 | .09 | .00 | -.04 | .02 | .18* | .06 | .13 | .07 | .03 | .45** | | | |
| 19. Gender | .01 | .01 | -.08 | .06 | .00 | -.02 | -.17* | .11 | .03 | -.03 | .08 | .04 | -.23** | -.23** | -.28** | -.17** | -.02 | .07 | | |
| 20. Education | .04 | .01 | -.03 | -.03 | -.13* | .07 | .27** | -.28** | .01 | .07 | -.13 | -.14* | .28** | .07 | .14* | .17* | -.12 | -.07 | -.30** | |
| *M* | 3.90 | 3.88 | 4.20 | 3.43 | 3.90 | 4.73 | 3.90 | 3.96 | .84 | 1.05 | .89 | 1.20 | 3.62 | 4.98 | 5.00 | 3.76 | 103.34 | 38.64 | 1.18 | 3.76 |
| *SD* | .72 | .61 | .59 | 1.02 | .76 | .60 | .98 | 1.03 | .64 | .67 | .72 | .95 | 1.48 | .88 | 1.00 | .62 | 70.09 | 9.03 | .38 | .47 |

*Note. M = mean. SD = standard deviation. n* = 184 for correlations involving age; *N* = 216 for all other correlations. Correlations are Pearson's r, except for Language Proficiency and Education, for which Spearman's rho was used.
Gender is coded as 1 = women, 2 = man.
Education is coded: 1 = elementary, 2 = middle school, 3 = high school, 4 = higher education.
* $p < .05$. ** $p < .01$. *** $p < .001$.

**Table 3.2**

*Comparison of Personal and Perceived Values*

| | *M* Personal | *SD* Personal | *M* Perceived | *SD* Perceived | *M* (Diff) | *SD* (Diff) | *t*(215) | *p* | Cohen's *d* |
|---|---|---|---|---|---|---|---|---|---|
| Openness to Change | 3.90 | .72 | 3.90 | .76 | .00 | 1.06 | .03 | .97 | .00 |
| Conservation | 3.88 | .61 | 4.73 | .60 | -.84 | .92 | -13.52 | < .001 | -.92 |
| Self-Transcendence | 4.20 | .59 | 3.90 | .98 | .30 | 1.11 | 4.05 | < .001 | .28 |
| Self-Enhancement | 3.43 | 1.02 | 3.96 | 1.03 | -.53 | 1.44 | -5.38 | < .001 | -.37 |

*Note. M = mean. SD = standard deviation. N=216. Paired-samples t-tests were conducted to compare personal and perceived meta-values.*
*One-sample t-tests were used to examine if value fit scores differed significantly from zero. Negative scores indicate that participants perceived the host society as placing stronger emphasis on a given meta-value than they did themselves, while positive scores reflect stronger personal endorsement of a specific meta-value among participants.*

## 3.3 Test of the Serial Mediation Models

For the mediation analyses, the PROCESS macro version 4.2 for SPSS (Hayes, 2022) was used with Model 80, which allows testing a combination of serial and parallel mediators. In total, twelve models were tested independently to compare distinct contributions of personal values, perceived values, and value fits as predictor variables with integrative (M1) and instrumental motivation (M2) as parallel mediators, followed by host language proficiency (M3), leading to sociocultural adaptation as the outcome variable. The mediators were expected to work both in parallel and in sequence, enabling assessment of complex mediation pathways. The first step of the analysis involved examining the relationship between personal values (openness to change, conservation, self-transcendence, and self-enhancement) and sociocultural adaptation, potentially mediated by motivation and host language proficiency. Model 80 was run separately for each personal meta-value as a predictor variable, while simultaneously controlling for all other personal and perceived values, as well as for the length of stay.

In the second step of the analysis, Model 80 was again used and run separately for all four perceived meta-values as predictor variables, while simultaneously controlling for all other personal and perceived values, as well as for the length of stay.

In the last step, four models were run separately to examine the fit between respondents' personal values and their perceptions of how strongly Norwegians endorse the corresponding values. Value fits were calculated as the absolute differences for each pair of meta-values by subtracting the perceived value scores from the personal value scores. Four value fits were further applied as predictor variables. Higher value fit scores reflected greater dissimilarity between respondents' endorsement of a given value and their perceptions of the host society's endorsement of that value. Thus, the further from zero the scores deviated, the lower the level of value fit. The conceptual paths and corresponding results are depicted in Figures 3.1-3.12. All tables with detailed results can be found in Appendices A, B, and C. Presentation of the results is organized according to the five research hypotheses (H1-H5).

### 3.3.1 Host Language Proficiency and Sociocultural Adaptation

The first hypothesis predicted that higher proficiency in the host language would be associated with better sociocultural adaptation. Consistent with H1, the relationship between host language proficiency and sociocultural adaptation was positive and significant across all models, as detailed in Figures 3.1-3.12. It suggests that immigrants with higher language proficiency are better able to navigate daily life in the host society. Further analysis revealed that language proficiency was positively and significantly associated with all adaptation subdomains: *social*

*interaction, community engagement,* and *ecological adaptability* scale. Among these, the strongest relationship was observed between host language proficiency and community engagement ($b = 0.26$, $SE = 0.04$, $t(203) = 6.39$, $p < .001$), followed by social interaction ($b = 0.17$, $SE = 0.04$, $t(203) = 4.51$, $p < .001$), and ecological adaptability ($b = 0.13$, $SE = 0.03$, $t(203) = 3.74$, $p = .002$)[1].

### 3.3.2 Motivation and Host Language Proficiency

Results showed that integrative motivation was a significant positive predictor of host language proficiency in models utilizing both personal, perceived, and value fits as predictor variables. However, the results revealed that instrumental motivation did not significantly predict language proficiency. Thus, H2 was only supported for integrative motivation, indicating that motivation to learn the host language, which derives primarily from willingness to engage with the Norwegian society (integrative motivation), is a more proximal predictor for host language proficiency than motivation driven by practical or achievement-oriented reasons (instrumental motivation). For a detailed overview of the results, see Figures 3.1-3.12.

### 3.3.3 Direct Effects of Values on Sociocultural Adaptation

**Personal values.** Openness to change showed a significant positive direct effect on sociocultural adaptation ($b = 0.15$, $SE = 0.06$, $t(203) = 2.57$, $p = .011$). Notably, subdomain analysis revealed that openness to change was significantly associated only with the *social interaction* subdomain of the sociocultural adaptation scale ($b = 0.20$, $SE = 0.07$, $t(203) = 2.83$, $p = .005$), as opposed to *community engagement* ($b = 0.11$, $SE = 0.07$, $t(203) = 1.48$, $p = .141$), and *ecological adaptability* scale ($b = 0.05$, $SE = 0.05$, $t(203) = 0.98$, $p = .327$), suggesting that individuals who value novelty and independence engage more successfully with people in their new environment.

The direct effect of self-transcendence on adaptation was not significant. Thus, H3a was supported only for the personal value of openness to change. Detailed results are reported in Figures 3.1-3.4.

**Perceived values.** Perceiving the host society as endorsing self-transcendence or self-enhancement values did not have a significant direct effect on adaptation, suggesting that immigrants' perceptions alone may not be sufficient to influence their sociocultural adjustment.

[1] The coefficients correspond to models in which personal and perceived values were entered as predictors, and the subdomains of adaptation (community engagement, social interaction, and ecological adaptability) were specified as outcome variables.

Therefore, H3b and H3c were not supported. Figures 3.5-3.8 depict the mediation models for perceived values as predictor variables.

**Value fit.** As for the value fits, only those in conservation and self-transcendence were significantly related to immigrants' sociocultural adaptation. However, unexpected patterns emerged. Contrary to expectations, lower fit between respondents' endorsement of conservation and self-transcendence values and their perceptions of Norwegians' endorsement of these values was unexpectedly associated with higher adaptation (conservation: $b = 0.13$, $SE = 0.06$, $t(207) = 2.36$, $p = .019$; self-transcendence: $b = 0.11$, $SE = 0.05$, $t(207) = 1.98$, $p = .049$). As a result, H3d was not supported for openness to change value fit, and for conservation and self-transcendence value fits, the opposite relationships to those expected emerged. Thus, H3d was not supported. Moreover, H3e was not supported, as the results did not reveal a significant relationship between the fit in self-enhancement values and sociocultural adaptation. Mediation models with value fits as predictor variables are presented in Figures 3.9-3.12.

### 3.3.4 Values as Predictors of Motivation

**Personal values.** When examining the influence of personal values on motivation, neither openness to change nor conservation was significantly related to either type of motivation. In contrast, self-transcendence was positively and significantly associated with both integrative motivation ($b = 0.47$, $SE = 0.10$, $t(206) = 4.76$, $p = < .001$) and instrumental motivation ($b = 0.38$, $SE = 0.12$, $t(206) = 3.23$ $p = .001$), whereas self-enhancement was positively and significantly related to instrumental motivation ($b = 0.20$, $SE = 0.07$, $t(206) = 2.86$, $p = .005$). Overall, these results provide partial support for H4a, specifically for self-transcendence and self-enhancement values.

**Perceived values.** Regarding the potential relationships between perceived values and different motivational orientations, the only significant result was observed for perceiving Norwegian society as endorsing self-enhancement. Although it was hypothesized that perceived self-enhancement values would negatively predict integrative motivation, a negative relationship between this value and instrumental motivation also emerged (integrative motivation: $b = -0.16$, $SE = 0.07$, $t(206) = -2.24$, $p = .026$; instrumental motivation $b = -0.20$, $SE = 0.09$, $t(206) = -2.30$, $p = .022$). These results suggest that when immigrants perceive Norwegians as valuing power, competition, and achievement, their overall motivation to learn the host language may weaken. Therefore, H4b was supported for perceived self-enhancement values, but not for perceived self-transcendence values.

**Value fit.** Finally, lower fit in self-enhancement values reduced both types of motivation (integrative: $b$ = -0.14, $SE$ = 0.06, $t$(210) = -2.23, $p$ = .027; instrumental: $b$ = -0.19, $SE$ = 0.07, $t$(210) = -2.56, $p$ = .011), indicating that greater value incongruence can dampen overall language learning motivation. Thus, H4c was not supported, as none of the hypothesized value fits were found to positively predict integrative motivation. Moreover, H4d was also not supported as it hypothesized that a higher degree of fit in self-enhancement values would negatively predict integrative motivation, whereas the findings indicated that it was lower fit that negatively predicted both integrative and instrumental motivation

### 3.3.5 Mediation Through Motivation and Host Language Proficiency

**Personal values.** For personal values, only self-transcendence showed a significant positive indirect effect via integrative motivation and language proficiency ($b$ = 0.04, $SE$ = 0.02, $CI$ [0.008, 0.089]). This suggests that greater endorsement of self-transcendence values is associated with better sociocultural adaptation via increased integrative motivation and higher language proficiency. No other personal values showed significant mediation effects on adaptation through both motivation and language proficiency. Thus, H5a was supported only for self-transcendence, whereas H5b was not supported. Detailed coefficients for the separate indirect effects via integrative motivation, instrumental motivation, and language proficiency are reported in Tables A1-A4 in Appendix A.

**Perceived values.** It was hypothesized that perceiving host society members as endorsing self-transcendence would influence integrative motivation, which, in turn, was expected to affect language proficiency and, ultimately, predict sociocultural adaptation. However, this indirect effect was not found to be significant ($b$ = 0.01, $SE$ = 0.01, $CI$ [-0.013, 0.032]). Thus, H5c was not supported. However, a significant positive indirect effect via language proficiency alone emerged. Specifically, the more immigrants perceive Norwegians as endorsing self-transcendence values, the higher their host language proficiency and, subsequently, sociocultural adaptation ($b$ = 0.07, $SE$ = 0.03, $CI$ [0.010, 0.135]).

Furthermore, the analysis tested whether perceptions of Norwegians as endorsing self-enhancement values would decrease immigrants' sociocultural adaptation through weakened integrative motivation and host language proficiency. This indirect effect was significant, thus supporting H5d ($b$ = -0.02, $SE$ = 0.02, $CI$ [-0.058, -0.001]). Fully detailed results are presented in Tables B1-B4 in Appendix B.

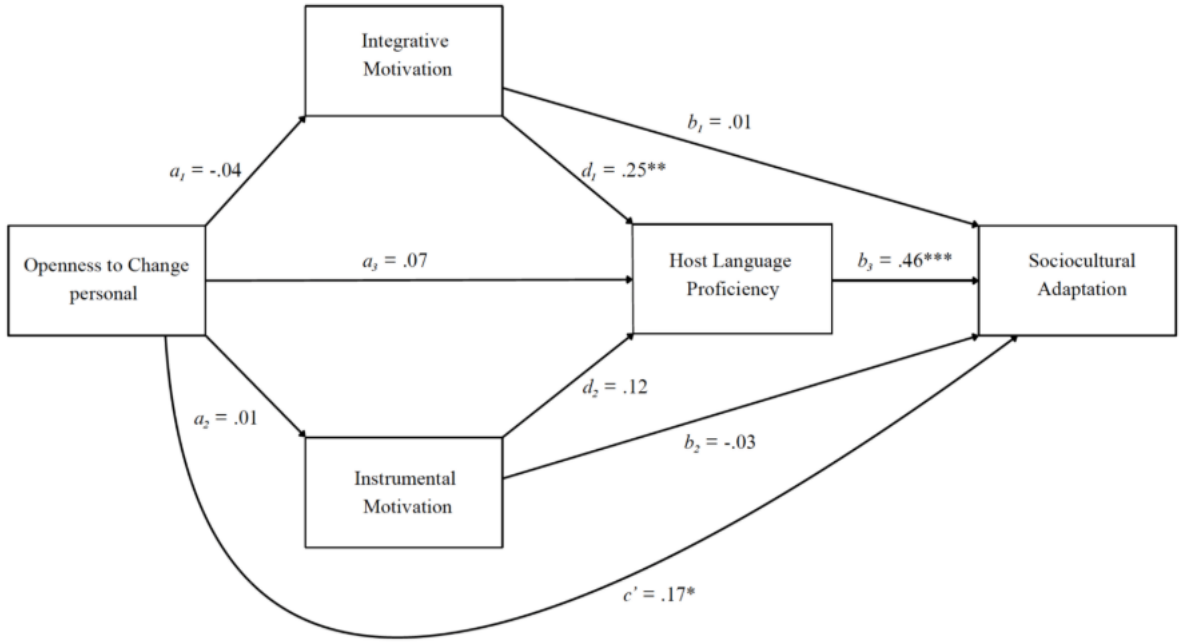
**Value fit.** For value fits, the results yielded no significant indirect effects through either integrative or instrumental motivation, and language proficiency, in mediating the relationships between value fit and sociocultural adaptation, as all 95% bootstrapped confidence intervals (CIs) for the indirect effects included zero. Therefore, H5e and H5f were not supported. However, a significant negative indirect effect via language proficiency alone emerged. Specifically, the lower the fit between respondents' endorsement of self-transcendence values and their perceptions of Norwegians' endorsement of these values, the lower their host language proficiency, and, subsequently, sociocultural adaptation ($b$ = -0.06, $SE$ = 0.03, $CI$ [-0.112, -0.006]). Tables C1-C4 in Appendix C provide a full summary of all the indirect effects with value fits as predictor variables.

## 3.4 Exploratory Analysis of Perceived Values as Moderators

In addition to the primary analyses, value fit was approached from an alternative perspective in exploratory moderation analyses. These analyses examined whether perceived values might moderate the relationships between personal values and the other variables in the model—namely, the mediators (integrative and instrumental motivation, and language proficiency) and the outcome variable (sociocultural adaptation). The PROCESS model for this analysis was Model 85. Each analysis was run separately for each personal value as the predictor variable and its corresponding perceived value as the moderator. As this model does not allow for two parallel mediators, in the first set of analyses, integrative motivation was specified as the first mediator (with language proficiency as the second), with instrumental motivation included as a covariate. In the second set, the roles were reversed: instrumental motivation was entered as the first mediator, while integrative motivation was controlled for. Additionally, the length of stay was included as a second covariate in each test. Each set included four models, one for each personal value as the predictor variable and its corresponding perceived value as a moderator. The results revealed no significant moderating effects of perceived values on the relationship between personal values and the mediators or the outcome variable, as all $p$-values were > .05.

**Figure 3.1**

*Serial Mediation Model with Openness to Change Personal*



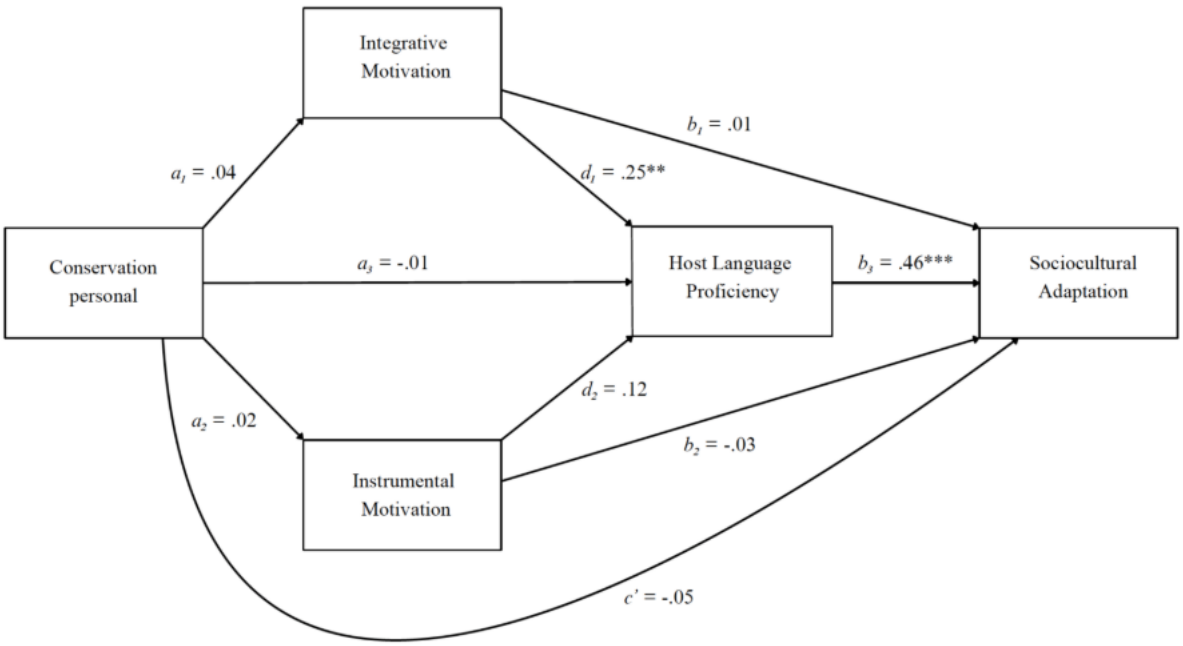

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.2**

*Serial Mediation Model with Conservation Personal*



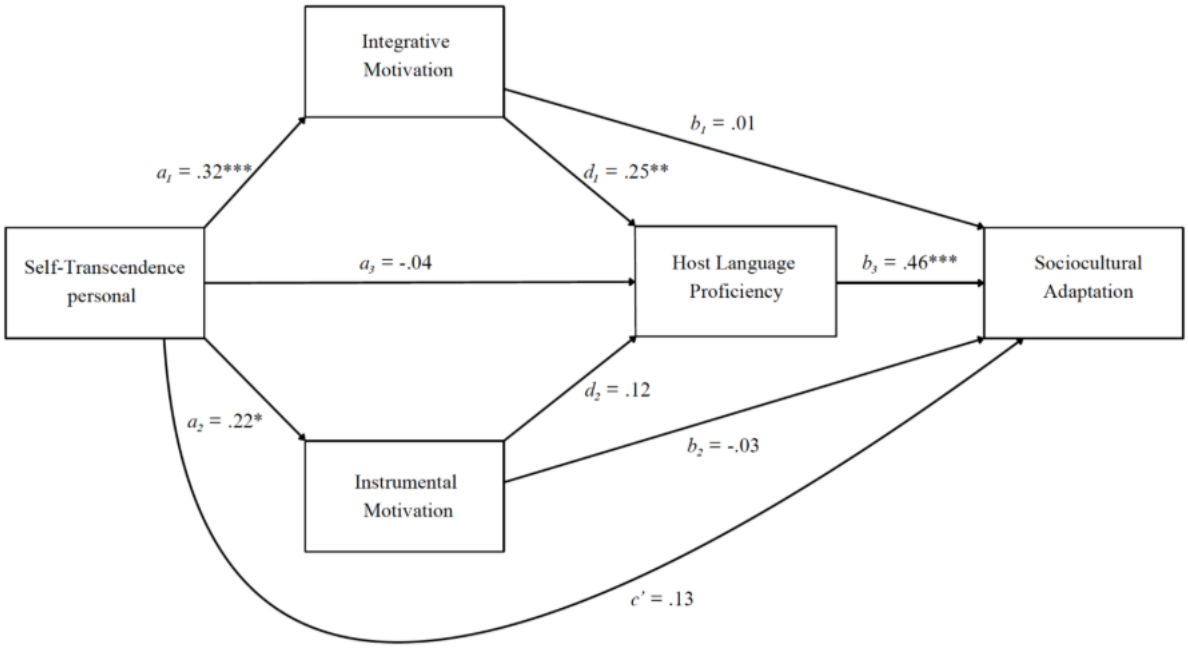

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.3**

*Serial Mediation Model with Self-Transcendence Personal*



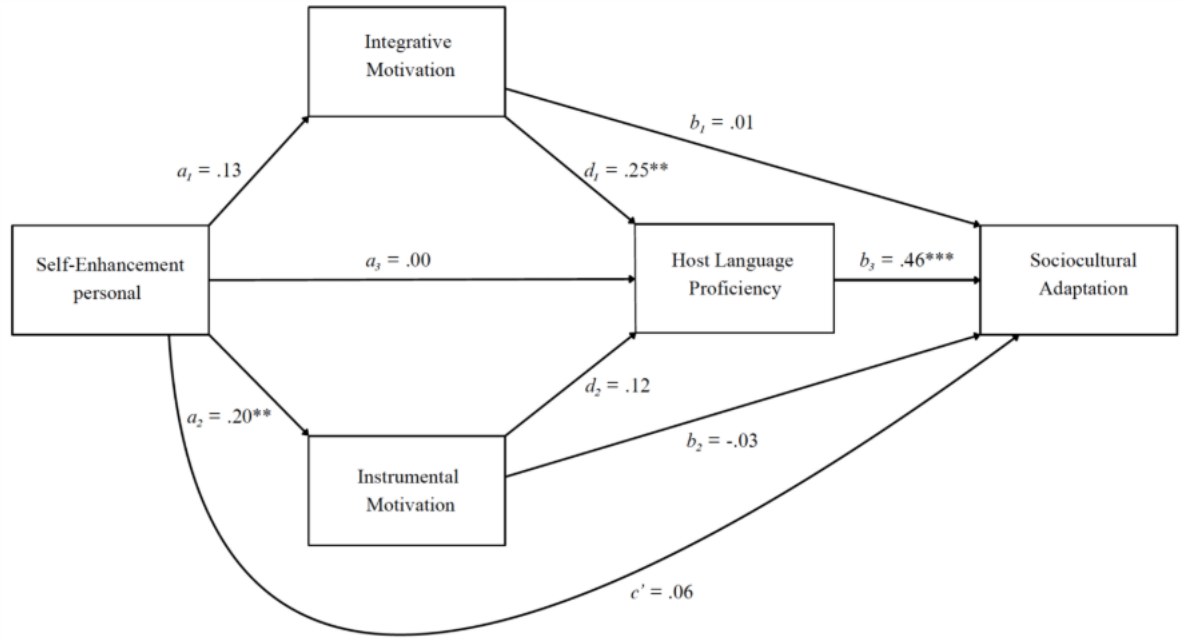

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.4**

*Serial Mediation Model with Self-Enhancement Personal*



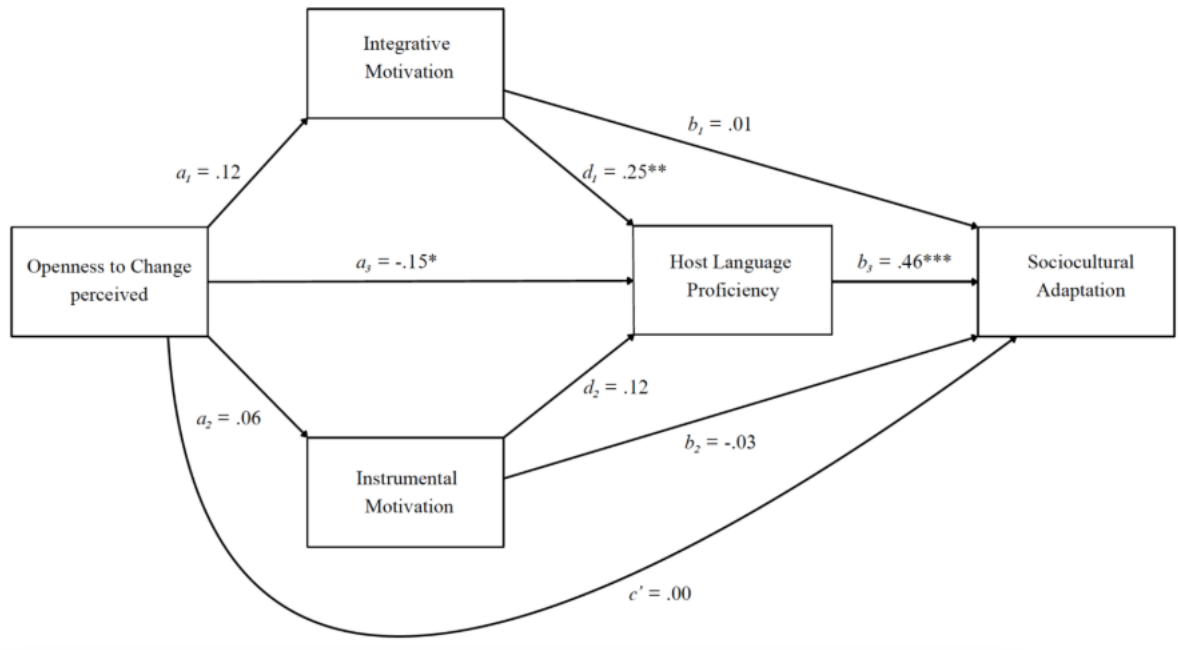

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.5**

*Serial Mediation Model with Openness to Change Perceived*



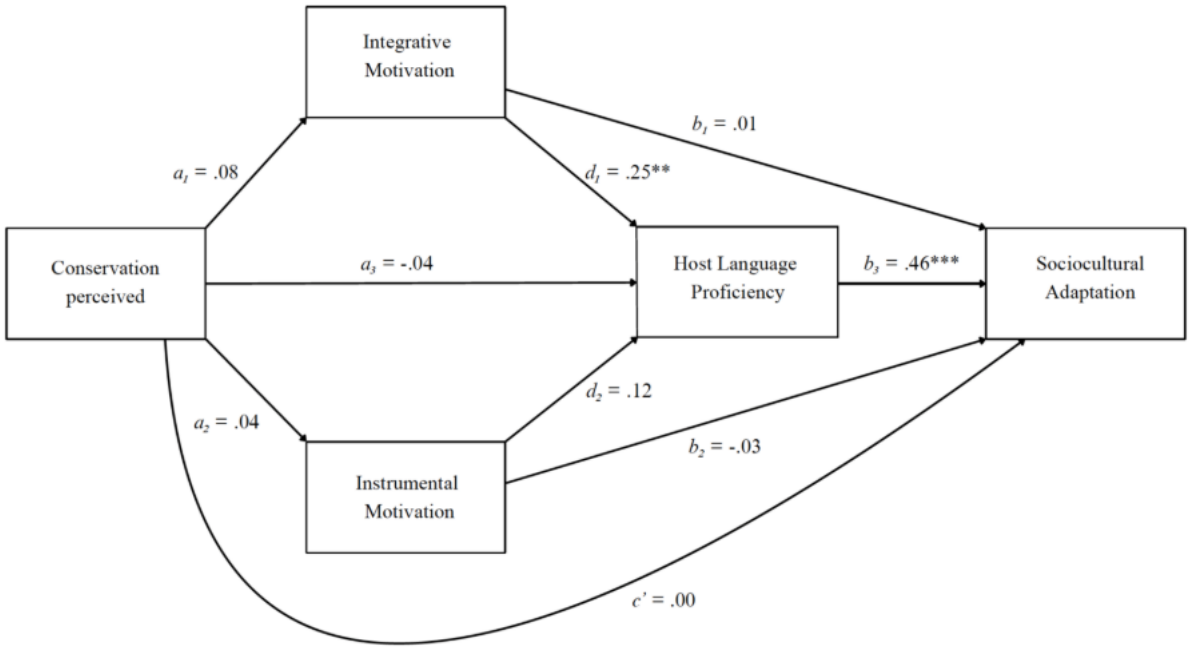

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.6**

*Serial Mediation Model with Conservation Perceived*



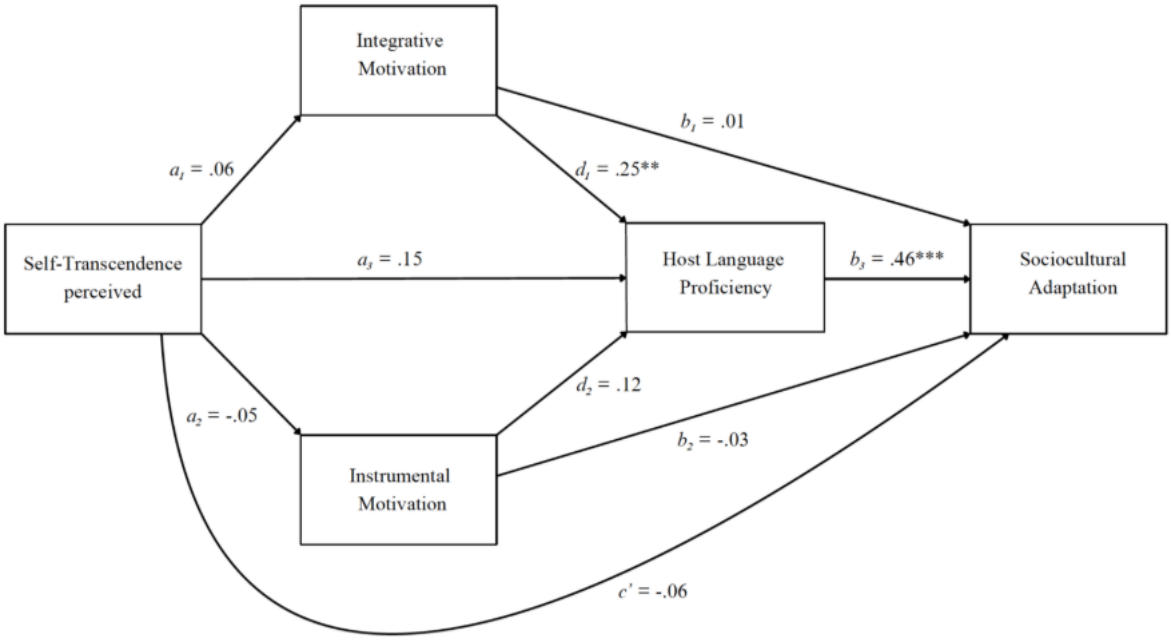

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.7**

*Serial Mediation Model with Self-Transcendence Perceived*



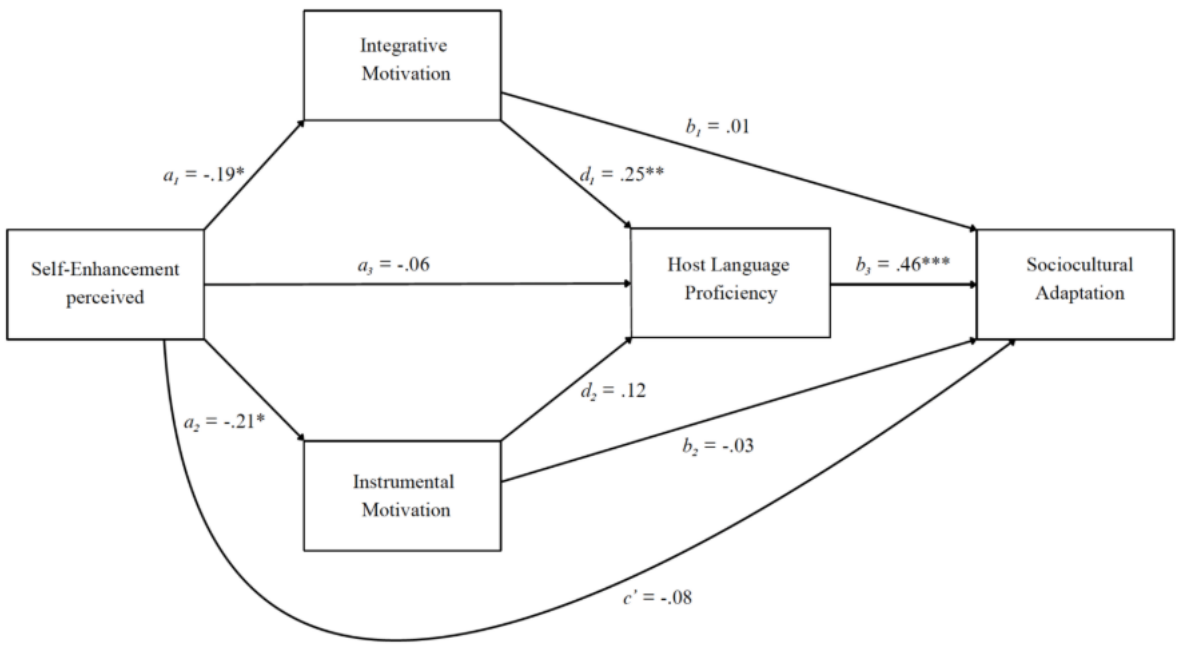

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.8**

*Serial Mediation Model with Self-Enhancement Perceived*



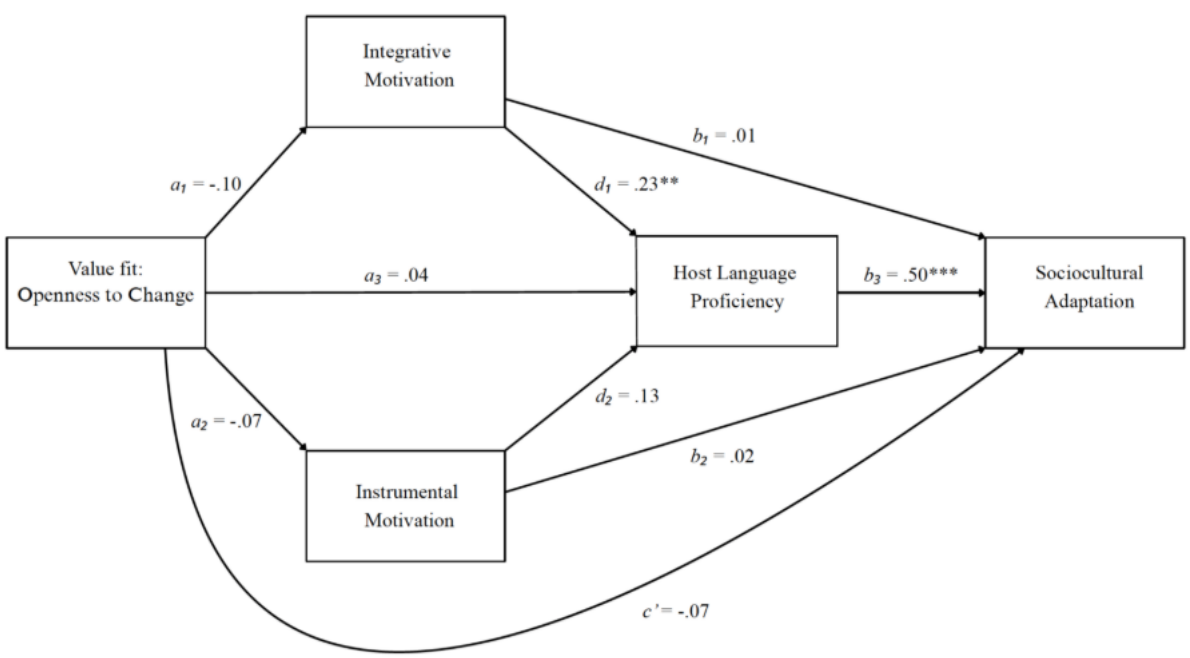

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.9**

*Serial Mediation Model with Value Fit: Openness to Change*



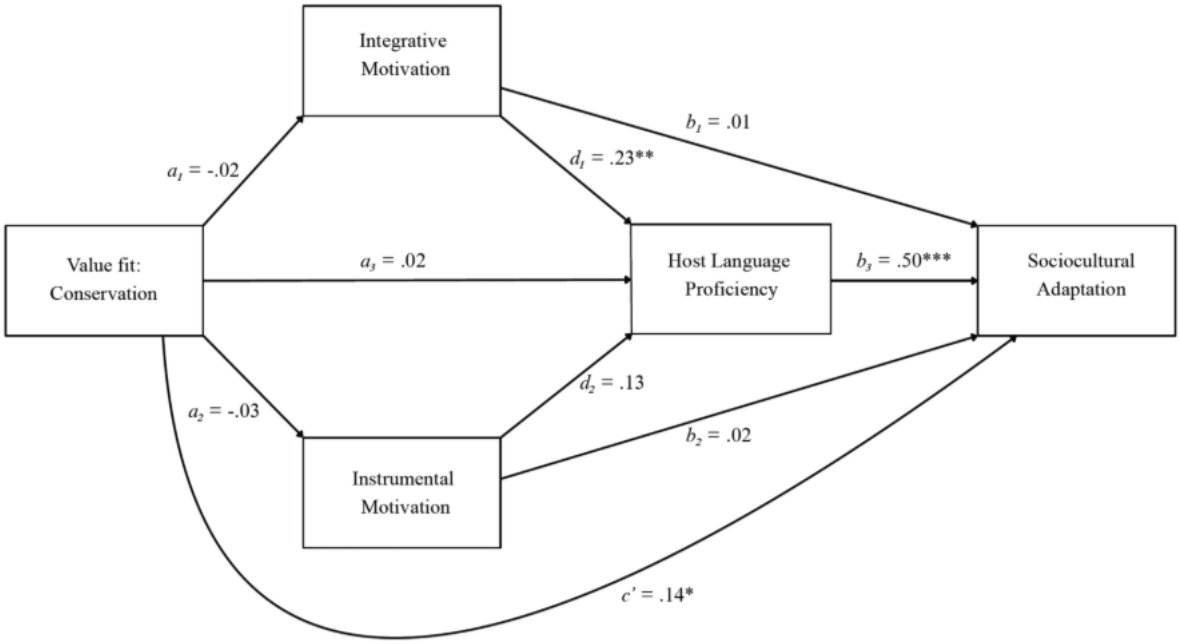

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.10**

*Serial Mediation Model with Value Fit: Conservation*



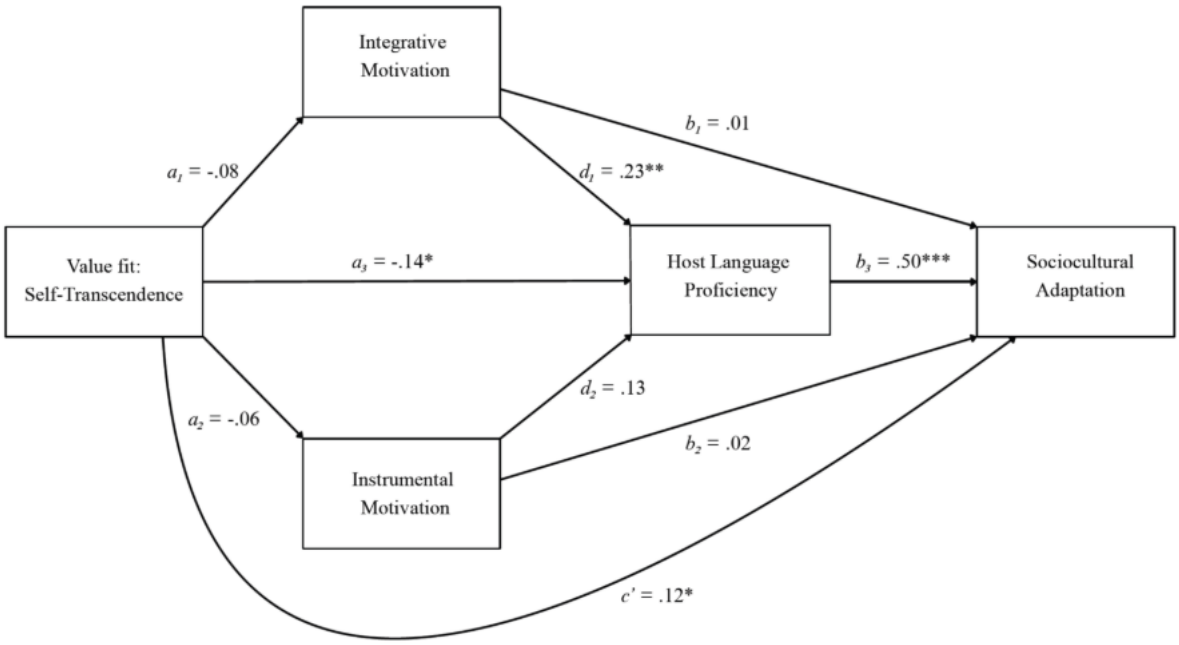

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.11**

*Serial Mediation Model with Value Fit: Self-Transcendence*



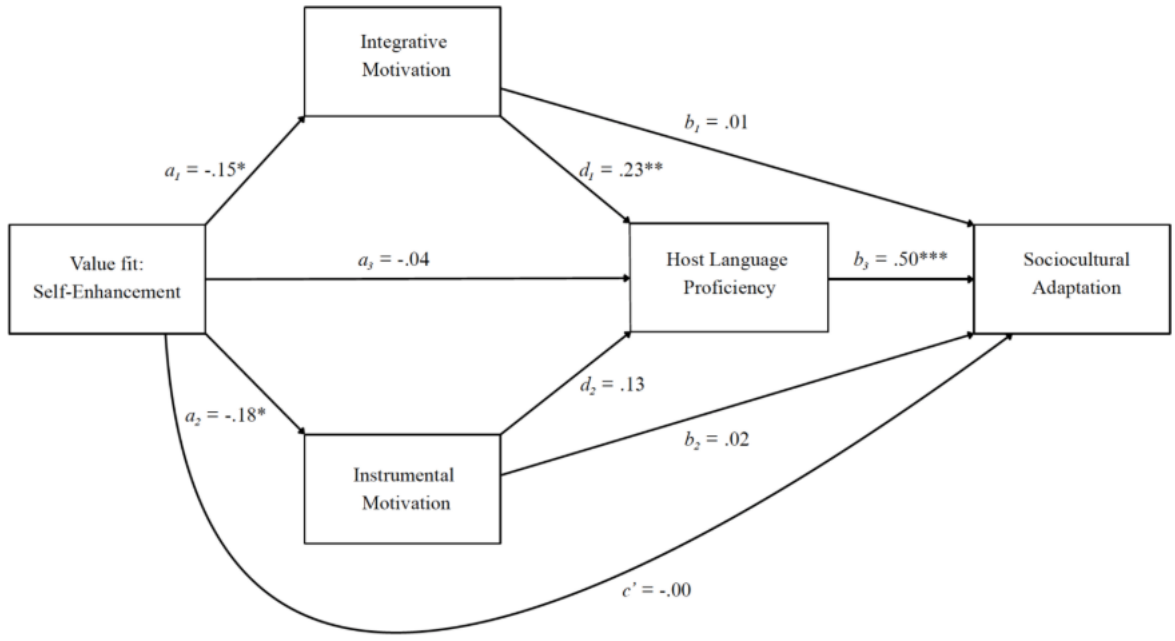

*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; *c'* = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

**Figure 3.12**

*Serial Mediation Model with Value Fit: Self-Enhancement*




*Note*. M1 = Integrative Motivation; M2 = Instrumental Motivation; M3 = Host Language Proficiency.

$a_1$ = path *a* on M1; $a_2$ = path *a* on M2; $a_3$ = path *a* on M3; $b_1$ = path *b* from M1 to Y; $b_2$ = path *b* from M2 to Y; $b_3$ = path *b* from M3 to Y; $c'$ = direct effect, $d_1$ = path from M1 to M3; $d_2$ = path from M2 to M3.

* $p < .05$. ** $p < .01$. *** $p < .001$

CHAPTER 4

# Discussion

The present study sought to examine the key factors and underlying pathways through which immigrants adapt to the new cultural environments. The central aim was to establish whether Polish immigrants' personal values, their perceptions of the dominant values in Norway, and the fit between migrants' personal values and the values they attribute to Norwegians shape their adaptation process. The study further explored whether integrative and instrumental motivation to learn Norwegian, followed by language proficiency, mediate the relationship between value-related factors and immigrants' sociocultural adaptation.

## 4.1 Motivation, Host Language Proficiency and Sociocultural Adaptation

The first hypothesis tested in the present study concerned the positive relationship between host language proficiency and sociocultural adaptation. Consistent with previous research, Norwegian language proficiency was shown to significantly predict sociocultural adaptation, specifically in community engagement subdomain (Zhang & Goodson, 2011). This subdomain of sociocultural adaptation captures immigrants' perceived capacity to obtain essential community services and deal with bureaucracies in the host country. The current results supported earlier research, showing that Polish immigrants' limited skills in the host language tend to hinder independent functioning within the host country's administrative system, leaving migrants unaware of necessary steps, procedures, and their rights. Such limitations place migrants in a disadvantageous position and reduce their ability to effectively navigate life in Norway (Friberg & Eldring, 2011; Friberg & Tyldum, 2007). Moreover, the community engagement subdomain of sociocultural adaptation reflects as well immigrants' perceived competence in participating in local activities and integrating into the host community's social life. These findings seem to support the work of Masgoret and Ward (2006), who approached sociocultural adaptation from the perspective of a cultural learning paradigm, in which foreign language proficiency, together with broader communication competence, are indicated as main facilitators of effective intercultural interactions, which, in turn, enhance sociocultural adaptation. Masgoret and Ward (2006) explained that immigrants' increasing proficiency in the host language enables greater participation in intercultural experiences, which, simultaneously, leads to more opportunities for language practice. This creates a self-reinforcing cycle that facilitates both linguistic and social adaptation (Clément et al., 2001). The present study seems to confirm findings from previous research, which emphasized the relevance of everyday

informal exposures to the host language as a primary driver of proficiency, even more influential than attending language courses, among immigrants in Germany (Kosyakova et al., 2022). Overall, host language proficiency appears to be a central component of successful adaptation processes, as it not only enables necessary communication with the local community, but it also helps establish social networks in the host country. It also helps strengthen migrants' sense of self-efficacy and individual agency in carrying out daily tasks in the new environment, all of which are essential for successful functioning and overall well-being in the new cultural context (Lee et al., 2022; Queirós et al., 2025).

The second hypothesis concerned the impact of integrative and instrumental motivation on host language proficiency. Polish migrants are primarily economic migrants, as better employment prospects and living conditions attract many to Norway (Iglicka et al., 2016). Therefore, their motivation to learn the host language could appear to be primarily instrumental, as better language proficiency would allow them access to better employment opportunities. Although the descriptive analysis revealed that Polish immigrants were, on average, similarly motivated both integratively and instrumentally, further analyses showed that only integrative motivation was positively and significantly related to host language proficiency, which is in line with some of the previous research on foreign language motivation (e.g., Hernández, 2006). These results seem to be consistent with the assumptions of Gardner's socio-educational model, which views integrative motivation as a more proximal predictor of language proficiency (Gardner, 2001; Gardner & Lambert, 1959). Learners driven by such motivation aim not only to achieve external goals through language, such as better employment, but also to integrate into the local community. Such willingness to form deeper personal connections with members of the target culture can maintain learners' motivation to pursue language learning over time, leading to higher proficiency (Dörnyei, 1990; 2003).

## 4.2 Perceived Values and Value Fit

Turning to values, the results revealed a nuanced relationship between value fit, motivation, host language proficiency, and sociocultural adaptation. First, none of the value fits were positively associated with sociocultural adaptation, suggesting that simply sharing similar values with the host society does not guarantee successful adaptation. This aligns with the study by Ward and Searle (1991), which similarly failed to establish the link between value congruence and sociocultural adaptation. Additionally, contrary to expectations, participants with lower value fit in conservation and self-transcendence values reported higher sociocultural adaptation. These results are inconsistent with some previous research on value fit, which found

that incongruence in values such as security and benevolence was associated with greater cultural and interpersonal adjustment difficulties among international students in the United States (Glazer et al., 2018). The current findings indicate that individuals manage to adapt successfully despite differences in value priorities between themselves and the country in which they reside, possibly through the use of other coping strategies. Although Masgoret and Ward (2006) emphasized the role of value differences in intercultural interactions, they argued that successful sociocultural adaptation does not necessarily depend on a perfect fit between immigrants' personal values and those of the host society, nor on immigrants' constraints to fully adopt a new set of values that prevail in the host country. The researchers claimed that immigrants' awareness of value differences, along with their ability to adopt behavioral strategies that may allow them to navigate these differences effectively, play a more pivotal role (Masgoret & Ward, 2006). This perspective helps understand why the observed value misfit between Polish immigrants' personal values and their perceptions of the value climate of the Norwegian society regarding conservation and self-transcendence values did not constitute an obstacle for successful adaptation.

Although the present study did not establish hypothesized direct links between value fits and sociocultural adaptation, their role in the adaptation process appeared particularly significant through mediating paths. Specifically, a negative indirect effect of self-transcendence value misfit on sociocultural adaptation through host language proficiency emerged. Descriptive analysis revealed that self-transcendence was the most strongly endorsed personal value, yet perceived as the least characteristic of Norwegians. This suggests that Polish immigrants viewed themselves as more altruistic and prosocial than members of the host society. The misfit in self-transcendence values appeared to diminish immigrants' development of linguistic competence, thereby hindering their overall sociocultural adaptation. Previous research has shown that the positive impact of host language proficiency on cultural adjustment weakens when immigrants perceive large cultural discrepancies in norms, behaviors, beliefs, and values between their heritage and host societies (Wilczewski et al., 2025). Researchers explained that, since social interactions between migrants and hosts were shown to link language proficiency and cultural adjustment, perceiving greater cultural differences may negatively impacts these interactions, thereby weakening the connection between language proficiency and adjustment. This aligns with the results of the present study, indicating that perceived differences in a value dimension that appears most central to Polish immigrants' self-concept may discourage them from learning the language of the community they view as not sharing these values, ultimately negatively impacting their sociocultural adaptation.

Furthermore, the present study revealed that immigrants who perceived Norwegians as valuing self-transcendence showed higher proficiency in the host language and, consequently, better sociocultural adaptation. These findings are in line with previous research, which highlighted the importance of perceiving the host society's members as driven by prosocial values and attitudes in shaping willingness to acquire their language. Perceived traits of hosts, such as friendliness, openness, and readiness to interact, were identified as having the most potential to influence Malawian and Nigerian migrants' willingness to learn the language of the majority group in Johannesburg (Mzoma, 2023). These characteristics reflect aspects of self-transcendence, indicating that when immigrants do perceive their host society as inclusive and supportive, their engagement in host language learning is strengthened, which further facilitates better integration and adaptation.

Moreover, perceived self-enhancement and openness to change were also found to significantly impact immigrants' motivation to learn the host language and their language proficiency. However, the impact of these values was negative. Specifically, perceiving Norwegians as valuing self-enhancement negatively predicted both types of motivation, suggesting that immigrants feel less motivated to engage with the language when they perceive the host society as driven by personal achievement, pursuing social status, and dominance. Similarly, perceiving the Norwegian society as adhering to openness to change values was associated with lower host language competence among immigrants. Furthermore, a negative indirect effect of perceived self-enhancement on adaptation via integrative motivation and language proficiency emerged, indicating that the more immigrants perceive Norwegians as valuing self-enhancement, the less integratively motivated they are to learn the language, which affects their language proficiency and, subsequently, sociocultural adaptation. Moreover, not only perceptions of the host society as valuing self-enhancement, but the impact of misfit in this value domain on motivation, proved significant. Greater misfit in self-enhancement values was associated with lower integrative and instrumental motivation to learn the host language among immigrants. Descriptive analysis revealed a significant difference in the degree to which participants endorsed self-enhancement and the degree to which they viewed Norwegians as doing so. The results indicated that participants viewed Norwegians as placing greater value on self-enhancement than they did themselves. This misalignment in a value domain that Polish immigrants were personally least driven by appeared to dampen their motivation to learn the language—both as a means of integrating with locals and for more pragmatic reasons, such as career advancement. Taken together, since both self-enhancement and openness to change are considered values with personal focus—as they emphasize concern with outcomes for oneself

rather than others (Schwartz et al. 2012)—perceiving Norwegians as endorsing personal-focused rather than social-focused values was linked to lower motivation to learn the language and reduced language proficiency. In contrast, as mentioned above, immigrants who perceived Norwegians as valuing self-transcendence, that is, as driven by social-focused values, demonstrated higher proficiency in the host language.

The abovementioned results indicate that the value misfit does not have to be an inhibitor of immigrants' sociocultural adaptation, as immigrants who showed value misfit in conversation and self-transcendence values did not report difficulties in sociocultural adaptation. However, both the misfit in self-transcendence values, and the perceptions of competitive and individualistic value climate in the host society, appeared to significantly predict immigrants' motivation, and well as their language proficiency, which, in turn, had implications on successful adaptation. Consistent with Gardner's socio-educational model of language learning, these results highlight that attitudes towards the target language speakers are a key factor in successful language acquisition (Gardner, 2001). In other words, perceiving Norwegians as endorsing values that are either highly or minimally important to Polish immigrants can either encourage or discourage Polish immigrants from engaging with the host society linguistically, which, consequently, may impact their sociocultural adaptation.

## 4.3 Personal Values

Turning to personal values, immigrants' endorsement of openness to change values showed a positive direct effect on sociocultural adaptation. These findings are consistent with previous research which supported a similar pattern, indicating that immigrants who are driven by openness to change values demonstrate greater willingness for culture contact, stronger endorsement of and involvement in the dominant culture, and better overall sociocultural adaptation (Güngör, 2007; Phalet & Swyngedouw, 2004; Suárez & Hannikainen, 2025; Ward et al., 2004). Moreover, as expected, personal endorsement of self-enhancement positively predicted instrumental motivation, supporting previous research linking adherence to power and achievement values with pursuing tasks aimed at obtaining external rewards such as money, prestige, and success (Levontin & Bardi, 2019). Personal endorsement of self-transcendence was found to positively predict both integrative and instrumental motivation, with the effect for integrative motivation being stronger than for instrumental motivation. Furthermore, greater personal endorsement of self-transcendence values was found to predict better sociocultural adaptation through the sequential pathway of integrative motivation and host language proficiency. These findings support previous research indicating that personal endorsement of

self-transcendence values fosters greater willingness for integrating with the members of the host society (Abu-Rayya et al., 2023; Suárez & Hannikainen, 2025). The present findings add to the existing literature linking self-transcendence with successful cultural adjustment, by showing how and through what mechanisms (motivation and language proficiency) this effect occurs.

## 4.4 Implications

The implications of this study are significant for both theoretical understanding and educational practice.

Firstly, this study aimed to provide a comprehensive insight into the individual relationships between personal values, perceived values, value fit, and adaptation in a single study. Although there is already a substantial body of research on the role of values in adaptation across various contexts, most existing studies have examined these value domains separately (e.g., Edwards & Cable, 2009; Glazer et al., 2018; Knafo et al., 2011; Suárez & Hannikainen, 2025; Yijälä et al., 2012). Additionally, the present study sought to integrate insights from cross-cultural psychology (values and adaptation) and educational psychology (motivation and language learning), offering a broader framework that illustrates how and through what mechanisms the relationship between values and adaptation occurs. Furthermore, this study extends Gardner's socio-educational model by incorporating values as possible antecedents of different motivational orientations towards learning a foreign language. Importantly, this integrated approach is novel in the context of Polish immigrants in Norway, providing insights into how values, integrative and instrumental motivation, and language proficiency predict successful adaptation outcomes.

Secondly, this study supported findings from previous research on the relationship between language proficiency and successful adaptation to a new cultural environment (Zhang & Goodson, 2011), indicating its crucial role in enabling migrants to establish social connections in the new environment, as well as helping them to move from passive to active roles within the host society (Queirós et al., 2025).

Thirdly, the present findings support the previously established positive relationship between integrative motivation and host language proficiency. However, much of the research on integrative and instrumental motivation has focused mostly on international students and the links between these types of motivation and linguistic achievement in educational contexts (e.g., Gholami et al., 2012; Hernández, 2006; Samad et al., 2012; Yu & Downing, 2012). This has left a gap in information about how these motivational processes operate among immigrant

populations. These findings have implications for curriculum designs and language instructions for immigrants, emphasizing the need to foster genuine interest in the host culture and an eagerness to seek out social interactions with members of the host society. Specifically, acquiring proficiency in the host language should not be based solely on teaching grammar and vocabulary; language instructors should also attempt to engage their students in building a stronger bond with the new culture and members of the host society, which would possibly result in enhancing both the learning experience and outcomes (Suliman et al., 2024).

## 4.5 Limitations and Future Directions

Despite its contributions, this study is subject to several limitations that should be addressed.

The first limitation concerns the theoretical grounding of the proposed relationships between values and host language learning motivation. Although available research and theoretical frameworks, such as Schwartz's theory of basic human values and Gardner's socio-educational model, suggest potential directional links between values and integrative and instrumental motivation, empirical evidence supporting these relationships remains scarce. As a result, some of the assumptions about the potential links between personal values, perceived values, value fits, and language learning motivation were based on theoretical reasoning, rather than well-established empirical findings. Therefore, more research is needed to explore these assumptions more thoroughly.

Second, the cross-sectional nature of this study limits the ability to draw causal conclusions about the relationships between values, motivation, language proficiency, and sociocultural adaptation (Pearl, 2009). Although both theoretical background and available research indicate directional links between these variables, they remain hypothetical rather than empirically proven. For instance, although this study assumes that reduced motivation and language proficiency may result from value misfits, it is important to acknowledge other social and structural factors that may also play a crucial role in migrants' host language acquisition. For example, experiences of linguistic racism, where immigrants' attempts to use the host language are met with disparaging remarks, may reduce their motivation and willingness to keep learning the language (Olszewska & Opsahl, 2024). Similarly, purely economic factors, such as the high cost of language classes and limited access to government-funded integration programs, including language courses, may contribute to limiting immigrants' opportunities to acquire the host language. Taken together, although values provide meaningful insights into migrants' adaptation process, it is important to emphasize that there are additional sociocultural factors that may influence migrants' ability to adapt to a new cultural environment.

Third, the risk of generalizability should be acknowledged. The sample in this study consisted exclusively of Polish immigrants in Norway, which limits the ability to apply the results to other cultural groups. Although Poland and Norway occupy different positions on the global cultural value map (World Values Survey, n.d.), both countries are European populations, and for that reason, the value distance between them may be smaller than between other cultures, especially non-European immigrants living in Norway. As such, further research should include participants from diverse cultural backgrounds to examine whether similar patterns also emerge in other contexts.

Finally, methodological limitations should be addressed. Reliance on self-report questionnaires, which were used to measure all variables in this study, may introduce social desirability bias (King & Bruner, 2000). For instance, participants may have overreported their prosocial and altruistic values (benevolence and universalism) and underreported their self-focused values (achievement and power) to present themselves in a more positive light. Similarly, their ratings of members of the host society as endorsing less desirable values may reflect the better-than-average effect, which posits that people tend to evaluate themselves more favorably than others (Lindenberg, 2006). Therefore, the current findings, particularly those concerning value incongruence, may have captured broader human tendencies rather than purely cultural dynamics.

## 4.6 Conclusions

This study examined multiple pathways through which values predict sociocultural adaptation among Polish immigrants in Norway, who represent the country's largest immigrant population. Specifically, this study incorporated immigrants' personal values, perceptions of the value climate in the host society, and the fit between these two as predictor variables. These distinct value dimensions were hypothesized to influence sociocultural adaptation through two types of motivation as parallel mediators—integrative (learning to connect with and belong to the host community) and instrumental (learning for practical benefits such as career advancement)—and through host language proficiency as a subsequent mediator.

The analyses utilizing personal values as predictor variables revealed that personal endorsement of openness to change and self-transcendence play a key role in predicting better sociocultural adaptation, either directly or indirectly. Specifically, openness to change was the only personal value to directly and positively predict better sociocultural adaptation, indicating that people who value autonomy, novelty, and flexibility appear more capable of adjusting to new cultural environments. Self-transcendence positively influenced sociocultural adaptation through

integrative motivation, indicating that individuals who value altruism and collectivism seek to learn the host language to connect more deeply with the members of the host society. This enhanced motivation leads to greater proficiency in the host language, which in turn facilitates better sociocultural adaptation.

Openness to change, self-transcendence, and self-enhancement values had the largest impact when immigrants perceived the host society as endorsing them. Viewing the host society as endorsing self-transcendence, the value dimension most highly valued by Polish immigrants, was associated with immigrants' better language proficiency. However, a misfit in this value domain predicted lower language proficiency and, consequently, poorer sociocultural adaptation. Moreover, perceptions of Norwegians as embracing self-enhancement values were associated with lower sociocultural adaptation, mediated by reduced integrative motivation and language proficiency. Similarly, a misfit in self-enhancement values, the least endorsed value dimension among immigrants, was associated with lower overall motivation to learn the host language. Furthermore, perceiving the host society as emphasizing openness to change was associated with lower language proficiency, suggesting that when immigrants perceive the host society members as embracing self-focused values (self-enhancement and openness to change), rather than values with social focus (conservation and self-transcendence), their motivation to learn the host language and the language proficiency may decline, which can further hinder their overall adaptation.

Finally, the results highlighted the crucial role of host language proficiency in facilitating successful sociocultural adaptation, with integrative motivation serving as a more proximal factor in achieving it.

In practical terms, these findings can inform programs that support immigrant integration and language learning. Tailoring language courses and integration programs, which would strengthen immigrants' integrative motivation, deepen their understanding of various cultural aspects, highlight similarities between home and host cultures, and address perceived value differences could help prevent misunderstandings, reduce acculturation stress, and facilitate smoother adaptation to the host society.

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# Appendix A – Regression Results for Personal Values as Predictors

**Table A1**

*Regression Results for Openness to Change Personal*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Openness to Change Personal | -.05 | .09 | -.55 | .58 | .02 | .10 | .20 | .84 | .14 | .13 | 1.10 | .27 | .15 | .06 | 2.57 | < .05 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2$ = .18 | | | | $R^2$ = .11 | | | | $R^2$ = .37 | | | | $R^2$ = .29 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .02 | .03 | -.02 | .09 |
| Openness to Change Personal | Ind1 | -.00 | .01 | -.01 | .03 |
| | Ind2 | -.00 | .01 | -.01 | .02 |
| | Ind3 | .03 | .03 | -.02 | .08 |
| | Ind4 | -.00 | .01 | -.02 | .01 |
| | Ind5 | .01 | .00 | -.01 | .01 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Conservation Personal, Self-Transcendence Personal, Self-Enhancement Personal, Openness to Change Perceived, Conservation Perceived, Self-Transcendence Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Openness to Change Personal -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Openness to Change Personal -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Openness to Change Personal -> Language Proficiency -> Sociocultural Adaptation

Ind4 Openness to Change Personal -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Openness to Change Personal -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table A2**

*Regression Results for Conservation Personal*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Conservation Personal | .05 | .09 | .55 | .58 | .03 | .11 | .26 | .80 | -.02 | .14 | -.13 | .90 | -.05 | .06 | -.80 | .43 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2$ = .18 | | | | $R^2$ = .11 | | | | $R^2$ = .37 | | | | $R^2$ = .29 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .00 | .03 | -.06 | .06 |
| Conservation Personal | Ind1 | .00 | .01 | -.02 | .03 |
| | Ind2 | -.00 | .01 | -.02 | .01 |
| | Ind3 | -.00 | .02 | -.05 | .04 |
| | Ind4 | .00 | .01 | -.02 | .03 |
| | Ind5 | .00 | .01 | -.01 | .01 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Self-Transcendence Personal, Self-Enhancement Personal, Openness to Change Perceived, Conservation Perceived, Self-Transcendence Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Conservation Personal -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Conservation Personal -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Conservation Personal -> Language Proficiency -> Sociocultural Adaptation

Ind4 Conservation Personal -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Conservation Personal -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table A3**

*Regression Results for Self-Transcendence Personal*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Self-Transcendence Personal | .47 | .10 | 4.76 | < .001 | .38 | .12 | 3.23 | < .05 | -.10 | .15 | -.67 | .50 | .13 | .07 | 1.90 | .06 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2$ = .18 | | | | $R^2$ = .11 | | | | $R^2$ = .37 | | | | $R^2$ = .29 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .03 | .05 | -.07 | .11 |
| Self-Transcendence Personal | Ind1 | .00 | .04 | -.10 | .08 |
| | Ind2 | -.01 | .02 | -.05 | .04 |
| | Ind3 | -.02 | .03 | -.08 | .03 |
| | Ind4 | .04 | .02 | .01 | .09 |
| | Ind5 | .01 | .01 | -.01 | .04 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Conservation Personal, Self-Enhancement Personal, Openness to Change Perceived, Conservation Perceived, Self-Transcendence Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Self-Transcendence Personal -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Self-Transcendence Personal -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Self-Transcendence Personal -> Language Proficiency -> Sociocultural Adaptation

Ind4 Self-Transcendence Personal -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Self-Transcendence Personal -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table A4**

*Regression Results for Self-Enhancement Personal*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Self-Enhancement Personal | .11 | .06 | 1.94 | .05 | .20 | .07 | 2.86 | < .01 | .00 | .09 | .00 | .99 | .03 | .04 | .85 | .40 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2$ = .18 | | | | $R^2$ = .11 | | | | $R^2$ = .37 | | | | $R^2$ = .29 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .01 | .02 | -.03 | .06 |
| Self-Enhancement Personal | Ind1 | .00 | .01 | -.02 | .03 |
| | Ind2 | -.00 | .01 | -.03 | .02 |
| | Ind3 | .00 | .02 | -.04 | .04 |
| | Ind4 | .01 | .01 | -.00 | .03 |
| | Ind5 | .01 | .01 | -.01 | .02 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Conservation Personal, Self-Transcendence Personal, Openness to Change Perceived, Conservation Perceived, Self-Transcendence Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Self-Enhancement Personal -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Self-Enhancement Personal -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Self-Enhancement Personal -> Language Proficiency -> Sociocultural Adaptation

Ind4 Self-Enhancement Personal -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Self-Enhancement Personal -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

# Appendix B – Regression Results for Perceived Values as Predictors

**Table B1**

*Regression Results for Openness to Change Perceived*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Openness to Change Perceived | .14 | .09 | 1.58 | .12 | .08 | .11 | .76 | .45 | -.29 | .13 | -2.16 | < .05 | .00 | .06 | .02 | .98 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2$ = .18 | | | | $R^2$ = .11 | | | | $R^2$ = .37 | | | | $R^2$ = .29 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | -.04 | .03 | -.12 | .02 |
| Openness to Change Perceived | Ind1 | .00 | .02 | -.05 | .02 |
| | Ind2 | -.00 | .01 | -.02 | .02 |
| | Ind3 | -.06 | .03 | -.12 | -.01 |
| | Ind4 | .01 | .01 | -.01 | .04 |
| | Ind5 | .00 | .01 | -.01 | .02 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Conservation Personal, Self-Transcendence Personal, Self-Enhancement Personal, Conservation Perceived, Self-Transcendence Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Openness to Change Perceived -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Openness to Change Perceived -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Openness to Change Perceived -> Language Proficiency -> Sociocultural Adaptation

Ind4 Openness to Change Perceived -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Openness to Change Perceived -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table B2**

*Regression Results for Conservation Perceived*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Conservation Perceived | .12 | .10 | 1.20 | .23 | .06 | .12 | .50 | .61 | -.09 | .15 | -.57 | .57 | .00 | .07 | .01 | .99 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2 = .18$ | | | | $R^2 = .11$ | | | | $R^2 = .37$ | | | | $R^2 = .29$ | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | -.00 | .03 | -.08 | .06 |
| Conservation Perceived | Ind1 | .00 | .01 | -.03 | .03 |
| | Ind2 | -.00 | .01 | -.02 | .02 |
| | Ind3 | -.02 | .03 | -.08 | .04 |
| | Ind4 | .01 | .01 | -.00 | .03 |
| | Ind5 | .00 | .01 | -.01 | .02 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Conservation Personal, Self-Transcendence Personal, Self-Enhancement Personal, Openness to Change Perceived, Self-Transcendence Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Conservation Perceived -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Conservation Perceived -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Conservation Perceived -> Language Proficiency -> Sociocultural Adaptation

Ind4 Conservation Perceived -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Conservation Perceived -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table B3**

*Regression Results for Self-Transcendence Perceived*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Self-Transcendence Perceived | .06 | .07 | .86 | .39 | -.05 | .08 | -.63 | .53 | .22 | .10 | 2.20 | < .05 | -.04 | .04 | -.80 | .42 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | | | $R^2$ = .18 | | | | $R^2$ = .11 | | | | $R^2$ = .37 | | | | $R^2$ = .29 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .05 | .02 | .00 | .09 |
| Self-Transcendence Perceived | Ind1 | .00 | .01 | -.02 | .02 |
| | Ind2 | .00 | .01 | -.01 | .01 |
| | Ind3 | .04 | .03 | .01 | .09 |
| | Ind4 | .00 | .01 | -.01 | .02 |
| | Ind5 | -.00 | .00 | -.01 | .01 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Conservation Personal, Self-Transcendence Personal, Self-Enhancement Personal, Openness to Change Perceived, Conservation Perceived, Self-Enhancement Perceived, and Length of Stay, are control variables.

Ind1 Self-Transcendence Perceived -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Self-Transcendence Perceived -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Self-Transcendence Perceived -> Language Proficiency -> Sociocultural Adaptation

Ind4 Self-Transcendence Perceived -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Self-Transcendence Perceived -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table B4**

*Regression Results for Self-Enhancement Perceived*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Self-Enhancement Perceived | -.16 | .07 | -2.24 | < .05 | -.20 | .09 | -2.30 | < .05 | -.08 | .11 | -.72 | .47 | -.05 | .05 | -1.09 | .28 |
| Integrative Motivation | | | | | | | | | .42 | .14 | 2.92 | < .01 | .01 | .07 | .11 | .91 |
| Instrumental Motivation | | | | | | | | | .18 | .12 | 1.50 | .14 | -.02 | .05 | -.34 | .74 |
| Language Proficiency | | | | | | | | | | | | | .19 | .03 | 6.13 | < .001 |
| Length of Stay | .00 | .00 | 2.46 | < .05 | .00 | .00 | 1.27 | .20 | .01 | .00 | 7.24 | < .001 | -.00 | .00 | -.40 | .69 |
| | $R^2 = .18$ | | | | $R^2 = .11$ | | | | $R^2 = .37$ | | | | $R^2 = .29$ | | | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | -.03 | .03 | -.08 | .02 |
| Self-Enhancement Perceived | Ind1 | -.00 | .02 | -.03 | .04 |
| | Ind2 | .00 | .01 | -.02 | .03 |
| | Ind3 | .02 | .02 | -.06 | .03 |
| | Ind4 | -.01 | .01 | -.03 | -.00 |
| | Ind5 | -.00 | .01 | -.03 | .00 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Openness to Change Personal, Conservation Personal, Self-Transcendence Personal, Self-Enhancement Personal, Openness to Change Perceived, Conservation Perceived, Self-Transcendence Perceived, and Length of Stay, are control variables.

Ind1 Self-Enhancement Perceived -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Self-Enhancement Perceived -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Self-Enhancement Perceived -> Language Proficiency -> Sociocultural Adaptation

Ind4 Self-Enhancement Perceived -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Self-Enhancement Perceived -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

# Appendix C – Regression Results for Value Fits as Predictors

**Table C1**

*Regression Results for Value Fit: Openness to Change*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Value Fit: Openness to Change | -.14 | .09 | -1.47 | .14 | -.11 | .11 | -1.05 | .29 | .10 | .14 | .73 | .47 | -.07 | .06 | -1.12 | .27 |
| Integrative Motivation | | | | | | | | | .38 | .14 | 2.76 | < .01 | .01 | .06 | .15 | .88 |
| Instrumental Motivation | | | | | | | | | .19 | .12 | 1.59 | .11 | .01 | .05 | .23 | .82 |
| Language Proficiency | | | | | | | | | | | | | .21 | .03 | 6.85 | < .001 |
| Length of Stay | .00 | .00 | 2.84 | < .01 | .00 | .00 | 1.86 | .06 | .01 | .00 | 6.68 | < .001 | -.00 | .00 | -.24 | .81 |
| | $R^2$ = .07 | | | | $R^2$ = .06 | | | | $R^2$ = .33 | | | | $R^2$ = .27 | | | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .00 | .03 | -.07 | .07 |
| Value Fit: Openness to Change | Ind1 | -.00 | .02 | -.04 | .03 |
| | Ind2 | -.00 | .01 | -.03 | .02 |
| | Ind3 | .02 | .03 | -.04 | .08 |
| | Ind4 | -.01 | .01 | -.04 | .01 |
| | Ind5 | -.00 | .01 | -.02 | .01 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit. Value Fit: Conservation, Value Fit: Self-Transcendence, Value Fit: Self-Enhancement, and Length of Stay, are control variables.

Ind1 Value Fit: Openness to Change -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Value Fit: Openness to Change -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Value Fit: Openness to Change -> Language Proficiency -> Sociocultural Adaptation

Ind4 Value Fit: Openness to Change -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Value Fit: Openness to Change -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table C2**

*Regression Results for Value Fit: Conservation*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Value Fit: Conservation | -.02 | .09 | -.24 | .81 | -.05 | .10 | -.49 | .63 | .04 | .13 | .35 | .73 | .13 | .06 | 2.36 | < .05 |
| Integrative Motivation | | | | | | | | | .38 | .14 | 2.76 | < .01 | .01 | .06 | .15 | .88 |
| Instrumental Motivation | | | | | | | | | .19 | .12 | 1.59 | .11 | .01 | .05 | .23 | .82 |
| Language Proficiency | | | | | | | | | | | | | .21 | .03 | 6.85 | < .001 |
| Length of Stay | .00 | .00 | 2.84 | < .01 | .00 | .00 | 1.86 | .06 | .01 | .00 | 6.68 | < .001 | -.00 | .00 | -.24 | .81 |
| | $R^2 = .07$ | | | | $R^2 = .06$ | | | | $R^2 = .33$ | | | | $R^2 = .27$ | | | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | .00 | .03 | -.05 | .07 |
| Value Fit: Conservation | Ind1 | -.00 | .01 | -.01 | .02 |
| | Ind2 | -.00 | .01 | -.02 | .01 |
| | Ind3 | .01 | .03 | -.04 | .06 |
| | Ind4 | -.00 | .01 | -.02 | .01 |
| | Ind5 | -.00 | .01 | -.01 | .01 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit.
Value Fit: Openness to Change, Value Fit: Self-Transcendence, Value Fit: Self-Enhancement, and Length of Stay, are control variables.

Ind1 Value Fit: Conservation -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Value Fit: Conservation -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Value Fit: Conservation -> Language Proficiency -> Sociocultural Adaptation

Ind4 Value Fit: Conservation -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Value Fit: Conservation -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table C3**

*Regression Results for Value Fit: Self-Transcendence*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Value Fit: Self-Transcendence | -.10 | .08 | -1.21 | .23 | -.08 | .10 | -.82 | .41 | -.28 | .12 | -2.30 | < .05 | .11 | .05 | 1.98 | < .05 |
| Integrative Motivation | | | | | | | | | .38 | .14 | 2.76 | < .01 | .01 | .06 | .15 | .88 |
| Instrumental Motivation | | | | | | | | | .19 | .12 | 1.59 | .11 | .01 | .05 | .23 | .82 |
| Language Proficiency | | | | | | | | | | | | | .21 | .03 | 6.85 | < .001 |
| Length of Stay | .00 | .00 | 2.84 | < .01 | .00 | .00 | 1.86 | .06 | .01 | .00 | 6.68 | < .001 | -.00 | .00 | -.24 | .81 |
| | | | $R^2$ = .07 | | | | $R^2$ = .06 | | | | $R^2$ = .33 | | | | $R^2$ = .27 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | -.07 | .03 | -.13 | -.00 |
| Value Fit: Self-Transcendence | Ind1 | -.00 | .01 | -.02 | .03 |
| | Ind2 | -.00 | .01 | -.02 | .02 |
| | Ind3 | -.06 | .03 | -.11 | -.01 |
| | Ind4 | -.01 | .01 | -.03 | .01 |
| | Ind5 | -.00 | .01 | -.02 | .01 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit.
Value Fit: Openness to Change, Value Fit: Conservation, Value Fit: Self-Enhancement, and Length of Stay, are control variables.

Ind1 Value Fit: Self-Transcendence -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Value Fit: Self-Transcendence -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Value Fit: Self-Transcendence -> Language Proficiency -> Sociocultural Adaptation

Ind4 Value Fit: Self-Transcendence -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Value Fit: Self-Transcendence -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

**Table C4**

*Regression Results for Value Fit: Self-Enhancement*

| | Parallel mediators models | | | | | | | | Third mediator variable models | | | | Outcome variable models | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Integrative Motivation | | | | Instrumental Motivation | | | | Language Proficiency | | | | Sociocultural Adaptation | | | |
| | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* | Coeff. | *SE* | *t* | *p* |
| Value Fit: Self-Enhancement | -.14 | .06 | -2.23 | < .05 | -.19 | .07 | -2.56 | < .05 | -.06 | .09 | -.62 | .54 | -.00 | .04 | -.06 | .95 |
| Integrative Motivation | | | | | | | | | .38 | .14 | 2.76 | < .01 | .01 | .06 | .15 | .88 |
| Instrumental Motivation | | | | | | | | | .19 | .12 | 1.59 | .11 | .01 | .05 | .23 | .82 |
| Language Proficiency | | | | | | | | | | | | | .21 | .03 | 6.85 | < .001 |
| Length of Stay | .00 | .00 | 2.84 | < .01 | .00 | .00 | 1.86 | .06 | .01 | .00 | 6.68 | < .001 | -.00 | .00 | -.24 | .81 |
| | | | $R^2$ = .07 | | | | $R^2$ = .06 | | | | $R^2$ = .33 | | | | $R^2$ = .27 | |

| | | Bootstrapping Effect | *SE* | LL 95% CI | UL 95% CI |
|---|---|---|---|---|---|
| | Indirect Total Effect | -.03 | .03 | -.10 | .02 |
| Value Fit: Self-Enhancement | Ind1 | -.00 | .01 | -.03 | .03 |
| | Ind2 | -.00 | .01 | -.04 | .02 |
| | Ind3 | -.01 | .02 | -.06 | .03 |
| | Ind4 | -.01 | .01 | -.03 | .00 |
| | Ind5 | -.01 | .01 | -.03 | .00 |

*Note. N* = 216. Unstandardized regression coefficients are reported. 5000 bootstrap samples; CI = Confidence interval; LL = lower limit; UL = upper limit.
Value Fit: Openness to Change, Value Fit: Conservation, Value Fit: Self-Transcendence, and Length of Stay, are control variables.

Ind1 Value Fit: Self-Enhancement -> Integrative Motivation -> Sociocultural Adaptation

Ind2 Value Fit: Self-Enhancement -> Instrumental Motivation -> Sociocultural Adaptation

Ind3 Value Fit: Self-Enhancement -> Language Proficiency -> Sociocultural Adaptation

Ind4 Value Fit: Self-Enhancement -> Integrative Motivation -> Language Proficiency -> Sociocultural Adaptation

Ind5 Value Fit: Self-Enhancement -> Instrumental Motivation -> Language Proficiency -> Sociocultural Adaptation

# Appendix D – Questionnaire

## English Version

**Personal values – Portrait Values Questionnaire**

**SELF-DIRECTION**

1. Thinking up new ideas and being creative is important to me. I like to do things in my own original way.

11. It is important to me to make my own decisions about what I do. I like to be free to plan and choose my own activities.

**POWER**

2. It is important to me to be rich. I want to have a lot of money and expensive things.

17. It is important to me to be in charge and tell others what to do. I want people to do what I say.

**UNIVERSALISM**

3. I think it is important that every person in the world is treated equally. I believe everyone should have equal opportunities in life.

8. It is important for me to listen to people who are different from me. Even when I disagree with them, I still want to understand them.

19. I strongly believe that people should care for nature. Looking after the environment is important to me.

**ACHIEVEMENT**

4. It is important to me to show my abilities. I want people to admire what I do.

13. Being very successful is important to me. I like to impress other people.

**SECURITY**

5. It is important for me to live in secure surroundings. I avoid anything that might endanger my safety.

14. It is very important to me that my country is safe from threats from within and without. I want the social order to be protected.

**STIMULATION**

6. I like surprises and am always looking for new things to do. I think it is important to do lots of different things in life.

15. I look for adventures and like to take risks. I want to have an exciting life.

**CONFORMITY**

7. I believe that people should do what they are told. I think people should follow rules at all times, even when no one is watching.

16. It is important to me to always behave properly. I want to avoid doing anything people would say is wrong.

**TRADITION**

9. I think it is important not to ask for more than what you have. I believe that people should be satisfied with what they have.

20. Tradition is important to me. I try to follow the customs handed down by my religion or my family.

**HEDONISM**

10. Having a good time is important to me. I like to "spoil" myself.

21. I seek every chance I can to have fun. It is important to me to do things that give me pleasure.

**BENEVOLENCE**

12. It is very important to me to help the people around me. I want to care for their well-being.

18. It is important to me to be loyal to my friends. I want to devote myself to people close to me.

**Perceived values – Portrait Values Questionnaire**

**SELF-DIRECTION**

1. Thinking up new ideas and being creative is important to Norwegians. They like to do things in their own original way.

11. It is important for them to make their own decisions about what they do. They like to be free to plan and choose their own activities.

**POWER**

2. It is important for them to be rich. They want to have a lot of money and expensive things.
17. It is important for them to be in charge and tell others what to do. They want people to do what they say.

**UNIVERSALISM**

3. They think it is important that every person in the world is treated equally. They believe everyone should have equal opportunities in life.
8. It is important for them to listen to people who are different from them. Even when they disagree with them, they still want to understand them.
19. They strongly believe that people should care for nature. Looking after the environment is important for them.

**ACHIEVEMENT**

4. It is important for them to show their abilities. They want people to admire what they do.
13. Being very successful is important for them. They like to impress other people.

**SECURITY**

5. It is important for them to live in secure surroundings. They avoid anything that might endanger their safety.
14. It is very important for them that their country is safe from threats from within and without. They want the social order to be protected.

**STIMULATION**

6. They like surprises and are always looking for new things to do. They think it is important to do lots of different things in life.
15. They look for adventures and like to take risks. They want to have an exciting life.

**CONFORMITY**

7. They believe that people should do what they are told. They think people should follow rules at all times, even when no one is watching.
16. It is important for them to always behave properly. They want to avoid doing anything people would say is wrong.

**TRADITION**

9. They think it is important not to ask for more than what you have. They believe that people should be satisfied with what they have.

20. Tradition is important for them. They try to follow the customs handed down by their religion or their family.

**HEDONISM**

10. Having a good time is important for them. They like to "spoil" themselves.

21. They seek every chance they can to have fun. It is important for them to do things that give them pleasure.

**BENEVOLENCE**

12. It is very important for them to help the people around them. They want to care for their well-being.

18. It is important for them to be loyal to their friends. They want to devote themselves to people close to them.

**Motivation to Learn a Foreign Language – Attitude/Motivation Test Battery**

**INTEGRATIVE MOTIVATION**

1. Studying Norwegian is important because it will allow me to meet and converse with more Norwegians.

3. Studying Norwegian is important because I will be able to interact more easily with speakers of Norwegian.

5. Studying Norwegian is important because it will allow me to feel at ease around people who speak Norwegian.

7. Studying Norwegian is important because it will enable me to better understand and appreciate the Norwegian way of life.

**INSTRUMENTAL MOTIVATION**

2. Studying Norwegian is important because it will be useful in getting a good job.

4. Studying Norwegian is important because I will need it to advance my career.

6. Studying Norwegian is important because it will make me more educated.

8. Studying Norwegian is important because other people will respect me more if I know Norwegian.

**Sociocultural Adaptation – Revised Sociocultural Adaptation Scale**

Social Interactions

1. Building and maintaining meaningful relationships.
4. Interacting at social events.
7. Accurately interpreting and responding to other people's emotions.
10. Interacting with members of the opposite gender.

Community Engagement

2. Obtaining community services I require.
5. Attending or participating in community activities.
8. Dealing with the bureaucracy

Ecological Adaptability

3. Understanding and speaking the host language.
6. Finding my way around.
9. Adapting to the pace of life.
11. Reading and writing in the host language.

**Host Language Proficiency**

**A1:** You can understand and use basic everyday expressions to meet simple needs. You can introduce yourself, ask and answer questions about personal details, and interact simply if the other person speaks slowly and clearly.

**A2:** You can understand basic sentences related to immediate needs (e.g., personal information, shopping, or work). You can handle simple tasks and describe your background, surroundings, and needs in simple terms.

**B1:** You can understand the main points of clear, standard input on familiar topics. You can handle most situations while traveling and produce simple text on familiar topics, describing experiences, hopes, and plans.

**B2:** You can understand the main ideas of complex texts, including technical discussions in your field. You can interact fluently and spontaneously with native speakers and produce clear, detailed text on various topics, explaining your viewpoint with pros and cons.

**C1:** You can understand demanding texts and recognize implied meanings. You can express yourself fluently and spontaneously, using language flexibly for social, academic, and professional purposes. You can produce clear, well-structured, detailed text on complex topics.

**C2:** You can understand almost everything heard or read with ease. You can summarize information from different sources and present arguments clearly. You can express yourself fluently and precisely, even in complex situations.

**Demographic Questions**

Age: _____

Gender: [ ] Female [ ] Male [ ] Non-binary [ ] Other [ ] Prefer not to say

Educational Level: [ ] Elementary education [ ] Middle-school education

[ ] High-school education [ ] Higher education

Current profession: _____

Your length of stay in Norway: _____

## Polish Version

**Personal values – Portrait Values Questionnaire**

**SELF-DIRECTION**

1. Wymyślanie nowych pomysłów i bycie kreatywnym/kreatywną jest dla mnie ważne. Lubię robić rzeczy na swój oryginalny sposób.

11. Ważne jest dla mnie, aby samemu/samej decydować o tym, co mam robić. Lubię mieć wolną rękę w wybieraniu i planowaniu własnych czynności.

**POWER**

2. Ważne jest dla mnie, aby być bogatym/bogatą. Chcę mieć dużo pieniędzy i wiele drogich rzeczy.

17. Jest dla mnie ważne, aby mieć władzę i mówić innym, co mają robić. Chcę mieć posłuch u ludzi.

**UNIVERSALISM**

3. Uważam za ważne, aby każda osoba na świecie była traktowana na równi z innymi. Sądzę, że każdy powinien mieć równe szanse w życiu.

8. Jest dla mnie ważne, aby być otwartym/otwartą na opinie ludzi, którzy się ode mnie różnią. Nawet wtedy, gdy się z nimi nie zgadzam, nadal chcę zrozumieć ich punkt widzenia.

19. Jestem przeświadczony/a, że ludzie powinni troszczyć się o naturę. Troska o środowisko naturalne jest dla mnie ważna.

**ACHIEVEMENT**

4. Ważne jest dla mnie, aby pokazać moje umiejętności. Chcę, aby ludzie podziwiali to, co robię.

13. Odnoszenie w życiu dużych sukcesów jest dla mnie ważne. Lubię robić wrażenie na innych ludziach.

**SECURITY**

5. Ważne jest dla mnie życie w bezpiecznym otoczeniu. Unikam wszystkiego, co może zagrozić mojemu bezpieczeństwu.

14. Jest dla mnie ważne, aby moja ojczyzna była bezpieczna. Uważam, że państwo musi chronić przed zagrożeniami z wewnątrz i z zewnątrz kraju.

**STIMULATION**

6. Lubię niespodzianki. Zależy mi na tym, aby moje życie było ekscytujące.

15. Szukam przygód i lubię podejmować ryzyko. Zależy mi na tym, aby moje życie było ekscytujące.

**CONFORMITY**

7. Uważam, że ludzie powinni postępować zgodnie z nakazami. Sądzę, że ludzie powinni zawsze stosować się do zasad i przepisów, nawet gdy nikt nie widzi, tego co robią.

16. Jest dla mnie ważne, aby odpowiednio się zachowywać. Pragnę unikać wszystkiego, co inni mogliby uważać za niestosowane.

**TRADITION**

9. Jest dla mnie ważne, żeby być skromnym i pokornym człowiekiem. Staram się nie zwracać na siebie uwagi.

20. Tradycja jest dla mnie ważna. Staram się przestrzegać zwyczajów przekazywanych przez moją religię lub rodzinę.

**HEDONISM**

10. Korzystanie z przyjemności życia jest dla mnie ważne. Lubię sobie dogadzać.

21. Szukam każdej sposobności, aby się zabawić. Jest dla mnie ważne, aby robić to, co sprawia mi przyjemność.

**BENEVOLENCE**

12. Jest dla mnie bardzo ważne, aby pomagać ludziom z mojego otoczenia. Chcę troszczyć się o ich dobro osobiste.

18. Jest dla mnie ważne, aby być lojalnym/lojalną wobec moich przyjaciół. Jestem oddany/a moim bliskim.

**Perceived values – Portrait Values Questionnaire**

**SELF-DIRECTION**

1. Tworzenie nowych pomysłów i bycie kreatywnymi jest dla Norwegów ważne. Lubią robić rzeczy na swój oryginalny sposób.
11. Dla Norwegów jest ważne, aby sami mogli decydować o tym, co mają robić. Lubią mieć wolną rękę w wybieraniu i planowaniu własnych czynności.

**POWER**

2. Dla Norwegów ważne jest bycie bogatymi. Chcą mieć dużo pieniędzy i wiele drogich rzeczy.
17. Dla Norwegów jest ważne, aby mieć władzę i mówić innym, co mają robić. Chcą mieć posłuch u ludzi.

**UNIVERSALISM**

3. Norwegowie uważają za ważne, aby każda osoba na świecie była traktowana na równi z innymi. Sądzą, że każdy powinien mieć równe szanse w życiu.
8. Dla Norwegów jest ważne, aby być otwartymi na opinie ludzi, którzy się od nich różnią. Nawet wtedy, gdy się z nimi nie zgadzają, nadal chcą zrozumieć ich punkt widzenia.
19. Norwegowie są przeświadczeni, że ludzie powinni troszczyć się o naturę. Troska o środowisko naturalne jest dla nich ważna.

**ACHIEVEMENT**

4. Dla Norwegów jest ważne, aby pokazać swoje umiejętności. Chcą, aby ludzie podziwiali to, co robią.
13. Odnoszenie w życiu dużych sukcesów jest dla Norwegów ważne. Lubią robić wrażenie na innych ludziach.

**SECURITY**

5. Dla Norwegów ważne jest życie w bezpiecznym otoczeniu. Unikają wszystkiego, co może zagrozić ich bezpieczeństwu.
14. Dla Norwegów jest ważne, aby ich ojczyzna była bezpieczna. Uważają, że państwo musi chronić przed zagrożeniami z wewnątrz i z zewnątrz kraju.

**STIMULATION**

6. Norwegowie lubią niespodzianki. Zależy im na tym, aby ich życie było ekscytujące.
15. Norwegowie szukają przygód i lubią podejmować ryzyko. Zależy im na tym, aby ich życie było ekscytujące.

**CONFORMITY**

7. Norwegowie uważają, że ludzie powinni postępować zgodnie z nakazami. Sądzą, że ludzie powinni zawsze stosować się do zasad i przepisów, nawet gdy nikt nie widzi, tego co robią.
16. Dla Norwegów jest ważne, aby odpowiednio się zachowywać. Pragną unikać wszystkiego, co inni mogliby uważać za niestosowane.

**TRADITION**

9. Dla Norwegów jest ważne, żeby być skromnymi i pokornymi ludźmi. Starają się nie zwracać na siebie uwagi.
20. Tradycja jest dla Norwegów ważna. Starają się przestrzegać zwyczajów przekazywanych przez ich religię lub rodzinę.

**HEDONISM**

10. Korzystanie z przyjemności życia jest dla Norwegów ważne. Lubią sobie dogadzać.
21. Norwegowi szukają każdej sposobności, aby się zabawić. Jest dla nich ważne, aby robić to, co sprawia im przyjemność.

**BENEVOLENCE**

12. Dla Norwegów jest bardzo ważne, aby pomagać ludziom ze swojego otoczenia. Chcą troszczyć się o ich dobro osobiste.
18. Dla Norwegów jest ważne, aby być lojalnymi wobec swoich przyjaciół. Są oddani swoim bliskim.

**Motivation to Learn a Foreign Language – Attitude/Motivation Test Battery**

**INTEGRATIVE MOTIVATION**

1. Nauka norweskiego jest dla mnie ważna, ponieważ pozwoli mi poznać i rozmawiać z większą liczbą Norwegów.
3. Nauka norweskiego jest dla mnie ważna, ponieważ będę mógł/mogła swobodniej wchodzić w interakcje z osobami mówiącymi po norwesku.
5. Nauka norweskiego jest dla mnie ważna, ponieważ pozwoli mi czuć się swobodnie w towarzystwie osób mówiących po norwesku.
7. Nauka norweskiego jest dla mnie ważna, ponieważ pozwoli mi lepiej zrozumieć i docenić norweski sposób życia.

**INSTRUMENTAL MOTIVATION**

2. Nauka norweskiego jest dla mnie ważna, ponieważ znajomość norweskiego będzie potrzebna w zdobyciu dobrej pracy.

4. Nauka norweskiego jest dla mnie ważna, ponieważ będę go potrzebować, aby rozwijać swoją karierę.

6. Nauka norweskiego jest dla mnie ważna, ponieważ sprawi, że będę bardziej wykształcony/a.

8. Nauka norweskiego jest dla mnie ważna, ponieważ inni będą mnie bardziej szanować, jeśli będę dobrze znać norweski.

**Sociocultural Adaptation – Revised Sociocultural Adaptation Scale**

Social Interactions

1. Budowanie i utrzymywaniu głębokich relacji.

4. Wchodzenie w interakcje podczas wydarzeń towarzyskich.

7. Precyzyjne interpretowanie i reagowanie na emocje innych ludzi.

10. Wchodzenie w interakcje z osobami przeciwnej płci.

Community Engagement

2. Pozyskiwanie usług społecznych, których potrzebuję.

5. Uczestniczenie i angażowanie się w działalność i aktywności społeczne.

8. Radzenie sobie z biurokracją.

Ecological Adaptability

3. Rozumienie i mówienie po norwesku.

6. Orientacja i docieranie do wyznaczonych miejsc; korzystanie z transportu publicznego.

9. Adaptacja do norweskiego tempa życia.

11. Czytanie i pisanie po norwesku.

**Host Language Proficiency**

**A1:** Potrafisz zrozumieć i posługiwać się podstawowymi zwrotami w życiu codziennym. Potrafisz przedstawiać siebie i innych oraz formułować pytania z zakresu życia prywatnego, dotyczące np. miejsca zamieszkania i rodziny. Potrafisz prowadzić prostą rozmowę, pod warunkiem, że rozmówca mówi wolno, zrozumiale i jest gotowy do pomocy.

**A2:** Potrafisz zrozumieć podstawowe zdania związane z bieżącymi potrzebami (podstawowe informacje dotyczące rozmówcy i jego/jej rodziny, otoczenia, pracy). Potrafisz porozumiewać się w prostych, rutynowych sytuacjach, wymagających jedynie prostej, bezpośredniej wymiany informacji na tematy znane i typowe. Potrafisz opisać swoje pochodzenie i otoczenie oraz potrzeby w prostych słowach.

**B1:** Rozumiesz główne wątki przekazywane w jasnych, standardowych wypowiedziach, które dotyczą znanych Ci spraw i zdarzeń typowych dla pracy, szkoły, czasu wolnego. Potrafisz tworzyć proste, spójne wypowiedzi na tematy, które są Ci znane lub które Cię interesują. Potrafisz opisywać doświadczenia, wydarzenia, marzenia, nadzieje i aspiracje, krótko uzasadniając bądź wyjaśniając swoje opinie i plany.

**B2:** Potrafisz zrozumieć główne idee w złożonych tekstach i wypowiedziach na tematy konkretne i abstrakcyjne. Potrafisz swobodnie, płynnie i spontanicznie rozmawiać z native speakerami. Potrafisz formułować klarowne wypowiedzi ustne i pisemne w szerokim zakresie tematów, a także przedstawiać swoje stanowisko w sprawach będących przedmiotem dyskusji, uwzględniając argumenty za i przeciw.

**C1:** Potrafisz zrozumieć szeroki zakres trudnych, dłuższych tekstów, dostrzegając także znaczenia ukryte, wyrażone pośrednio. Potrafisz wypowiadać się płynnie, spontanicznie, bez większego trudu odnajdując właściwe sformułowania. Skutecznie i swobodnie potrafisz posługiwać się językiem w kontaktach towarzyskich i społecznych, edukacyjnych bądź zawodowych. Potrafisz tworzyć jasne, dobrze uporządkowane, szczegółowe teksty na skomplikowane tematy.

**C2:** Potrafisz z łatwością rozumieć niemal wszystko, co słyszysz lub czytasz. Potrafisz podsumować informacje z różnych źródeł i jasno przedstawiać argumenty. Potrafisz wyrażać się płynnie i precyzyjnie, nawet w skomplikowanych sytuacjach.

**Dodatkowe Pytania**

Wiek: _____

Płeć: [ ] Kobieta [ ] Mężczyzna [ ] Osoba niebinarna [ ] Inna [ ] Wolę nie podawać

Wykształcenie: [ ] Wykształcenie podstawowe [ ] Wykształcenie gimnazjalne

[ ] Wykształcenie licealne [ ] Wykształcenie wyższe

Obecnie wykonywany zawód: _____

Długość pobytu w Norwegii: _____

# Appendix E – Informed Consent

## English Version

You have been invited to participate in a study on sociocultural adaptation, conducted by **Wiktoria Anczok**, a master's student in Psychology of Intercultural Relations at ISCTE – Instituto Universitário de Lisboa.

The aim of the study is to better understand the experiences of adapting to life in a new country, including learning the language and coping with everyday situations in a new environment. Your responses will allow us to examine various aspects of this process and can contribute to improving support for people in similar situations.

The study involves completing a survey that takes approximately 10–15 minutes. In the final part of the study, you will be asked to provide some additional information, such as age, gender, education, current occupation, and length of stay in Norway.

Some of the results will be available to you immediately after the study is completed. You will learn which values guide you in your daily life, which can serve as a tool for better understanding yourself, your attitudes, and the choices you make.

Your participation is completely **voluntary** and **anonymous**. The data collected will be used solely for statistical purposes – no responses will be analyzed or presented separately, and you will not be asked to provide personal information at any time.

If you have any questions regarding the study or your role in it, you can contact the researcher or the supervisor overseeing the project at any time:

Wiktoria Anczok – Wiktoria_Anczok@iscte-iul.pt

Ricardo Rodrigues, PhD – rfprs@iscte-iul.pt

**Risks and Benefits:**

No significant risks are anticipated from participating in the study. However, your answers are very important and can help us better understand what promotes smooth and satisfying cultural adaptation.

**Consent to Participation:**

By continuing, you voluntarily consent to participate in the study. This means that you have read the above information and understand that you may withdraw your participation at any time.

## Polish Version

Zostałeś/aś zaproszony/a do udziału w badaniu dotyczącym adaptacji społeczno-kulturowej, prowadzonym przez Wiktorię Anczok – studentkę studiów magisterskich na kierunku Psychology of Intercultural Relations na uniwersytecie ISCTE – Instituto Universitário de Lisboa w Lizbonie.

Celem badania jest lepsze zrozumienie doświadczeń towarzyszących adaptacji do życia w nowym kraju – takich jak nauka języka czy radzenie sobie z codziennymi sytuacjami w nowym otoczeniu. Twoje odpowiedzi pozwolą przyjrzeć się różnym aspektom tego procesu i mogą przyczynić się do poprawy wsparcia dla osób w podobnej sytuacji.

Badanie polega na wypełnieniu ankiety, która zajmuje około 10–15 minut. W ostatniej części badania zostaniesz poproszony/a o podanie kilku dodatkowych informacji, takich jak: wiek, płeć, wykształcenie, obecnie wykonywany zawód oraz długość pobytu w Norwegii (jeśli tam mieszkasz).

Część wyników będzie dostępna dla Ciebie od razu po zakończeniu badania. Dowiesz się, jakimi wartościami kierujesz się na co dzień, co może posłużyć jako narzędzie do lepszego poznania siebie, swoich postaw oraz wyborów, które podejmujesz w życiu codziennym.

Twój udział jest całkowicie dobrowolny i anonimowy. Zebrane dane będą wykorzystywane wyłącznie do celów statystycznych – żadna odpowiedź nie będzie analizowana ani przedstawiana osobno i w żadnym momencie nie zostaniesz poproszony/a o podanie danych osobowych.

Jeśli masz jakiekolwiek pytania związane z badaniem albo swoją rolą w nim, możesz w każdej chwili skontaktować się z prowadzącą badanie lub promotorem, który nadzoruje projekt:

Wiktoria Anczok – Wiktoria_Anczok@iscte-iul.pt

Dr Ricardo Rodrigues – rfprs@iscte-iul.pt

**Ryzyko i korzyści:**

Nie przewiduje się żadnych istotnych zagrożeń związanych z udziałem w badaniu. Twoje odpowiedzi są jednak bardzo ważne i mogą pomóc lepiej zrozumieć, co sprzyja sprawnej i satysfakcjonującej adaptacji kulturowej.

**Zgoda na udział:**

Przechodząc dalej, wyrażasz dobrowolną zgodę na udział w badaniu. Oznacza to, że zapoznałeś/aś się z powyższymi informacjami i wiesz, że w każdej chwili możesz zrezygnować z dalszego udziału.

# Appendix F – Debriefing

## English Version

Thank you for participating in our study. We greatly appreciate your time. As you may have noticed, the survey questions focused on adapting to Norwegian culture. The aim of the study is to understand how the alignment between personal values and those we perceive as characteristic of Norwegians influences Polish immigrants' adaptation to life in Norway.
At the beginning of the study, we asked you to identify the values that are important to you. Then, the same set of statements concerned Norwegian cultural values. In the next section, we asked you about your motivation for learning Norwegian. Some questions concerned integrative motivation, meaning a genuine interest in understanding the culture and integrating into Norwegian society. Other questions focused on instrumental motivation—desire to learn the language for practical reasons, such as improving career prospects. We also asked you about your subjective perception of your sociocultural adaptation skills in Norway.

**Here are some resources that may be useful for Poles living in Norway:**
Integration and Diversity Directorate: https://www.imdi.no/
Caritas Norge: https://caritas.no/pl/
Information in Polish about the Caritas Norge office in Oslo:
https://caritas.no/pl/ressurssenteret_oslo/
Røde Kors (Norwegian Red Cross): https://www.rodekors.no/tilbudene/
Stella - a women's center offering various courses and activities:
https://www.rodekors.no/lokalforeninger/oslo/aktiviteter/kvinner/stella/
SEIF Self-Help for Foreigners and Refugees: https://seifnorge.wpcomstaging.com/
Polish Dialogue Project: https://polskidialog.no/
If you have any additional questions about the study, would like to express any concerns, or would like to learn more about the results, please contact the people responsible for its implementation: Wiktoria Anczok (Wiktoria_Anczok@iscte-iul.pt) or Ricardo Rodrigues, PhD (rfprs@iscte-iul.pt). Thank you again for your participation.

## Polish Version

Dziękujemy za udział w naszym badaniu. Bardzo doceniamy czas, który na to badanie poświęciłeś/aś.

Jak pewnie zauważyłeś/aś, pytania ankietowe koncentrowały się na adaptacji do norweskiej kultury. Celem badania jest zrozumienie, w jaki sposób zgodność między osobistymi wartościami a wartościami, które postrzegamy jako charakterystyczne dla Norwegów, wpływa na proces adaptacji do życia w Norwegii wśród polskich imigrantów.

Na początku badania poprosiliśmy Cię o określenie wartości, które są dla Ciebie ważne. Następnie ten sam zestaw stwierdzeń dotyczył norweskich wartości kulturowych. W kolejnej części zapytaliśmy Cię o motywację do nauki języka norweskiego. Część pytań dotyczyła motywacji integracyjnej, czyli autentycznego zainteresowania zrozumieniem kultury i integracją ze społeczeństwem norweskim. Pozostałe pytania koncentrowały się na motywacji instrumentalnej, czyli chęci nauki języka z powodów praktycznych, takich jak poprawa perspektyw zawodowych. Ponadto zapytaliśmy Cię o Twoje subiektywne postrzeganie swoich kompetencji w zakresie adaptacji społeczno-kulturowej w kontekście życia w Norwegii.

**Oto kilka źródeł, które mogą być przydatne dla Polaków mieszkających w Norwegii:**

Dyrekcja ds. Integracji i Różnorodności: https://www.imdi.no/

Caritas Norge: https://caritas.no/pl/

Informacje po polsku dotyczące biura Caritas Norge w Oslo:
https://caritas.no/pl/ressurssenteret_oslo/

Røde Kors (Norweski Czerwony Krzyż): https://www.rodekors.no/tilbudene/

Stella - centrum dla kobiet oferujące różne kursy i aktywności:
https://www.rodekors.no/lokalforeninger/oslo/aktiviteter/kvinner/stella/

SEIF Selvhjelp for Innvandrere og Flyktninger: https://seifnorge.wpcomstaging.com/

Projekt Polski Dialog: https://polskidialog.no/

Jeśli masz dodatkowe pytania dotyczące badania, chcesz wyrazić jakiekolwiek wątpliwości lub poznać wyniki, skontaktuj się z osobami odpowiedzialnymi za jego przebieg: Wiktoria Anczok (Wiktoria_Anczok@iscte-iul.pt) or Dr Ricardo Rodrigues (rfprs@iscte-iul.pt).

Dziękujemy!