

**The Determinants of life satisfaction among
Chinese students in Finland and Russia**

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Abstract

The studies of international students' well-being are of growing significance nowadays, as they are directly aligned with fundamental strategic goals of colleges and universities accepting continuously increasing amount of international students. It is also important for the societies investing money in attracting and retaining young talented professionals, as people believe that recruiting young professionals is essential for sustainable economic development of their countries.

International students experience extensive challenges while adapting to the new educational and cultural environment. The subjective well-being of students is an important indicator of satisfaction with their academic and socio-cultural experience in a host country and university, which is highly connected with their educational capacity and the degree of integration into new cultural environment. This study is a quantitative investigation of the interconnections between socio-economic and cultural factors and international students' psychological adaptation. In particular we are studying the influence of intrinsic ('openness to change' values) and extrinsic (HDI) factors on Chinese students' life satisfaction.

Data collection included in-class and on-line surveying of 239 Chinese students living in Finland or Russia for 2-4 years. Correlation and regression analysis was conducted at the data analysis stage. The data were interpreted based on the Self-Determination (Ryan & Deci, 2000), Cross-Cultural Adaptation (Berry, 1997; Searle and Ward, 1990) and Cultural Values (Schwartz, 1992) theories. 'Cultural fit' and 'healthy values' approaches were discussed to understand the impact of values on adaptation of sojourners.

Based on the results of our study, we can conclude that both intrinsic (healthy values) and extrinsic (HDI) factors impact subjective well-being of sojourners. The level of sojourners' life satisfaction in Finland is higher than in Russia, which is caused by the

difference in levels of economic development and social support indicated by HDI. 'Openness to change' values, described as a part of "healthy value system", facilitate successful adaptation of Chinese students in both Russia and Finland, with no interaction between values factor and country or HDI factor. This means, that while adapting in host countries (Finland and Russia), international students experience successful transformation of lifestyle and are more satisfied with their lives, if they have previously possessed or accepted while adapting values' patterns of 'openness to change'. This confirms the concept of 'healthy values' and contradicts, at least partly, with the theory of 'cultural fit'.

The results of this research can help to predict successful adaptation of international students to host culture of accepting university. It can be used for identifying whether the changes to educational system are necessary for better attracting and engaging international students. It can also help to address the needs of diverse student population by initiating specific programs of psychological and coaching support of cross-cultural adaptation aimed for accomplishing the expected levels of educational capacity and life satisfaction of sojourners. It is useful for evaluating whether the improvements of academic and psycho-social support services for international students are required. Furthermore, our results can assist individuals by supporting life decisions related to their choice of host country, university and educational program, as well as they can be used by educational professionals while designing and delivering effective orientation and coaching programs for successful cross-cultural adaptation of international students and exchange programs' participants.

Adaptation among international students

International students form the group of sojourners who come to stay in a new cultural environment for a fixed period of time with a purpose of gaining professional knowledge in a certain field of studies. The time frame of their stay in a foreign country varies from several months, in case of language students, to several years for those attending a college or university. The process of cross-cultural adaptation and its impact on sojourners' well-being have been widely studied by scholars across the world.

As any adjustment process is stress-provoking (Zheng & Berry, 1991), sojourners often experience lower life satisfaction and poorer psychological health after arrival in host country compared to domestic students (Zheng & Berry, 1991). Chavajay and Skowronek (2008) investigated psychological stress of 130 international students attending a university of Utah for 2 years; the study indicated most students reporting on psychological stress due to challenges in cross-cultural adaptation, feelings of loneliness, academic concerns, and discrimination. Clinical studies in Asian immigrants and sojourners in the USA have shown that the probability of depression is higher compared to other groups of immigrants and sojourners (e.g. European or Cuban) and local population (Cox, 1989). This study also reports the lower level of life satisfaction among Asian sojourners and immigrants. Moreover, Sam (2001) in his study of LS among 304 international students at the University of Bergen (Norway) examined factors predicting self-reported satisfaction with life. According to Sam (2001), European and North American students expressed higher LS compared to their minority peers from Africa and Asia.

Though all the researchers agree on the problems experienced by international students during their overseas sojourn and factors impacting the level of psychological stress, they focus on different causes of sojourners' problems (Chavajay & Skowronek, 2008). Some scholars pay more attention to academic adaptation, considering that the problems faced by international students are mostly connected to the new academic experience and are rather similar to those of domestic students adapting to new academic environment

(Spaulding and Flack, 1976). Others focus on the issues of cross-cultural adaptation considering that international students experience unique problems compared to local students. The latter concept argues that their distresses are mostly related to socio-cultural adaptation and difficulties associated with adaptation to host culture (Furnham & Bochner, 1982).

The broadest list of factors impacting international students' life satisfaction was created by Bochner, McLeod & Lin (1977), who identified four sources to the problems encountered by international students. The first one is a culture shock, related to problems of dealing with life in a new cultural environment, such as negotiating daily social activities or establishing new contacts. The second is related to ambassador role, meaning that sojourners informally represent their home country and still maintain their home country identity. The third one regards to adolescent emancipation, which reflects the need of establishing oneself as an independent, self-supporting and a responsible member of the society. College and university experiences contribute to a student's identity development, the process of establishing a stable self through self-awareness and acceptance. Due to this, the students tend to limit reliance on others' opinions and expectations and to become more interdependent by engaging in collaborative and mutually supportive relationships with their peers (Chickering & Reisser, 1993). The fourth one is an academic stress, which is related to coping with stresses induced by study process, including adapting to numerous exams and continuous information overload. While the first two of the problem sources are unique to international students, the third is common to all young adults, and the fourth is shared by all students.

Chinese students in Western Universities

In this study, we focus on psychological adaptation of Chinese students in Russia and Finland. Chinese international students from Mainland China and Taiwan comprise the largest international student group studying abroad. Chinese international students from Mainland China have more than doubled over the past 5 years in the US universities, and

those from Mainland China and Taiwan constitute one quarter of the total international students in the United States. (Wang et al., 2012).

According to previous research, while adapting to Western cultures and educational systems, Chinese students face many problems internalizing western cultural values, which is reflected in their overall well-being (Kim, Atkinson, & Umemoto, 2001). For example, Chinese sojourners in Canada have also been found to experience poorer psychological health after arrival in Canada compared to pre-departure. In addition, they experienced more adaptation and communication problems compared to non-Chinese Canadians and Chinese-Canadian students (Ward & Kennedy, 1993). Chinese sojourners living in Belgium showed also lower psychological well-being than Chinese applicants still living in China (Vansteenkiste, 2006). As regards the contexts studied, there are quite few studies devoted to the adaptation of Chinese students in Russia and to our best knowledge no studies on the adaptation of Chinese students in Finland. The study of Galchenko and van de Vijver (2007) showed that Chinese students perceive Russian culture as being very distinct from their culture of origin, which results in less successful adjustment. Maslova and Guan (2007) indicated that Chinese students studying in Russia had high levels of nostalgia and depression and experience a sense of detachment from the host society during their stay in Russia.

Apart from value differences, the adaptation problems among Chinese sojourners in different Western countries have often been explained by differences in the concept of well-being, self-construal, and academic norms and behaviors between individualistic and collectivistic cultures, which could impact the process of cross-cultural adaptation of Asian people to more individualistic environments, such as Russian and Finnish.

Life satisfaction judgments among representatives of collectivistic cultures may be grounded not only on their intra-psychic experiences, but also on social elements and social support and feedback (Bao et al., 2013). For example, Tafarodi & Smith (2001) also pointed out that the root-cause relationships between the specific life events and depressive disturbance in international students vary as a function of their cultural background. In Tafarodi & Smith's opinion, this follows from evidence pointing to cultural differences in the syndromic expression of depression and its precipitating factors.

Given the collectivist emphasis on maintaining social harmony, it is predictable that life events threatening this harmony obviously serve as precursors of psychiatric disorders in collectivistic cultures (Leong, Tseng, & Wu, 1985).

Moreover, in collectivistic cultures where a significant part of one's identity consists of collective elements, social factors (e.g., the normative value of LS) may heavily affect one's appraisal of a good life. Thus, it may happen, that while adapting to more individualistic societies, Chinese people should internalize socially prescribed norms and standards of western evaluations of level of life. In her qualitative study, Hsieh (2006) explored the identity development of five East Asian female international students in the United States. A participant from this study acknowledged that she became more outspoken not only to fit in with Americans but also because she herself came to the United States wanting to be more expressive. Therefore, successful cross-cultural adaptation allowed her to develop a part of her identity that she may otherwise have been unable to maintain backhome. According to Yamaguchi & Wiseman's (2001) study, sojourners with independent self-construals were more self-reliant and coped with difficult situations better than those emphasizing interdependent self-construals. This study also showed that the match of individual's and governing host country's self-construals facilitated sojourners' psychological adaptation and mental health. Yamaguchi & Wiseman (2001) found that emphasizing independent self-construals was related not only to proactive coping with new environment, but also to increased level of communications with hosts, leading to perceived intercultural communication effectiveness (Oguri & Gudykunst, 2002). Thus independent self-construals (individualistic) existing and prevailing in some of Japanese students impacted both psychological (LS and mental health) and socio-cultural (contacts and communication capacity) adaptation of Japanese students to the US culture. Bae studied Korean students in the USA (cited in Ward & Searle, 1991); he assessed the relationship between values and attitudes toward host culture and social interaction with host nationals. A negative correlation between traditional Korean values and intimate contact with Americans was reported. Feather (1980) similarly found some support for an association between social interaction and perceived value similarities of Papua New Guinean and Australian students. Pruitt (1978)

documented a relationship between positive perceptions of the host culture and the greater acceptance of host country values. All these data strongly support a 'cultural fit' concept.

While analyzing challenges experienced by Chinese international students in the US, Wang et al. (2012) points on the higher trait anxiety, more prejudice, more adaptation and communication problems, lower English language competence, and lower perceived social support. In addition, Chinese international students face unique acculturative stress caused by the differences in the educational system and social norms between Eastern and Western cultures/ For example, they cannot easily get used to the Western style of social conversation and taking initiatives in asking questions and expressing their thoughts in the classroom.

As regards academic context, according to Currie (Currie, 2007), there are several types of behaviour frequently used and expected by western academic environment that highly contradict with the home country cultural norms and values of Chinese students. First, Currie (2007) found that Chinese students viewed discussions as 'a time-wasting and unnecessary', since they put in question the expertise of the teacher, which is seen as immodest by Chinese students. This leads to a lack of initiative and unwillingness to contribute to in-class discussions. Second, Chinese students tend to experience some difficulties with tasks requiring critical thinking (Currie, 2007, Brown, 2008, Holmes, 2004). Assessment procedures requiring theory critiques become a significant challenge for Chinese students and prevent them from obtaining high grades. In addition, Chinese students often confuse critical analysis with criticism or an attack on a particular person or group, which can result in a loss of 'face' by one of the parties, and constitute an unacceptable communication practice among ethnic Chinese. As a result, Chinese students are disadvantaged compared to others, as their primary culture does not enable them to provide any critique, while this is essential for successful fulfilment of analytical assessment tasks. Third, there are significant cultural differences between Chinese and the Western students in the style of participating in group work (Currie, 2007, Durkin, 2008). The necessity to criticize and been criticized by evaluating and opposing opinions of other group members makes Chinese students feel very uncomfortable. The Western critique style is often perceived by them as extremely insensitive and offensive. As interpersonal

harmony in relationships is one of the most important components of Chinese value system, criticizing and being criticized by in-group members is perceived to be extremely shocking and humiliating and further leads to lower ratings of Chinese students in peer evaluations. As a result, negative emotions become a significant part of study process for Chinese students, making their adaptation to the new educational system very stressful.

Currie (2007) suggests two main coping strategies frequently used by Chinese students to effectively match the academic environment requirement. Some of them pursue just passing the exam with decreased standards of successful finalising the course and program. These students report on low level of satisfaction with the course or program at the end of their studies, telling that they did not accomplish learning objectives completely. Other students prefer to adopt a more critical perspective upon practice and theory in their field of study and make a greater contribution towards group-work. As a result, their grades usually improve.

East Asian international students in particular experience more difficulty engaging with local peers because of enormous cultural differences. Most Asian cultures have a collectivist ideology that emphasizes cooperation, cohesion, and personal social relationships. In contrast, the U.S. culture "emphasizes individual achievement, competitiveness, and impersonal social relationships" (Sawir et al., 2008, p. 172). The discussion above suggests that sojourners from collectivist cultures have different expectations from their relationships with their peers. Thus, they may be more likely to be unsatisfied with the casual friendships they may have with American peers (Sawir et al., 2008).

Finally, being racial minority international students (newcomer from non-western, predominantly non-white, and non-English speaking countries), Chinese students experience not only challenges related to language comprehension, and academic and social adjustment, but also experiences with direct and indirect discrimination. Transitional challenges may lead to distress and depression and together these issues may have potential influences on the sojourners' identity (Lee, 2010). As racial minority international students may be likely to perceive or experience discrimination, it is not surprising that they also reported significantly higher level of stress compared to US students (Lee &

Rice, 2007; Nilsson et al., 2008). In their online survey of 354 Asian international students from China, India, Korea, Taiwan, and Hong Kong, Wei et al. (2008) found a significant correlation between Asian international students' perceptions of discrimination and depressive symptoms. A recent study by Sheldon and Kasser (2008) demonstrated that psychological threat, whether existential, economic or interpersonal, increases the priority people give to extrinsic goals (financial success, popularity and image) compared to intrinsic ones (personal growth, affiliation and community). According to these authors, one explanation might be that in suboptimal conditions people orient themselves more towards psychological needs for security and safety, a threat being a stimulus to seek security at the expense of self-actualization. (Bobowik, 2010).

It should be noted, however, that though experiencing these difficulties while adapting to western academic environment, some of Chinese students still describe their experience of studying abroad to be a 'milestone in life' or a 'turning point that influences the way of their behaving and managing their future (Currie, 2007). Thus, in addition to bringing stress and negative emotions to Chinese students, studying in Western universities also has positive outcomes. By struggling with challenges and applying coping strategies while adapting Chinese students develop new skills, broaden their worldview and obtain a new perception of ethnic values (Currie, 2007).

As seen from the overview of the previous studies, adaptation problems of Chinese students in Western countries have typically been seen to result from their differences in value orientations, self-concept and academic aspirations. Very little research has been done focusing on the interactive effects of country, group and personal level variables when predicting psychological outcomes in this population. In this study, the impact of contextual and individual socio-economic (HDI and socio-economic status respectively) factors and cultural and personal values on psychological adaptation among Chinese students in Russia and Finland is studied, with particular focus on their life satisfaction.

The Theoretical Approaches to Immigrants' and Sojourners' Adaptation

The term 'cross-cultural adaptation' basically refers to relatively stable changes which take place in individuals or groups in response to external environmental and cultural demands (Berry, 1997). When finding themselves in a new cultural environment, people adapt by rearranging their life in a way leading to an acceptable existence in a new country of residence. According to Searle and Ward (1990), there are two conceptually distinct but empirically related adjustment aspects of cultural adaptation: psychological and socio-cultural. It is reasonable that different processes included into adaptation process may differently affect various components of well-being. Socio-cultural adaptation is understood based on the 'social learning' model (Furnham & Bochner, 1982) and more linked to external adaptation, including the ability to deal with everyday problems in family life, school and work. According to the social learning model, socio-cultural adjustment is "influenced by cross-cultural contact, cultural distance, cross-cultural training, previous cross-cultural experiences, and length of residence in the new culture," (Furnham & Bochner, 1982, p.167). Psychological adaptation, in turn, is mainly related to psychological and emotional well-being, including a clear sense of personal and cultural identity, good mental health and achievement of personal satisfaction in a new cultural context. Psychological adjustment is often analysed within a stress and coping framework. In previous studies, it has been typically assessed via various indicators of subjective health and well-being, including both negative indicators such as depression, anxiety and stress symptoms (e.g., Jasinskaja-Lahti et al., 2003) and positive indicators such as self-esteem, sense of mastery, happiness and life satisfaction (e.g., Ying, 1996). Based on this framework, psychological adaptation is highly predicted by personality factors, amount of social support, contact with fellow nationals and hosts, life changes, and attitudes towards the hosts (Ward & Searle, 1991).

Importantly, socio-cultural and psychological adjustments are highly linked to each other. In particular, Searle & Ward (1990) reported on lower occurrence of depressive symptoms as a predictor of higher level of socio-cultural adaptation. Based on this fact we

can predict that the level of LS in sojourners can be estimated by measuring the outcomes of cross-cultural adaptation. For example, Plotka et al. (2008) reported that adaptability measured by 'Adaptation of personality to the new social cultural space' questionnaire by Yankovsky L. is connected with personal satisfaction, positive attitude toward environment and high level of belonging to this society, as well as aspiration of self-actualization and high level of activity and social interactions.

The important component of cross-cultural adaptation refers to the process of internalization of cultural values, norms and practices. The concept of internalization distinguishes three different processes through which cultural values and norms are adopted: 'willing conformity', when existing personal values and host country values organically fit together; 'coerced conformity', wherein existing value structure and normative pressures make incompatible behavioral demands; and 'normative pluralism', in which a diversity of norms and values exists in society and there is room for persons to find norms and values that best match their personality demands (Chirkov et al., 2005).

Life satisfaction

In this study, the positive psychological approach was employed and immigrants' psychological adaptation was measured by life satisfaction. Life Satisfaction (LS) is a cognitive component of Subjective Well-being (SWB). SWB is defined as optimal psychological functioning and experience which both favour a positive psycho-emotional state based on the needs gratification (hedonic factors) and the development of skills and personal growth (eudaemonic factors) (Ryan & Deci, 2000). Several components of SWB can be specified: life satisfaction (overall judgments on the quality of life), gratification of important life domains (e.g., job or financial-status satisfaction), positive affect (feeling pleasant emotions), and low levels of negative affect (experiencing few unpleasant emotions). LS judgements are based on comparison of the person's present state of affairs with a standard that each individual sets for him/herself; in other words, it is an assessment of a person's quality of life based on individually chosen criteria (Diener et al., 1985).

While making a cognitive judgment on well-being, a person compares the circumstances of his/ her life with what is established, both internally and societally, as an appropriate standard of good life.

One of the points of interest relates to the issue of relations and interconnections of different components of SWB. The three indicators of subjective well-being correlated positively with one another. Many research results have indicated that correlations of the satisfaction-with-life scale ranged are significantly positive but moderate. For example, in Sagiv & Schwartz (2000) LS correlated positively with positive affect scale ranged from 0.24 to 0.36 and from 0.47 to 0.59 with the mental health scale. The moderate size of these correlations confirms the view that the cognitive and affective aspects of SWB are related but distinct, and their indexes should be kept separate (Argyle & Martin, 1991). Research has also shown that both cognitive and affective components of SWB are strongly moderated by cultural values, cognitive processes, and emotional intelligence (Koots-Ausmees, Realo, & Allik, 2013).

Factors influencing life satisfaction

Individual characteristics

Researchers differ with respect to their views regarding the stability of life satisfaction over individual life courses. One of major psychological theories of LS addressing stability of personal life satisfaction is a “Set Point theory” (Lucas et al., 2003). This theory hypothesizes that each individual has a happiness set point to which one returns after relatively brief deviations caused by life events or circumstances. Most experts consider this point to be determined by genetics and personality of individuals, it also greatly impacted by social environment.

According to Frey & Stutzer (2010), there are four psychological processes considered to be important for understanding the nature of SWB and LS, as a construct of SWB. Firstly, the process of adaptation impacts the final LS level, as people tend to adjust their

judgements to existing circumstances of their life. Hedonic adaptation reduces people's responsiveness to continued or repeated stimuli, either positive or negative. While some deviation caused by environmental change initiates adaptation leading to further satisfaction adjustment. For example, getting used to unexpectedly increased income people tend to return to a pre-existing level of life satisfaction. Secondly, aspiration refers to peoples' evaluation based on the goal-setting level formed by their hopes and expectation. By attaining the expected outcome, individuals become more satisfied, while failing to do so, they experience dissatisfaction with their lives. Thirdly, social comparison also impacts people LS levels, as people compare their positions toward relevant others, either in terms of income, employment or general life satisfaction. Finally, coping helps individuals to overcome unfortunate events and recover even after suffering a huge drop in their SWB and helps to keep satisfaction at a stable level.

Equilibrium of LS scores was confirmed at the country level as well. Longitude international studies showed that the scores of population's assessments of LS were relatively stable within the same culture fluctuating around the same levels within several decades. There are consistent average level differences across nations (Inglehart & Klingemann, 2000). For instance, Japanese LS shifted around 6 on a 10-point scale between the years 1958 and 1987 (Veenhoven, 1993). According to abovementioned Set Point theory, as it applies to the national level, these levels tend to be positive for the majority of nations. For example, in the World Value Survey II of nationally representative samples of 43 nations, a positive hedonic balance above neutrality was found in all 40 societies that reported this variable, and only 3 (7%) of the societies were below the midpoint of the life-satisfaction scale (Diener & Suh, 1997).

As regards factors predicting the level of life satisfaction, there are three major lines of research of SWB (Frey, & Stutzer, 2010). The first one studies effects of objective life-circumstances such as financial or economic status (at both individual and country level), as well as social or marital status (Veenhoven, 2004). A second line examines the impact of the activities that people are engaged in toward their SWB. For example, Argyle and Martin (1991) studied how diverse types of activities, such as exercise and sport, sex, reading and music, tend to influence general satisfaction with life. These two lines do not

distinguish SWB and LS, as they consider them being highly linked and positively correlated, which makes no sense in analysing them separately. Thus, making a conclusion on high impact of economic factors on SWB, they automatically confirm the same impact for LS. The third line represents studies of psychological attributes and mechanisms of SWB. It includes the research of personality attributes' impact, e.g. extraversion/introversion, neuroticism, and openness to experience (Argyle, 2013). Another approach within this line is focused on aligning of SWB and LS to basic psychological needs, personal strivings and life goals (Kasser & Ryan, 1995; Sheldon & Kasser, 1998). Within this line researchers treat SWB and LS differently, considering LS to be a component of SWB and studying the impact of various factors towards overall SWB or its different components, as well as interactions between diverse constructs of SWB. One of important theoretical concepts developed within this line is the Self-determination theory (SDT) (Ryan & Deci, 2000) focusing on the impact of intrinsic and extrinsic factors on SWB and LS.

SDT suggests that the level of satisfaction depends on the three major psychological needs: autonomy, competence and relatedness (Ryan & Deci, 2000). The authors state that the pursuit of intrinsic goals related to abovementioned needs leads to deep sense of satisfaction, while the pursuit of extrinsic goals such as financial success and physical attractiveness has a lower impact on LS. According to Ryan & Deci (2000), autonomy and relatedness predicted greater well-being among nursing home residents. Baard, Deci, & Ryan (2004) found that employees' satisfaction with job is higher if the needs for autonomy, competence, and relatedness in the workplace are gratified. Both of these studies proved that major psychological needs' satisfaction was highly correlated with the well-being growth within specific domains. Sheldon and Elliot (1999) reported that the attainment of self-concordant goals, which are consistent with person's development interest, core values and intrinsic motivation, promote well-being more efficiently, compared to extrinsically established goals. They consider that self-concordant goals attainment impacts SWB due to the moderating effect of need satisfaction, in particular those related to autonomy, competence, and relatedness.

Moreover, socio-demographic factors should be acknowledged. The findings concerning relation of gender with LS tend to differ in various studies (Bonini, 2008). The study conducted by Fugl-Meyer et al. (2002) in Switzerland showed LS to be independent from gender, while other studies proved women to be slightly more satisfied with life than men (Peiro, 2006). Findings related to the influence of age on subjective well-being are also quite contradictory. In some studies SWB was found to be positively associated with age (for example Fugl-Meyer et al., 2002), while others (Di Tella et al., 2003) showed a U-curve association between age and well-being with slight decrease followed by further increase. According to Peiro (2006), happiness and satisfaction typically present a parabolic shape with respect to age, and reach their minimum about the age of 40 years. Other factors such as the absence of partner (Fugl-Meyer, Melin & Fugl-Meyer, 2002; Di Tella et al., 2003), the level of education (Meeks & Murrell, 2000), social interaction and close friendship and other social factors were found to have an impact on satisfaction with life. Mehl and colleagues (2010) state that SWB depends on social interactions and communication behaviour; the higher level of LS is associated with spending less time alone and having more opportunities of talking to others. In addition, people whose interaction with others included less small talk and more deep substantive conversations were shown to have high level of LS.

Socio-economic factors and Human Development Index

SWB in general and its different elements in particular depend on the fulfillment of certain basic and psychological human needs. According to Maslow's Needs Gratification theory of well-being, "the degree of basic need satisfaction is positively correlated with the degree of psychological health and life satisfaction," (Maslow, 1970, p. 67). In this hierarchical organization of needs, physiological needs (e.g., food, thirst) are at the very bottom of the basic needs' pyramid, followed by safety needs (e.g., security, protection). Further levels are represented by love needs (e.g., affection, belongingness), esteem needs (e.g., self-respect, freedom), and idiosyncratic self-actualization needs at the top of the hierarchy. Higher need gratification is assumed to produce more profound happiness than

lower need gratification (Maslow, 1970). Needs gratification theory states, that higher-level needs can become salient when lower needs are satisfied. According to Maslow, not only lower, but also higher needs depend significantly on outside conditions such as “familial, economic, political, educational, etc.,” (Maslow, 1970, p. 99). In terms of modeling the factors impacting SWB, according to Maslow’s theory, we will have every next level of needs to be mediated by the previous one. Besides it, there will be external factors, such as economic or political, moderating at some of the levels or all of them.

SDT (Ryan & Deci, 2000) also affirms the significance of psychological needs gratification in order to accomplish higher levels of LS. Ryan and Deci consider that socio-economic environment plays an essential role in supporting individuals’ activity while pursuing universal psychological needs and classify the factors related to socio-economic environment as extrinsic motivational factors (Ryan & Deci, 2000). They consider that the level of significance of extrinsic factors was positively correlated with depression, anxiety and physical symptoms and negatively correlated with self-actualization and liveliness. Kasser and Ryan (1996) confirmed this in their research investigation the importance placed on extrinsic motivators, such as individual financial status, and their impact towards SWB and mental health issues. They reported that at the individual level, the higher person is motivated with financial prosperity and individual income, the lower his level of SWB and LS. On the contrary, the importance placed on intrinsic motivators (self-acceptance, community feeling, and affiliation) was positively associated with LS and negatively associated with depression, anxiety and physical symptoms. In terms of modeling, SDT approach suggests that extrinsic and intrinsic factors act as independent determinants of SWB, with positive impact of intrinsic and negative impact of extrinsic motivators. This means, that if extrinsic motivators are not satisfied and high level of extrinsic motivation occurs, LS is expected to be lower, accompanied with a high probability of stress-related mental health issues. Thus we can expect that in societies with lower economic development and quality of life, people need to pay more attention on gratification of extrinsic needs to survive, which will cause reduced levels of LS across nation.

Thus, in congruence with both Needs Gratification and Self Determination theories, the level of socio-economic prosperity consents gratification of universal needs, which in turn leads to accomplishing of higher level satisfaction with life. Based on these theories, researchers further analyze determinants of SWB, such as prioritizing, goal-setting and subjective judgements on the probability of achieving these goals. They also investigate congruence of goals to personal and cultural values, applying the principle of combining economic (resources) and socio-psychological (feelings, pleasure, contentment, and LS) factors impacting perceptions of SWB.

The majority of researches consider economic factors to be significant for SWB and LS of the individuals and societies. For example, the hypothesis on correlation between individual's income and LS was supported by Veenhoven (1993). She also found that the influence of economic factors on LS was not linear, as the abovementioned correlation was higher in poorer nations compared to rich nations. These findings mean that making LS judgments, people in poorer nations weigh their income more heavily compared to people in wealthier nations oriented toward their psychological and social comfort.

Oishi et al. (1999) studied cross-cultural differences in predictors of SWB. In their study across 39 nations with 54,446 participants, they found that “financial satisfaction was more strongly associated with SWB in poorer nations, whereas home satisfaction was more strongly related to SWB in wealthy nations” (p 980). Similar results were reported by Inglehart & Klingemann (2000), when they found that the increase of income from extreme poverty to prosperity was extremely linked with SWB, but the process was not linear; reaching the high level of purchasing power led to the decrease of correlation between SWB and income. These results are consistent with the second postulate of Maslow's theory, stating that higher-level needs are activated after gratification of the lower ones.

Peiro's (2006) study indicated that happiness, financial satisfaction and LS of individuals from 15 countries differ across countries with these differences explained, at least partly, by the level of economic development of countries. According to this study, income strongly impacted LS, but its association with happiness was weaker. These results have indicated the difference between happiness (affective component) and LS (cognitive

component) forming two distinct spheres of well-being and their connection to different aspects of population's life. While the affective component of SWB was relatively independent of economic factors, its cognitive component (LS) was strongly impacted by those (Peiro, 2006).

Further investigation confirmed that there was a positive correlation between the mean LS of the nation and the gross national product (GNP) per capita ($r = .84$). "The people of high-income countries are much happier and are more satisfied compared to people of low-income countries, and these differences are substantial" (Inglehart, 2008, p.268). According to this study, 52% of the public in Denmark indicated that they were highly satisfied with their lives placing themselves higher than 9 on a 10-point scale, and 45% said they were very happy. While in Armenia with significantly lower level of socio-economic development, only 5% were highly satisfied with their lives, and just 6% were very happy. Diener, Diener, & Diener (1995) also found that LS related strongly to income, human rights, and societal equality in their study across 55 nations.

According to the EU Euro-Barometer's measurements conducted for more than 25 years, cross-national variation in LS is strongly linked with the nation's level of economic development (Inglehart & Klingemann, 2000). The Human Development index (HDI) was created by the United Nations in 1990. The HDI is a composite index compiling evaluations of life expectancy at birth, mean years of schooling and expected years of schooling, and Gross National Income (GNI) per capita standing for evaluation of purchasing ability (Ravallion, 2011). All of the above-mentioned factors have an equal contribution to an overall index. The HDI is considered a strong alternative to GDP per capita and highly recognized worldwide as a UN endorsed indicator (Bonini, 2007). It has been also found in this research that HDI has a significant impact on SWB. Leigh & Wolfers (2006) also proved HDI to be connected to the overall LS, based on comparison of HDI scores and World Values Survey data. Vemuri and Costanza (2006) confirmed that both HDI and the index of the value of ecosystem services per kilometer, as a proxy for natural resources owned by a nation, were important factors in explaining life satisfaction at the country level. According to regression models analyzed in Vemuri and Costanza (2006), these two factors together can explain 72% of the variation in nations'

life satisfaction levels. Inglehart et al. (2008) stated that the “extent to which a society allows free choice has a major impact on happiness” (p.264). According to their study across 45 countries, economic development together with other factors, such as democratization and social tolerance, increased the level of people’s perceived freedom of choice, which in turn led to higher levels of happiness and LS within the population of investigated countries.

However, the concern related to validity of national LS measurements and cross-national comparisons, as expressed by Abdallah, Thompson, & Marks (2008), has been caused by significant limitations associated with difficulties of tools’ cross-cultural adaptation going to the very root of measurement procedures. According to this methodological research, the limitations can be grouped into three broad areas: 1) translation and ratability of concepts; 2) discrepancy in the relative importance of different aspects of life; and 3) response bias related to cultural norms and values. We will further focus on some of these factors, while discussing the impact of culture and values on LS.

While investigating LS and SWB measures at the individual level, there are only few research countering the impact of economic factors on SWB and suggesting lack of influence of individual experiences aligned with objective conditions of individual’s life. For example, Kammann (1982) reported that life circumstances accounted for less than 5% of the variance in his LS measures, while the combination of the circumstances in 12 major life domains did not account for more than 10% of dispersion of LS scores. Korman et al. (cited by Strack, Argyle & Schwarz, 1991) reported that in 12 studies of 16 there was no significant correlation between income and measures of well-being. Similarly, there was no significant correlation between LS and satisfaction with different life domains measured (education, sports facilities, crime prevention and housing) with proven evidence of those domains to be highly depending on socio-economic context (Argyle, 2013). However, the vast majority of scholars considers economic and social security factors to be crucial for national and individual SWB.

Bao et al. (2013) examined the relationship between LS and mental health and perceived financial status of 397 Chinese adults. The results revealed that individuals perceiving themselves to have a good financial status reported higher LS and lower

anxiety, compared to those who did not. In addition, LS was significantly correlated with mental health prerequisites, in particular individual's sense of adequacy mediated or moderated relations between perceived financial status and LS.

Another strategy to analyse the impact of socio-economic factors on LS is more behaviour- oriented and aims to explain rather high levels of LS in some poorly developed economies, e.g. Latin or South American. It states that LS is based on measuring the likelihood of obtaining the desired material valuables. Considering the restrictions of resources, people use to prioritize and choose the things that enhance their quality of life. People select 'the best but reasonable' (Emmons & King, 1988) quality of life for themselves that is aligned with their resources and expectations; this means the goals established should be achievable and reflect the existing level of socio-economic level of the individual's environment. According to this approach, people establish reasonable goals, in both poor and rich countries, and evaluate the probability of reaching these goals connected to their major needs, as well as align their LS judgement with the degree of gratification of these needs. Additionally, the experience of positive affects is related to attainability and successful fulfillment, while goal conflicts and the inability to reach significant goals are associated with negative mood states (Emmons & King, 1988).

Aside from this approach, there are some other studies describing indirect impact of HDI on LS, such as moderating the relations between LS and basic values identified by Schwartz's values theory. Together with the direct impact, which will be discussed later in this paper, value of achievement has an ambiguous impact toward LS, as it is positively related to LS in low HDI countries, but negatively related in high HDI countries (Sortheix & Lönnqvist, 2013). This means that in poor countries individual's achievements are more valued by the society and have stronger impact toward the life satisfaction of individuals. The opposite pattern occurs for universalism values and LS, such as it is negatively connected with LS in low HDI countries and positively in high HDI countries. As a result, 'universalism' values are of higher priority in developed countries providing higher impact on individuals' life satisfaction judgements.

Culture, Values and Life Satisfaction

Culture can influence LS in at least two different ways. Firstly, it can directly affect LS at both national and individual levels. People living in some cultures have higher levels of LS, compared to those living in other cultures even when the economy factor is controlled (Diener & Suh, 1999). Cultural values, as one of the most important variables across nations, might be helpful for explaining country differences in mean levels of LS together with the abovementioned objective factors, such as wealth and social support indicated by HDI. In this study, we test the effect of cultural values on immigrants' life satisfaction. In the next chapters, we will discuss the concept of cultural values and defined in Schwartz's value theory (1992) followed by the overview of studies focusing on the role of values in predicting individual well-being and immigrants' life satisfaction in particular.

Values and Schwartz's Value Theory

Values are defined as concepts facilitating individuals' understanding of what is desirable while evaluating events, behaviours, and persons. In contrast to goals representing prominent and dynamic constructs, values reflect more stable abstract beliefs that serve as general guiding principles in peoples' lives (Schwartz, 1992). Values are prioritized serving as guiding principles and representing people's basic motivations (Lönnqvist, 2006).

Schwartz's (2000, 2004, 2006) research on country-level value scores has developed a unique comprehension of how society, and its culture and ideologies in particular, constrain individual attitudes and behavior. The theory has been tested in cross-cultural research in more than 200 samples from over 60 countries (Sagiv & Schwartz, 2000). It clearly enlightens the concept of cultural identity and often used in research of cross-cultural adaptation. According to Schwartz, "there are ten motivationally distinct types of values formed by type of motivational goal they express," (Sagiv & Schwartz, 2000, p. 177). Schwartz confirmed that this set of values is comprehensive across cultures around the world and include: Power, Achievement, Hedonism, Stimulation, Self-Direction, Universalism, Benevolence, Tradition, Conformity, and Security (Table1) (Schwartz,

1994). Based on this theory, people from diverse national, ethnic, and political backgrounds appear to distinguish these ten types of values and place different emphases on each of them.

Table 1.

Values	Single goals representing them
Power	Social status and prestige, control or dominance over people and resources. (Social power, authority, wealth, preserving my public image)
Achievement	Personal success through demonstrating competence according to social standards. (Successful, capable, ambitious, influential)
Hedonism	Pleasure and sensuous gratification for oneself. (Pleasure, enjoying life, self-indulgent)
Stimulation	Excitement, novelty, and challenge in life. (Daring, a varied life, an exciting life)
Self-direction	Independent thought and action-choosing, creating, exploring. (Creativity, freedom, independent, curious, choosing own goals)
Universalism	Understanding, appreciation, tolerance and protection for the welfare of all people and for nature. (Broadminded, wisdom, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment)
Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact. (Helpful, honest, forgiving, loyal, responsible)
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self. (Humble, accepting my portion in life, devout, respect for tradition, moderate)
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms. (Politeness, obedient, self-discipline, honoring parents and elders)
Security	Safety, harmony and stability of society, of relationships, and of self. (Family security, national security, social order, clean, reciprocation of favors)

Table 1. Definitions of motivational types of values in terms of their goals and the single values representing those (Schwartz, 1994).

Schwartz (1994) states that ten value types can also be collated into 4 larger groups organized into two dichotomized axes with one of the dimensions stretching between points 1 and 3 and the other between points 2 and 4:

1. Openness to change: Stimulation, self-direction and hedonism
2. Self-enhancement: Achievement, power and hedonism
3. Conservation: Security, tradition and conformity
4. Self-transcendence: Universalism and benevolence.

The above-mentioned structure of ten personal values can be related to another classification developed by Hofstede (1984), when Schwartz's motivational types are assigned to either individualist or collectivist interests. Hofstede proposed a structure of 'individualism-collectivism' distinguishing those cultures that emphasize the autonomy of the person grouped under individualism, as opposed by collectivist cultures whose most important values place emphasis on the dependency of the individual towards his/her in-groups. Schwartz (1990, 1994) criticized this dichotomy classification of values assigning any culture to either individualism or collectivism, and suggested that some values can serve both individual and collective interests. Still he suggested that with some limitations objectives proposed by Schwartz can be associated with dimensions of individualism-collectivism, as defined by Hofstede. Consequently, 'openness to change' values are considered to be individualistic, while 'conservation' values are more likely to be collectivistic (Schwartz, 1994).

As related to SDT, the value types of self-direction, benevolence, and universalism largely correspond with the innate, intrinsic needs of autonomy, relatedness and competence (Sagiv & Schwartz, 2000).

'Openness to change' and 'Self-transcendence' dimensions are frequently associated with the concept of 'healthy values', defined as particular values contributing positively to personal mental health, according to the western psychotherapy literature. There are, on the other hand, 'unhealthy' values that are disadvantageous for SWB. Jensen and Bergin (1988) considered values from the self-direction (e.g. autonomy, freedom), benevolence (e.g. responsibility, inter-personal and family relationships), and universalism (e.g. self-awareness, personal growth) to be closely connected to positive life attitude, which

resulted in entitling them as ‘healthy’. Strupp (1980) considers autonomy (self-direction) to be a part of ‘healthy values’ system, together with responsibility (benevolence) and fairness to others (universalism). On contrary, “values of the conformity, tradition, security and power types” are considered unhealthy (Sagiv & Schwartz, 2000, p.180). Thus, based on the “healthy values” concept, ‘Openness to change’ and ‘Self-transcendence’ values are closely linked to the level of peoples’ SWB judgements.

Values and Life satisfaction

Sagiv and Schwartz (2000) investigated direct relations between 10 basic values (Schwartz, 1992) and three indexes of subjective well-being, including overall LS measurement, in diverse cultural groups from Israel and former East and West Germany. They checked two alternative hypotheses in this study. The first one was that subjective sense of well-being and LS depends upon individuals’ profile of value priorities. In other words, LS is associated with emphasizing particular values, rather than others. An alternative hypothesis suggested that successful gratification of any needs corresponding to any values increases personal well-being, meaning that people's sense of well-being and LS judgements are unrelated to their value profile. The research data confirmed the major hypothesis, which allowed authors to conclude that “values have some direct influence on subjective well-being and life satisfaction.” (p. 186), though it was pointed out that this direct influence was rather weak. These results are congruent with Universalist approach stating that there are universal mechanisms of SWB perceptions working across all nations and individuals.

On the other hand, culture can influence SWB and LS indirectly. This concept states that different cultures interpret LS and SWB differently; this idea represents Relativist or Culturologist framework. For example, Suh et al. (1998) proposed that culture may have chronic (as opposed to momentary) influences on social judgments by consistent direction the individuals’ attention to either internal or external sources of information, meaning intrinsic or extrinsic motivators’ prioritization; some cultures would lead to prioritized intrinsic values, whilst others consider extrinsic motivators to be more valuable. At the individual level it leads to understanding that such attributes as values, attitudes, emotions,

preferences, and beliefs become the most diagnostic factors of cultural identity, as individuals tend to value culturally established priority pattern shared by the majority of local population. Holding values that are congruent with those prevailing in the environmental context leads to greater well-being (Sagiv et al. 2004). People experience well-being when the context permits the expression of their values and achievement of their goals. On the other hand, an environment congruent with individual goals provides opportunities for satisfying those needs, while an incongruent environment inhibits goal attainment. Contrary to Universalist view focused on attainment of self-concordant goals as promoting well-being regardless of cultural environment, the person-environment congruence perspective asserts that attainment of values which are socially desired, either intrinsic or extrinsic, leads to higher levels of LS. Matching shared value profile causes individuals' feeling of 'cultural fit' and satisfaction occurring when experiencing this 'cultural fit'.

Moreover, further steps have been made to understand the nature of indirect impact of cultural values towards distinct elements forming SWB; it has been found that values moderate the relationship between affective component of SWB and LS judgements (Diener et al., 2002, Kuppens, Realo, & Diener, 2008). This means that values not only participate in prioritizing criteria for SWB and LS judgements, but also moderate the impact of positive or negative emotional balance while making LS judgements. In other words, in some cultures lack of negative emotions would be more significant for high levels of LS, while in other cultures the amount of positive emotions would be more important. Keeping in mind the described above Universalist and Relativist approaches ('healthy values' and 'cultural fit') we are now going to analyse more deeply the impact of particular values on LS.

The main hypothesis of the Universalist line is that pursuing "healthy" values contributes to well-being and pursuing "unhealthy" values troubles it. According to SDT, there are "three innate psychological needs - competence, autonomy, and relatedness - which when satisfied yield enhanced self-motivation and mental health and when thwarted lead to diminished motivation and well-being," (Ryan & Deci, 2000, p.69). Autonomy relates to individuals' experience as an expression of their personality derived from their

own intention, which means it is highly aligned with their individual values. Competence relates to self-reflection of individuals' capacity and mastery. Relatedness regards to the need of being connected and get feedback and support through interactions with other society members, which is rather similar to the understanding of relatedness as defined in the Needs Gratification theory by Maslow. Both intrinsic and internalized, meaning adsorbed through socialization, values connected with abovementioned basic needs promote well-being. On the other hand, extrinsic values oriented towards obtaining others' approval and non-related to psychological growth and self-actualization undermine SWB and LS (Ryan & Deci, 2000). Thus, healthy values should be intrinsic or internalized through socialization/acclulturation.

Lyubomirsky et al. (2005) and Sagiv & Schwartz (2000) investigated the impact of particular values and their prioritizing toward SWB and LS. This study showed that values directly guide one's personal intentional activities and provide means of altering person's happiness level. This finding supports Universalist understanding of culture and value impact towards SWB confirming that pursuing 'healthy values' contributes to SWB growth, while pursuing others harms SWB and causes mental health problems. Experts consider these results to be in high congruence with universal SDT (Bobowik et al, 2010).

Bilsky and Schwartz (1994) studied different value types representing either growth needs (self-direction, universalism, benevolence, achievement, and stimulation) as representing primarily growth needs, or deficiency needs (power, security). They found that with higher priority attributed to value types representing growth needs (intrinsic values) the higher level of SWB can be expected. The main reason for this high positive correlation, in their opinion, was that accomplishment of intrinsic goals achieved through self-controlled activities promoted sense of well-being and brought up additional priority given to these values. In contrast, priority given to values representing deficiency needs, mostly aligned with extrinsic factors and lack of personal control, was likely to be associated negatively with well-being. Similar results were reported by Sortheix & Lönnqvist (2013) who also confirmed that high benevolence and hedonism values were associated with heightened LS, whereas high power and security values were related to lower LS. These results are highly concordant with the SDT.

Kasser and Ahuvia (2002) and Vansteenkiste et al. (2006) confirmed that students pursuing healthy values report on higher LS within different environmental contexts, either encouraging their pursuit or not. Kasser and Ryan (1996) checked the same hypothesis for different contexts, American, European or Asian, while Sheldon et al. (2004) conducted cross-sectional longitudinal studies with a wide variety of well-being measures. The association pattern was found to be similar for satisfaction with life and affectivity.

Bobowik et al. (2010) in her study of Spanish immigrants proved that hedonism, stimulation and self-direction ('openness to change' values), as well as universalism and benevolence ('self-transcendence' values) correlated positively with higher LS, whereas tradition, conformity, security ('conservation' values) and power ('self-enhancement' value) were negatively associated with SWB and LS. Bobowik (2010) states that 'openness to change' and 'self-transcendence' values are generally adaptive, regardless of environmental, cultural or social economic context, meaning that pursuing these values leads to more effective adaptation to new environments, specifically cross-cultural adaptation of immigrants and sojourners.

Joshanloo & Ghaedi (2009) also investigated relations between basic value priorities and hedonic (affect balance and life satisfaction) and eudaimonic (psychological and social well-being) aspects of well-being in a sample of Iranian university students. Based on correlation analysis conducted, they stated that self-direction, universalism, benevolence, conformity, and tradition were positively related to psychological aspects of well-being, whereas achievement and power values negatively impacted both eudaemonic and hedonic well-being.

Sagiv & Schwartz (2000) reported that achievement, stimulation, and self-direction values were directly connected with higher level of SWB, due to increase in mental health index and positive affective component of SWB. But they did not confirm any impact of values toward LS, as well as they failed to find a positive association of any measure of SWB with universalism and benevolence values. They also doubt negative associations of well-being with power, security, and conformity due to either inconsistency or weakness of the interrelationships.

Moreover, while analysing the existing research results concordant with SDT they hesitate on the direction of causality between healthy values measures and value priorities (Sagiv & Schwartz, 2000). They express their concern by uttering that both correlation analysis and regression analysis do not allow identifying which of the two interrelating variables impacts the other one. It is reasonable that people prioritizing healthy values tend to be more satisfied with life and happy. On the other hand, it is possible that people who are more satisfied with their lives may tend to have more emotional resources to experience higher level of autonomy (self-direction), emphasize tolerance (universalism), and focus on the welfare of close others (benevolence). While dissatisfied people may be more focused on their problems, while surviving, and as a result possess less resources to pursue such 'healthy' values. Instead, they may follow values like security or power promising them avoidance from anxiety and uncertainty, as well as gratification of their survival needs (Sagiv & Schwartz, 2000). Thus, Sagiv & Schwartz (2000) accept the interconnection of healthy values with SWB, but doubt the causality direction, stating that though it is more likely that 'healthy values' tend to predict SWB, but the opposite causality is also possible.

Some inconsistency in research results related to the impact of particular values on SWB and LS takes place either due to cultural differences or some measurement limitations and uncontrolled factors. For example, Bilsky & Schwartz (1994) found positive link between achievement value and SWB, while Bobowik et al. (2010) and Joshanloo & Ghaedi (2009) registered its negative impact. Another discrepancy is related to traditions value, as Bobowik et al. (2010) consider it to negatively impact SWB in her research of Spain immigrants, while Joshanloo & Ghaedi (2009) report on its positive influence towards SWB of Iranian students. Bobovic (2010) states that value dimensions impact LS, while Sagiv & Schwartz (2000) have not found any connection between values or their dimensions and LS.

Besides such discrepancies there is a numerous research proof of existing cross-cultural differences, especially those connected with individualist-collectivist cultural dimensions. Thus the second line of research focusing on indirect impact of culture and values toward SWB and LS comes into play. It applies the 'value-as-a-moderator model of

SWB' (Oishi et al., 1999) for explaining these differences. The initial understanding of this moderating effect has come through a meta-analysis of cross-cultural research and comparing results related to western and eastern cultures (Diener et al., 1995; Hofstede, 2001). For example, Oishi (2001) found that European Americans were significantly more satisfied with their lives in the US than Asian Americans, while Okazaki (2000) observed that Asian Americans reported higher levels of depression and anxiety compared to European Americans.

According to Oishi's et al. (2009) studies on the country level, satisfaction of safety needs is more strongly associated with LS in poorer nations, whereas satisfaction with higher needs, such as love and esteem, is stronger predictors of LS in wealthy nations. Furthermore, consistent with the value-as-a-moderator model, "when making life satisfaction judgments, people in individualist nations tended to weigh satisfaction with esteem needs more heavily than did people in collectivist nations," (Oishi et al., 2009, p.122). According to this concept, the higher level of LS is caused by value-congruent domain satisfaction (self-congruent goal attainment) compared to value-incongruent domain satisfaction. For example, satisfaction with their achievements predicts global LS of achievement-oriented individuals, while satisfaction with social relationships predicts LS of individuals who valued benevolence.

In studies of individual variations of standards for LS judgements (Diener & Suh, 1997), it has been shown that the sense of satisfaction depends on personal experience and its affective evaluation based on the criteria of person's most important values and goals. It forms continuous mental and affective processes of goal-setting and evaluation resulting in both feelings of happiness/unhappiness and cognitive judgements on LS. For example, if people value altruism or hard work, these are the behaviors that are likely to bring them a feeling of long-term satisfaction. People experience higher levels of LS when they work for and make progress towards personal goals deriving from their important values (Diener & Suh, 1997).

If a person as a representative of particular population shares cultural values, then culture would influence his/her individual LS judgements through facilitating activities and goals that are aligned with cultural values within this population. "People experience

well-being when the cultural context permits the expression of their values and achievement of their goals. An environment congruent with individual values provides opportunities for satisfying the needs that are relevant to these values, while an incongruent environment impedes goal attainment,” (Bobowik, 2010, p. 403). The person-environment congruence perspective states that attainment of prevailing in individual’s socio-cultural environment and socially desired values leads to higher LS.

Another study of personal values as internal motivators influencing individual judgements on LS was conducted by Hofer et al. (2006). They also applied Schwartz’s cultural shared values model. According to this study, benevolence values representing interpersonal connectedness priority, was rated as less important guiding principle by Germans (individualists), compared to Costa Rican participants (collectivists). Germans evaluated benevolence impact on making their LS judgements significantly lower, compared to Costa Rican participants (Hofer et al., 2006). Hofstede (2001) also reported that individualism and collectivism have significant impact on LS judgments as well.

Diener & Diener (1995) stated that association between individual life experience and LS was significantly stronger in individualist nations compared to collectivist. The strong covariation between individualism and SWB across nations remained significant even after controlling the income level (Diener et al., 1995). Oishi et al. (2009) found in their study across 39 nations that satisfaction with esteem needs, such as self and freedom, predicted LS more strongly among people in individualist nations than people in collectivist nations.

Thus followers of indirect impact concept state that differences in research results across cultures (e.g., stronger importance of esteem needs in individualist cultures, compared to collectivist ones) proof that “although there are universal rules in predictors of life satisfaction, there is more cross-cultural variation in the degree to which the higher needs relate to overall life satisfaction,” (Oishi et al, 2009, p.122).

This finding is highly congruent with the concept of ‘Self-construals’, with this term meaning conceptualization of the self and behavior shaped through the primary culture (Markus & Kitayama, 1991). Self-construals refer to the grounds of self-definition, and the extent to which the self is defined independently of others or interdependently with others, based on shared cultural values (Markus & Kitayama, 1991). Markus & Kitayama

(1991) consider self-construals to be highly connected not only to cultural values but also to such cultural dimensions as individualism-collectivism. They outline two types of self-construals based on broad cultural variations. 'Independent self-construal' is common for individualistic cultures and evolves "expression of positive and unique attributes, the orientation toward independent success and achievement, and being in control of and responsible for one's behavior and its outcomes," (Markus and Kitayama, 1991, p. 226). On the other hand, the second type, 'interdependent self-construal', is common for collectivist cultures and is defined by the "emphasis on interpersonal connectedness and emotional interdependence, and the orientation toward the harmonious functioning of the collective needs and goals," (Markus and Kitayama, 1991, p.227). Social acceptance and contribution to in-groups are crucial to SWB with this type of self-construal.

In highly individualistic cultures, such as North America and Western Europe, the person is treated as completely independent from its surrounding interpersonal context. It is important for individualists to become independent by expressing their personality and private qualities. This leads to values and attitudes becoming the important factors of human identity primarily guiding individual's behaviour. Due to this, values and attitudes become important bases of information in self-judgments, including the ones on SWB and LS. This is the reason for strong relation between SWB and individualism found by many western researches (Diener et al., 1995).

On contrary, in collectivistic cultures, such as China and Mexico, the major normative task is to sustain coherence with others by acknowledging social needs and expectations. "The self is construed in interdependent terms as a connected, relational entity, and the main task of the person is to "fit in" by maintaining interpersonal relationships and group harmony," (Triandis, 1995, p. 11). If necessary, individuals are expected to submit personal goals and feelings to the goals of their in-group (e.g., family). So individuals' thoughts and feelings are always referred with group expectations and predicted social judgements. In collectivist societies, persons' social roles, public images, and interpersonal relationships shape the outlines of individual's self-judgements, including the ones on LS. Moreover, collectivist cultures' requirements toward its members' behaviours are tighter compared to individualist ones (Triandis, 1994). This means that failing to meet social

expectations persons expect to be punished for deviating from shared norms, e.g. being dismissed from an in-group. Therefore, avoiding situations of being judged by others becomes an extremely important task for collectivists. Thus, when making self-judgments, including the ones connected to LS, they are more likely to consider normative and societal factors of a situation, as well as their in-group feedback and evaluations.

Another aspect, connected to measurement validity, which is aligned with an indirect influence was covered by Abdallah (2008), when he reported on social desirability impact toward life satisfaction judgements due to biases caused by cultural shared values. Japanese and Taiwanese students were less likely to use the extremes while evaluating SWB and LS, compared to American students. Abdallah (2008) suggests that priority of collectivistic versus individualistic values, as well as personal shyness and a desire to ‘not to stand out from the crowd’ may be differently interpreted in different countries, such as Asian and Western, which can significantly influence the results of LS survey. Thus, in collectivist cultures people can report less satisfaction with individual emotional experiences due to shared collectivistic values, as well as LS measures are more impacted by social norms and in-group expectations.

The deeper analysis of moderating effect of culture refers to understanding of its role as impacting the interrelationships of cognitive and affective components of SWB (Schimmack et al., 2002). Schimmack and colleagues examined the interplay of personality and cultural factors in the prediction of the affective (hedonic balance) and the cognitive (life satisfaction) components of subjective well-being (SWB). In their research of 2 individualistic cultures (United States, Germany) and 3 collectivistic cultures (Japan, Mexico, Ghana), Schimmack et al. found that the influence of personality (extraversion and neuroticism) on life satisfaction is mediated by hedonic balance, and the relation between hedonic balance and life satisfaction is moderated by cultural values. Their results suggested that the influence of personality on the emotional component of SWB was ‘pancultural’, while the influence of personality on LS was moderated by culture. In particular, the hedonic balance was a stronger predictor of LS in individualistic cultures, compared to collectivistic ones. This means that the affective experience of individuals

predicts LS in individualistic cultures, while there are some more important predictors of LS in collectivistic cultures, as we have previously discussed.

Another study across 46 countries worldwide (Kuppens et al., 2008) also confirmed that national culture moderates how strongly positive and negative experiences are related to judgments on LS. According to these findings, maximization of pleasure and minimization of displeasure were not equally important in all nations and varied along with cultural values (Kuppens et al., 2008). ‘Individualism/collectivism’ and ‘self-expression’ (relatively similar to self-construal) value dimensions tend to moderate the relation between affective and cognitive components of SWB. People living in individualistic countries have a higher vulnerability to negative emotions in making their LS judgments. Another value related moderating effect was that in nations valuing self-expression, positive emotions have a stronger influence on LS than in survival-valuing countries, at least in younger people (Kuppens et al., 2008).

In sum, the ‘indirect-influence’ line of research considers that culture moderates interactions between some directly connected external factors, e.g. socio-economic factors or satisfaction with life domains, and SWB judgements. It also states that culture moderates the relationships between affective and cognitive components of SWB.

There is a continuous discussion between direct and indirect line followers resulting in getting numerous supports for both of the concepts. A recent study of Spanish natives and immigrants to Spain investigated the impact of values on cross-cultural adaptability (Bobowik, 2010) and compared ‘healthy values’ concept (direct impact) with the ‘person-environment congruence’ concept (indirect impact). The study conducted by Bobowik and colleagues (2010) supported a positive association of LS with ‘openness to change’ and individualist values. It also confirmed a negative association of LS with power and conservation values, which are collectivist. The results strongly support universal association of healthy values with well-being, but relate to representatives of individualist cultures. It is difficult to predict if we can broaden this conclusion towards immigrants from eastern cultures, e.g. Chinese.

The study (Chirkov, Ryan, & Willness, 2005) examined whether autonomy and relatedness form two compatible or conflicting needs. In case of compatibility, universal

approach would be the proper one, as predicted by the SDT. In case of conflict, the pursuit of autonomy hinders the development of relatedness and thereby results in lower LS, as suggested by relativist researchers (Markus & Kitayama, 2003). The results confirmed Universalist model: “both autonomy and relatedness satisfaction were positively correlated and explained independent variance in Chinese students’ psychological well-being, depression and vitality”. Satisfaction of competence, which was the third universal psychological need within SDT, additionally affected psychological well-being beyond the effects of autonomy and relatedness satisfaction (Chirkov, Ryan, & Willness, 2005). This proof seems to be stronger, as it refers to representatives of Eastern culture while adapting to western environment.

Another attempt of comparing universal (direct) and relativist (indirect) approach was fulfilled by Vansteenkiste et al. (2006). In this study of Chinese students, Vansteenkiste also examined whether autonomy and relatedness form two compatible needs or would conflict with each other. As stated by Vansteenkiste et al. (2006), their results also supported Universalist approach, for they proved the lower level of LS in Chinese students to be caused by lack of opportunities to gratify both autonomy and relatedness with no evidence of conflict between them. This means that ‘individualist’ need of autonomy is the essential one for subjective well-being of ‘collectivistic’ Chinese students, which is a strong support for autonomy to be a basic psychological need essential for both individualists and collectivists.

The main concern about the Universalist approach, however, is related to the fact that it does not consider cross-cultural differences. Researchers opposing such an approach (Oishi et al., 2009) doubt validity and reliability of studies mostly obtained in individualist cultures or in immigrants adapted, at least to some extent, to western culture. They doubt the possibility of application research data collected in immigrants and western-oriented students toward the entire collectivist societies. They argue that cross-cultural research indicates differences of predictors of LS across cultures, depending on salient needs and values and cannot accept the assumption that progress toward so-called intrinsic goals such as self-acceptance, competence, and community involvement is the only path to happiness, as has been stated by SDT.

The two lines described are alternative but not completely incompatible. There could be universal needs working in all cultures together with some specific cultural moderating influences working differently for different cultures.

Summary of the theoretical background and hypotheses of the study

According to Universalist approach (Bobowik, 2010) and SDT (Ryan & Deci, 2000), adaptation to the new cultural environment is a shift from reduced opportunities for basic psychological needs satisfaction to their optimal gratification in a new cultural environment (Bobowik et al., 2011). The study by Chirkov, Ryan, and Willness (2005) reports on lower levels of LS at the beginning of sojourn, which was caused, at least partly, by lacking opportunity of pursuing the need of relatedness, as well as by experiencing a sense of cultural separation and hostility. Sojourners have to both build up new relationships and to cope with ongoing loss of their old relationships; as a result, they might experience less relatedness-satisfaction. International students also need to understand the requirements of new cultural environment, society, and academic system, which might be rather stressful and overwhelmed; this causes feeling of being ineffective while dealing with their new surroundings (Vansteenkiste, 2006). This in turn leads to a perceived lack of cultural competence, meaning that they feel not enough competent to function effectively in their new cultural environment. Finally, sojourners might experience a strong pressure to abandon their home country values in favour of host country norms and values leading to lower perceived autonomy level (Anderson, 1994). Thus, experiencing difficulties in gratification of their basic psychological needs, as stated by SDT (Ryan & Deci, 2000), international students feel less satisfied with their lives, compared to local students and students in their home country, while having adapted, they become more satisfied and happy (Vansteenkiste et al., 2006).

Relativist concept suggests that LS depends on the cultural distance between home and host countries and the level of acceptance of norms and values of host country. According to the concept of cultural fit or person-environment congruence, students coming from

other cultures report lower levels of LS depending on the level of discrepancies between value systems of home and host countries; meaning sojourners feel unhappy unless they adapt by accepting value priorities of host country. For example, Searle & Ward (1990) have confirmed that foreign students who perceived a great cultural distance between themselves and the host society experienced more sociocultural difficulties (Searle & Ward, 1990). Hammer, Bennett, and Wiseman (2003) describe adjustment as a process of “working out a fit between the person and the new cultural environment” (p. 107), which requires the sojourner to make cognitive shifts and change his/her role. A ‘cultural fit’ model (Ward & Chang, 1997) suggests that psychological adjustment is facilitated when there is a fit between individuals’ values and the host culture’s shared values. It means that, relativists consider there is no optimal value profile leading to successful adjustment cross-culturally; neither they believe in ‘healthy values’ facilitating cross-cultural adaptation of sojourners anywhere. Rather, it is a match of sojourners’ values to the host cultures that facilitate adjustment. The notion of cultural-fit, as we already discussed above, refers to a fit between one’s cultural framework internalized from a home culture (includes values, personality, affect, cognition, and behavior) and cultural norms and practices of the society in which one resides (Searle & Ward, 1990; Ward & Chang, 1997; Ward & Rana-Deuba, 2000).

Value discrepancies between pre-existing personal values and new host country values cause the identity conflict in sojourners, which relates to difficulties in reconciling different and competing components of identity prescribing incompatible to each other behaviors. This refers to confronting with too many commitments entailing controversial behavioral prescriptions (Leong & Ward, 2000). This type of deficiency is mostly addressed by the relativist approach, reflecting the opposing requirements of home and host countries, as such challenges of cross-cultural adaptation described as a cultural distance and lack of cultural fit can effectively support a culturologist/ relativist approach. Research witting Relativist line has found an evidence of such a conflict caused by value discrepancies resulting in reduced LS and SWB in sojourners and immigrants. However, Shupe (2007) failed to find the proof of value discrepancies to be responsible for adjustment difficulties during their cross-cultural transitions in the empirical study of the

impact of cultural fit. He tested a model of intercultural conflict as a stressor analysing data from graduate students representing 50 countries. The results of path analyses of the cross-cultural adaptation model tested in this study indicated that cultural distance was not connected to interpersonal or intercultural conflict.

In sum, though Universalist and Relativist theories of cross-cultural adaptation differently explain the process, they both agree that readiness to understand and accept host culture's shared values predicts the effectiveness of cross-cultural adaptation. This might happen either due to preliminary existing values fitting the host-country priorities or through internalizing new values due to a high adaptability and active interaction with new cultural environment and social learning, resulting in accepting and maintaining host culture values, norms and practices. Measuring outcomes of cross-cultural adaptation we can predict the level of LS of sojourners, as they are closely connected (Chebotareva, 2014; Plotka et al., 2008).

Based on the overview of previous research presented above, in this study we test to what extent Universalist (values direct impact) and Relativist (values as moderators' impact) approaches can be used to explain the psychological adaptation of Chinese students in Finland and Russia. In this study, we also acknowledge the country-level differences existing between China, Russia and Finland with respect to their values and socio-economic and human development and predict that the psychological adaptation among Chinese students in these two countries is a result of the interaction between the country and individual level factors. We also control the impact of socio-demographic factors such as gender and age, as they can significantly influence LS.

As regards the contexts studied, according Hofstede (2001), China scores lower on the scale of individualism comparing to both Russia and Finland, while Russia has lower scores of individualism than Finland. Based on this, we can estimate that cultural distance is bigger between China and Finland, compared to the one between China and Russia, as related to individualism-collectivism dimension and self-construals. Therefore, we hypothesise that it should be easier for Chinese students to adapt in Russia than in Finland due to smaller cultural distance.

In addition, as the majority of scholars state the significant influence, either direct or indirect, of socio-economic development on life satisfaction, we expect HDI of host country to impact LS of international students coming to Russia and Finland. According to Inglehart and Klingemann (2000), European societies, including Finnish, are relatively wealthy and demonstrate higher level of SWB, while countries that experienced communist rule, such as Russia, show relatively lower levels of SWB, even when compared with the countries with much lower economic level, such as India, Bangladesh and Nigeria. The number of years under communist rule has a direct negative impact on nation's SWB (Inglehart and Klingemann, 2000). "The collapse of their political, economic, and belief systems seem to have sharply reduced SWB in the ex-communist societies. Many of them have a damaged national myth," (Inglehart et al., 2008, p.268). However, China, still ruled by communist party, is considered to be an exception and demonstrates a kind of paradox showing much higher level of SWB compared to other communist societies. The higher level of SWB in China can be explained by high rates of economic growth and Confucian cultural values impacting the life philosophy within Asian countries (Inglehart and Klingemann, 2000). According to Human Development report (United Nations Development Programme (UNDP), 2010), Finland has 'very high' level of human development index (0.89), while Russia falls into the 'high' human development band (0.79). China's score is 0.70. In this study, we aim to find out if the difference between Russian and Finnish HDIs, which equals to 0.1 points, is sufficient to cause the significant difference in LS of Chinese students in these two countries.

Hypotheses

As cultural distance impacts life satisfaction of international students (Sagiv et al., 2004; Sagiv & Schwartz, 2000), we expect that Chinese students will adapt easier to Russian cultural environment as compared to Finnish one. This in turn will lead to higher level of their life satisfaction in Russia compared to Finland.

Hypothesis №1 Chinese students are more satisfied with life in Russia than Finland due to less cultural distance.

On the other hand, the country level differences in HDI give us a possibility to develop an alternative hypothesis. As socio-economic factors were shown to have a significant impact on the level of satisfaction with life (Veehoven, 1993; Inglehart, 2008; Diener et al., 1995), we expect that the life satisfaction of Chinese students will correspond to the HDI of the context studied. Therefore, their life satisfaction in Finland will be higher than in Russia.

Hypothesis №1 Alternative As Human Development Index is higher in Finland than in Russia, Chinese students adapt more effectively in Finland compared to Russia.

As regards the relationship between cultural values and life satisfaction of Chinese students in Finland and Russia, two opposite hypotheses were tested and contrasted to each other.

First, as stated by the Universalist approach, pursuing “healthy” values contributes to well-being irrespective of cultural belonging (Bobowik, 2010). Particularly, according to Bobowik (2010) and Bilsky and Schwartz (1994), openness to change and self-transcendence values have positive impact on life satisfaction of local population, as well as sojourners and immigrants. Thus, we expect that higher levels of openness to change and self-transcendence values would be related to higher subjective well-being.

Hypothesis №2 Openness to change (stimulation, self-direction and hedonism) and self-transcendence (universalism and benevolence) values are related to higher level of life satisfaction among Chinese students in both Russia and Finland.

Second, as stated by Relativist approach, the impact of values on subjective well-being differs depending on the cultural and societal context (Sagiv et al., 2004; Sagiv & Schwartz, 2000). This means that different value sets will be significant while adapting to Finnish or Russian culture. In other words, as the two countries studied differ in terms of

cultural values and HDI, this contextual factor should moderate the impact of openness to change and self-transcendence values on life satisfaction of international students.

Hypothesis №2 Alternative The impact of openness to change and self-transcendence values on life satisfaction is moderated by the context studied. It is expected that in Finland characterised by more individualistic values and higher HDI, the values of openness to change and self-transcendence will have a higher impact on life satisfaction as compared to Russia characterised by collectivistic values and lower HDI.

Method

Overview

Chinese students studying in Russia and Finland participated voluntarily by filling out the questionnaires measuring cultural values and cross-cultural adaptation. The questions measuring the level of adaptation and subjective well-being were selected from the cross-cultural adaptation survey to measure the level of life satisfaction. All the questionnaires used in this study were translated to Chinese language.

Measures

Schwartz Values Survey (Schwartz, 1994) was used to measure the value priorities of Chinese students. The Schwartz Value Survey (SVS) measures the importance that people place on 10 universal values. The survey consists of 40 statements. Each statement contains the description of a person who prioritizes one of 10 universal values. The respondent should estimate if he/she is similar to this person or not. The response scale ranges from -1 (not at all similar) to 4 (very similar). The data is processed with the help of the key to the scale, where the questions are sorted into 10 groups, each corresponding to one of values described by Schwartz. The result is the arithmetical mean through each group of values.

The results were further grouped into Self Transcendence and Openness to Change value dimensions by calculating the sum of corresponding value scales (Schwartz, 1994).

The short version of Questionnaire of Adaptation of the Person to the New Socio-Cultural Environment (APSCE) by L.V.Yankovsky, in Shahtarina (Pochebut, 2005) version was used. The questionnaire measures Adaptability (AD), Conformity (C), Interactivity (IA), Depression (D), Nostalgia (N), Estrangement (E). The questionnaire consists of 60 statements. The respondent should answer if he/she agrees or disagrees with each of the statements. There is also a possibility to answer "I do not know". The questions

related to subjective well-being from adaptability and conformity scales were selected based on exploratory factor analysis (see Appendices 1 and 2).

The respondents were also asked some general questions about their gender, age and duration of stay in Russia.

Sample

The sample consisted of 239 Chinese students studying in Russia (165) and Finland (74) with mean age 23, 50% females and 50% males, with the mean length of residence in Russia/Finland 2.7 years.

The data on Chinese students living and studying in Russia was collected from Chinese students in Peoples' Friendship University of Russia in the beginning of 2008. The respondents were students of a preparation course and students in the 3rd and 4th years of studies at economics and sociology departments. The procedure of filling the survey forms was organized after the lectures.

The sample consisted of 165 randomly selected Chinese students aged between 16 and 32 (mean 22.16; SE 0.22), 77 females and 88 males, with length of residence in Russia between 1 month and 8 years (mean 28.64 months; SE 1.91).

The data on Chinese students living and studying in Finland was collected from randomly selected Chinese students studying in University of Helsinki and Helsinki University of Technology in 2010.

The sample consisted of 74 randomly selected Chinese students aged between 21 and 40 (mean 26.90; SE 0.51), 42 females and 30 males, with length of residence in Finland between 4 month and 13 years (mean 42.31 months; SE 4.02).

Data Analyses

To ascertain structural equivalence for adaptation scale, I conducted separate factor analyses (using varimax rotation) for Russian and Finnish parts of the sample (see

Appendix 3). The results showed one factor (Satisfaction), which was further used for the measurement of subjective well-being across samples.

To check the reliability of satisfaction scale the Cronbach's alpha coefficient was estimated. Cronbach's alpha reliability for the Satisfaction scale was 0.72.

To check the null hypothesis that Russian and Finnish samples are comparable and to reject the alternative hypothesis of their significant difference, as well as to analyze the difference in life satisfaction between Chinese students in Russia and Finland, I used Mann-Whitney test.

To explore whether the satisfaction depends on value dimensions and HDI I performed regression analyses. The collinearity of the independent variables was checked to control the quality of the regression model.

To examine whether HDI moderates the relationship between value dimensions and satisfaction we created an interaction term by multiplying HDI and Self Transcendence, as well as HDI and Openness to Change.

Results

The first step was to check the collinearity of independent variables. First I have conducted a correlation analysis of the independent variables (See appendix 4). The results showed that there is a complete correlation between the variables Country and HDI ($r = 1$, $p < 0.01$). There is also a strong correlation between country and age ($r=0.551$, $p < 0.01$), as well as HDI and age ($r=0.551$, $p < 0.01$). The results also show weak but significant correlation between country and length of residence ($r = 0.206$, $p < 0.01$), as well as between HDI and length of residence ($r = 0.206$, $p < 0.01$). The analysis revealed a strong correlation between age and length of residence ($r = 0.539$, $p < 0.01$). There is also a strong correlation between openness to change and self-transcendence values ($r = 0.477$, $p < 0.01$). As the two of our independent variables show complete correlation, we will exclude the variable country from further analysis.

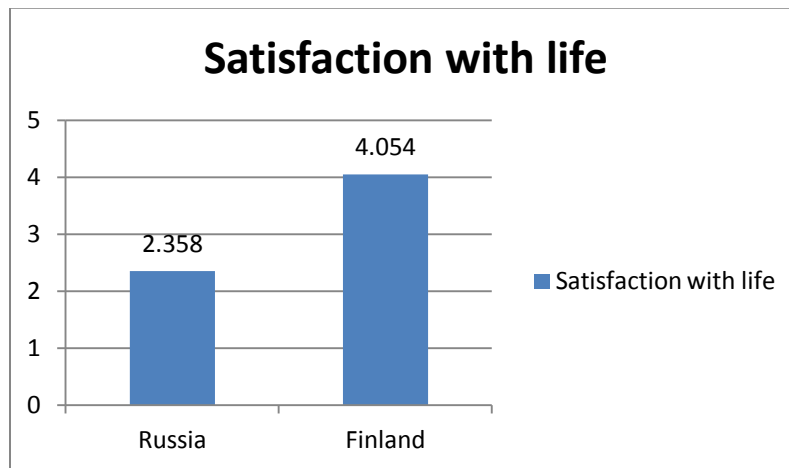
I proceeded with conducting collinearity analysis between independent variables using ANOVA (See appendix 5). Both Tolerance and VIF coefficients did not show any sign of collinearity between the independent variables.

I have further proceeded with descriptive statistics for age, length of residence, self-transcendence, openness to change and satisfaction with life variables. The descriptive statistics for the above mentioned variables have been summarized in Appendix 7. As the analysis showed that the distribution of the variables was not normal, I will further use the non-parametric tests in data analysis.

I further conducted the Mann Whitney and Kolmogorov-Smirnov tests for Russian and Finnish parts of the sample in order to confirm the null hypothesis that two parts of the sample belong to one population (see Appendix 8). The results show that there is a significant difference between the two parts of the sample in age ($p = 0.000$; $p = 0.000$) and length of residence ($p = 0.002$; $p = 0.000$). For self-transcendence and openness to change values the null hypothesis was confirmed meaning that two parts of the sample belong to one population.

To check our Hypothesis №1 and Hypothesis №1 Alternative I used Mann Whitney test to evaluate the difference in satisfaction with life between Russian and Finnish parts of the sample. The level of satisfaction in Finland is significantly higher than in Russia.

Fig. 1. Satisfaction with life in Russia and Finland



The null hypothesis that there is no significant difference between Finnish and Russian parts of the sample has been rejected at the significance level of $p < .001$. The level of satisfaction in Finland is higher (4.054) than in Russia (2.358) (See Fig. 1). Therefore, the Hypothesis №1 Alternative that Chinese students are more satisfied with life in Finland than in Russia was confirmed.

To check the Hypothesis №2 and Hypothesis №2 Alternative I have conducted the regression analysis with satisfaction with life as a dependent variable and HDI, length of residence, openness to change and self-transcendence values. To control for demographic factors I have included gender and age as independent variables.

Our regression model explains 93.3 percent of variation of dependent variable (Appendix 9). The coefficients table shows that the independent variables openness to change and HDI are positively related to satisfaction with life at $p < .001$ significance level, while self-transcendence, age, gender and length of residence variables are not significant. The regression model shows that for every one point increase on the scale of

HDI the predicted life satisfaction increases by 0.892. For every one point increase on the scale of openness to change the predicted life satisfaction increases by 0.303.

Therefore the regression model partly confirms the Hypothesis №2. Openness to change values have a positive impact on life satisfaction of Chinese students in both Russia and Finland, while self-transcendence values do not impact the dependent variable.

To examine if the impact of openness to change and self-transcendence values on satisfaction with life is moderated by HDI, I created two interaction terms and included them into the regression model (Appendix 10).

The inclusion of two interaction terms did not improve the quality of the regression model with R square remaining 93.3. Both of the interaction terms showed to be non-significant. Therefore, the results do not support Hypothesis №2 Alternative. The impact of openness to change and self-transcendence values on satisfaction with life is not moderated by HDI.

Discussion

Overall, the findings of our research confirm that both socio-economic factors (HDI) and healthy values (openness to change) impact subjective well-being of Chinese students in both Russia and Finland.

The impact of age and gender on life satisfaction

Our data showed no significant impact of student's age and length of residence in a host country on the level of life satisfaction. Our regression model included both age and gender and showed β coefficients of 0.13 and 0.24 accordingly and significance level of 0.520 and 0.167.

These results contradict the results of Fugl-Meyer et al. (2002), Di Tella et al. (2003) and Peiro (2006) showing that age affects the level of SWB. This inconsistency may be explained by demographic characteristics of the samples involved in the studies. Our sample included students aged 16-40 with the majority of sample being at the age of 22-25, while the distribution of age across samples involved in three aforementioned studies was much wider.

Moreover, our data showed no impact of gender on life satisfaction of Chinese students in both Finland and Russia. Our data supports the results of Fugl-Meyer et al. (2002) showing life satisfaction to be independent from gender. However, we need to consider that this research was conducted on local population while our research relates to international students adapting to new cultural environment.

Level of life satisfaction

Our measures of SWB of Chinese students show average (4 out of 8) and below average (2 out of 8) level of satisfaction with life of Chinese students in Finland and Russia correspondingly. Though we do not have benchmarks of SWB, we can suppose that this is rather low level, which supports numerous qualitative and quantitative research of

satisfaction with life of Asian students in western cultures (Zheng & Berry, 1991; Furnham & Bochner, 1982; Chavajay & Skowronek, 2008; Cox, 1989; Sam; 2001).

While investigating problems experienced by international students during their overseas sojourn, scholars list several factors impacting the level of psychological stress related to academic, social, and cross-cultural adaptation. As explained by Bochner et al. (1977), there are four sources of problems encountered by international students, including acculturation stress, related to problems of dealing with life in a new cultural environment; ambassador role related to maintaining their home country identity; adolescent emancipation, which reflects the need of establishing oneself as an independent, and academic stress, which is related to coping with stresses induced by study process.

As related to acculturation stress, Chinese students experience difficulties in cross-cultural adaptation due to enormous cultural differences. Having collectivistic ideology brought from their home country and represented in their value system, Chinese students put high emphasis on cooperation, cohesion, and personal social relationships. In contrast, Russian and Finnish cultures are more achievement oriented and value competitiveness (Sawir et al., 2008). Due to this, Chinese students are more likely to be unsatisfied with their life in a new country.

Coming to host country for a limited period of time, Chinese students tend to maintain high level of cultural identity with their home country while simultaneously adapting to new cultural environment. This leads to additional discomfort due to contradicting demands and behavioural standards of individualistic and collectivistic cultures.

Additional stress is related to being separated from their family and local network, which is highly valued in Chinese culture and forms an important part of their cultural identity. This causes an additional challenge in obtaining independency and autonomy necessary for SWB.

Moreover, Chinese students face high level of academic stress due to significant differences in educational systems of Russia and Finland as compared to the Chinese one. According to Currie (2007) there is a huge contrast in demands of Western and Chinese educational systems related to the different attitudes towards critique in Chinese and western culture. Due to this Chinese students demonstrate lower level of participation in

discussions, group work and providing critique to teachers, peers, and academic institutions. Besides, exams and other assessment procedures normally associated with high academic stress can be additionally exaggerated due to the requirement of theory critiques, which becomes a significant challenge for Chinese students and prevent them from obtaining high grades. As a result, negative emotions become a significant part of study process for Chinese students, making their adaptation to the new educational system very stressful.

Country related difference in satisfaction with life

Our measures identify significant difference in the level of SWB of Chinese students in Russia and Finland. There might be several root causes leading to this effect. As stated in our Hypothesis №1 Alternative, this is caused by the difference in level of socio-economic development of the society reflected in HDI index. In addition, the difference in SWB might be explained by the challenge of communicating in a foreign language, and feeling of personal insecurity.

Our results confirm that there is a strong positive relationship between HDI and the level of subjective well-being, as stated by Inglehart (2008), Leigh & Wolfers (2006), Sortheix & Lönnqvist (2013), Bonini (2008) and Vemuri & Costanza (2006). As a composite of life expectancy at birth, mean years of schooling and expected years of schooling, and Gross National Income (GNI) per capita, HDI can be interpreted as a socio-economic predictor of subjective well-being. As shown by numerous psychological, sociological and economic research, life satisfaction depends on economic and social characteristics, such as health (Veenhoven, 1991; Peiro, 2006), social relationships (Argyle and Martin, 1991; Peiro, 2006), and cultural environment (Argyle, 2013; Peiro, 2006).

The difference in HDI between Russia and Finland, which equals 0.1, leads to satisfaction with life in Finland (Median = 4.0) twice as high as in Russia (Median = 2.0), which completely confirms our Hypothesis №1 Alternative. Moreover, according to regression analysis HDI is the strongest factor influencing the dispersion of satisfaction

with life with beta coefficient of 0.89. Thus we can conclude that HDI is the strongest factor influencing SWB of Chinese students studying abroad.

As stated by abovementioned research sources (Peiro, 2006; Bonini, 2008), high socio-economic indices decrease the importance of traditionally accepted by scholars factor of individual income, which tends to be low for the majority of students all over the world. High level of socio-economic development leads to availability of social support and individual security. Thus, HDI impact on SWB can be explained not only by obtaining specific income and services, but also satisfaction of basic psychological needs leading to higher level of SWB. We can suppose that Gross National Income per capita supports conditions for autonomy and individual independence, schooling supports competence, while availability of social support increases the feeling of relatedness.

One more challenge experienced by Chinese students is related to communication and studying in second language. It is widely accepted that the level of socio-cultural adaptation highly depends on the level of proficiency in the language of host country and ability to effectively communicate with local peers. Most of Chinese students come to Russia without the knowledge of Russian language and have to learn it from scratch. This can result in frustration and low level of SWB during the first years of their sojourn. Chinese students coming to Finland mostly study in English language and are selected based on the essential level of mastery in English measured by standardized test such as IELTS and TOEFL. Thus they experience less academic stress comparing to Chinese students in Russia.

Moreover, outside of academic environment, international students need to effectively communicate with local population for effective socio-cultural adaptation. As the majority of Russian population does not have a sufficient knowledge of international languages, including English, Chinese students face the challenge of communicating with customer service representatives, local authorities and other service providers. This also leads to experiencing difficulties while networking with local population and their university peers. Thus, Russian environment is less friendly, as compared to Finnish one, which is much more welcoming towards international students. In Finland, Chinese students can easily communicate with the locals in English, which significantly impacts

their feeling of competence, relatedness and autonomy. According to SDT (Ryan & Deci, 2000), this leads to higher SWB.

Besides, representing visible minorities, Chinese students experience not only challenges related to language comprehension, and academic and social adjustment, but also face direct and indirect discrimination. Russian population is less tolerant to visible minorities in comparison with Finnish population, and frequent cases of verbal and physical abuse by locals are reported through Russian mass media. Thus, Chinese students tend to limit their contacts with strangers representing local population and prefer to communicate within small groups of Chinese peers. According to Berry (1997), this leads to pursuing separation as cross-cultural adaptation strategy which is associated with lower level of psychological well-being (Berry 1997, Jasinskaja-Lahti et al., 2003). This highly resonates with the findings of (Punto & Yamuna, 2011) stating that after an international education experience, Thai students embrace more traditional cultural values, even to a greater extent than the domestically educated students. Thus, international students become more embedded in their cultural in-group and show even less individualistic tendencies after exposure to a culture with high individualist and lower collectivist values. Finnish population is more tolerant to cross-cultural differences compared to Russian population, which leads to better integration of Chinese students. Thus, they are free to choose adaptation strategies based on their individual preferences which results in higher level of SWB.

The obtained results can be explained based on the concept of internalization, which distinguishes three different processes through which cultural values and norms are adopted: 'willing conformity', when existing personal values and host country values organically fit together; 'coerced conformity', wherein existing value structure and normative pressures make incompatible behavioral demands; and 'normative pluralism', in which a diversity of norms and values exists in society and there is room for persons to find norms and values that best match their personality demands (Chirkov et al., 2005). Therefore, an opportunity for sojourners exists to find a reasonable compromise of adapting to host culture values and norms while keeping pre-existing cultural identity by both 'willing conformity' or 'normative pluralism' (Brown & Brown, 2009; Hsieh, 2006),

while the challenge of ‘coerced conformity’ can be related to a conflict of norms and practices of home and host country or demanding requirements of accepting society to assimilate as soon as possible.

Healthy values and life satisfaction

Our second hypothesis stating that openness to change (stimulation, self-direction and hedonism) and self-transcendence (universalism and benevolence) values promote higher level of life satisfaction of Chinese students in both Russia and Finland has been partly confirmed. Our results show that openness to change values predict 30.3 percent of variability of satisfaction with life, while self-transcendence values do not have significant effect on our dependent variable.

According to our data, both openness to change and self-transcendence are moderately valued by Chinese students in both Russian and Finnish sample (2.22 and 2.41 out of 4 respectively). This level of healthy values can be explained by psychological stress experienced during cross-cultural and academic adaptation. As has been proven by Sheldon and Kasser (2008), threat associated with whether existential, economic or interpersonal factors, increases the priority given to extrinsic values (self-enhancement) compared to intrinsic ones (self-transcendence and openness to change). Suboptimal psychological environment orients people towards basic psychological needs for security and safety, leading to seeking security at the expense of self-actualization (Bobowik et al., 2011).

Despite the moderate level of intrinsic values for our sample, our results show that openness to change values lead to effective adaptation of students and promote their well-being. Our results are highly congruent with the research of Bobowik et al. (2011) and self-determination theory (Ryan & Deci, 2000), confirming positive impact of openness to change values on life satisfaction of sojourners regardless of country of residence. Thus our data confirms the statements of Universalist approach, as pursuing “healthy” values contributes to well-being irrespective of cultural belonging.

It could happen that valuing equality, social justice, and the welfare of people in general (universalism) may increase LS in more fair and people oriented environment,

specifically in Finland, as compared to more competitive and ruthless conditions in Russia where situations of inequality and social injustice are rather frequent. The discrepancy between the encountered reality and adhered personal values might lead people adhering to universalistic values to report lower levels of LS.

Our findings, however, suggest that self-transcendence values are not associated with well-being. According to Bobowik et al. (2011), as well as Sagiv and Schwartz (2000), universalism and benevolence are related to well-being, but this interrelation is weak and inconsistent. Our research does not support any influence of self-transcendence values on SWB of Chinese students studying abroad.

As related to the role of openness to change values, it is reasonable to expect that stimulation and self-direction are important for successful cross-cultural and academic adaptation. High tolerance to change and ambiguity, proactive approach to initiating changes and openness to new experience (stimulation values) help international students to quickly learn rules, seek for support and successful network in the new environments. While abilities of independent thinking, planning and self-determination, as well as to explore new environment and develop new forms of behaviour (self-direction), are associated with high flexibility and trainability and capacity of self-management. Leveraging the abovementioned skills and traits will allow international students to successfully develop expected forms of behaviours and get information necessary for accomplishing individual goals, which in turn will lead to high level of self-efficacy and life satisfaction.

Openness to change values, which are often categorized as person-focused, have been reported to be positively related to life satisfaction in situations of rapid change and high uncertainty. In a context of uncertainty the capacity to adapt to rapid change, including cross-cultural adaptation of immigrants and sojourners, may be crucial. People scoring high in openness to change values should be more comfortable with adopting to new environment (Sortheix. & Lönnqvist, 2013), which could contribute to their well-being.

Yet we cannot conclude on the direction of causality based on the statistical methods applied for this study. It could happen that high level of LS and positive life attitudes

reinforce higher level of individual's activity and self-determination and promote openness to change values.

It is also difficult to understand if openness to change values tend to increase their significance in the process of adaptation of Chinese students to western environment, or students having such a value priority before their sojourn are predicted to better adapt and experience higher levels of SWB while adapting to the new cultural environment.

It is interesting, that our results show significantly stronger impact of socio-economic factors ($\beta=0.892$) on SWB of Chinese sojourners, as compared to values ($\beta=0.303$). It was reasonable to expect stronger relationships between value system and SWB during the process of cross-cultural adaptation. Our results highly resonate with findings of Fischer and Boer (2011), who suggest that socio-economic development results in greater well-being due to increased feeling of autonomy experienced by population. The greater freedom of choice that people encounter, the greater people's opportunities allowing individuals to choose those environments that they evaluate as the most satisfying. Thus, the freedom or opportunity to pursue any value could make the overall associations of values and LS weaker, as compared to Eastern societies with strong norms and a low tolerance of deviant behaviour.

The Impact of cultural context on satisfaction with life

From the Relativist perspective competing with the Universalist one, represented by the concept of healthy values and SDT, accomplishing goals that are congruent to emphasized personal and cultural values will lead to higher level of SWB. Matching shared value profile causes individuals' feeling of 'cultural fit' and satisfaction occurring when experiencing this 'cultural fit'. According to Sagiv and Schwartz (2000), environment in which values are pursued may influence relations between individual values and SWB. Person-environment value congruence leads to the feeling of happiness when the environment allows people pursuing and fulfilling their values (Sagiv et al., 2004; Sagiv & Schwartz, 2000). Based on value-environment fit, we can expect that

different values predict well-being differently across countries that vary in terms of socio-economic development.

According to cross-cultural psychologists' research (Markus & Kitayama, 2003; Vansteenkiste, 2006), Eastern cultures that embrace collectivistic values consider autonomy to be less related to SWB, as compared to relatedness. In other words, emphasizing self-collectivistic values is highly congruent with traditionally supported social harmony and interdependent relationships in collectivistic societies. Western cultures, on the opposite emphasize individualistic values, while Russia is considered to maintain a moderate level of both collectivistic and individualistic values.

As Russian cultural context is often considered to be more collectivistic, as compared to Finnish, we could expect better adaptation of Chinese students in Russia and as a result their higher subjective well-being. On the opposite, due to a strong impact of socio-economic factors on SWB, we have gotten the lower level of satisfaction with life by Chinese students in Russia. Yet, we could expect some impact of individualistic values (openness to change and self-transcendence), which are congruent with western culture, rather than Russian, to challenge adaptation of Chinese students in Finland, as compared to Russia. This could happen if more collectivistic Russian environment congruent with individual goals of Chinese students provided opportunities for satisfying those needs. On the contrary, our data support that openness to change positively impacts SWB of Chinese students in both Russia and Finland, while self-transcendence values does not influence it, either positively or negatively.

Thus we do not have any evidence supporting Relativist concept stating that people experience well-being when cultural context permits the expression of their values and achievement of their goals.

Finally, our Hypothesis №2 Alternative stated that the impact of healthy values on life satisfaction is moderated by HDI, which meant that there could be some differences in effects of values on SWB depending on cultural context and/or economic factors. Our results have not supported the hypothesis on moderating effect of cultural context and country level of HDI on the relationships between values and life satisfaction. Thus, our data contradicts the findings of Sortheix & Lönnqvist (2013) stating that HDI moderates

the relations between life satisfaction and basic values identified by Schwartz's value theory. This difference can be explained by the fact that the sample in the study of Sortheix & Lönnqvist consisted of local population of 25 European countries, while our research focused on sojourners residing in Russia and Finland from 1 month to 13 years. According to Frey & Stutzer (2010), adaptation is one of the four psychological processes considered to be important for understanding the nature of SWB and LS. As international students were at the different stages of cross-cultural adaptation, their value system could have been impacted by different factors, as compared to local population. While the results of Sortheix & Lönnqvist support relativist approach stating the impact of cultural context on the relations between values and SWB, our results support Universalist approach claiming the importance of healthy values for SWB while adapting to new cultural environment.

Implications and Further Research

The results of this research can help to predict successful adaptation of international students to new academic and cultural environment. They can be used for identifying the needs and opportunities for improvements of educational system, which in turn can help to better attract and engage international students. It can also help to address the needs of diverse student population by initiating specific programs of psychological and coaching support of cross-cultural adaptation aimed for accomplishing the expected levels of educational capacity and life satisfaction of sojourners. By evaluating SWB of international students, we can plan changes in academic and psycho-social support programs for international students, which will allow to increase the efficiency of student support.

Furthermore, our results can assist individuals by supporting life decisions related to their choice of host country, university and educational program, as well as they can be used by educational professionals while designing and delivering effective orientation and coaching programs for successful cross-cultural adaptation of international students and exchange programs' participants. The importance of openness to change values and

stimulation in particular supports facilitates specific coping approach to cross-cultural adaptation helping to predict psychological adjustment of international students and post-arrival choices students make in coping with acculturative stress and social support.

Based on the results of studies showing the impact of values on SWB, educational institutions can incorporate assessments of value systems to help students evaluate their readiness for a major cross-cultural transition.

Results from our study can also be used to train faculty and staff working with international students. Having knowledge about major challenges facing international students and major factors impacting their adaptation and well-being, faculty and staff will have better understanding of cross-cultural transition international students are going through and might choose to use their advisory roles to provide social support during the adaptation process (Rice et al., 2009), as well as make referrals for those having the most severe psychological problems.

Limitations

Firstly, life satisfaction was measured by the scale that needs to be additionally validated, as this is a shortened version of existing questionnaire.

In addition, the study design included two samples with different parameters, as related to age and length of residence. Considering that age and length of residence have no impact on life satisfaction in our research and based on the check of the difference of distributions of values (openness to change and self-transcendence) and live satisfaction we can conclude that difference in age and length of residence still allow to analyse the whole sample of data and check our hypothesis.

Another difference was related to the strategy of data gathering applied. We conducted a hard copy surveying in Russia and online surveying in Finland. However, as mentioned above, the major data on value systems represent general distribution with no difference related to country and or the method of data gathering. In addition, the difference in size of Russian and Finnish samples may have influenced the results.

Furthermore, it should be highlighted once again that the relationship found between openness to change values and well-being in this study was comparably weak, so that the results need to be interpreted with caution. However, values should be taken into consideration as components of a well-being model, as proposed by various researchers (Lyubomirsky et al., 2005; Bobwik, 2012), though it should not be overestimated, as there are many other personality-related variables possible.

Also, assumed that the study is based on a cross-sectional design, its results can hardly allow to make conclusions related to causal relations between values and well-being, meaning that we cannot assume that values are predictors of well-being. Thus, there is a need for longitudinal studies that would include various stages of well-being measurement.

Finally, as the design of our research included only comparison of Russia and Finland we cannot distinguish the impact of socio-economic (HDI) and cultural context factors. By having broader scope of research including more countries we can separate effects of these two factors.

Conclusions

Based on the results of our study, we can conclude that both intrinsic (openness to change values) and extrinsic (HDI) factors impact subjective well-being of Chinese students studying in Russia and Finland. The level of sojourners' life satisfaction in Finland is higher than in Russia, which is caused by the difference in levels of economic development and social support indicated by HDI.

Openness to change values, described as a part of "healthy value system", facilitate successful adaptation of Chinese students in both Russia and Finland. Self-transcendence values do not have any impact on life satisfaction of Chinese students studying in Russia and Finland.

There is no moderation effect of cultural context and/or HDI towards relationships of individualistic values (openness to change and self-transcendence) and life satisfaction of Chinese students studying in Russia and Finland.

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Appendix 1

Factor analyses for the whole sample

Rotated Component Matrix

	Component		
	1	2	3
VAR00022	.627		
VAR00021	.596		
VAR00039	-.567		
VAR00013	.551		
VAR00011	.538		
VAR00012	.514		
VAR00023	.504		
VAR00043	.496		
VAR00029	.424		
VAR00040	-.423		
VAR00024			
VAR00007			
VAR00002			
VAR00008			
VAR00014			
VAR00001			
VAR00036			
VAR00006			
VAR00027			
VAR00047			
VAR00019			
VAR00038			
VAR00057		.567	
VAR00051		-.554	
VAR00053		.541	
VAR00016		.500	
VAR00032		.499	
VAR00049		.450	
VAR00031		-.436	
VAR00044		-.435	
VAR00028		.415	
VAR00004			
VAR00041			
VAR00042			
VAR00055			
VAR00030			
VAR00018			
VAR00015			
VAR00035			
VAR00005			
VAR00003			
VAR00046			.559
VAR00037		-.428	.534
VAR00050			.480
VAR00025			.429
VAR00045			.417
VAR00056			.410
VAR00009			.409
VAR00054			
VAR00058			
VAR00052			
VAR00048			
VAR00020			
VAR00033			
VAR00010			
VAR00059			
VAR00034			
VAR00026			
VAR00060			

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization
 a. Rotation converged in 5 iterations.

Appendix 2

Satisfaction scale

1. I feel safe here
2. I feel I get enough attention from other people
3. My expectations concerning life in Russia/Finland were fulfilled upon my arrival
4. My expectations concerning life in Russia/Finland were realistic
5. I feel comfortable around local people
6. I like people around me
7. I would advice my relatives to visit Russia/Finland
8. I was well informed about life in Russia/Finland before my arrival

Appendix 3

Factor analyses for Russian part of the sample

Rotated Component Matrix

	Component		
	1	2	3
VAR00057	-.551		
VAR00051	.531		
VAR00053	-.530		
VAR00016	-.508		
VAR00032	-.503		
VAR00031	.491		
VAR00044	.471		
VAR00030	-.441		
VAR00042	.429		
VAR00041	-.415		
VAR00026			
VAR00007			
VAR00028			
VAR00055			
VAR00004			
VAR00003			
VAR00059			
VAR00006			
VAR00018			
VAR00035			
VAR00038			
VAR00036			
VAR00046		.601	
VAR00037	.401	.592	
VAR00054		.485	
VAR00050		.485	
VAR00039		.467	-.421
VAR00058		.465	
VAR00045		.464	
VAR00009		.411	
VAR00052		.400	
VAR00048			
VAR00020			
VAR00025			
VAR00049			
VAR00040			
VAR00024			
VAR00056			
VAR00010			
VAR00034			
VAR00047			
VAR00008			
VAR00060			
VAR00019			
VAR00021			.553
VAR00022			.546
VAR00023			.531
VAR00013			.519
VAR00011			.491
VAR00012			.459
VAR00029			.453
VAR00043			.437
VAR00015			
VAR00033			
VAR00002			
VAR00014			
VAR00027			
VAR00001			
VAR00005			

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization
 a. Rotation converged in 5 iterations.
 b. Country = Russia

Factor analyses for Finnish part of the sample

Rotated Component Matrix

	Component		
	1	2	3
VAR00006	.686		
VAR00001	-.652		
VAR00043	-.564		
VAR00039	.553	-.448	
VAR00058	.510		
VAR00055	.484		
VAR00044	-.477		
VAR00018	.475		
VAR00048			
VAR00015			
VAR00060			
VAR00023			
VAR00038			
VAR00033			
VAR00027			
VAR00026			
VAR00020			
VAR00010			
VAR00012		.629	
VAR00013		.582	
VAR00057		.518	
VAR00022		.509	
VAR00034		.460	
VAR00011		.444	
VAR00008			
VAR00021			
VAR00036			
VAR00041			
VAR00029			
VAR00037			
VAR00024			
VAR00040			
VAR00014			
VAR00047			
VAR00052			
VAR00005			
VAR00025			
VAR00009			
VAR00007			
VAR00031			
VAR00049			.755
VAR00016			.561
VAR00028			.560
VAR00051			-.514
VAR00004			.502
VAR00053	.402		.487
VAR00032			.481
VAR00002			-.465
VAR00050			.459
VAR00042			
VAR00019			
VAR00046			
VAR00035			
VAR00059			
VAR00045			
VAR00054			
VAR00003			
VAR00030			
VAR00056			

Extraction Method: Principal Component Analysis.
 Rotation Method: Varimax with Kaiser Normalization

a. Rotation converged in 6 iterations.

b. Country = Finland

Appendix 4

Correlation Analysis of Independent Variables

Correlations

		Country of residence	Human Development Index	Age	Length of residence (months)	Self-transcendence	Openness to Change
Country of residence	of Pearson Correlation	1	1.000**	.551**	.206**	.122	.046
	Sig. (2-tailed)		.000	.000	.002	.061	.476
	N	239	239	232	235	239	239
Human Development Index	Pearson Correlation	1.000**	1	.551**	.206**	.122	.046
	Sig. (2-tailed)	.000		.000	.002	.061	.476
	N	239	239	232	235	239	239
Age	Pearson Correlation	.551**	.551**	1	.539**	.028	-.055
	Sig. (2-tailed)	.000	.000		.000	.668	.406
	N	232	232	232	228	232	232
Length of residence (months)	of Pearson Correlation	.206**	.206**	.539**	1	-.136*	-.148*
	Sig. (2-tailed)	.002	.002	.000		.037	.023
	N	235	235	228	235	235	235
Self-transcendence	Pearson Correlation	.122	.122	.028	-.136*	1	.477**
	Sig. (2-tailed)	.061	.061	.668	.037		.000
	N	239	239	232	235	239	239
Openness to Change	to Pearson Correlation	.046	.046	-.055	-.148*	.477**	1
	Sig. (2-tailed)	.476	.476	.406	.023	.000	
	N	239	239	232	235	239	239

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Appendix 5

Collinearity of Independent Variables

Coefficients^a

Model		Collinearity Statistics	
		Tolerance	VIF
1	Gender	.990	1.010
	Age	.692	1.446
	Length of residence (months)	.679	1.474
	Openness to Change	.765	1.307
	Self-transcendence	.755	1.325

a. Dependent Variable: Human Development Index

Appendix 6

Descriptive Statistics

Descriptive Statistics

	Mean	Std. Deviation	N
Satisfaction with life	2.8035714	.90746589	239
Openness to Change	2.2222	.71389	239
Self-transcendence	2.4118	.74231	239
Human Development Index	.82020	.048184	239
Gender	.5021	.49894	239
Age	23.6724	3.94984	239
Length of residence (months)	32.5834	28.07780	239

Descriptives

	Country of residence		Statistic	Std. Error	
Satisfaction	Russia	Mean	2.3576	.15569	
		95% Confidence Interval for Lower Bound	2.0502		
		Mean	Upper Bound	2.6650	
		5% Trimmed Mean	2.2121		
		Median	2.0000		
		Variance	3.999		
		Std. Deviation	1.99985		
		Minimum	.00		
		Maximum	8.00		
		Range	8.00		
		Interquartile Range	2.50		
		Skewness	.826	.189	
		Kurtosis	.132	.376	
	Finland	Mean	4.0541	.24633	
		95% Confidence Interval for Lower Bound	3.5631		
		Mean	Upper Bound	4.5450	
		5% Trimmed Mean	4.0495		
		Median	4.0000		
		Variance	4.490		
		Std. Deviation	2.11901		
		Minimum	.00		
		Maximum	8.00		
		Range	8.00		
Interquartile Range		3.25			
Skewness		-.011	.279		
Kurtosis	-.684	.552			

Descriptives

	Country of residence	Statistic	Std. Error		
Length of residence (months)	Russia	Mean	28.6404	1.90766	
		95% Confidence Interval for Lower Bound	24.8729		
		Mean	Upper Bound	32.4078	
		5% Trimmed Mean	28.0742		
		Median	12.0000		
		Variance	585.907		
		Std. Deviation	24.20552		
		Minimum	1.00		
		Maximum	96.00		
		Range	95.00		
		Interquartile Range	42.00		
		Skewness	.245	.191	
		Kurtosis	-1.533	.380	
			Finland	Mean	41.1622
95% Confidence Interval for Lower Bound	33.2131				
Mean	Upper Bound			49.1112	
5% Trimmed Mean	38.4054				
Median	31.0000				
Variance	1177.206				
Std. Deviation	34.31044				
Minimum	.00				
Maximum	156.00				
Range	156.00				
Interquartile Range	48.00				
Skewness	1.159			.279	
Kurtosis	.946			.552	

Descriptives

	Country of residence		Statistic	Std. Error	
Age	Russia	Mean	22.1646	.21900	
		95% Confidence Interval for Lower Bound	21.7320		
		Mean	Upper Bound	22.5971	
		5% Trimmed Mean	22.0844		
		Median	22.0000		
		Variance	7.578		
		Std. Deviation	2.75279		
		Minimum	16.00		
		Maximum	32.00		
		Range	16.00		
		Interquartile Range	4.00		
		Skewness	.372	.193	
		Kurtosis	.011	.384	
			Finland	Mean	26.8919
95% Confidence Interval for Lower Bound	25.8783				
Mean	Upper Bound			27.9054	
5% Trimmed Mean	26.5375				
Median	26.0000				
Variance	19.139				
Std. Deviation	4.37480				
Minimum	21.00				
Maximum	40.00				
Range	19.00				
Interquartile Range	4.00				
Skewness	1.330			.279	
Kurtosis	1.680			.552	

Descriptives

	Country of residence	Statistic	Std. Error		
Openness to Change	Russia	Mean	2.2001	.05405	
		95% Confidence Interval for Lower Bound	2.0934		
		Mean	Upper Bound	2.3068	
		5% Trimmed Mean	2.1947		
		Median	2.1500		
		Variance	.482		
		Std. Deviation	.69423		
		Minimum	.10		
		Maximum	4.00		
		Range	3.90		
		Interquartile Range	1.00		
		Skewness	.126	.189	
		Kurtosis	.089	.376	
		Finland	Mean	2.2715	.08817
	95% Confidence Interval for Lower Bound		2.0958		
	Mean		Upper Bound	2.4472	
	5% Trimmed Mean		2.2589		
	Median		2.1700		
	Variance		.575		
	Std. Deviation		.75845		
	Minimum		.50		
	Maximum		4.00		
	Range		3.50		
Interquartile Range	1.03				
Skewness	.360		.279		
Kurtosis	-.224	.552			

Descriptives

	Country of residence	Statistic	Std. Error		
Self-transcendence	Russia	Mean	2.3515	.05704	
		95% Confidence Interval for Lower Bound	2.2389		
		Mean	Upper Bound	2.4641	
		5% Trimmed Mean	2.3497		
		Median	2.3500		
		Variance	.537		
		Std. Deviation	.73270		
		Minimum	.63		
		Maximum	4.00		
		Range	3.37		
		Interquartile Range	1.04		
		Skewness	.099	.189	
		Kurtosis	-.445	.376	
	Finland	Mean	2.5464	.08729	
		95% Confidence Interval for Lower Bound	2.3724		
		Mean	Upper Bound	2.7203	
		5% Trimmed Mean	2.5615		
		Median	2.4600		
		Variance	.564		
		Std. Deviation	.75090		
		Minimum	.42		
		Maximum	3.92		
		Range	3.50		
Interquartile Range		.94			
Skewness		-.148	.279		
Kurtosis	-.313	.552			

Appendix 7

Descriptives

	Country of residence	Statistic	Std. Error			
Age	Russia	Mean	22.1646	.21900		
		95% Confidence Interval for Mean	Lower Bound	21.7320		
			Upper Bound	22.5971		
		5% Trimmed Mean	22.0844			
		Median	22.0000			
		Variance	7.578			
		Std. Deviation	2.75279			
		Minimum	16.00			
		Maximum	32.00			
		Range	16.00			
		Interquartile Range	4.00			
		Skewness	.372	.193		
		Kurtosis	.011	.384		
		Finland	Finland	Mean	26.8919	.50856
				95% Confidence Interval for Mean	Lower Bound	25.8783
Upper Bound	27.9054					
5% Trimmed Mean	26.5375					
Median	26.0000					
Variance	19.139					
Std. Deviation	4.37480					
Minimum	21.00					
Maximum	40.00					
Range	19.00					
Interquartile Range	4.00					
Skewness	1.330			.279		
Kurtosis	1.680			.552		

Descriptives

	Country of residence	Statistic	Std. Error	
Length of residence (months)	Russia	Mean	28.6404	
		95% Confidence Interval for Lower Bound	24.8729	
		Mean Upper Bound	32.4078	
		5% Trimmed Mean	28.0742	
		Median	12.0000	
		Variance	585.907	
		Std. Deviation	24.20552	
		Minimum	1.00	
		Maximum	96.00	
		Range	95.00	
		Interquartile Range	42.00	
		Skewness	.245	.191
		Kurtosis	-1.533	.380
		Finland	Mean	41.1622
			95% Confidence Interval for Lower Bound	33.2131
			Mean Upper Bound	49.1112
			5% Trimmed Mean	38.4054
		Median	31.0000	
		Variance	1177.206	
		Std. Deviation	34.31044	
		Minimum	.00	
		Maximum	156.00	
		Range	156.00	
		Interquartile Range	48.00	
		Skewness	1.159	.279
		Kurtosis	.946	.552

Descriptives

	Country of residence	Statistic	Std. Error		
Self-transcendence	Russia	Mean	2.3515	.05704	
		95% Confidence Interval for Lower Bound	2.2389		
		Mean	Upper Bound	2.4641	
		5% Trimmed Mean	2.3497		
		Median	2.3500		
		Variance	.537		
		Std. Deviation	.73270		
		Minimum	.63		
		Maximum	4.00		
		Range	3.37		
		Interquartile Range	1.04		
		Skewness	.099	.189	
		Kurtosis	-.445	.376	
		Finland	Mean	2.5464	.08729
	95% Confidence Interval for Lower Bound		2.3724		
	Mean		Upper Bound	2.7203	
	5% Trimmed Mean		2.5615		
	Median		2.4600		
	Variance		.564		
	Std. Deviation		.75090		
	Minimum		.42		
	Maximum		3.92		
	Range		3.50		
Interquartile Range	.94				
Skewness	-.148	.279			
Kurtosis	-.313	.552			

Descriptives

	Country of residence	Statistic	Std. Error		
Openness to Change	Russia	Mean	2.2001	.05405	
		95% Confidence Interval for Lower Bound	2.0934		
		Mean	Upper Bound	2.3068	
		5% Trimmed Mean	2.1947		
		Median	2.1500		
		Variance	.482		
		Std. Deviation	.69423		
		Minimum	.10		
		Maximum	4.00		
		Range	3.90		
		Interquartile Range	1.00		
		Skewness	.126	.189	
		Kurtosis	.089	.376	
		Finland	Mean	2.2715	.08817
			95% Confidence Interval for Lower Bound	2.0958	
	Mean		Upper Bound	2.4472	
	5% Trimmed Mean		2.2589		
	Median		2.1700		
	Variance		.575		
	Std. Deviation		.75845		
	Minimum		.50		
	Maximum		4.00		
	Range		3.50		
	Interquartile Range	1.03			
	Skewness	.360	.279		
Kurtosis	-.224	.552			

Descriptives

	Country of residence		Statistic	Std. Error	
Satisfaction	Russia	Mean	2.3576	.15569	
		95% Confidence Interval for Lower Bound		2.0502	
		Mean Upper Bound		2.6650	
		5% Trimmed Mean		2.2121	
		Median		2.0000	
		Variance		3.999	
		Std. Deviation		1.99985	
		Minimum		.00	
		Maximum		8.00	
		Range		8.00	
		Interquartile Range		2.50	
		Skewness		.826	.189
		Kurtosis		.132	.376
	Finland	Mean	4.0541	.24633	
		95% Confidence Interval for Lower Bound		3.5631	
		Mean Upper Bound		4.5450	
		5% Trimmed Mean		4.0495	
		Median		4.0000	
		Variance		4.490	
		Std. Deviation		2.11901	
		Minimum		.00	
		Maximum		8.00	
		Range		8.00	
Interquartile Range		3.25			
Skewness		-.011	.279		
Kurtosis		-.684	.552		

Appendix 8

Mann-Whitney Test and Kolmogorov-Smirnov Test

Hypothesis Test Summary

	Null Hypothesis	Test	Sig.	Decision
1	The distribution of Age is the same across categories of Country of residence.	Independent-Samples Mann-Whitney U Test	.000	Reject the null hypothesis.
2	The distribution of Age is the same across categories of Country of residence.	Independent-Samples Kolmogorov-Smirnov Test	.000	Reject the null hypothesis.
3	The distribution of Length of residence (months) is the same across categories of Country of residence.	Independent-Samples Mann-Whitney U Test	.002	Reject the null hypothesis.
4	The distribution of Length of residence (months) is the same across categories of Country of residence.	Independent-Samples Kolmogorov-Smirnov Test	.000	Reject the null hypothesis.
5	The distribution of Self-transcendence is the same across categories of Country of residence.	Independent-Samples Mann-Whitney U Test	.060	Retain the null hypothesis.
6	The distribution of Self-transcendence is the same across categories of Country of residence.	Independent-Samples Kolmogorov-Smirnov Test	.225	Retain the null hypothesis.
7	The distribution of Openness to Change is the same across categories of Country of residence.	Independent-Samples Mann-Whitney U Test	.636	Retain the null hypothesis.
8	The distribution of Openness to Change is the same across categories of Country of residence.	Independent-Samples Kolmogorov-Smirnov Test	.831	Retain the null hypothesis.
9	The distribution of Satisfaction with life is the same across categories of Country of residence.	Independent-Samples Mann-Whitney U Test	.000	Reject the null hypothesis.
10	The distribution of Satisfaction with life is the same across categories of Country of residence.	Independent-Samples Kolmogorov-Smirnov Test	.000	Reject the null hypothesis.

Asymptotic significances are displayed. The significance level is .05.

Appendix 9

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.967 ^a	.934	.933	.23524396	.934	661.722	5	233	.000

a. Predictors: (Constant), Age, Self-transcendence, Gender, Openness to Change, Human Development Index

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	183.097	5	36.619	661.722	.000 ^b
	Residual	12.894	233	.055		
	Total	195.992	238			

a. Dependent Variable: Satisfaction with life

b. Predictors: (Constant), Age, Self-transcendence, Gender, Openness to Change, Human Development Index

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error				Beta	Zero-order	Partial	Part	Tolerance
(Constant)	-11.951	.269		-44.369	.000					
Openness to Change	.385	.024	.303	15.790	.000	.347	.719	.265	.767	1.303
Self-transcendence	.010	.024	.009	.443	.658	.260	.029	.007	.759	1.318
Human Development Index	16.802	.388	.892	43.324	.000	.917	.943	.728	.666	1.502
Gender	.043	.031	.024	1.385	.167	.108	.090	.023	.958	1.043
Age	.003	.005	.013	.644	.520	.483	.042	.011	.678	1.476

a. Dependent Variable: Satisfaction with life

Appendix 10

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.967 ^a	.935	.933	.23538013	.935	472.359	7	231	.000

a. Predictors: (Constant), SelfTransHDI, Gender, Age, Openness to Change, Human Development Index, Self-transcendence, OpennessHDI

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	183.193	7	26.170	472.359	.000 ^b
	Residual	12.798	231	.055		
	Total	195.992	238			

a. Dependent Variable: Satisfaction with life

b. Predictors: (Constant), SelfTransHDI, Gender, Age, Openness to Change, Human Development Index, Self-transcendence, OpennessHDI

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error				Beta	Zero-order	Partial	Part	Tolerance
(Constant)	-13.282	1.047		-12.690	.000					
Openness to Change	.649	.403	.511	1.610	.109	.347	.105	.027	.003	355.686
Self-transcendence	.308	.392	.252	.785	.433	.260	.052	.013	.003	363.315
Human Development Index	18.425	1.293	.978	14.246	.000	.917	.684	.240	.060	16.682
Gender	.039	.032	.021	1.226	.221	.108	.080	.021	.935	1.070
Age	.003	.005	.014	.703	.483	.483	.046	.012	.674	1.483
OpennessHDI	-.322	.484	-.214	-.664	.507	.501	-.044	-.011	.003	367.544
SelfTransHDI	-.364	.472	-.255	-.771	.442	.419	-.051	-.013	.003	387.937

a. Dependent Variable: Satisfaction with life