

The importance of music in the identity of sojourners and the link between music, adaptation, and acculturation of sojourners

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Master's Thesis
June 2021

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ABSTRACT

Sojourners are individuals who have moved abroad for a certain time, to pursue a degree or seek employment temporarily. During their stay abroad, their identities can change immensely, and most literature on sojourners has focused on their adaptation and acculturation in their host country. While their identities are being reshaped during their stay abroad, external factors such as media, can have an impact on their adaptation. However, there is a gap in academic literature on the effect of music on a sojourner's identity as well as their psychological and sociocultural adaptation and acculturation abilities. Therefore, this thesis aims to answer the following research question: *"To what extent is there a relationship between listening to music, sojourners' identity and their psychological and sociocultural adaptation?"*.

To answer this research question, a survey was shared on various social media, to gather participants from different countries. The quantitative analysis showed that sojourners who identify more with their home country, are more likely to be psychologically adapted in their host country. Moreover, it was also shown that listening to home country music is positively related with psychological adaptation, which displays that home country identity and home country music can both help sojourners adapt better. On the contrary, the results displayed that sojourners who identify more with their host country, are less likely to be psychologically adapted. However, when sojourners identify more with their host country, they are more likely to have a higher sociocultural adaptation.

This research has provided an initial theoretical framework which can be used in future research to explore different variables and test whether music affects in any way the sojourners socially or psychologically. Furthermore, since two contradicting results were found on psychological adaptation, more research needs to be conducted to examine the underlying reasons for that. Along with recommendations for further research, such as a longer study with more diverse participants and the need for a study using both qualitative and quantitative methods, the effect of music on sojourners needs to be explored more.

KEYWORDS: International, sojourner, music, acculturation, adaptation

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1. Introduction

Nowadays, globalisation has paved the path for a more united world, one where individuals travel more, explore more, and their tastes even more similar (Alleyne, 2018). With globalisation, there are fewer physical and cultural barriers, while there is more willingness to travel. Both of these factors have led more people to decide to move abroad for a certain time and because of various reasons (Walker, 2015). Some of these people decide to move abroad to receive education or to seek employment in a foreign country, also known as their host country (Walker, 2015) and this category of people can be referred to as "sojourners".

Sojourners are an interesting focus group to research on, since as soon as they move abroad, they experience a range of emotions that can eventually lead to a culture shock and later on, to a change in their identities (Oberg, 1960; Ward & Kennedy, 1993). As a result of the culture shock that they experience and the ongoing adjustment process they undergo in their new country, sojourners can go through different steps that make them question their identity and they are faced with the decision on whether they feel they identify more with their home country, their host country, or if they even identify with none of them and they simply feel they are citizens of the world (Arant et al., 2016a).

The process of a sojourner's change in their identity, as it has been briefly mentioned above, can be the result of various coping mechanisms that a sojourner subconsciously experiences when they are exposed to a new culture to acclimatise themselves. One of these processes is called adaptation, which takes place in order to gradually allow the sojourner to adapt to their new country and its surroundings, as well as other environmental factors they are exposed to (Ward & Rana-Deuba, 1999). Apart from adaptation, as the time goes by during their stay abroad, a sojourner is slowly becoming more familiar with their host culture and by observing its differences with their home culture, they decide whether to adapt to their new culture or completely reject it – a process also known as acculturation (Berry, 1997). Also, it is supported that when sojourners' identities undergo changes, some sojourners might not feel they belong to any of the cultures mentioned above, but they feel they belong to an international culture (McFarland et al., 2012). The concepts of adaptation, identity and acculturation will help compose a fundamental theoretical framework, that will be used to build research based solely on sojourners and explore the concepts of their adaptation and acculturation.

Moreover, except for the adaptation and acculturation processes of a sojourner, there are other external factors that can influence how a sojourner adapts to their new country.

While sojourners' identities are changing, their perceptions also change, and they are susceptible to different factors that affect their identities. In general, Buckingham, (n.d.), supports that media can have an impact on one's identity, and more specifically Kizgin et al., (2020) found a significant link between media and the acculturation strategies of an individual. Furthermore, research from Hofhuis et al., (2019) has shown that when sojourners connect on social media with other sojourners from their home countries during their stay abroad, they are less likely to adapt well to their host country. Taking into account the academic literature on the connection between media and identity, one can observe that there is a link between media consumption and a sojourner's ability to adapt to their new country.

Moreover, while researching academic literature, a plethora of papers examined the effect of different media (social, digital, or print) on sojourners and other populations (Hofhuis et al., 2019; Potter, 2014), but none of them have explored the effect of music yet, showing a great lack of literature in that field. The only outcome of this research was to find literature that explored how music can shape one's identity, such as in the papers by Marshall & Naumann, (2018) and Larsen et al., (2010), but none of these papers were focused on a specific population, such as sojourners. However, it was found that there is certain academic literature on the subject of how media affect acculturation, but in this literature on media, music was not included (Kizgin et al., 2020). Therefore, this suggests a gap in academic literature for the impact of music on sojourners, and research on the effect of music on sojourners' identities and abilities to adapt to their new culture is necessary to provide at least a start on the research around this matter.

By taking into consideration the gap in the literature on music and sojourners, this research aims to answer the question of *"To what extent is there a relationship between listening to music, sojourners' identity and their psychological and sociocultural adaptation?"*. To answer this research question, a survey will be launched to sojourners, regardless of their home or host country and cultural background, to gather data for the analysis. After explaining the theoretical framework behind this research question in more detail, a set of hypotheses will be stated, and the survey data obtained will be analysed further to answer this question through statistical testing for each hypothesis. The entire analysis will be based on the perceived host country, home country, and international identity of sojourners and their link to psychological and sociocultural adaptation and their acculturation. Also, all these variables will be tested to check whether music affects any of them.

2. Theoretical framework

2.1. Sojourners, psychological and sociocultural adaptation and culture shock.

The focus group of this research is going to be sojourners. According to Hofhuis et al., (2019) a sojourner can be defined as any individual who is going to live in a country other than the country they were born in, and they intend to stay abroad for a certain period of time. Also, Berry (1997) emphasizes that sojourners move from a cultural context that they are accustomed to, to another cultural context that they are not familiar with. The essence of that unfamiliarity is what makes sojourners an interesting focus group to conduct research on, as Hofhuis et al., (2019) discuss that the importance of researching sojourners lies within their perspectives, which can change a lot when moving abroad. Moreover, it is remarkable how sojourners' identity can be impacted when staying abroad, as they are exposed to different surroundings, cultures, mindsets and frequently their home country culture can clash with their host country's culture (Berry, 1997; Demes & Geeraert, 2015; Ward & Kennedy, 1993)

As soon as sojourners move to their host country, then the first step they are going to follow, is to find a way to adapt to their new environment, a concept also known as adaptation (Berry et al., 2006; Berry & Sabatier, 2010; Hofhuis et al., 2019). Adaptation is a non-physical process and through the process of adapting, sojourners can find themselves experiencing a variety of emotions and other various psychological changes (Berry, 1997). To determine sojourners' abilities to adapt to their host country's culture, it is important to consider that their adaptation can take various forms and it can always depend on numerous factors (Rudmin, 2003). Such factors can range from internal factors, namely psychological factors, to some external factors, namely societal factors, which can impact the ability of a sojourner to integrate in their new country smoothly.

According to the existing body of literature available on this matter, there have been defined two separate types of adaptation: "psychological adaptation" and "sociocultural adaptation" (Demes & Geeraert, 2015; Berry & Sabatier, 2010; Berry et al., 2006). The former type of adaptation, namely 'psychological adaptation' refers to an individual's welfare and well-being, while adapting to their new country and surroundings (Ward & Rana-Deuba, 1999; Demes & Geeraert, 2015). This kind of adaptation involves psychological factors, such as euphoria, the number of good feelings perceived by the sojourner and how their mood is affected by the change of culture, as well as checking whether the sojourner shows any symptoms of acculturative stress (Berry & Sabatier, 2010; Ward & Geeraert, 2016). The

latter type of adaptation, 'sociocultural adaptation', refers to a sojourner's ability to "function in their daily lives in school or work and generally in their community" (Berry & Sabatier, 2010; p. 4). This kind of adaptation is more related to an individual's ability to function within society and day-to-day activities, such as making new friends or finding it easy to navigate themselves in their new country, as their ability to do so depends on how well they adapt to their new environment (Ward & Rana-Deuba, 1999; Demes & Gearert, 2015).

2.2. Identity

While sojourners are experiencing various emotions when moving abroad, these emotions can signal changes in their identities, because of the ongoing process of adaptation in their new country (Ward & Kennedy, 1993). Therefore, it is important to consider that when these individuals move abroad, they are faced with different mindsets and surroundings in their host country that could possibly change their identity (Hofhuis et al., 2019; Berry et al., 2006). Depending on a lot of factors, one's own identity can be changed or re-shaped, to accommodate for the host country's environment and culture (Berry et al., 2006). In general, an individual's identity expresses how they perceive themselves and others around them, how they interpret their surroundings and what is their position among other individuals and the current state of affairs (Stets & Burke, 2000). According to Berzonsky and Papini, (2015), "personal identity highlights aspects of an individual's self that reflect personal uniqueness and individuality such as personal goals and values, hopes and dreams for the future, and self-knowledge." (p. 3). In a broader scope, through the paper of Berzonsky and Papini, (2015), it is supported that the identity of an individual is composed of different characteristics, some of which can be developed, and others can be attributed right upon birth of an individual. In addition, Owen, (2007) mentions that such characteristics of one's identity can be age, gender, religion, sexuality and many more that constitute characteristics that are more or less inherited or attributed upon birth. But Owen (2007) also mentions that attributes that are developed in a lifetime and are parts of one's identity can be expressed through one's taste in fashion, movies or even music, implying that how we choose to entertain ourselves is also part of our identity.

In addition, an identity is something that is very personal to an individual and it can stem from a lot of personal characteristics and needs that makes one unique and creates the need for one to belong somewhere (Berzonsky & Papini, 2015; Owen, 2007). The concept of expressing one's self in terms of belongingness and the perception that individuals can be placed in categories varying by identity, relates to a theory that has been brought up by

Turner et al., (1989), which is called the self-categorization theory. This theory, as its name states, focuses more on the self-concept of an individual and how an individual separates between their self and group entities (Hogg et al., 1995; Turner & Reynolds, 2012). This theory is based on three different layers, namely human identity, social identity and personal identity (Hornsey, 2008). The first level of the self-categorization theory is human identity, that describes how individuals can identify with the rest of humanity and this implies that humanity is the highest category of a group that exists in our society (Hornsey, 2008). The second level, social identity, describes the phenomenon when humans are members of groups (ingroups) and they compare themselves to other groups within society, that they are not members of (outgroups), also mentioned by Tajfel et al., (1979). The need for comparison of one's ingroup with outgroups stems from the emotional needs of humans to attribute value to their own ingroup, in order to realise the benefits that their ingroup offers (Hornsey, 2008). The third level, also known as personal identity, is how individuals perceive themselves as separate entities within the ingroup and what separates them from others within that ingroup (Hornsey, 2008). On a personal identity level, an individual can be distinguished by others in their ingroup by different characteristics, such as different taste, different cultural and social backgrounds and other attributes that make one unique. Also, in their analysis Hornsey and Hogg, (2000), believe that there can be even more underlying levels of social identity and how humans compare their ingroups to their outgroups. These aspects can be explored as long as there is more research done on this topic. Such underlying levels of comparison can refer to a more elaborate social and human identity, as it is highly possible that different humans relate in their own way to other humans, and personal identity can always vary from person to person (Hornsey & Hogg, 2000)

Given that there are different types of identities on a personal level, an individual also needs to feel part of a group and place themselves in a position that it is possible to compare oneself with society (Hogg et al., 1995). Overall, the identity theory on a societal level is mostly based on ingroups, outgroups and how these groups can alter one's identity. This is of great significance for the research's target group, sojourners as groups may have a great impact on how their members perceive themselves (Hogg et al., 1995; Stets & Burke, 2000; Tarrant, 2002). A social group can be defined as a group of people who feel and perceive themselves as being part of the same category or group and they are also said to be in this group by others outside this group (Hogg et al., 1995; Tajfel et al., 1979). The group theory is part of the social identity theory (SIT), which has been established by Tajfel et al., (1979) and Hogg et al., (1995). In this theory, there are four elements on which the social identity of an

individual is based on. First of all, social identity theory consists of social categorization, a principle of human beings categorizing things and people, which derives from humans' need to make sense of the world and interpret it in order to build a foundation for social interaction (Hogg et al., 1995). Secondly, the social identity theory consists of social comparison, which supports that humans not only place themselves in categories, known as ingroups, but they also compare ingroups with other social groups, namely outgroups. Thirdly, social identity combines the comparison between ingroup and outgroup interactions. The need for comparing ingroups and outgroups comes from an individual's self-concept, that allows the individual to value their own ingroup based on the significance and emotional attachment they attribute to that social group, which is based on their membership knowledge (Hogg et al., 1995; Tajfel & Turner, 2019). Finally, an individual's self-esteem is the last element of the social identity theory, because individuals' satisfaction over their own self can be derived from an overall satisfaction with their ingroup (Hogg et al., 1995; Tarrant, 2002).

After explaining the social identity and self-categorisation theories, a link can be drawn between the self-categorization and social identity theories and sojourners. While sojourners are adjusting to their new environment, the changes that are shaping their identity on a social and psychological level can be attributed to their new social ingroups and the way in which they categorize themselves can change rapidly. The concept of identity is particularly important for sojourners, as their home and host country identity can change drastically, when sojourners form new ingroups and compare their new ingroups to the new outgroups of their host country (Arant et al., 2016a; Hogg et al., 1995; Leong & Ward, 2000). This phenomenon can be observed right when sojourners arrive at their new country and they subconsciously form their identity based on whether they are going to self-identify with the host country's identity and culture, or not at all (Arant et al., 2016; Berry, 2001). Based on the social identity theory, a sojourner's personal identity is clashing with their new social identity, based on new elements from their host country's environment. This happens because the new norms imposed by their host country's culture and ingroups of that society are clashing with the norms and characteristics that they have incorporated in their personal identity based on their home country's culture.

According to Caldwell-Harris and Ayçiçeği, (2006), culture, personality and identity are tightly-knit together and any change in an individual's culture can highly impact their personality as well as their own identity. In cases where the host country culture is significantly different than an sojourner's home country culture, also known as high cultural distance, it can have a detrimental psychological impact and this leads to lower psychological

and sociocultural adaptation of the sojourner (Caldwell-Harris & Ayçiçeği, 2006; Pratt, 2005). Also, this is further observed by Arant et al., (2016) since sojourners' overall awareness and perception are very high right when they move abroad as far as their home and host cultures are concerned and this signals an initial change in their identities.

All these changes that happen while residing abroad, can leave sojourners feeling completely disoriented as far as their cultural orientation is concerned (Brown & Brown, 2013). According to Brown and Brown, (2013), there are even stories of sojourners who feel guilty of their own country and are trying to hide it because of their host country's culture. For example, an Iranian sojourner in the United Kingdom said she felt terribly of herself and felt the need hide her identity as a result of her negative emotions (Brown & Brown, 2013; p. 408). Also, Kranz and Goedderz, (2020) support that sojourners are constantly fighting internally between sticking to their home country culture and adapting to their host country culture, leading to lots of confusion and feelings of despair. This reinforces the view that sojourners are in an ongoing change of their identities, and this can be expressed in many different feelings. Therefore, it can be derived that identity of a sojourner and whether they feel they belong to their host culture or not, is strongly linked to their psychological and sociocultural adaptation.

Finally, it has been observed lately that some sojourners have admitted that they do not identify with neither their home country nor with their host country and they feel they are citizens of the world, leading to another kind of identity (McFarland et al., 2012). This kind of identity can be referred to as international identity and sojourners could relate to that identity by an absence of any feelings or attraction towards their home or host country (McFarland et al., 2012). This identity can possibly result from sojourners' needs to find other ingroups outside their own country and compare their ingroups to outgroups in other countries. In this way, they attempt to not stick to one culture, but they are inclined to be free from following any culture's norms and traditions (McFarland et al., 2012). Furthermore, McFarland et al., (2012) support that sojourners who identify more with the international identity, they can identify with all of humanity (IWAH). Identifying with all of humanity means that they are more likely to think of themselves as being members of a global society, rather than a society formed by social norms and physical borders. To accommodate for this ongoing phenomenon, this international identity will also be considered for the data collection phase.

2.3. Acculturation

While living abroad, sojourners can pick up a lot of characteristics from their host country's culture and they are constantly going through a process of determining their identity and experience different kinds of adaptation (Ward & Rana-Deuba, 1999). Apart from these changes, sojourners are exposed to a new culture that they must make sense of. The process of becoming familiar with the host country's culture can be referred to as acculturation and more specifically, Berry (2005) defines acculturation as "the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members" (p. 698). Also, acculturation is when different groups of individuals are having first-hand contact with the cultures of each other and individuals of these groups are called to decide which elements they would like to keep from each culture (Redfield et al., 1936; Social Science Research Council, 1954). Therefore, acculturation is also linked with the social identity theory, as sojourners form new ingroups in their host country and a new comparison with outgroups in their new surroundings starts.

Furthermore, in their research, Ward and Rana-Deuba, (1999) support that acculturation is a concept that concerns sojourners directly and it is worth observing this group, as their psychological well-being can be critically affected by that process (Ward, 1996). Also, according to Ward and Rana-Deuba (1999) mention that Berry (2005) is one of the most highly-contributing researchers to the acculturation theory as there can be an abundance of papers found by him on acculturation and therefore, it is necessary to elaborate on his theoretical framework (Berry, 1997; Berry 2005; Berry et al., 2006). However, it is important to keep in mind that basing the theory solely on Berry's theories can have a negative impact on the validity and the reliability of results. Therefore, the theoretical framework of this research will be based on theories adapted from various fields and further research on acculturation needs to be conducted by other researchers as well.

Following the theory that has been brought up by Berry, (1997), a clear distinction has been made about the different strategies that an individual subconsciously goes through in the acculturation process. These strategies can also be referred to as acculturation strategies and they can be the following four: assimilation, separation, integration, and marginalization. For this research, the first important strategy of this theory is assimilation, mainly because it relates to a sojourner's ability to adapt to their host country, so it is linked to their host country identity (Berry, 1997; Berry, 2005; Berry et al., 2006; Matschke & Sassenberg, 2012). The second acculturation strategy that is important for this study is separation, as sojourners might opt for maintaining their home country identity as is and might not be

willing to adjust to their home country at all, making their acculturation more difficult. Finally, sojourners might not really feel at home in any of the two countries as discussed already (McFarland et al., 2012; Ward & Rana-Deuba, 1999), which relates to the acculturation strategy of marginalization. Marginalization in turn is strongly connected to the international identity that was brought up previously, which hypothesizes that sojourners identifying as such, might not be able to adapt to their host country. In general, according to Hofhuis et al., (2019) and Berry et al., (2006), the more willing sojourners are to integrate in their new environment, the greater their sociocultural and psychological adaptation will be and their acculturation process in their host country can be smoother. Therefore, home country identity is linked with the separation strategy, host country identity is linked with the assimilation strategy and international identity is linked with the marginalization strategy (Demes & Geeraert, 2015).

Regardless of their acculturation strategies, sojourners' well-being is at stake and on their first few days or even months abroad, they might experience an immense amount of stress. This kind of stress is also known as acculturative stress and it is a sojourners' coping mechanism to deal with the unknown circumstances they are faced with, when moving abroad (Ward et al., 2021). In a relatively recent research, Ward and Geeraert, (2016), discuss a new framework for acculturation and mention the concept of acculturative stress which can impact a sojourner's psychological adaptation. This paper highlights that stress is an important factor when it comes to a sojourner moving abroad, as it varies from person to person and it is a necessary coping mechanism to allow sojourners to adjust to their new culture in the long run (Ward & Geeraert, 2016). Also, according to Jang and Chiriboga, (2010), one reason for the variability of acculturative stress among individuals, can be the level of cultural distance there is – individuals who come from a culture that has many differences with their host country's culture, are more likely to experience greater acculturative stress. In general, the concept of acculturative stress is also tightly linked with a sojourner's identity and ability to adjust to their host country socially and psychologically (Ward et al., 2021). Therefore, there is a link between acculturative stress among sojourners, their ability to adapt in their host country and changes in their identity (Ward et al., 2021; Ward & Geeraert, 2016).

What can be derived from this discussion, is that identity of sojourners can be influenced by numerous factors when they decide to move abroad. These changes in identity derive from the need of sojourners to adapt to their new culture more easily and depending on

a sojourner's identity, the outcome of their adaptation can be different. Therefore, the following hypotheses can be derived and based on the literature discussed above:

H1A: Home country identity is negatively related to psychological adaptation

H1B: Host country identity is positively related to psychological adaptation

H1C: International identity is positively related psychological adaptation

H2A: Home country identity is negatively related to sociocultural adaptation

H2B: Host country identity is positively related to sociocultural adaptation

H2C: International identity is positively related sociocultural adaptation

Moreover, while Berry has highly contributed to the development of the acculturation theory (Berry 1997; Berry 2005), the fact that four scales have been used in Berry's theory to measure and explore acculturation, has been judged as problematic (Ward and Rana-Deuba, 1999). Ward and Rana-Deuba (1999) and Rudmin, (2003) found that 'separation' and 'marginalization' have been consistently found to be highly negatively correlated, showing that there might be no reason to include both of them, as they are likely to be the same measure, just measuring the different poles of the same concept. This also leads to the conclusion that marginalization is the exact opposite of the integration strategy, as they are both more apparent when sojourners identify strongly with their home country's culture, but they are the two opposites. Also, (Rudmin, 2003) argues the same for "assimilation" and "integration", as sojourners that are likely to score high on one, they are expected to score high on the other one too (Ward and Rana-Deuba, 1999). Therefore, the paper by Demes & Geeraert, (2014) has adapted Berry's scales on acculturation and given a summary of changes, along with updated scales for future research. In this way the scales' validity and reliability were improved and acculturation strategies were connected to different identities.

2.4. Music, identity and adaptation

What has been discussed so far in this section, is that sojourners' identities can change when they move abroad and this is expressed through their adaptation and their acculturation strategies (Leong & Ward, 2000; Ward & Kennedy, 1993). However, sojourners' abilities to adapt to their host country can be affected by numerous factors. In their study, Berzonsky and

Papini, (2015), stated that one's identity can be expressed through the media are using and how one chooses to entertain themselves is a crucial part of their identity. Therefore, it can be supported that media do have an effect on sojourners' identity and adaptation.

In general, most academic literature on media usually revolves around what media is and in which form it can be consumed (Buckingham, n.d.; Marshall & Naumann, 2018). Nowadays, media can be found anywhere and in any form: digital media (e.g. online news outlets), printed media (e.g. newspaper), we can listen to media (e.g. music, podcasts), we can watch media (e.g. video, television), or even create media on our personal accounts (e.g. social media) (Bowman, 2018). When it comes to printed media, lately printed media have been largely substituted by digital media and most media consumers watch the news, they watch movies and listen to music on their smartphones and laptops (Bowman, 2018; Feldman, 2003). Overall, media keeps changing at the same pace that technology and our society have been changing and one form of media can always be more prominent or relevant than another (Kleis Nielsen & Ganter, 2018). Therefore, one could say that media has started shaping our world and in turn our world shapes us and this cycle can have a great influence on our perception and on how we interpret ourselves and society.

The discussion that emerges from the theory that media can affect one's identity, is also shown in the research by Gerbner and Gross, (1976) described a theory also known as cultivation theory, which states that our very own reality is cultivated through messages that we receive through media. This theory has been largely based on television-watching in the 1970s and it showed that while watching television, consumers could possibly not separate the reality created by television from the actual reality, leading to the passive reception of media messages (Gerbner & Gross, 1976; Shrum, 2017). In this way, when consumers watched television, a shared set of beliefs was believed to be created, which could lead to a unified culture among consumers who are watching television (Gerbner & Gross, 1976). However, Potter, (2014), stated that Gerbner (1973) developed a theory that was mostly focused on the long-term effects of the relationship between television and messages to the audience. This criticism on Gerbner's theory was also backed up by Shrum, (2017), as television is a medium that has changed rapidly since the 1970s, when the cultivation theory was developed. Also, television is no longer broadcasted by a few channels, but in our society there is a plethora of other media, making television almost phased out of newer generations' lives (Potter, 2014). In addition, Gerbner's research measured the frequency of how often individuals watch television, in order to build his cultivation theory, but it has been shown that the kind of shows watched on television have a greater impact on how television-

watchers can shape their values (Glynn & Jeong, 2003; Shanahan & Morgan, 1999). Apart from the duration of television-watching, there are many different aspects in how a medium can send a message across to consumers and this can vary in different media and how they are consumed.

The discussion on media and sojourners' identity also received scholarly attention in the past few years on the topic of how social media affects adaptation of sojourners. An important example of how media, and in particular social media, affects users' interaction, has been brought up by Hofhuis et al. (2019), who found that sojourners' interactions on social media with other sojourners from their home country, can lead to more psychological alienation, which relates to lower psychological adaptation to a sojourner's host country culture (Demes & Geeraert, 2014). Furthermore, a study conducted by Gündüz, (2017), showed that social media indeed have an effect on an individual's identity construction and shaping, as all interactions that take place online, can also be part of an individual's self-concept. In this way, the self-categorization theory is also relevant for media's influence on one's identity, as using certain media is a way to express oneself and position oneself among other ingroups in society. Finally, Forbush and Foucault-Welles, (2016) and Kizgin et al., (2020) have researched social media use among sojourners and other populations and the social media's effect on their adaptation and acculturation. In their research, Kizgin et al., (2020) stated that individuals who move abroad, struggle with deciding which language they would like to use on their social media to express themselves, therefore suggesting an impact on users' identities right when they move abroad.

Throughout the current academic literature, music has not been one of the media to receive scholarly attention on its effect on certain populations, but it is known music can be a powerful medium when it comes to individuals expressing themselves (Larsen et al., 2010). According to Larsen et al., (2010), music is part of an individual's self-representation and music can have a symbolic consumption – this means that the way an individual listens to music is a way to express themselves and it can mean a lot for their personal identity. This theory is also linked to the self-categorization theory presented by Turner et al., (1989), which stated that individuals have certain elements that make them unique, when it comes to their personal identity - one of which can be one's own taste in music. Moreover, Larsen et al. (2010) also describe music as a medium that could affect one's psychology and their way of socialising, because listening to certain genres of music stems from one's self-concept and need for self-categorization among other members in society. In this way, the music that an individual listens to, can be strongly related to their very own personal identity. Furthermore,

it has been shown that music can be linked to a social group's demographics as certain genres of music can symbolize an entire generation, a gender or even a certain age and this can, again, have an impact on the self-concept of an individual (Alleyne, 2018; Denisoff & Levine, 1970; Larsen et al., 2010; Marshall & Naumann, 2018).

Based on the existing literature on media and more specifically digital media, it has been observed that there is a literature gap on the effect of music of sojourners. Therefore, it is necessary to fill in the research gap on how music affects the identity and the adaptation of sojourners. To measure the music that sojourners listen to and link those to sojourners' identities, the categories of music will be categorised as follows: home country music, host country music and international music. The same categories will follow for measuring the impact of music on the perceived identity of sojourners, which will be: home country identity, host country identity and international identity. Finally, the impact of music and the impact of sojourners' psychological and sociocultural adaptation will be explored. Thus, based on the variables and theory, the following hypotheses are derived:

H3: Listening to home country music is positively related to home country identity

H4: Listening to host country music is positively related to host country identity

H5: Listening to international music is positively related to international identity

H6A: Listening to home county music is negatively related to psychological adaptation

H6B: Listening to host country music is positively related to psychological adaptation

H6C: Listening to international music is positively related to psychological adaptation

H7A: Listening to home county music is negatively related to sociocultural adaptation

H7B: Listening to host country music is positively related to sociocultural adaptation

H7C: Listening to international music is positively related to sociocultural adaptation

3. Method

3.1. Research design

To measure and test the hypotheses stated above, it was necessary to collect and analyse data. In order to analyse these data, quantitative research methods will be used and in particular statistical analysis methods. The reason for using quantitative research, is because it can provide a summary of the target population and explore the hypotheses in question (Kelle, 2006). In quantitative research, one explores phenomena and to interpret and analyse them mathematical processes are used, which can help reveal correlations in those hypotheses and test whether they can be accepted or not (Muijs, 2012). In addition, quantitative research can be a time-efficient method, since data can be gathered in big amounts and in short periods of time and it often uses highly valid and reliable scales to gather all data necessary for analysis (Muijs, 2012; Shrout & Yager, 1989). Finally, this quantitative research is a cross-sectional research, meaning that data are gathered over a given period of time and respondents of this survey filled it in in an anonymous manner, so no data can help trace them.

For this survey, a questionnaire has been created on the online platform of Qualtrics, which is a website that provides templates and other tools to create surveys ready for distribution. To reach out to the targeted population of this research, namely sojourners, this survey was distributed to them online. This method of distributing the survey has been specifically chosen mainly because of the current circumstances, where most countries around the world are in a state of lockdown, due to the ongoing pandemic of Covid-19. Therefore, researchers have been encouraged by governments to perform as much of their data gathering and research online.

Also, the online survey method was chosen, because it is proven that it can yield a high number of responses within a short period of time, making it a quick method for a researcher's data collection phase (Ilieva et al., 2002). This advantage is also in line with the aim of creating a cross-sectional research, which needs to gather data in a short period of time. Furthermore, with an online survey a researcher can gain access to a wider audience than an audience found in the offline world, as the survey can be sent immediately with a URL to any participant that is willing to fill it in (Ilieva et al., 2002; Wright, 2005). This wider audience can also be globally dispersed and with the power of internet it is possible to distribute this survey not only to individuals with diverse backgrounds, but also to any

individual regardless of their geographical location (Ilieva et al., 2002). Moreover, online survey websites usually provide a researcher with the option to download the survey data right away and prepare it for analysis on any statistical software, thus making it a fast and efficient way to analyse data (Ilieva et al., 2002). However, sometimes technology can fail researchers and there might be some disadvantages with an online survey. The first disadvantage that can occur, is that the participants trying to access an online survey may have connection issues, or the website of the online survey may not respond properly, which can lead participants to leave the website immediately and not complete the survey (Ilieva et al., 2002). Also, one major issue with anything that is online, is that only computer-literate individuals can have access to the survey, so any person that is not familiar with a device or does not have access to the internet will automatically be disabled from filling in the survey (Andrade, 2020; Ilieva et al., 2002; Wright, 2005). This automatically introduces a participation bias, since this group of people is excluded from accessing the survey. Finally, one aspect of online surveys is that only individuals who care enough about the subject will fill it in, which makes the research's sample biased towards the topic in question as only people who aren't as interested but could still contribute to the survey won't bother doing so (Andrade, 2020).

3.2. Participants

When recruiting participants for this survey, it was stated on the promotion material that the survey was open to anyone above the age of 18, to ensure independence of participants and their ability to give consent. Also, it was stated on the same promotional material that the survey was only open to any individual that lived abroad at the time they were taking the survey or have returned to their home country no longer than 6 months. The period of 6 months has been defined due to the on-going Covid-19 pandemic, since some participants might have decided to move (temporarily) to their home country, because of the lockdown measures imposed by governments around the world. The data collection period of this survey was from the 26th of March until the 4th of May 2021, making a total of 39 consecutive days of collecting data and participants.

3.3. Sampling design

In order to recruit participants for this survey that can fit into the defined sample, the method of non-random sampling was used. More specifically, participants were recruited by

using a snowball sampling technique, which led to a sample based on convenience of the researcher. Snowball sampling is named this way, because it helps accumulate more sojourners for the survey as the time goes by and participants who already completed the survey can forward it to other potential sojourners (Sedgwick, 2013). Due to the limited amount of resources of the researcher, snowball sampling was the best way to obtain a representative sample, as recruiting many sojourners, or any other population that is globally dispersed could have been difficult to do without snowball sampling (Sedgwick, 2013). In this research, snowball sampling took place by asking respondents at the end of the survey to share it to any sojourner who they knew that could fit the sampling criteria.

This survey was mainly distributed on social media and more specifically through Facebook, Instagram, and WhatsApp. Firstly, survey was mainly distributed on the researcher's personal profile on Facebook, where more than a thousand individuals could access it and some of them even shared it on their own personal profiles, to reach even more sojourners they knew of (Chen et al., 2021). Also, Facebook is deemed as a highly useful platform for online surveys, as many people use Facebook daily and posts can be shared and distributed quickly (Chen et al., 2021). Then, the survey was also posted on two groups which could recruit more sojourners, namely a group called "Greeks in the Netherlands" and another group "Expats in Greece". Both groups were composed of over ten thousand members each, so it made it easier to reach a large sample. Due to the researcher being a member in both groups and having interacted with some members on both, it was easier to build trust with potential sojourners and ask them to fill in the survey and forward it to sojourners they know. Awareness of the survey on Facebook was built mainly by making a colourful post with text stating "please help me graduate" and it was colourful in order to manage to catch the attention of the desired audience. In this way, the survey became more appealing as a means of helping the researcher graduate, making it seem a valuable survey for the target audience, as they might have been through the same situation, and they could relate.

Secondly, the survey was distributed on three different group chats of WhatsApp, which were all created and moderated by the Erasmus Student Network (ESN) The Netherlands. This network helps international students integrate and they have created various group chats that cater to the needs of international students from different cities in the Netherlands and help international students connect. The message on each group chat contained the online survey link along with the sentence "If you have 10 minutes and are an international student, please fill this survey in".

Last but not least, the survey was also published on the Instagram account of ESN The Netherlands, by uploading a link on the biography of the account and making appealing visuals to attract more followers to complete it. Also, the same promotion material was posted on the researcher's Instagram stories and personal feed, attracting at least a few more participants who could have sojourned in the past, or are still sojourning.

3.4. Response

After the 4th of May when the data collection period closed, a total of $N = 668$ responses had been recorded. Based on the sample criteria set, it was necessary to proceed with data cleaning and with removing any responses that did not really match the target population. Namely, through the question "Do you currently live and/or work in a country other than the country you were born in?", participants who answered "no" have been removed from the recorded responses. Other than that, unfinished responses that were not completed at least up to 90%, they were also deleted. Furthermore, the main aim of this research was to examine sojourners, therefore this means that any individual who answered they wish to stay "permanently" in their host country to the survey question "How long are you planning to stay in your host country", had to be deleted from the sample. Finally, the data cleaning process yielded a total of 236 respondents ($N = 236$) who have answered all items and can be used for further analysis.

3.5. Sample

The next step in data analysis and with a total of $N = 236$, a descriptive statistics analysis was run in order to understand the sample better. In this sample, 27.5% ($n = 65$) of the participants identified as 'male', 72.0% ($n = 170$) identified as 'female' and .4% ($n = 1$) identified as non-binary/third gender. Moreover, as age was asked to be stated by participants, making it a continuous variable, the youngest participant who completed the survey was 19 years old, while the oldest one was 55 years old with a mean age of $M = 29.3$ years ($SD = 7.4$). Furthermore, 15.3% ($n = 36$) finished their high school, 37.3% ($n = 88$) of all participants had completed a Bachelor degree, while 44.5% ($n = 105$) had received their Master degree and just 3.0% ($n = 7$) had obtained a PhD degree.

The focus of this thesis is on any individual that has moved and possibly even still lives abroad, therefore it is important to examine the home and the host countries of the respondents. In general, 49 home countries were identified in all of 330 responses and the top

five were: Greece with 55.9% of respondents ($n = 132$), Germany with 5.5% of respondents ($n = 13$), Poland with 3.4% of respondents ($n = 8$), United Kingdom with 3.0% of respondents ($n = 7$), and Netherlands with 2.5% of respondents ($n = 6$). The rest of the participants came from another 44 countries, but it can be derived from these statistics that Greeks living abroad make up half of the sample, due to the high response rates received from the group "Greeks in the Netherlands".

As far as host countries are concerned, a total of 27 host countries were filled in by respondents. The six most protruding host countries were: Netherlands with 70.3% of respondents ($n = 166$), United Kingdom with 5.1% of respondents ($n = 12$), Greece and Belgium with 3.4% of respondents each ($n = 8$), Germany with 2.1% of respondents ($n = 5$) and Spain with 1.7% of respondents ($n = 4$).

Furthermore, the music habits of participants were also explored. The results of the research showed that on average, participants listen to music $M = 123$ minutes every day ($SD = 115.8$), which is a little over 2 hours daily. Moreover, it was found that 90.7% of participants ($n = 214$) listen to music at home, while 52.1% ($n = 123$) in both cases showed that respondents listen to music at the gym (or during a workout elsewhere) or in public transportation and 45.8% ($n = 108$) listen to music in the car. Apart from where an individual usually listens to music, what was also asked in the survey was which devices and streaming services participants use. It was found that 82.6% ($n = 195$) of respondents use their cell/smartphone to listen to music and 71.6% ($n = 169$) listen to music on their laptop. As far as the music streaming services are concerned, 95.8% ($n = 226$) answered "yes" to the question "Do you use any music streaming service?", which in turn showed that the most popular streaming services among respondents were Spotify with 78% ($n = 184$) of the respondents who answered 'yes' and YouTube with 75.4% ($n = 178$).

3.6. Operationalisation

The survey that was created and sent to respondents through the URL, has been designed by adapting scales from pre-existing literature on acculturation, psychological and sociocultural adaptation as well as music taste (Berry, 1997; Demes & Geeraert, 2015; Lepa & Hoklas, 2015; Rentfrow & Gosling, 2003). By using scales that have already been used in other papers, it is more likely that the scales will have a higher degree of validity and reliability and it will contribute to a higher quality of data analysis, as they have already been tested previously.

Furthermore, before using the scales for analysis, it is necessary to test all items within each scale used in this survey for their correlation, because some items might be negatively correlated with each other. If several items within a scale are negatively correlated to other items, then it is necessary to reverse them, so a uniform direction of items can be ensured (Suárez-Alvarez et al., 2018). In this way, response style bias can be avoided and more reliable results can be given, but more caution is needed when analysing all items of the scale, since the reverse-scored items might not always be reliable (Suárez-Alvarez et al., 2018). Since all scales used in the survey have been obtained from previous papers, it is easier to assume already which items would need to be reversed, based on the literature that studied these scales. Eventually, through the analysis, it was found that four items needed to be reversed for one of the scales, as their scores were negatively correlated to the rest of the items within the scale. In particular, these items showed negative emotions and in the correlation analysis it was found that they were negatively correlated to the positive feeling items within the scale.

Generally, in order for a scale to be deemed appropriate for use in the data analysis, it is necessary to check the scale for its reliability by calculating its Cronbach's alpha using statistical analysis software (Taber, 2018). For a scale to be determined as reliable, a value of Cronbach's alpha $\alpha > .7$ is needed, so the scale can be judged as reliable enough to use in the later stage of data collection.

3.6.1. Acculturation

For this research, acculturation was measured by defining three types of identities, namely home country identity, host country identity and international identity. Participants were asked to think of their home country and statements for each of the three identities began with "It is important for me to..". All statements could be answered with a seven-point Likert scale, ranging from 1 = *Strongly disagree* to 7 = *Strongly agree*.

The reliability analysis for the home country identity scale showed that the scale yielded a Cronbach's alpha of $\alpha = .72$, but if the item "Have friends from my home country" is deleted, then the Cronbach's alpha could be higher, namely $\alpha = .76$, yielding a more reliable scale. However, due to the limited number of items in this scale, it has been decided to keep the item, as the reliability wouldn't change drastically.

The host country identity scale was found to be somewhat reliable, with a Cronbach's alpha of $\alpha = .69$ and it was also found that no items needed to be deleted. In this case, the

Cronbach's alpha might be lower than .7, however, the first factor to take into consideration is that if rounded up, the value will yield a .7, therefore it makes the scale suitable for analysis. According to Bernardi, (1994), having a lower Cronbach's alpha does not necessarily mean that the scale should be completely taken away and deemed unsuitable for analysis, rather it can be because of the result of a homogenous sample. This can be explained by the percentage of respondents who have a Greek nationality and respondents who live in the Netherlands, which are 55.9% of respondents ($n = 132$) and 70.3% of respondents ($n = 166$) respectively.

While the international identity scale was not included in the paper by Demes and Geeraert (2014), the scale has been adapted from the items used in the other two scales measuring home and host country identity. The scale was found to have a Cronbach's alpha of $\alpha = .84$, showing that the scale was overall reliable. Moreover, the reliability analysis showed that if the first item "It is important for me to have friends neither from my home nor from my host country" was omitted from the scale, then the reliability of the scale could be improved with a Cronbach's alpha of $\alpha = .88$. However, due to the small number of items in this scale, it has been decided to keep this item for further analysis.

3.6.2. Psychological adaptation

The scale for measuring a sojourner's psychological adaptation was obtained from the research by Demes and Geeraert, (2014), who called it the Brief Psychological Adaptation Scale (BPAS) and it included ten items, relating both to the home and the host country of the respondent, but the international identity of respondents was not included for this part of the survey. Items began with the statement " Think about how often you feel.." and all items could be answered with a seven-point Likert scale ranging from 1 = *Never* to 7 = *Always*.

This scale's Cronbach's alpha was found to be $\alpha = .73$. However, the reliability analysis showed that if two items namely "A sense of freedom being away from [host country]" and "Curious about things that are different in [host country]" were to be deleted, the overall reliability could yield a Cronbach's alpha of $\alpha = .75$. Therefore, these items have been deleted, to make sure that the scale is more reliable, and the scale's new Cronbach's alpha is $\alpha = .75$. This means that only eight items were included in the final scale, which is going to be used for further analysis.

3.6.3. Sociocultural adaptation

This scale is made of twelve items in total, which start with the statement "According to your stay so far, how well have you adapted to these elements in your host country?". All items could be answered with a seven-point Likert scale ranging from 1 = *Not at all* to 7 = *Extremely well*. After the reliability analysis, it was found that the scale was highly reliable, with a Cronbach's alpha $\alpha = .85$ and no items were to be deleted, as this would only lower the scale's reliability.

3.6.4. Music

For this study a scale called Short Test On Music Preferences (STOMP) was used, which was adapted from the paper of Rentfrow and Gosling, (2003) and it included various music genres. The initial STOMP scale included fourteen items, all corresponding to completely different music tastes, but since this scale was lastly modified in 2003 and since the sample was expected to be quite young, it was necessary to include one more recent music genre that is mostly listened to by younger generations, namely indie music. Therefore, the scale was made up of fifteen items in total. However, as this study explores the effect of home country, host country and international music on acculturation and adaptation of sojourners, it was necessary to replicate the scale three times in the questionnaire, to include all three categories of music.

The first scale for music focused on measuring sojourners' home country music preferences and it was made up of fifteen items and they all began with the statement "Take a look at the following genres. How often do you listen to the following genres from artists who come from your home country?". All statements could all be answered with a seven-point Likert scale ranging from 1 = *Not at all* to 7 = *A great deal*. This scale's Cronbach's alpha was found to be $\alpha = .81$, showing that it is a highly reliable scale, and it can be used for further analysis, without omitting any of the items.

The second scale's Cronbach's alpha was found to be $\alpha = .88$, meaning that the scale was highly reliable, and it can be used for further analysis, without removing any of the items.

The third scale's Cronbach's alpha was found to be $\alpha = .81$, demonstrating that it was a highly reliable scale, and it can be used for further analysis, without removing any of the items.

Finally, it can be concluded that overall, all scales that have been mentioned above seem to be reliable and suitable enough for analysis and have a Cronbach's alpha above .70 (Bernardi, 1994; Taber, 2018). This means that all scales are suitable for analysis, and they are representative of the sojourners' preferences in music, and they measure their psychological and sociocultural adaptation as well as their acculturation.

3.7. Validity and reliability

Validity and reliability are two indicators that are prerequisites in any survey, and by using many different items and scales can highly impact one's research (Shrout & Yager, 1989). In any research, it is of utmost importance to include scales that can measure exactly what the concepts that the researchers have aimed for at the stage when they state the research question and any sub-questions. This process is known as validity and it measures how well the researchers have managed to answer their research question through their survey (Shrout & Yager, 1989). By using established scales such as the ones used by Demes and Geeraert, (2014) and Rentfrow and Gosling, (2003), validity can most certainly be guaranteed, as these scales – although slightly changed – provide a good measure for the concepts defined in this survey. Four out of five scales, namely, home country and host country identity as well as psychological and sociocultural adaptation have been directly applied as they were demonstrated by Demes and Geeraert, (2014) and Ward and Kennedy, (1999), thus contributing to a high validity of these scales. Although international identity was not an established scale, it has been adapted to make clear to respondents that it refers to neither their home nor their host country. In addition, all three scales referring to music, are based on a scale called STOMP, which has already been used and extensively discussed in the paper by Rentfrow and Gosling, (2003). Thus, it can be concluded that all scales are assumed to be valid, and they are able to measure the concepts they were intended to measure.

As far as the reliability of all scales is concerned, an extensive reliability analysis was conducted for every scale and it was found that all scales had a Cronbach's alpha above .7 (Demes & Geeraert, 2014; Rentfrow & Gosling, 2003). As a result, all scales used in this survey are valid and reliable.

3.8. Normal distribution

To ensure that the data analysis phase can start, it is also important to check that all items of each scale are normally distributed (Schmidt & Finan, 2018), so the hypotheses stated above can be analysed further. To measure this, a histogram for each item was made to check for the normal distribution of respondents' answers.

The items of the first and the second scale measuring one's home and host country identity were shown to be all normally distributed, being slightly skewed to the right. The highest point in the curve was usually point six, which referred to "Agree". This shows that most sojourners possibly identify both with their home and their host country and they are willing to acculturate to their host country culture. The third scale, which referred to international identity, was slightly skewed to the left, showing that sojourners possibly do not consider having an international identity, or don't consider it important, since their adaptation to their host country might come first. Also, the item in the international identity scale station "It is important for me to have friends neither from my home nor from my host country" seemed to be skewed towards one side, despite normality being confirmed. This was mostly gathered around points 1 and 6, demonstrating some polarity between whether participants of the survey feel the need to make international friends or not. This could show further in the analysis that most of the respondents do not feel very international themselves and could identify mostly with their home and/or host country.

As far as psychological adaptation is concerned, it was observed that most items were normally distributed. However, three items that describe enthusiasm about being in one's host country, such as "To what extent are you excited about being in your own country", were found to be slightly skewed to the right, with point 6 "Slightly agree" being the highest point. This shows that most participants are happy to be in their host country and are adapting well to their new surroundings.

While analysing the normal distribution of items for sociocultural adaptation, it was shown that all items within the scale were normally distributed. Moreover, it was found that all items' normal distribution curves were slightly skewed to the right, showing a potentially positive adaptation of sojourners that completed the survey, meaning that their social skills and abilities are sufficient in their host country.

Finally, all scales of music yielded some interesting results. Music scales were the same, but were separated into home country, host country and international music. Firstly, home country music items showed a normal distribution overall, but many items were skewed to the left. The most clearly skewed to the left items were "country", "heavy metal"

and "religious" music and this means that this survey's population does not prefer these genres from their home country. Secondly, host country music items were overall normally distributed, but all curves were skewed to the left, showing that most respondents do not listen to music from their host country. This can be explained by the fact that 49.2% ($n = 116$) of respondents do not speak the language of their host country at all and as a result, they might have difficulty in understanding what the music in their host country's language is about. Last but not least, items in international music seemed to be mostly skewed to the right, showing that most participants were listening to music that comes neither from their home, nor from their host country.

All in all, although normal distribution was not perfectly shown in the items above and despite some curves being skewed, it has been decided to proceed with all items, as there is a wealth of data behind them and in the scales overall. The items for host country and international music especially might have been skewed either to the left or the right, but they are still important for further analyses, especially due to the diversity of items.

4. Results

Following the hypotheses that were formulated in chapter 2 of this research, these hypotheses will be tested, and a short analysis of the results will follow. To gather data for this analysis, certain scales were used, which could be answered in the survey given to participants by using a seven-point Likert scale from 1 = Strongly agree to 7 = Strongly agree.

4.1. Hypotheses testing

Hypothesis H1A: *Home country identity is negatively related to psychological adaptation*

Hypothesis H1A is the first out of three sub-hypotheses, which sets the home country identity as an independent variable and psychological adaptation as the dependent one. The rest of the two sub-hypotheses explore the effect of host country and international identity on psychological adaptation. Moreover, the multiple regression analysis gave a significant model, $F(3,232) = 11.07, p < .005, R^2 = .13$, which explains 13% of the variance of psychological adaptation of sojourners by their home country identity. Given the significant model, it means that it could further explain the effect of home country identity on psychological adaptation and indeed it showed a positive correlation between home country identity and psychological adaptation, which is contrary to the negative relationship suggested by this hypothesis ($\beta = .33, p < .005$). Therefore, it can be concluded that home country identity has a positive effect on psychological adaptation of sojourners.

Hypothesis H1B: *Host country identity is positively related to psychological adaptation*

Hypothesis H1B is the second out of the three sub-hypotheses, and it uses host country identity as the independent variable and psychological adaptation as the dependent variable. Since, the model that was yielded from the regression analysis was significant, the relationship between host country identity and psychological adaptation can be further explored. It was shown that there is a negative effect of host country identity on psychological adaptation of sojourners, which leads to not accepting the hypothesis, but proving the opposite relationship ($\beta = -.21, p < .005$). Therefore, it can be concluded that host country identity has a negative effect on psychological adaptation of sojourners.

Hypothesis H1C: *International identity is positively related to psychological adaptation*

Hypothesis H1C is the last sub-hypothesis, and it uses international identity as the independent variable and psychological adaptation as the dependent variable. Although the analysis yielded a significant model, it was found that there is no significant effect of international identity on psychological adaptation of sojourners, as $p > .05$. Therefore, it can be concluded that there is no relationship between international identity and psychological adaptation of sojourners.

Table 4.1: Multiple regression model about the relationship between home country, host country and international identity and psychological adaptation ($N = 236$)

Variable	b*	p
Home country music	.33	.000
Host country music	-.21	.001
International music	-.02	.806
R ²	.13	
F	11.07	.000

Note. Significance level: $p < .05$

Hypothesis H2A: *Home country identity is negatively related to sociocultural adaptation*

In hypothesis H2, sociocultural adaptation is the dependent variable and home country, host country and international identities are the independent variables. The multiple regression analysis yielded a significant model, $F(3,232) = 5.82, p < .005, R^2 = .07$, which explains 7% of the variance of sociocultural adaptation of sojourners. The multiple regression analysis further showed based on H2A, that there is no significant effect of home country identity on sociocultural adaptation because $p > .05$. Therefore, it can be concluded that there is no relationship between sojourners identifying more with their home country and higher sociocultural adaptation in their host country.

Hypothesis H2B: *Host country identity is positively related to sociocultural adaptation*

In this sub-hypothesis, host country identity is the independent variable and sociocultural adaptation is the dependent variable. A multiple regression analysis showed that the general model for the hypothesis was significant and the effect of host country identity on sociocultural adaptation was further examined. It was found that there is a significant positive

relationship between host country identity and sociocultural adaptation ($\beta = .26, p < .005$). Therefore, H2B is accepted, and it can be concluded that there is a positive effect of host country identity and sociocultural adaptation of sojourners.

Hypothesis H2C: *International identity is positively related sociocultural adaptation*

The final sub-hypothesis sets international identity as the independent variable, and sociocultural adaptation as the dependent variable. A multiple regression analysis yielded a significant model, making it possible to test for this relationship. However, there was no significant relationship between the two variables, as $p > .05$. Therefore, it can be concluded that there is no effect of international identity on sociocultural adaptation of sojourners.

Table 4.2: Multiple regression model about the relationship between home country, host country and international identity and sociocultural adaptation ($N = 236$)

Variable	b*	p
Home country music	-.11	.103
Host country music	.26	.000
International music	-.04	.562
R ²	.07	
F	5.82	.000

Note. Significance level: $p < .05$

Hypothesis H3: *Listening to home country music is positively related to home country identity*

This hypothesis supports a positive relationship between home country music, which is the independent variable and home country identity, which is the dependent variable, and a positive relationship is assumed between the two variables. A simple regression analysis was run, which found a statistically insignificant model, $F(1,234) = 1.54, p = .216, R^2 = .01$, showing that 1% of the variance of sojourners' home country music listening habits was explained by listening to home country music. Therefore, it can be concluded that there is no effect of listening to home country music on home country identity of sojourners.

Table 4.3: Simple regression model about the relationship between listening to home country music and home country identity ($N = 236$)

Variable	b*	p
Home country music	.08	.216
R ²	.01	
F	1.54	.216

Note. Significance level: $p < .05$

Hypothesis H4: *Listening to host country music is positively related to host country identity*

In this hypothesis, host country music is set as the independent variable, while the host country identity is the dependent variable, and a negative relationship has been assumed. The simple regression analysis yielded an insignificant model with $F(1,234) = 1.01$, $p = .317$, $R^2 = .004$, showing that 0.4% of the variance of sojourners' host country identity was explained through them listening to host country music. Therefore, it can be concluded that there is no effect of listening to host country music and host country identity of sojourners.

Table 4.4: Simple regression model about the relationship between listening to host country music and host country identity ($N = 236$)

Variable	b*	p
Home country music	.07	.317
R ²	.004	
F	1.54	.317

Note. Significance level: $p < .05$

Hypothesis H5: *Listening to international music is positively related to international identity*

In hypothesis H5, international music is the independent variable and international identity of sojourners is the dependent variable. However, no significance was found, since $F(1,234) = .01$, $p = .905$, $R^2 = .000$, showing that 0% of the variance of sojourners' international identity was explained through them listening to international music. Therefore, it can be concluded that there is no effect of listening to international music on international identity of sojourners.

Table 4.5: Simple regression model about the relationship between listening to international music and international identity ($N = 236$)

Variable	b*	p
Home country music	.07	.905
R ²	.000	
F	.01	.905

Note. Significance level: $p < .05$

Hypothesis H6A: *Listening to home country music is negatively related to psychological adaptation*

Hypothesis H6A is the first out of three sub-hypotheses that sets the home country music as an independent variable and psychological adaptation as the dependent one. The rest of the two sub-hypotheses explore the effect of host country and international music on psychological adaptation. Moreover, the multiple regression analysis gave a significant model, $F(3,232) = 2.89$, $p = .036$, $R^2 = .04$, which explains 4% of the variance of psychological adaptation of sojourners through them listening to music. This means that the model could further explain the effect of home country music on psychological adaptation and indeed it showed a positive relationship of home country music on psychological adaptation, which is contrary to the negative relationship suggested by the hypothesis ($\beta = .18$, $p = .032$). Therefore, it can be concluded that listening to home country music has a positive effect on psychological adaptation of sojourners.

Hypothesis H6B: *Listening to host country music is positively related to psychological adaptation*

This sub-hypothesis sets host country music as the independent variable and psychological adaptation as the dependent variable. A multiple regression analysis yielded a significant model, making it possible to test for this relationship. However, there was no significant relationship between the two variables, as $p > .05$. Therefore, it can be concluded that there is no effect of host country music on psychological adaptation of sojourners.

Hypothesis H6C: *Listening to international music is positively related to psychological adaptation*

To test this final sub-hypothesis, which uses international music as the independent variable and psychological adaptation as the dependent one, a multiple regression analysis was done, that yielded a significant model, making it possible to test for this relationship. However, there was no significant relationship between the two variables, as $p > .05$. Therefore, it can be concluded that there is no effect of international music on psychological adaptation of sojourners.

Table 4.6: Multiple regression model about the relationship between home country, host country and international music and psychological adaptation ($N = 236$)

Variable	b*	p
Home country music	.18	.032
Host country music	- .10	.197
International music	.07	.369
R ²	.04	
F	2.89	.036

Note. Significance level: $p < .05$

Hypothesis H7A: *Listening to home country music is negatively related to sociocultural adaptation*

Hypothesis H7A is the first out of three sub-hypotheses that sets the home country music as an independent variable and sociocultural adaptation as the dependent variable. The rest of the two sub-hypotheses explore the effect of host country and international music on sociocultural adaptation. Moreover, the multiple regression analysis gave an insignificant model, $F(3,232) = .95$, $p = .417$, $R^2 = .01$, which explains 1% of the variance of sociocultural adaptation of sojourners through them listening to music. Since $p > .05$, it means that there is no relationship between listening to home country music and sociocultural adaptation. Therefore, it can be concluded that there is no effect between listening to home country music and sociocultural adaptation.

Hypothesis H7B: *Listening to host country music is positively related to sociocultural adaptation*

This sub-hypothesis uses sociocultural adaptation as the dependent variable and host country music as the independent one. A multiple regression analysis yielded an insignificant model; thus, it is not possible to test for this relationship and $p > .05$. Therefore, it can be concluded that there is no effect of host country music on psychological adaptation.

Hypothesis H7C: *Listening to international music is positively related to sociocultural adaptation*

This final sub-hypothesis international music as the independent variable and sociocultural adaptation as the dependent variable. A multiple regression analysis yielded an insignificant model, not making it possible to test for this relationship and $p > .05$. Therefore, it can be concluded that there is no effect of international music on sociocultural adaptation.

Table 4.7: Multiple regression model about the relationship between home country, host country and international music and sociocultural adaptation ($N = 236$)

Variable	b*	p
Home country music	-.13	.102
Host country music	.07	.331
International music	.05	.535
R ²	.01	
F	.95	.417

Note. Significance level: $p < .05$

5. Discussion, limitations, and conclusion

5.1. Discussion

After the quantitative data collection period was over, the sample was cleaned, and all scales were combined to make one single variable. Afterwards, statistical analysis took place on the SPSS software. To test all hypotheses on SPSS, simple and multiple regressions were done, to check for relationships between dependent and independent variables. Considering the hypotheses that were stated in chapter 2, the analysis of the results presented in chapter 4 made it possible to provide an answer to the question of *"To what extent is there a relationship between listening to music, sojourners' identity and their psychological and sociocultural adaptation?"*.

The first hypothesis, which consisted of sub-hypotheses H1A, H1B, H1C, suggested a relationship between identity and psychological adaptation. Through the regression analysis it was shown that when sojourners identify more with their home country, they are more likely to adapt well psychologically in their host country. Also, there was a negative relationship between host country identity and psychological adaptation, showing that when sojourners start identifying with their host country's culture, then they are less likely to be psychologically adapted. Furthermore, the results did not show any link between international identity and psychological adaptation. Both hypotheses that used home and host country as the independent variables, showed the exact opposite of what the hypothesis suggested. Digging deeper into this concept, when sojourners feel they identify more to their home country they are more likely to experience a range of positive feelings. On the contrary, when they identify more with their host country, they are likely to experience more negative feelings rather than positive ones. An underlying reason for this contrast between these hypotheses could be that when sojourners begin to identify more with their host country's culture, they experience more acculturative stress, as this is a coping mechanism for sojourners to start adapting in their new country (Demes & Geeraert, 2015; Ward et al., 2021). This accumulation of the acculturative stress along with sojourners being exposed to something unfamiliar to them could lead to negative feelings, further caused by their constant internal clash between their home country's and host country's cultures (Arant et al., 2016).

The second hypothesis, which consisted of sub-hypotheses H2A, H2B and H2C, tested the effect of identity on sociocultural adaptation. The results of this hypothesis only showed that there is a positive relationship between sojourners' host country identity and sociocultural adaptation. This result is different from the hypothesis on host country identity

and psychological adaptation, which resulted in a negative relationship of the former on the latter. In their sociocultural scale, Demes and Geeraert, (2014), have used items that are based mainly on social interaction and day-to-day activities such as doing groceries and using public transportation. Therefore, these activities are possibly easier for sojourners to perform, and it is likely that sociocultural adaptation is in general easier than psychological adaptation. However, more research needs to be conducted to explore this claim and determine to what extent these two kinds of adaptation are different.

In hypotheses H3-H5, the effect of music was tested on identity. It was found that music does not influence sojourners' identities, which is quite an interesting finding. Based on the cultivation theory that has been discussed in chapter 2 (Gerbner & Gross, 1976), it was hypothesized that sojourners could be highly impacted by the media they are consuming and in this case, music. Through the lenses of Gerbner, sojourners could create a sense of belonging to a certain country, or feel they are more international by listening more to home country, host country or international music and express it in that way (Gerbner & Gross, 1976). However, it was proven that there is no link between the music that sojourners listen to and their identity. This could be potentially show that during their stay abroad, sojourners do not associate the origins of music they listen to, to the country they feel they belong to the most. Sojourners could be listening to music from any country, for the simple reason that they like that particular genre of music, or song. Therefore, their music taste is not attributed to the fact that they feel the need for expressing themselves through the music that they listen to, or the country it comes from. This conclusion could possibly be supported by the theory by Potter, (2014) and Shrum (2017), who believe that it is the kind of media that affects one's identity and not the origin by itself and the effect of media on one's identity also it depends on how one selects their media and how they choose to use them. As a result, more research on this field is highly recommended, to explore whether other variables or studies find an effect of music on one's identity, regardless of a specific population.

Furthermore, hypothesis H6 was tested through sub-hypotheses H6A, H6B and H6C, where the relationship between home country, host country and international music and psychological adaptation of sojourners was examined. The analysis showed that there is a positive relationship between home country music and psychological adaptation, like the relationship of home country identity and psychological adaptation. Therefore, it can be determined that there is a link between home country music and identity and psychological adaptation. One possible explanation for this result can be attributed to the papers by Larsen et al., (2010) and MacDonald et al., (2008), who support that listening to music can be

strongly connected to national identity and personal identity, and as a result, the sojourners of this sample could be very much connected to their home country. In fact, since more than 50% of the participants were Greek, it is possible that Greeks feel happier when they identify more with their home country, rather than any possibly helps more with sojourners' psychological adaptation, as it could be used by sojourners feel more at home when feeling homesick. In this way, some of their acculturative stress could be alleviated and their home country music could make them feel happier and more relaxed. Despite these claims, further research is still needed on this field, to explore the links between home country music and identity and psychological adaptation.

Finally, in hypothesis H7 which was answered through the sub-hypotheses H7A, H7B and H7C, the effect of music was tested on sociocultural adaptation of sojourners. The model that was found was insignificant and therefore, it was concluded that there is no effect of home country, host country or international music on a sojourner's sociocultural adaptation. Further research is needed to determine why this is the case and how to explore further the effect of music on this kind of adaptation.

5.2. Limitations and further recommendations

Based on the results discussed above, it is necessary to conduct more research on whether sojourners use music to acculturate and adapt better to their host country's culture. The results have shown different relationships between variables. However, some of the hypotheses were entirely rejected or they showed a different result than expected. These outcomes suggest that there are some limitations to the study and there should be some recommendations for future research.

Firstly, taking into consideration the variables used for music, they were only defined as genres of music and the countries they came from. However, it is suggested that there are many other ways to measure music. One of the ways to measure music differently could be to explore how sojourners listen to music and what are the most recurring music genres that they listen to, regardless of the country that the music comes from. Since music could be a potential coping mechanism for sojourners to help them acculturate better, it is necessary to find other ways to quantify and measure sojourners' music habits. Furthermore, it could be more useful to test whether there is a link between the duration that sojourners listen to music and the genres of music they listen to when moving abroad. Since other the duration of

consuming other media has been judged as important, it could be useful to apply this to music as well.

Secondly, in the data collection phase, many more participants that did not fit the sample were recruited. According to the sample criteria described in chapter 3, this meant that they had to be removed. However, it is highly suggested to compare sojourners to other populations who move abroad, regardless of the intended duration of their stay and the means of these groups could be compared, to check whether music has an effect on other population. In this way, this research could show the effect of music on different populations and perhaps sojourners' identities and adaptation abilities might be less affected by music, when compared to other populations.

Moreover, another limitation of this study was that the scales that were adapted for acculturation and identity by Demes and Geeraert (2015) were quite short and not very well explained. During the testing phase for the adapted scales' reliabilities, it was shown that one item could be removed from at least two scales, but this was avoided since the scales would be too short for analysis. Therefore, it is suggested for future research to use longer and more reliable scales.

Another limitation of this study was that the theoretical framework is based mainly on young individuals and the most recurring literature on the topics of sojourners, acculturation and adaptation was by Berry and Ward. Although this literature has been of great help for this research, it is necessary to include literature on sojourners from other researchers, to receive a non-biased approach and to avoid repetition of certain theoretical concepts and academic literature. Moreover, as this research was only based on quantitative data collection and analysis was used, the survey distributed to the target audience could have felt quite impersonal and the concepts that were researched could be quite sensitive for certain people. In order to get a better idea over sojourners' well-being and experience abroad, it is suggested to use a combination of qualitative and quantitative methods and extend the research for a longer time period. In this way, some sojourners might be able to open up to the researchers more, especially when it comes to an interview setting with established rapport. This could potentially increase the validity and the reliability of the study.

Finally, as this study was performed in quite a short timeframe it did not allow for many responses and it was apparent that certain groups of respondents exceeded others, leading to Greeks making up almost 50% of the sample. Future research should run for a longer time, namely it should be a longitudinal research, that would allow for more responses and lead to a greater variety among participants. Also, to avoid having many participants

from the same country, a quota for each country should be determined in the design stage of the research, to avoid such situations.

5.3. Conclusion

To conclude with, previous research has explored how media, such as social media, affected sojourners' abilities to adapt and explored potential changes in their identities (Hofhuis et al., 2019). However, none of the academic literature found so far has explored the effects of music on the identities of sojourners. This research provided an initial theoretical framework and a study on how music affects sojourners' identities, adaptation, and acculturation processes and more specifically, it aimed to answer the question of "*To what extent is there a relationship between listening to music, sojourners' identity and their psychological and sociocultural adaptation?*". Strong links between sojourners' identity and adaptation were found, as well as there was only one relationship between music adaptation. More specifically, it was found that when identifying with their home country and listening to home country music, sojourners are more likely to adapt psychologically to their new country. However, it was found that when identifying with their host country, sojourners are more likely to experience higher sociocultural adaptation. Despite these contradicting findings, more research needs to be done, by taking into account the recommendations discussed above, to examine further if there could be a potential effect of music on sojourners' identities and abilities to adapt in their new countries. Through this research, new variables have been created, which will provide future researchers a framework to be able to conduct more research on this matter.

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Appendix A

Master Thesis Project

Start of Block: Introduction

Dear participant,

To get the most out of this survey, we ask you to fill out all the questions. In total, this should take approximately **10 minutes**. Please keep in mind that there are no right or wrong answers, we are asking for your personal opinion and insights.

Please read the following consent:

I agree to voluntarily participate in this study. I am free to withdraw at any time, without giving a reason. If my answers are used in scientific publications, or are published in any other way, my data will be completely anonymous. My personal data will not be sent to third parties. My personal information will be stored in encrypted files until the end of the project, and then deleted. I understand that I will have access to my individual scores on this or future questionnaires upon request, for the duration of the project. This study abides by the Netherlands' code of conduct for scientific research, as formulated by the VSNU – association of universities in the Netherlands (www.vsnu.nl), and by the EU standards for data management (EU Directive 95/46/EC).

By clicking the arrow below, I state to have read the above statements, and to participate in this study voluntarily.

If you want more information, now or in the future, you are free to contact the researcher at master.thesis.intl@gmail.com

End of Block: Introduction

Start of Block: Block 11

This is a study about 'sojourners', namely individuals who went abroad for work or studies for a certain, or even indefinite period of time. We would really value your opinion, so please take a look at the following questions.

To go further, click the button below.

End of Block: Block 11

Start of Block: First questions

We would now like to ask you a few questions about yourself.

In which country were you born?

In which country was your father born?

In which country was your mother born?

In which country do you currently live?

Do you currently live and/or work in a country **other than the country you were born in?**

Yes (1)

No (2)

Skip To: End of Block If Do you currently live and/or work in a country other than the country you were born in? = No

Skip To: Q9 If Do you currently live and/or work in a country other than the country you were born in? = Yes

Display This Question:

If Do you currently live and/or work in a country other than the country you were born in? = Yes

How long have you been living and/or working abroad in this country? (Please specify if months or years)

End of Block: First questions

Start of Block: Orientation (Ac)

We are now going to start with a few questions about your home country and your host country.

Your **home country** is defined as your country of birth, or where you have lived most of your life so far.

Your **host country** is defined as the country where you decided to temporarily move abroad to

It is important for me to..

	Strongly disagree (1)	Disagree (2)	Somewhat disagree (3)	Neither agree nor disagree (4)	Somewhat agree (5)	Agree (6)	Strongly agree (7)
Have friends from my home country (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Take part in traditions from my home country (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hold on to my home country characteristics (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Have friends from my host country (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Take part in traditions from my host country (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hold on to my host country characteristics (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Have friends neither from my home nor from my host country (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Take part in traditions neither from my home nor from my host country (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hold on to characteristics neither from my home nor from my host country (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Orientation (Ac)

Start of Block: Psychological Ad.

In this section, we would like to ask you a few questions on your general feelings on your home and your host country.

Think about how often you feel..

	Never (1)	Very Rarely (2)	Rarely (3)	Neutral (4)	Occasionally (5)	Frequently (6)	Always (7)
Excited about being in your host country (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Out of place, like you don't fit into your host country's culture (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A sense of freedom being away from your home country (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sad to be away from your home country (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Nervous about how to behave in certain situations (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lonely without your home country family and friends around you (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Curious about things that are different in your host country (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Homesick when you think of your home country (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Frustrated by difficulties adapting to your host country (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Happy with your day-to-day life in your host country (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Psychological Ad.

Start of Block: Cultural Distance

In this section, we would like to know your opinion on similarities and/or differences between your home and host country.

Now think of your home and your host country. In your opinion, how **different or similar** are these two countries in terms of..

	Very different (246)	Different (247)	Somewhat different (248)	Neutral (249)	Somewhat similar (250)	Similar (251)	Very similar (252)
Climate (temperature, rainfall, humidity) (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Natural environment (plants and animals, pollution, scenery) (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social environment (size of the community, pace of life, noise) (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Living (hygiene, sleeping practices, how safe you feel) (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Practicalities (getting around, using public transport, shopping) (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Food and eating (what food is eaten, how food is eaten, time of meals) (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Family life (how close family members are, how much time family spend together) (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Social norms (how to behave in public, style of clothes, what people think is funny) (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Values and beliefs (what people think about religion and politics, what people think is right or wrong) (9)

People (how friendly people are, how stressed or relaxed people are, attitudes toward foreigners) (10)

Friends (making friends, amount of social interaction, what people do to have fun and relax) (11)

Language (learning the language, understanding people, making yourself understood) (12)

End of Block: Cultural Distance

Start of Block: Sociocultural Ad.

In this section, we would like to ask you about how well you have adapted to your host country's characteristics and surroundings.

Please think of your **host country**.

According to your stay so far, how well have you adapted to these elements in your host country?

	Not at all (101)	Not well (102)	Somewhat not well (103)	Neutral (104)	Somewhat well (105)	Well (106)	Extremely well (107)
Climate (temperature, rainfall, humidity)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(1)							
Natural environment (plants and animals, pollution, scenery)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(4)							
Social environment (size of the community, pace of life, noise)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(5)							
Living (hygiene, sleeping practices, how safe you feel)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(6)							
Practicalities (getting around, using public transport, shopping)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(7)							
Food and eating (what food is eaten, how food is eaten, time of meals)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(8)

Family life (how close family members are, how much time family spend together)

(9)

Social norms (how to behave in public, style of clothes, what people think is funny)

(10)

Values and beliefs (what people think about religion and politics, what people think is right or wrong)

(11)

People (how friendly people are, how stressed or relaxed people are, attitudes toward foreigners)

(12)

Friends (making friends, amount of social interaction, what people do to have fun and relax)

(13)

Language (learning the language, understanding people, making yourself understood) (14)

End of Block: Sociocultural Ad.

Start of Block: Music taste - home

We would now like to ask you a few questions about your music taste.

On average how many minutes per day do you listen to music?

Take a look at the following genres.

How often do you listen to the following genres from artists who come from your **home country**?

	Never (1)	Very Rarely (2)	Rarely (3)	Neutral (4)	Occasionally (5)	Often (6)	Very Often (7)
Classical (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Blues (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Country (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Dance/Electronica (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Folk (5)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Rap/hip-hop (6)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Soul/funk (7)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Religious (8)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Alternative (9)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Jazz (10)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Rock (11)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Pop (12)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Indie (13)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Heavy metal (14)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Soundtracks/theme songs (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Music taste - home

Start of Block: Music taste - host

Take a look at the following genres.

How often do you listen to the following genres from artists who come from your **host** country?

	Never (1)	Very Rarely (2)	Rarely (3)	Neutral (4)	Occasionally (5)	Often (6)	Very Often (7)
Classical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(1)							
Blues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(2)							
Country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(3)							
Dance/Electronica	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(4)							
Folk	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(5)							
Rap/hip-hop	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(6)							

Soul/funk



(7)

Religious



(8)

Alternative



(9)

Jazz



(10)

Rock



(11)

Pop



(12)

Indie



(13)

Heavy metal	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(14)							
Soundtracks/theme songs (15)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

End of Block: Music taste - host

Start of Block: Music taste - other

Take a look at the following genres.
How often do you listen to the following genres from artists who come **neither from your** home country nor your host country?

	Never (1)	Very Rarely (2)	Rarely (3)	Neutral (4)	Occasionally (5)	Often (6)	Very Often (7)
Classical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(1)							
Blues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(2)							
Country	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
(3)							
Dance/Electronica	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

(4)
Folk



(5)
Rap/hip-hop



(6)
Soul/funk



(7)
Religious



(8)
Alternative



(9)
Jazz



(10)
Rock



(11) Pop	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>
(12) Indie	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>
(13) Heavy metal	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>
(14) Soundtracks/theme songs (15)	<input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/> <input type="radio"/>

End of Block: Music taste - other

Start of Block: Music consumption

Now we would like to ask you a few more questions how you listen to music

Please click any of the following that apply to you (you can select more than one choices)

In which places do you listen to music the most? (you can choose more than one box)

Home (1)

Car (4)

Cafes/Restaurants (5)

Bars/Clubs (6)

Gym/Working out (7)

Shops (8)

Public transportation (10)

At work (11)

Library/Studying (12)

Other (specify) (9) _____



Which device(s) do you use to listen to music? (you can choose more than one box)

Analogue radio device (1)

Portable radio (2)

Portable (bluetooth) speaker (3)

Car radio/stereo (4)

DVD player (5)

CD player (6)

Mobile player (iPod/mp3/mp4 player) (7)

Cell/smartphone (8)

Tablet (14)

Laptop (9)

Desktop PC (10)

(Smart) TV (11)

Internet radio (12)

Video game console (17)

Vinyl record player (19)

Videocassette recorder (VCR) (20)

Other, please specify (22) _____



Do you use any music streaming service?

Yes (1)

No (2)

Skip To: Q27 If Do you use any music streaming service? = Yes

Skip To: End of Block If Do you use any music streaming service? = Yes

Which music streaming service(s) do you use?

Spotify (1)

YouTube (4)

Apple Music (5)

YouTube Music (6)

Tidal (7)

Amazon Music (8)

Deezer (9)

None (11)

Other, please specify (10) _____

End of Block: Music consumption

Start of Block: Sojourner information

What was the reason of your move abroad?

- Study (1)
 - Work (2)
 - Both study and work (4)
 - Other (3) _____
-

How long are you planning to stay in your host country?

- Less than 6 months (1)
 - 6 months to 1 year (2)
 - 1 to 2 years (3)
 - More than 2 years (4)
 - Permanently (5)
 - I do not know yet (6)
-

How well would you say that you speak the host country's language?

- Extremely well (1)
- Very well (2)
- Moderately well (3)
- Slightly well (4)
- Not well at all (5)

End of Block: Sojourner information

Start of Block: Demographics

We are almost done.

Thank you for your time and for your answers.

Below, you will find some demographic questions. This is the final section of the survey.

What is your age?

What gender do you identify with?

- Male (1)
- Female (2)
- Non-binary/third gender (3)
- Other (4) _____
- Prefer not to say (5)

What is your current occupation?

- Student (1)
- Employed (2)
- Unemployed (3)
- Other (4) _____

What is your highest completed level of education?

- High school (1)
- Bachelor degree (2)
- Master degree (3)
- PhD (4)

End of Block: Demographics

Start of Block: Results update

If you would like to be updated on the results of the survey, please leave your email below:

End of Block: Results update

Start of Block: End of survey

This is the end of the survey. Thank you for taking the time to participate in this study, it is highly appreciated.

If you know any other international students or expats that you could share this survey with, it would help the researcher a lot!

If there are any remarks, or something was difficult in the survey, feel free to write them in the text box below

End of Block: End of survey
