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Finding one`s place in the world

-A phenomenological study of experiences of immigration to Sweden

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Abstract

In times of globalization, cultural contact is a phenomenon that occurs on a daily basis. Immigration is a big contributor to the cultural contact. The phenomenon of immigration brings about many essential questions that can be hard to adjust to. The acculturation process itself is dependent of factors such as the contemporary societal climate as well as the active role of the immigrant. Questions concerning identities are very relevant when discussing immigration. In this study I am investigating the importance of the cultural contact as such, identity construction as a response to this contact as well as important elements belonging to the process. Using a phenomenological approach, the purpose was to study the subjective experiences of some of the people who have immigrated to Sweden. The study was conducted with self reports from 14 persons that were analyzed with the help from the computer software programs Sphinx lexica and MCA Minerva. The result unveiled distinct experiences of immigration connected to age when immigrating, encounters with Swedes and pre-migrate expectations. Common elements of importance to all participants were also found. Conclusions are that to immigrate is a subjective experience affected by the context, the pre-migrate, post-migrate, present and context of the future.

Keywords: Psychology, Phenomenology, Cultural contact, Enculturation, Acculturation, Identities, Immigrant.

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1. Introduction

One of the results of the globalization process is the increased human movement in the world. This fact makes cultural contacts a phenomenon that occurs on a regular basis. Looking at humans as bearer of cultures, we can see transformations of cultures as an unavoidable reaction to a cultural contact. People from different cultures are forced to coexist in the same society which opens up for misinterpretations of cultural rules and behaviour, at the same time it opens up for creativity and new perspectives.

The question in the field of psychology is what meaning this have for people's view of themselves and how it in turn affects their lives. This belongs to the larger question about what meaning culture have for people. Culture can be seen as a meaning giving frame of references giving directions of how to perceive the world. Cultural norms are internalized and influences our way of being in the world and our mental processes which shines through in our daily practices. Culture reflects our realities and the way we feel, interprets, judge and direct our actions (Matsumoto, 2004) and the identities (Bhatia & Ram, 2001).

Differences in these meaning systems can be a source to misunderstanding and a source for conflicts to arise. The conflicts are not only interpersonal, but also intrapersonal conflicts, taking place within individuals. When moving to a new country with a culture different from the original, this new type of behaviour can deeply conflict with the way a person is used to which can have a big impact on the wellbeing (Camilleri & Malewska-Peyre, 1997).

The cultural contact will bring about different ways of adapting to the new culture and the adaption will in many aspects affect the way of perceiving oneself as a cultural being. This is why it is interesting to look at what culture means to individuals, how is it manifested in the life world of individuals and what function culture has in the human interaction.

The societal attitudes are in many ways reflecting the spirits of our time and depending on where you come from it can make a difference on how you are received in the host country. The contemporary attitude in the Swedish society is reflecting a growing discontent, shown in the increasing support to the Sweden democrats (Sveriges riksdag, 2010). Considering the number of people with different cultural backgrounds who has migrated to Sweden I see the importance to study immigrants own experiences of the cultural contact and how they feel about the process of adaptation. As for the phenomenological approach, the experience of immigration is of course not the same for everyone because everybody is not the same (Moustakas, 1994). This paper provides with an opportunity to look into the life- world of some persons who have moved to Sweden and their perception of this experience.

1.1. Phenomenological approach.

The present study is based on a phenomenological approach and there is a need for some clarifications in order to get a feeling of how to understand and read the text.

The theoretical framework of phenomenology has its origin based on work by Husserl. To use a phenomenological framework is to be searching for meaning. Meaning constitution is a dynamic process where humans are seen as active creators and where meaning is a result of what was intended in the here and now. The noema is the appearance of an object as such, based on the noesis, which is the act of intentionality. The noematic structure is thus as the object appears, after being interpreted in a certain moment, in a certain context by a certain person, determined by the act of noesis. The act of noesis in turn is based on earlier knowledge giving rise to certain expectations. These two processes lay the ground for meaning constitution (Moustakas, 1994).

The dynamic process of meaning constitution is established by the act of active syntheses, by which new knowledge is gained and changes the way of relating to the world. The active synthesis will become passive when the new information is confirmed by the subject. A person's life-world is constituted with layers of these syntheses that new experiences will be based on. Meaning has its origin in an intersubjective life world where it is constituted by subjects and manifested in daily practices. An understanding on the context is therefore essential in order to understand the process of meaning constitution (Sages & Jacobsdottir, 1999).

The intersubjective life world is partly shared with others, it constitutes the foundation on which shared agreements of what is true or false constitutes the intersubjective reality. Objectivity is thus what is recognized as "my reality" and my interpretations of that reality, hence, the reality is not wrong but is perspectival. Different perspectives constitute different realities, and realities are the truth as it is intersubjectively agreed on being true (Sages, 2003).

Since meaning is constituted in the interaction between human and context, it is not possible to separate individuals from their context when conducting research, contrary, we should strive for getting as close as possible to humans life-world in order to take part of their reality. According to the phenomenology, the core processes that lead us to the knowledge of human experiences are epoché, which will open up for a phenomenological reduction that in turn creates the possibility for imaginative variation. These steps are essential in order to reach the origin of meaning constitution. Epoché means an effort free oneself from previous knowledge and open up for new knowledge. This gives the possibility to get near the reality

and together with the phenomenological reduction it can lead us back to the source of meaning of the experience as it was experienced in life world. This means that we can go back to the source of transformations of active to passive synthesis, and changes in meaning constitution. The final step is imaginative variation, which means the way we grasp the essential constitution of the experience and the connection with the conditions that gave rise to it, by understanding the perspectives of the person, where we will find the source of meaning constitution (Moustakas, 1994).

1.2. Background

1.2.1. The mutual process of adaptation. The attitudes held in the host country are to a large degree affecting the experiences of immigration. Studies show that perception of discrimination will make the adjusting process harder and has bad influence on the wellbeing (Wiking, 2004). Studies also suggest that an integrative adjustment is favourable among immigrants, but which can be constrained by the attitude in host country. The promotion of an assimilative or integrative attitude towards immigration can affect the perception of the own cultural identity by the way it is making it easier or harder to keep the original culture (Berry, 2006). The adjustment process in the new country is therefore a mutual process where immigrants and host country citizens are interacting (Berry, 2008). Pre-migrate expectations are also to a large degree influencing the actual perception of the experience of immigration and the cultural contact as such (Allwood, 2000).

The mutual process of adaptation suggests that we should study the phenomenon from both the perspective of the immigrants and also see to the attitudes held in host culture, in order to get a better view of the conditions in which the contact occur. Therefore we need look at the contemporary Swedish attitude towards immigrants and their history of the same. By looking at the history of the Swedish attitude towards immigration, we can see how the attitudes are reflecting a societal climate often manifested in the immigration politics (Arnstberg, 2008). The attitudes are in many ways reflecting the spirits of our times, in hard times and in good times different attitudes are developed as a response to the societal climate (Lalou, M, lecture, 11.03.23).

1.2.2. The Swedish history of immigration, the spirit of our times. Arnstberg (2008) describes Sweden as a country that has gone from being a welcoming receiving country in the 1960s and 1970s to one of the coldest countries in EU in the years of 2000. Starting at the 1960s, immigration passed through as working immigrants, welcomed to Sweden with open arms. The importance of equal rights were pronounced and also the striving for assimilating

the immigrants into the Swedish society. The spirit of the time reflected the industries need for workforce to be able to take advantages of the times of prosperity. Immigrants were needed and therefore welcomed. When the economic growth stopped in the beginning the seventies, hitting a depression, the attitude towards immigration changed to the worse. At the same time the character of the immigrants changed, instead of work immigrants it was now families to former immigrants, and refugees. Possibilities for employment became difficult and the bureaucratic processes were many, the same could be said about the social integration processes. The construct “inlevandet” was invented and became important in order to fight the growing mistrust and discontent among the host citizens. In order to search for people’s empathy and understanding for persons who have lost their roots, the message to the Swedes was to try to see the situation from the immigrant’s perspective. The method indicated that the immigrants where someone’s to feel sorry for, but it failed to separate immigrants from immigrants.

In mid 1980’s, the possibilities for applying for asylum strengthened and the spirit of the time reflected a growing scepticism towards unfamiliar cultures. Xenophobic political parties where winning many votes which still today are apparent in our society. The 1990’s reflected conflicts, problems with segregation and unemployment with the result of immigrant’s dependence on social welfare. The discussion about real and fake immigrant’s started in the beginning of 2000, fewer immigrants got residence permit, just to change again in 2006. Arnstberg (2008) writes that immigrants are constructed as a new lower class that are constantly being questioned and discriminated. The immigrants are seen as a burden to the system, but then again no one wants to hire people with immigrant background, making the situation unsustainable. At the same time it is easy to find stories of immigrants who succeeded in the Swedish society, Arnstberg mean that when one of these stories is enlightened the construct of immigrant resolves. They become individualized and are seen as real persons with real unique lives. When this happens, they will no longer be primarily associated with the construct of immigration, which he means has become a general term for people who cannot provide for themselves. In 2006 the discussions reflected a failure of the integration politics and a growing structural discrimination. Arnstberg points at the Swedes as the ones to blame for not letting immigrants into the work market and into the society.

A report from the University of Gothenburg reveal that the contemporary attitude held by the Swedish inhabitants towards immigrants show a tendency to be more positive than earlier measures. Still, when asked whether it would be a good decision to receive fewer refugees

45% of the Swedish inhabitants said yes. The report suggests regional differences, where the southern parts of Sweden shows biggest tendencies of having a negative attitude, as well as urban areas overall in comparison to larger cities. Another variable mentioned is class differences in attitudes, where people with low socioeconomic status (SES) are showing a more negative attitude (Demker, 2009).

The unsatisfied attitude toward immigration policies and stronger intolerance has made “Sverigedemokraterna”, an obvious product of this discontent, as the sixth biggest political party in Sweden (Sveriges riksdag, 2010). In 2009 approximately 1,3 million immigrants were living in Sweden (Migrationsverket, 2010).

1.2.3 Immigration. The definition of an immigrant is a person who has moved from one country to another with the purpose of settling down (Valtonen, 2008). Today the world is faced with a constant flow of immigration creating plural societies with wide ethnocultural diversities based on the coexistence of long present immigrants from different cultures and their generations (Berry, 2006). The Swedish translation of the construct of immigrant is “invandrare” and covers a wide range of different persons that has migrated of different reasons. Allwood (2000) stresses the importance of differentiating immigrants because different backgrounds need different kinds of support and will have different needs.

Berry (2006) writes that a successful immigration depends on personal and demographic variables, cultural diversity within the larger society and the larger society’s attitudes towards a cultural pluralism. Crucial factors are the relative distance between original culture and larger society in terms of values, ways of living and so forth.

Immigration includes changes on the psychological and sociocultural level, and it also has a big impact on the socioeconomically status (Allwood, 2000). This issue is stressed by Boski (in press). He opposes the dominating theory of immigration and its strict attachment to the cultural adjustment processes and the acculturative stress that arise as a response to the failures in the adaptation process. Instead, his aim is to elucidate the economical and practical aspects of the phenomenon of immigration and the feelings and experiences they produce. Boski suggests the name “psychology of immigration” and attaches three theoretical assumptions. The first is; *priority goals in immigrants existence*, meaning the striving for quality of life for self and family, to make sure that the standards are good, or better than in home country. The second assumption is *the bottom level starting point*, meaning a new start. The immigrants concerned by Boski in this case come from underdeveloped countries, and in comparison to more advanced technological countries their education will not reach the same

standard. The second assumption thus makes it harder to achieve the first priority goal. The third assumption is the immigrant's existence, by which he means the hard work many immigrants must do in order to reach the priority goal, with the result of reducing all other activities. These aspects are according to Boski more relevant than cultural factors when discussing immigration and suggest that we should talk about "immigrant stress" as a result of hard work instead of the acculturation stress as a result of cultural adjustment.

Boski's model represents one group of immigrants and wouldn't represent other groups, but it is an important contributor to the debate and opens up for necessary dimensions. It is suggesting a view of immigration, without acculturation, which means that a person can integrate without caring about the culture, for example only in the area of work (Boski, in press).

1.2.4. Multi culturality?? Arnstberg (2008) writes that Sweden is promoting a multicultural society. But what does a multi cultural society mean? The definition of multiculturalism is often associated with societal structures that are promoting a wide cultural diversity (Valtonen, 2008), others would claim that it is a way of gaining power by maintaining differences between groups of people (Ahmadi, 2000). Looking at culture as something internalized as well as externalized means that we should look at multiculturalism as something that is taking place within individuals in terms of identity. Arnett (2002) is stressing the impact of identity confusion as a result of culture flows and the fast changes that are transforming cultures. It contains a feeling of being ripped apart between new and culture of origin and also influences from other cultures. Arnett stresses the creation of a global cultural identity influencing people to form a sense of a worldwide culture, taking part of for example pop culture, communication and information. He means that the phenomenon of identity confusion might be more challenging for immigrants because they are faced with a combination of their original culture, the new culture and also the global culture creating a multi-cultural identity or a very complex hybrid identity. Others would state that this breadth of cultural identities would open up for broader perspectives and enhance the cognitive functioning (Crisp & Turner, 2011). The question of multiculturalism is opening up for the discussion of identity and the sense of multiplicity of identities instead of one static cultural self.

1.3. Theory

There have been discussions and disagreements about the role of culture within the psychological research. Adamoupoulus and Lonner (2001) writes that the increased interest

for culture within the mainstream psychology goes along with the discussion about universalists and relativists debating whether psychological phenomenon's can be generalized across cultures or if these ought to be interpreted in the light of the cultural context. In the fields of psychology culture is primarily seen as an antecedent to individual behaviour or a direct cause of behaviour. But culture should also, according to Adamoupoulus and Lonner, be seen as a result of human activity, something that arises as a response to a specific context. They are pointing at four distinct perspectives of psychology and culture; culture as an independent variable with a direct influence on behaviour, culture as the general context within which individual behaviour are embedded, culture as a mediator variable, that manifest relationship among other variables with behaviour, culture as a moderator variable that alters the relationship between two other variables of interest.

1.3.1. Indigenous psychology. In present study the definition of culture that is used is that of indigenous psychology. It is defining culture as something embedded in the context within which psychological phenomenon takes places and influences human functioning. The field evolved as a reaction to mainstream psychologies claiming for universal rules for human functioning. This criticism was mainly based on western researcher's overrepresentation in psychological science and their ways of making sharp generalizations across the rest of the world, without taking the cultural contexts into considerations (Kim, Yang & Hwang, 2006).

Indigenous psychology is in many ways connected to the phenomenological approach, in which the meaning of human experiences is to be found in their interplay with the context. The field suggests that psychological phenomenon must be understood in the light of their historical, social, philosophical, religious and cultural context, because this is what influences human behaviour. People do not exist in a vacuum nor can they be decontextualized from whatever surrounds them. The context is a source that influences people's identity constructions (Kim et al, 2006).

Uchoil (2001) explain human culture as individuals and groups of individuals interacting with each other and with the environment and how these actions in turn create patterns of behaviour that creates an overall common set of structures. In this sense culture has the function as a provider of meaning, direction and cohesion.

Further indigenous psychology is emphasizing the fact that we have to look from the inside of the culture to grasp the meaning of culture because only inside the culture we are able to find patterns of thoughts and behaviour (Kim et al, 2006).

1.3.2. *Enculturation - How do we get a culture and make it our own?* Even if there are conflicting meanings about how to define culture, all cultural perspectives seem to agree on the assumption that cultures are somewhat static but dynamic; cultures are relatively stable but still changeable (Adamopoulos & Lonner, 2001). This leaves us with the question about how we get a culture in the first place and even more interesting is the question of how we make it our own.

Enculturation is a construct covering the cultural formation we go through as children. The process of enculturation means the adaptation and learning process of manners connected to the own culture as brought to us by our parents and significant others. It is closely linked to the socialization-process in which we learn social norms, attitudes and values that shapes behaviour. Enculturation is therefore often seen as a product of socialization, and as the subjective psychological process of a culture that becomes internalized (Matsumoto & Juang, 2004). In this way culture should be seen as external and manifested in behaviour, and at the same time internal as mental processes. Connecting to previous mentioned definitions of culture, the enculturation process can be interpreted as the meaning giving frame of reference towards the social rules of behaviour.

Enculturation is seen as something that is reproduced across generations (Matsumoto & Juang, 2004), but this is not completely true. A person doesn't have to agree with all aspects of the culture, instead culture is in many ways self-selected. Some parts are accepted, and some are not. Together with other influencing factors it will lead to a modification of culture. The way culture can be a selective identification, means that individuals have the possibility of finding their own ways of defining their culture (Camilleri & Malewska-Peyre, 1997). This is a part of the dynamic aspect of culture.

Arnstberg (2008) is defining these aspects of cultural identity as primary and secondary identities, where the primary is given from your parents and significant others as taken for granted and the secondary is the actively chosen culture. The totalities of these must be discussed in relation to differentiating contexts.

Camilleri and Malewska-Peyre (1997) mean that due to the culture flows, the secondary part of cultural identity will expand which can lead to very complex identity constructions, and according to Arnett (2002), even identity confusion. Furthermore, the complexities of societal structures introduce the process of enculturation to take place in cultural subgroups entered simultaneously instead of the society as a whole. This will reform the traditional definition of enculturation by providing other aspects of cultural identity formations. This

phenomenon is shedding light on the psychological aspects of culture, not only as a collective group, but as individuals forming their own way of being. This is why culture is not something that can be predicted and why we need to study individuals as bearers of cultures along with the process that occurs in the meeting between them (Camilleri and Malewska-Peyre, 1997).

Immigration is a big contributor to the culture flows. This often involves people who have been or are in the process of enculturation and who get in contact with a new culture and start with an acculturation process (further explained below). At the same time, these people are in a way infantilized and obliged to start over with a new enculturation process. Again, some parts are discarded and some accepted (Camilleri & Malewska- Peyre, 1997).

1.3.3. Acculturation - When cultures contact. The construct of acculturation has its origin in the field of anthropology where it is defined as a group process in which the contact between cultures will result in changes in the original culture of one of the cultures or in both. The definition refers to a process that takes place within individuals and the subjective attitude towards the acculturation process itself (Graves in Berry, 2006). Within psychology acculturation is defined as the cultural and psychological changes that evolve as a result of a contact between cultural groups including a change of attitudes and behaviours in response to the cultural contact (Berry, 2006). Acculturation is seen as one aspect of the broader construct of culture change which refers to the changes in either or both groups after cultural contact and implies changes in the cultural structures such as values, beliefs, norms and related psychological functioning. What is important to notice is that the process is mutual, meaning that it can bring about changes for all groups involved rather than only in the non- dominant group. The process is also mutual in the way that one cultural group's attitude towards the other affects and reflects the attitude to back to the own group (Berry, 2008).

Four dimensions of acculturation-strategies for adaptation to a new cultural environment have been distinguished in a model created by Berry (2006, 2008). The strategies are derived from basic issues that everyone, according to Berry, faces when acculturating.

First two dimensions are presented; a relative preference for maintaining ones heritage culture and identity versus not maintaining. The second dimension is a relative preference for seeking relationships with other groups and actively participating in the society versus not striving for this. Connected to these dimensions are positive or negative attitudes directed towards the new culture and together they will end up in one of four acculturation strategies. These strategies are given different names depending if it concerns the dominant or non-

dominant culture. The strategies are for non-dominant; integration, assimilation, separation and marginalization. Integration involves a preserving of cultural heritage but with an effort to integrate in the larger society and adopting some of the new cultural values that will create a multicultural society, when mutual (Berry, 2006). Integration needs shared intention from both host country and immigrants; it is hard to integrate in a society not wanting to integrate you. Therefore integration can only be chosen when the host society is open and inclusive in the orientation of cultural diversity and with cultural distance as a crucial factor for a successful/unsuccessful integration. Cultural distance is based on the level of contradiction between the cultures (Berry, 2008). The second strategy is assimilation, meaning that the immigrant is taking on the values and behaviour of the larger culture. It is a result of not maintaining the original culture combined with an active contact seeking with the new. Berry also describes assimilation as a negative attitude towards the original culture and a positive attitude towards the new culture. The third acculturation strategy is the opposite of assimilation, a separation from the larger culture and holding on to the own cultural heritage, also described as a negative attitude towards the new culture and positive towards the old. The fourth strategy is marginalization and refers to a little interest in cultural maintenance and at the same time no interest of interacting with the new culture, this is according to Berry, often as a result of exclusion or discrimination (Berry, 2006). Berry is clearly indicating that the integration strategy is the most adaptive and where less acculturative stress has been shown. To represent the mutual changes of cultures, a third dimension was introduced and renamed when applied to the dominant group; assimilation becomes “melting pot”, integration becomes “multiculturalism”, separation becomes “segregation” and marginalization becomes “exclusion” (Berry, 2008). The model is presented in fig. 1.

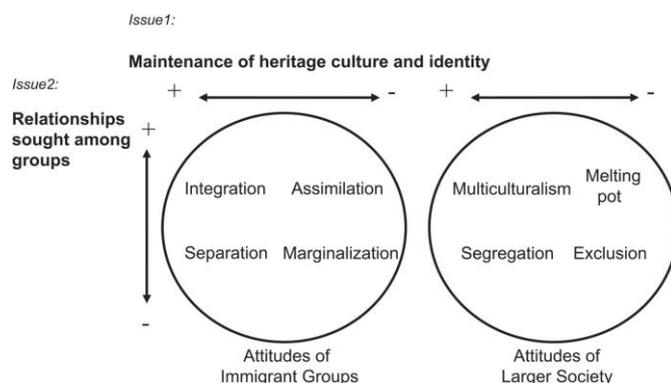


Fig.1 Acculturation model created by Berry. The multidimensional model represents attitudes towards the new culture as well as the strategies for adaptation to the new culture. It is representing both the dominant and non-dominant group (Berry, 2008).

Other aspects should be taken into consideration for a successful integration to occur. One aspect according to Diaz (1993) is the context of possibilities. This means the opportunities in the contextual conditions that will allow a facilitation of integration, or the opposite. This is mainly concerning the new societal context, but Diaz means that we also should consider the impact of the pre-migrate context (occupational status in home country, expectations, reason for leaving and so forth) in the integration process. The context and pre-migrate factors will give rise to alternatives of action. The actor constitutes another dimension to which motivation, costs and recourses are included and where the costs can be social, material and psychological and the recourses are social, economic and human capital. Diaz concludes that, the fewer obstacles on the way, the more assimilative will the adaptation be.

1.3.4. Meaning constituting selves. According to phenomenology, we are searching for the source of meaning given to human experiences, a meaning that has its origin within each subject, constituted in their life world. Subjective interpretations will be made in the light of contextual meanings and connected to their intentions (Moustakas, 1994). Different context brings about different ways of perceiving and interactions within different contexts suggest a plurality of understandings, interpretations, and behaviours that also should indicate a plural sense of identity. Based on these thoughts the life world of a person should mean the many life worlds within each person, meaning that there are different selves and different identities that are sharing space within humans, connected to different contexts and positions. These thoughts of a multiplicity of identities are suggested in a theory by Hubert Hermans that will be presented below (1992).

1.3.5. Dialogical selves and culture. As was introduced earlier, the questions of identity formations affected by the increased flow of cultures needs to be sorted out. Arnett (2002) suggests that the psychology of globalization mainly should concern questions of identity. It is not the globalization processes per se, it is how the processes are affecting peoples view of themselves. At this point it is necessary to sort out the constructs of self and identity. Following text will provide with a necessary explanation of the complex structure of the self in order to grasp the meaning of intercultural interactions and internalizations of cultures.

Many times cultural identity is seen as something static and as a trait, when it should be seen as a process and something that is created and recreated constantly in the interaction with the context, which is the case from a constructivist perspective. This means that the identities will overlap and express themselves differently in response to external cues (Ahmadi, 2000).

Hubert Hermans (1992) developed a theory based on the ideas of changing identities that he calls the theory of dialogical selves. He means that there cannot be a single self; instead he calls the selves for the different voices that coexist within a person. His theory about dialogical selves was developed as a reaction towards the western ethnocentrism (the idea that the own culture is to prefer) within psychology and their dominant definition of the self as a one-dimensional, rational and individualistic construct. Instead, Herman suggested a constructivist way of defining the self, inspired by ideas and thoughts from the Russian literary scholar Mikhail Bakhtin and social psychologist James.

Hermans (1992) refers to Bakhtin, who meant that within all persons there are a plurality of perspectives and worlds connected to different positions. There are distinct inner thoughts that create voices within each person. The voices are agreeing about things but also opposing each other in a dialogical relation.

James pointed at the continuity of the many selves as kept together through a changing I-character. He suggested a self- reflexivity within the person and made a distinction between *I* and *me* with *I* meaning the self as knower and *me* the self as known; *I* as the pure experience and *me* as the content of that experience; between *I* the self as subject and *me* as self as object (James in Burns, 1979). According to James the *I* contains three characteristics; *continuity*, meaning the feeling of sameness through time; *distinctiveness*, meaning its separation from other persons *I*:s; and *volition* means the appropriation and rejection of thoughts confirming the self as knower. The "me" then includes everything that belongs to the person (my cat, my friend ,my enemy). James was mainly focusing on the rivalry between the different selves (Hermans, 1992).

Hermans composed his theory about the dialogical self based on a mix of the two ideas and conceptualized the self in terms of a dynamic multiplicity of a relatively autonomous *I* positions, meaning that the "I" will change position in response to contextual varieties. Further he suggests that there are different positions that constitute the wholeness of the self structure, first the internal position, meaning *I* as a friend *I* as a mother then the external position, meaning the properties, my daughter, my friend or my college and different voices belonging to each of these positions. Outside of the internal and external positions is the unknown, which anytime can be known by meeting new people and thus creating new positions in the self (Hermans, 1992, 2001).

In accordance with James there is continuity between the selves as the autonomous *I* and in accordance with Bakhtin is the discontinuity between the different voices that might be

opposing each other. The theory is pointing at people's flexibility to change shape in relation to the context and to the position one has in a specific context. The self is thus described as an inner dialogue of different voices that takes on different shapes in accordance with the dynamic changes in the context. A person is probably not behaving in the same way in school talking to a teacher as when attending a dinner with friends. It is important to clarify that the voices in the dialogical self are not the same as social roles because it doesn't include a form of acting, instead it is seen as different perspectives held within the same person and where the perspectives can inform, confirm and oppose each other, allowing for modifications of perspectives. Another important aspect to clarify is that the internal voices constitute imaginary dialogues. These imagined dialogues play an important role in daily activities, existing next to the real dialogues with real others. The voices are the mental voices, communicating, arguing and discussing. Further the intra- and inter-psychological processes are intertwined and a person can have an imaginary dialogue about an upcoming real dialogue, playing the scenes in the head, which of course can turn out to be completely different (Hermans, 1992, 2001).

The discussion about dialogical selves is important in times where global movement are resolving cultural boundaries. Herman means that culture is enabling humans to organize different selves and the perceptions of the world. Therefore an increasingly interconnected world requires attention to dialogical relationships between different cultures, between different selves, and between different cultural positions in the self. The theory is opening up for discussions about how individuals are organizing their often incompatible and conflicting cultural positions when immigrating. Herman means that the way of moving back and forth between different I-positions can give us an understanding of how I-positions and their mutual relations are affected by the mixing of cultural positions.

The creation of two (or more) heterogeneous cultural positions within the self can give rise to dialogical misunderstandings; which has led to a growing interest in questions of biculturalism and multiculturalism. The multiple identities will create two heterogeneous internal positions (I as a German, I as a Iraqi), that are interacting with heterogeneous external positions (my original traditions, my new values). The positions might be conflicting or coexisting as hybrid compositions of identities. Herman is stressing the need for noticing power-differences between the voices belonging to each position, which voice gets the chance to be heard and why? James, who was focusing on the conflicting selves, meant that

in order to let one of the positions to stay alive, the other ones must more or less be suppressed (Hermans, 2001).

Bhatia and Ram (2001) are concerned with the power relations between cultural positions and the complex structure of selves affecting the experience of immigration. They discuss the power relations in relation to societal structures allowing for one voice to be heard and not another and also questions what happens with the self-identification when this happens.

They mean that the acculturation process immigrants goes through involves an on-going negotiation with the multiple voices, that besides from cultural positions, includes positions of race, gender, and power differences. This often includes a torn apart between cultural positions, where the new context demands a certain cultural voice and where the family demands a traditional cultural position. The borderline between the new and old positions can be painful.

1.3.6. Critique to the model of acculturation. When immigrating there are some parts of the new culture that is accepted, some are not. The integration process is also mutual which means that there must be an implicit and explicit agreement on strategies to use. Bhatia and Ram (2001) are criticizing Berry's claiming's for a universal model of acculturation and question in what way this process can fit all immigrants, for example they are questioning if the process will be the same for a German who immigrate to Sweden as for a Sudanese, in terms of context of possibilities. Bhatia and Ram mean that in order for integration to occur and to be the most adaptive it suggests that the power relations between the majority and minority culture are equal. They mean that Berry must be regarding culture as something external while they mean that it is very much an internal variable. In this way there is an overlook in the painful experience in the living between cultures. The model is criticized for being too simplified and that it is providing a false picture that forgets to include the complexities of the organizing and reorganizing of the self- system. Ahmadi (2003) agree with stating that integration is more of a subjective feeling of belonging, and according to Diaz (1993) the multidimensionality of integration is a balancing between contexts of possibility, pre-migrate context and the actor. This is leaving us with a more complex structure for cultural adaptation than suggested by Berry.

1.4. Previous research

The perception of large differences between the original culture and the new culture is assumed to be an important aspect in the process of acculturation. Cultural distance is suggested to be crucial when measuring acculturative stress (Berry, 2006). This is confirmed

in a study conducted by Matsumoto et al (1999) by showing that immigrant health outcome is related to perceived cultural distance between original and host culture and associated with level of cultural adaptation. Their findings indicate that a person from a collectivistic culture who migrates to an individualistic culture will experience a higher degree of cultural distance which will lead to a greater use of coping resources that in turn will affect the health outcome. In this study they consider individual psychological processes and do not take into account host country attitudes towards immigrants. These aspects were emphasized in a study conducted in Sweden by Wiking, Johansson and Sundquist (2004). They studied the connections between different ethnic groups (Turkish, Polish and Iraqi) and their self-reported health when taking into account socio economic status (SES), poor acculturation (based on language skills) and perceived discrimination. Wiking et al suggested that these variables would intersect and thus affect each other in a way that would influence the health outcome of these immigrants. The result revealed that different groups of immigrants were connected to different reasons for bad health outcomes. Overall the three variables; poor acculturation, discrimination and low SES were intersecting, with strongest relation to Iranian women. Only a part of the reported health outcome was associated with exclusively low SES, whereas poor acculturation and discrimination were the main factors affecting health. The explanation for the Turkish women was poor acculturation. In a large proportion of Iranian men, who contrary to the Turkish women scored high on acculturation, reported bad health due to the failure of getting a job in line with their education. This led to a feeling of dissatisfaction and the bad health was thus explained by perceived discrimination.

Many studies of acculturation can be questioned due to differences in the measuring instrument, making the studies difficult to compare (Koneru et al, 2007). In Wiking et al (2004) study, acculturation was measured based on linguistic skills, whereas other studies have relied on questionnaires that measure subjective feelings (Berry, 2006). Both mentioned are explicit tools for measuring acculturation and cultural identities. In a study by Kim, Sarason and Sarason (2006) the aim was to study the psychological acculturation and cultural identities based on both explicit and implicit measures, conducted with self-reports. They mean that by using both implicit and explicit methods it provides with the possibility to capture the essence of acculturation that is shown in changes of cultural values, norms and attitudes. They figured that since culture is internalised it should to a large degree be practised on an unconscious level and therefore be best measured with implicit tests. Indeed the result showed a difference between the explicit or implicit self-reports. Their findings

showed that the Korean- American second generation immigrants showed a significant association with “self as American” in the explicit test and “self as Korean” in the implicit test. The result confirmed the idea that culture are practicing on the unconscious level and therefore Kim et al are stressing the importance of implicit tests when working with culture and identity. Their study also confirmed that the participants have two distinct cultural internal positions; which can be connected to dialogical self theory and the power relations between the voices. The contexts are letting different voices through while the other is being suppressed. The aspects of cultural positions and their internal conflicts or compatibleness was studied by Benet-Martinez et al (2002). They suggested that a bicultural person has two internalized meaning systems working as interpretative frames and affects the person’s feelings, cognition and actions. They meant that individuals who possess dual cultural identities can engage themselves in active cultural frame switching, meaning that they have the ability to move between two different meaningsystem in response to situational cues. Benet-Martinez et al measured bicultural identity integration (BII) where the level of BII influences the possibilities of cultural switching. The level of BII is based on differences in perceptions of compability (high BII) between the cultural identity positions, or oppositions (low BII) between them. They tested the friction in bicultural person’s level of BII by priming them with one of the cultures and expected them to respond in a typical way for the specific culture that they had been primed with. The result indicated that an individual with high BII has a more fluent identity, shown by the way they have the capability of switching between the two with no greater constraints in response to external cues. Individuals with low BII had a tendency to see their dual cultural identities as more distinct from each other, and therefore they were having a harder time switching between the positions. This was shown by the way they were responding in opposite ways to the external cues.

1.5. Purpose

The purpose for my study is to describe the subjective experiences of the phenomenon of immigration. This includes the experiences of the cultural contact as such and the feelings, associations, reflections and thoughts connected to this experience, in order to get a better understanding of their perspectives. The aim is to see what elements that have been influencing immigrant perceptions of the cultural contact and to see how the cultural contact has affected their sense of cultural identities. The purpose is to study the experience of the new culture when immigrating by getting close to these persons life worlds in order to find the source of meaning constitution.

2. Method

2.1. Research design

2.1.1. *Emergent design in an explorative study.* I have been using an emergent design in this study. The purpose of this kind of design is that there are possibilities for the research process to take turns in accordance with a developing understanding of the subject. An emergent design includes a broadening or narrowing of interest in the study as a response to the collected data and the way it changes. The research process starts with a focus of interest and with a small sample, the focus will then be refined as the research and collection of data proceeds. This study is explorative which means that my aim is to unveil the participant's way of constituting meaning to their experiences and the only possible way for doing this is by a carefully exploration. The purpose according to this design is to get a deeper understanding of the perspectives of the persons. Emergent design is linked to phenomenology by the way human meaning constitution is seen as a dynamic process and therefore the research should be able to follow this dynamism (Maycut & Morehouse, 1994).

2.2. Participants

The responds rate for the self- reports was 35% (14 answers out of 40 sent). Participants are N= 14 from 12 different countries (2* Chile, Spain, 2* Bosnia, Australia, Germany, Albania, island, Iran, Poland, Burundi Kosovo, Palestine). Age at time of immigration differs between (1+17-32 years old. Male (N=9) and female (N=5).

2.3. Software

I have been using two different software programs for text analysis, Sphinx and MCA Minerva. By using a combination of the two programmes Sphinx provides with statistics and a surface analysis whereas MCA Minerva represents the in- depth analysis of subjective experiences (Sages et al, 2002).

2.3.1. *Sphinx lexica.* Sphinx lexica is a software programme constructed to make general assumptions about lexical analysis and a surface analysis for larger amounts of texts. Overall, Sphinx lexica provides with information about speech acts, morpheme frequencies, morpheme associations and semantic networks. Sphinx lexica can provide with statistical validity and deliver statistical information. It can also provide with information about ecological validity based on the correlations between text richness and text banality. Text richness means the complexity of words in the meaning units and the text substance. Text

banality refers to the texts response triviality. The support for ecological validity is based on the assumption that the participant's wants to tell their stories and therefore their experiences put in words will contain meaningful content, rich text. Sphinx can function in multiple ways depending on the type of analysis. It can be used as a first step or a final complement, with or without the combination of MCA Minerva (Sages et al, 2002). In present study sphinx is used to get a primary overview and analyse of the surface structure in order to find generalities and statistically relevant information about semantic networks, complemented with MCA Minerva for the in- depth analysis.

2.3.2. *MCA Minerva*. MCA is short for "Meaning Constitution Analysis" and is a computer software composed with the purpose of conducting in- depth text analysis. MCA Minerva provides with the opportunity to locate intended meanings of individual experiences of a specific phenomenon. The in-depth analysis will open up for detailed information about how the experience was meant and it has the ability to find the source of meaning given to the experiences in a controlled way through the analyses of the way a person expresses him/herself. By sorting modalities, entities, predicates, horizons and expectations the software opens up for the possibility to come close to a person's life-world. The completeness of entities, predicates and modalities are providing information about the complete structure of the experience as meant, the complete noema. Modalities are defined as *a way of being in the world*, which is ever changing along with the context and gaining of new knowledge. The modality is thus a reflection of the reality after being perceived and interpreted in the light of previous knowledge.

MCA Minerva will provide with statistic information about frequency of modalities, entities that comes with the modalities and predicates that comes with given modality. It will provide with "horizon tables" and give information about future intentions based on modalities of time (past, present, time) (Sages et al, 2002).

2.4. Procedure

The mean for getting in contact with participants has been with a convenience selection, the reason for this was because I wanted to find variation in the population in terms of age, sex and origin and hopefully also a variation in the participants reasons for migration to Sweden. Convenience selection is also a useful method when participants are hard to find (Shaughnessy et al, 2010). The criterion that was stated was that all of them had migrated to Sweden and at the time of migration they were old enough to remember the experiences of the contact with the new culture. With this criterion I figured that they also would have had

time to reflect over their cultural identity. I wanted this population in order to find possible patterns in their experiences irrespective backgrounds. At the same time it would open up for the possibilities to see differences in experiences and trace them to the background and/or life situation. By using a convenience selection and with the possibility to get in contact with few persons I find it important to get a spread in the population, both to get interesting stories that differ from each other and also to find validity in a wider distribution of participants (Shaughnessy et al, 2010). The best would have been to get a better spread in year of immigration, in order to compare with changes in social structures.

My first step was to email and call twelve of the international organizations listed on a website for immigrant organizations in Malmö (www.immi.se) to ask if they wanted to participate in my study. Unfortunately none of them ended up returning the self-report. Instead I contacted people in my personal network in order to get in contact with their personal network. Through this way I got in contact with 28 persons via email and phone calls and two via post mail. I received fourteen self-reports back (response rate, 35 %).

2.4.1. Self reports. As a mean for data collection I used self reports. This goes along with the phenomenological way of conducting research by providing the participants with the opportunity to answer an open-ended question, to which they have the possibility to express themselves with their own words and with the freedom of associating around the question. This gives the possibility to come close to their life worlds which will lead to the implicit meaning structure of the participant's intentions. The purpose is to help them to get out of the given answers and allow them to freely answer the way they prefer (Sages, 2003). By not using pre-determined questions, it will also allow for the different selves to be heard, leaving room for reflections, associations and thus free dialogues between voices.

In the email I sent to the participants (N=40), I attached a detailed description about the purpose of my study and general information about the project. I also attached the self-report together with instructions about how to respond it. The instruction was, according to the phenomenological method, that the participants could answer the question in any way and describe with their own words. They also had the opportunity to get the project descriptions and the self-report in English. The participant's answers could be in Swedish or in English.

The question was: *Skulle du vilja berätta med dina egna ord och på ditt eget sätt om dina upplevelser av mötet med det nya landet, kulturen, folket...när du flyttade till Sverige. Beskriv gärna alla dina känslor, reflektioner, associationer, tankar, emotioner och förväntningar som du har haft (har?...) runt omkring alla dina upplevelser.*

With the instructions: *Var snäll och bry dig inte om eventuella stavfel eller grammatiska fel. Det viktiga är att du skriver på det sättet som du själv vill. Skriv hur mycket du vill, några rader eller flera sidor, du avgör själv vad du vill ha med!*

After the self reports were collected I started to analyse the texts, first in Sphinx and then MCA Minerva. Three of the collected self reports were written in English and accurately translated to Swedish by me to prepare them for the analysis in Sphinx. Through the whole process I continued to search for more participants, in line with the emergent design.

2.4.2. Ethical aspects. All participants were assured anonymity and the texts from the self reports were treated with care. I can assure anonymity since I am collecting all the answered self reports in one single document, where I renamed the persons to numbers (P1, P2...Pn). The participants were given detailed descriptions about the project and the purpose of my study and they were all offered to take part in the final thesis.

2.5. Process of analyzing semantic groups in Sphinx

I started the analysis in Sphinx by checking for ecological validity. Then I sorted the words from the text in the self reports into different semantic groups. The groups were going to symbolize different elements that had been unveiled in the word analysis which helped me see indications of patterns in the self-reports. Through an exploration of the words, trying on different possibilities, I finally created groups that participants experienced as important. This is a way of practicing epoché, putting pre assumptions aside and let the computer program help me to see indications, at the same time I must be aware of myself as an active researcher making the final decisions. However, the created groups with connected words were carefully selected in line with the purpose of the study and in order to go back to what had been perceived by the participants, based on what they had been willing to share in their self-reports. I constructed five different semantic groups. The groups were named; acculturation, identity, Swedish society, work, and relations.

The group “acculturation” consisted of words such as; immigrants, migrate, culture crash, adjust, learn, expectations, integration, premise, encountered etc. The words are symbolizing the phenomenon of acculturation expressed by the participants. The group consists both of words with a more abstract character and words indicating the impact of adjustment, learning of cultural rules and pre-migrate expectations. The selected words were also meant to indicate the experiences of acculturation as a mutual process, for example the word “encounter”. I also created a subcategory belonging to the group “acculturation”, containing words that

indicated something that would be a result or effect of acculturation. This subcategory consisted of words such as; frustration, difficulties, motivation, hard, curious, excited etc.

The second group was created in order to describe reflections concerning identity. The group was named “identity” and contained words such as; identity, keep, origin, multi, foreigner, ID, position etc. A subgroup was connected to the group, indicating the feelings or reflections of identity, containing words such as: become Muslim, limbo, conflict, blatten, bitter, forced etc.

Group three was named “Swedish society” and refer to the impression and experiences of the Swedish society. In this group I concluded words such as “western, functional, bureaucracy, security, system, Sweden democrats, jantelagen, control etc. The subcategory included words belonging to experience of Swedish people and contained words such as: afraid, helpful, shy, tolerant, very kind etc. I also included feelings towards the Swedish society with words such as; opportunities, freedom, happiness, disappointed etc.

Further I created two more groups based on elements that seemed to be of importance for the participants. One was based on words connected to work, to which experiences seemed to have been both good and bad. An example on the contextual meanings of work is stated by P12:”And I feel it my home because I not just sitting and doing nothing but I am contributing in the society. I think that this is what makes someone happy.” This group was named “work” and consisted of words such as; labour market, working life experience, working environment, occupational safety, willing to work, competing etc. A subcategory was created and contained feelings connected to “work” such as; patience, happy, effort etc.

Another thing I noticed was that many participants were stressing the absence of Swedish people interacting with each other; one of the participants was also expressing their own failure of interacting with Swedes. Most of all they were pointing at the bad Swedish family relations. An example is stated by P7; “ det skriande avståndet mellan individer känns hela tiden i Sverige”. Therefore “relations” became another semantic group, consisting of words such as; family, friends, relations, relatives, company, and as a subcategory words related to the result of this; lonely, care, feelings, confront, reserved, crying etc. (A complete list of the words can be found in appendix A).

All groups were used to map the relations between participants and the groups and together with the variables; gender, origin, and age at time of migration. I also checked for correlations between the groups.

2.6. Process of analyzing meaning structure in MCA Minerva.

MCA Minerva can be used in multiple ways depending on the object of study and the purpose of the research. I will present how the programme was used in present study.

Step one in Minerva is in line with the phenomenological epoché. This is done by dividing the text into small meaning units where the smallest shift in the meaning is breaking off the text. Through the way the text is divided into meaning units, the method offers the possibility of objectivity by analysing the small meaning units piece by piece (Sages & Jacobsdottir, 1999). An example is made on the sentence “The reason why me and my family came here” which would be divided into units of;

1. “ the reason why”
2. “me and my family came here”

In step two modalities will be added to each of these meaning units, in order to see the character of expression and reflect the participant’s *way of being* and relating to the world. The selection of modalities is a part of the phenomenological reduction, by analysing the content in the meaning unit and thereby goes back to the source of meaning (Sages et al, 2003). The program has six modalities which consist of belief, function, time, affect, and if needed, property, subject and will. “Belief” means the way the meaning unit is expressed, and contains the selections; doxa- affirmation, doxa negation, possibility, probability and question. Doxa- affirmation means absolute certainty for example “I am 19 years old”, an example of doxa- negation would be “I am not feeling happy in Sweden”

The modality “function” means how something is perceived and contains of the possible selections; signitive, a statement that is leaving room for further questions, instead perceptive means that there are no hesitation and the third is imaginative. The modality “will” represents how something is expressed in terms of engagement, wish (positive negative), or aspiration (something must or ought to be). “Time” reflects in what tense, (past, future, present) something is expressed. The “subject” modality indicates who it is concerning (I, we, one-all) and “property” represents something that is own (my, their, yours, his, her, its). I also added my own modality inspired by Berrys (2006) acculturation model with the purpose of looking at the horizon of acculturation and aspects of cultural identity. The modality was named “acculturation” and consisted of the possibility of selections; integration, assimilation, marginalization, and segregation in order to find patterns of acculturation strategies. Examples of integration would be “I speak fluent Swedish”, an example of assimilation; “I feel Swedish”. Other options were neutral and ambiguous, where the latter was selected when

there were no obvious side taken and when the perceptions and statements were free from value, for example “Swedes are quiet”. In order to check for attitudes towards new and old culture I added the possibilities; yes to new, no to new, yes to old and no to old.

Every partial intention will then be derived from the pure meaning that resulted from the epoché and phenomenological reduction. The partial intentions will lead us to the constituted meaning and should be done as specified as possible in order to allow for the uncovering of all possible components of the meaning. An example is shown on the meaning unit: “I feel Swedish”: with the partial intentions; someone exist, I exist, someone can feel, I can feel, someone can be Swedish, someone can feel Swedish, I can feel Swedish.

Next step is to form entities and predicates to these partial intentions. The entity is something that seems to exist for the experiencing individual and together with the predicates, it is being the way they are intended, and will show the complete intended meaning (Sages & Jacobsdottir, 1999). Proceeding on the last example (“I feel Swedish”) the entity would be; “Swedish” and with the predicate” which someone can feel”.

All the texts where in Swedish, but I decided to do the analysis in English by translating each meaning units in Minerva because I found it to be easier. The translation into English is made with absolute care in order to not lose the intended meaning. The examples presented in the result will be in Swedish, but the predicate and entities will be in English.

After this procedure is done we will obtain an overview of the completeness of the intended meaning, as intended by the individual and the perceived as such, noema.

3. Outcomes

The meaning of epoché is to strive for objectivity; at the same time the phenomenologist knows that this is not completely possible. The researcher will always have the final control in the choices that have been made leading to the results. Following part will present the outcomes from the analysis.

There were 14 self-reports to be analysed overall, where nine of them are male and five are female. The countries of origin are; Australia (male, P1), Bosnia (female, P2, male P13), Kosovo (male P3), Germany (female, P4), Spain (male, P5), Chile (male, P6, male P7), Iran (male, P8), Iceland (male, P9), Poland (female, P10) Burundi (male, P11), Albania (female, P12) and Palestine (female, P14).

The complete result presentation will contain three different main blocks where A is representing the base by showing an overview of the semantic groups created in Sphinx. It will also show the interactions between the groups.

Block B will proceed with a careful in- depth analysis of one participant (P3) in Minerva, showing the way meaning is constituted by this participant connected to the phenomenon of immigration. The presentation of P3: s result from the analysis in Minerva will based on the result from the modality “affect”. This modality will give us an insight in how the phenomenon is experienced by the person by the way the modality shows the *way of being* in the world.

Block C will be based on the results from block A, in which careful analyses of the text from selected participants self reports will be made. These selected participants will be related to the groups that evolved in block A (acculturation, identity, Swedish society, work, and relations). Block C will provide with results of given entities, predicates and modalities that will lead us back to where meaning was constituted in the participant’s life worlds. Participants were selected based on the result from Sphinx which revealed a strong connection between them to any of the groups. The selected participants are: P12 (related to the groups work, Swedish society and acculturation), P11 (related to the groups’ Swedish society, and relations), P6 (connected to group identity) and P2 (connected to Swedish society and relations).

3.1. Block A, semantic groups. (Sphinx)

Block A start with showing support for ecological validity by the weak correlation ($r: 0,12$) between text banality and text richness shown in table 1 and further clarified in fig.2.

Table 1. Correlations between text banality and text richness.

	Text length	Text richness	Text banality
Text length	1		
Text richness	0,99	1	
Text banality	0,16	0,12	1

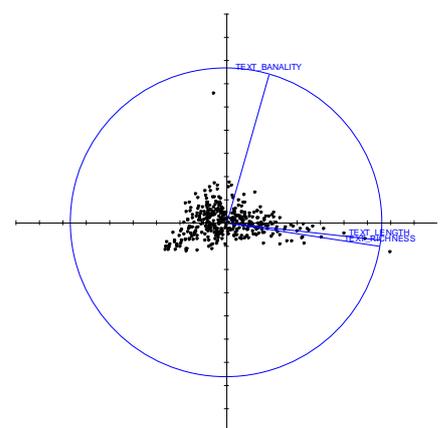


Fig.2. A model showing ecologic validity, based on the rich content in the self reports.

The support for ecological validity is based on the assumption that the participants want to tell their stories and therefore their experiences put in words contain meaningful content. Those most frequently used words associated with the groups; acculturation, identity, work, Swedish society, relations, linked to each participant are shown in fig 3-7.

In fig. 3 we can see the group”acculturation” as it is distributed across all participants. It reveals that P5 was the most dominant followed by P1, while P14 was the least dominant, followed by P3. There seems to be a shared interest by all participants to this group shown in the relatively small differences between the participants, which can be seen more clearly in fig.8 where the groups “acculturation” and “Swedish society” constitutes the base to which all participants more or less are connected.

Fig. 4 shows that “Swedish society was mostly emphasized by P5 followed by P7 and P2, P8 was the least dominating. Fig. 5, representing the group “work”, reveals that P1 and P12 by far were the most dominant. The uneven distribution tells us that this issue is very important to them, and then a quite equal distribution among the rest. This is the same for the group “identity”, (fig. 6), showing that this issue seemed to be very important for P6, P5 and P3 and then an equal distribution among the rest. Fig. 7 represents the group “relations” and indicates that these questions were mostly concerned by P2 and least by P8 and then an equal distribution among the rest of the participants. Over all we can see that the category of acculturation is the group that is emphasized pretty equal by everyone, indicating that this is something that concerns all participants. (A table of the numbers connected to fig.3-7 can be found in appendix B).

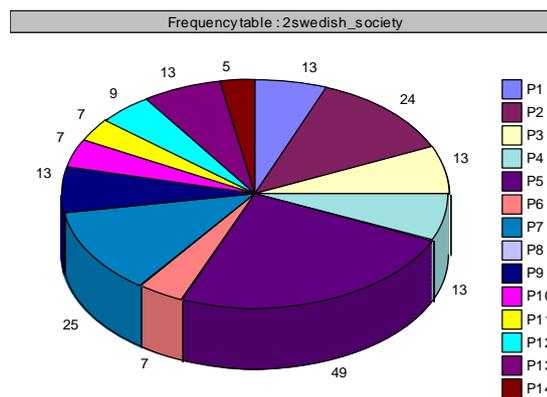
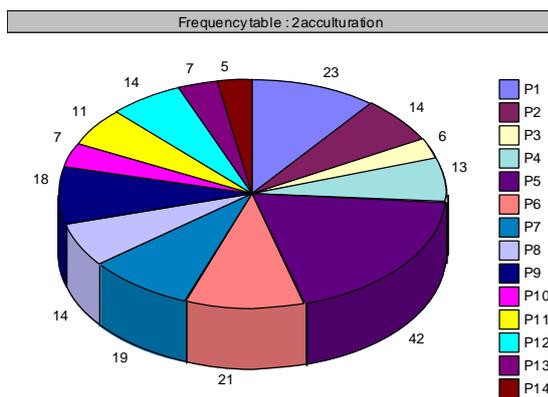


Fig 3. Distribution, participant/acculturation.

Fig 4. Distribution participant/ Swedish society

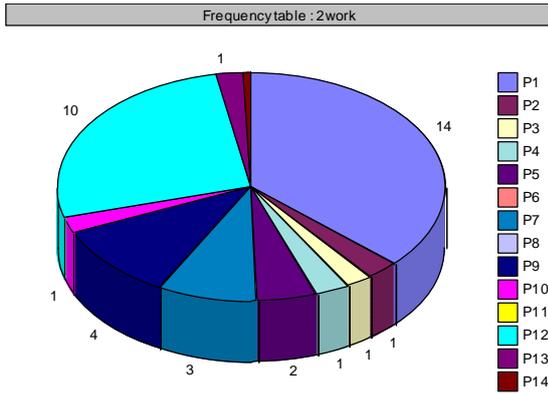


Fig.5. Distribution participant/ work

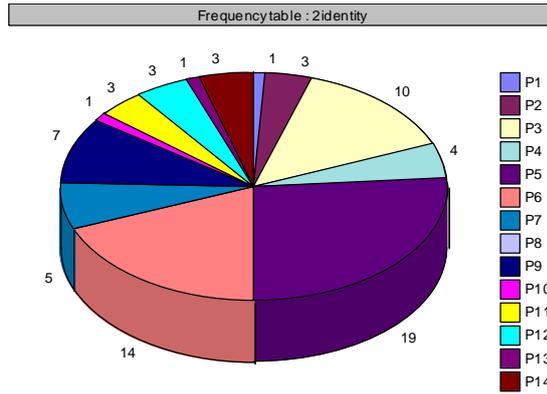


Fig.6 Distribution participant/ identity

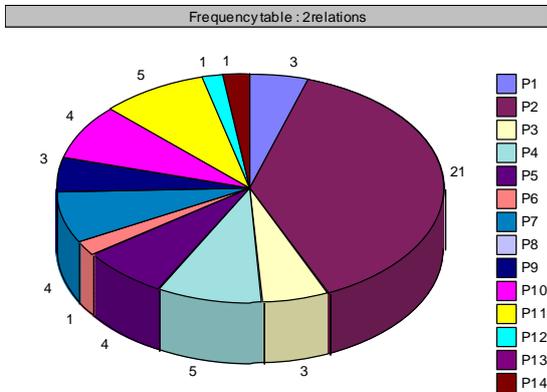


Fig.7 Distribution participant/relation

An integrative view of all groups and how they were distributed across the participants is shown in fig. 8, we can see that there is a base positioned by the group's acculturation and Swedish society and where the group identity is pretty linked to the base. A little more distant are the group's relations and work. We can also see the distribution of nationality and their connections to the different groups. The nationalities seem to be spread out, showing no specific connections.

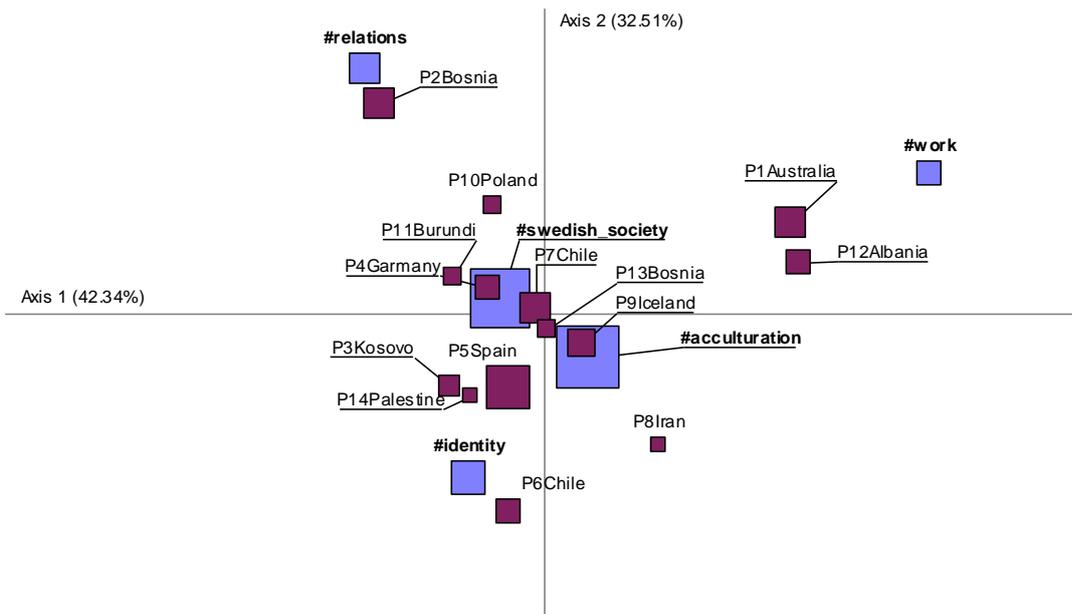


Fig.8. Distribution between participants in relation to the groups (acculturation, Swedish society, identity, relations, work) separated by “origin”.

Fig.9 is presenting the distribution of participants over the groups when taking into consideration the variable gender. The gender distribution shows that men have a tendency to be more intertwined in the group’s Swedish society, acculturation and close to identity whereas women are positioned a bit outside, closer to relations and work.

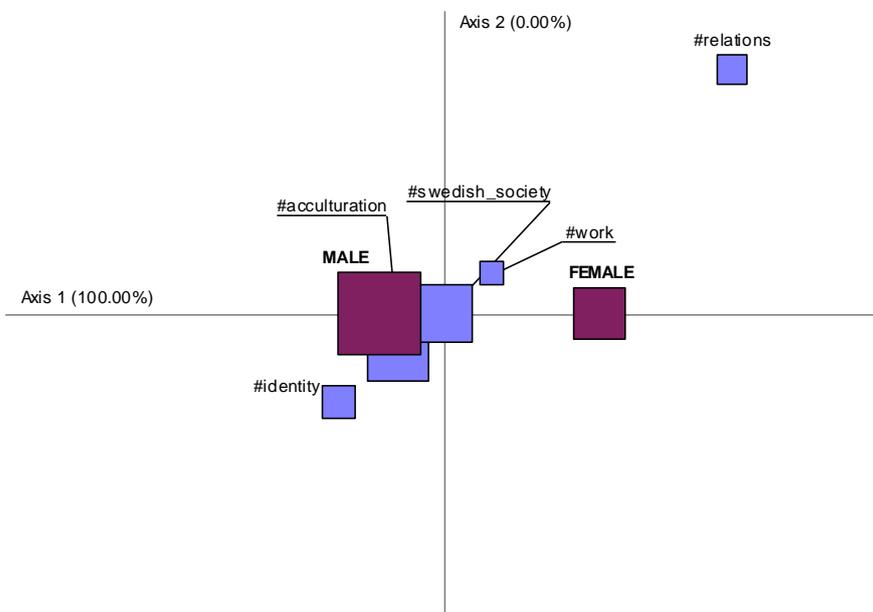


Fig.9. Distribution of participants in relation to the groups (acculturation, Swedish society, identity, relations, work) separated by gender.

Fig. 10 shows the result after taking into consideration the variable “age when immigrating”. From what we can deduce from the figure is that P6 who is called 1-7, 17 (the participant

lived here from age 1-7 and then back again at age of 17) was the one that was positioned closest to the group “identity”.

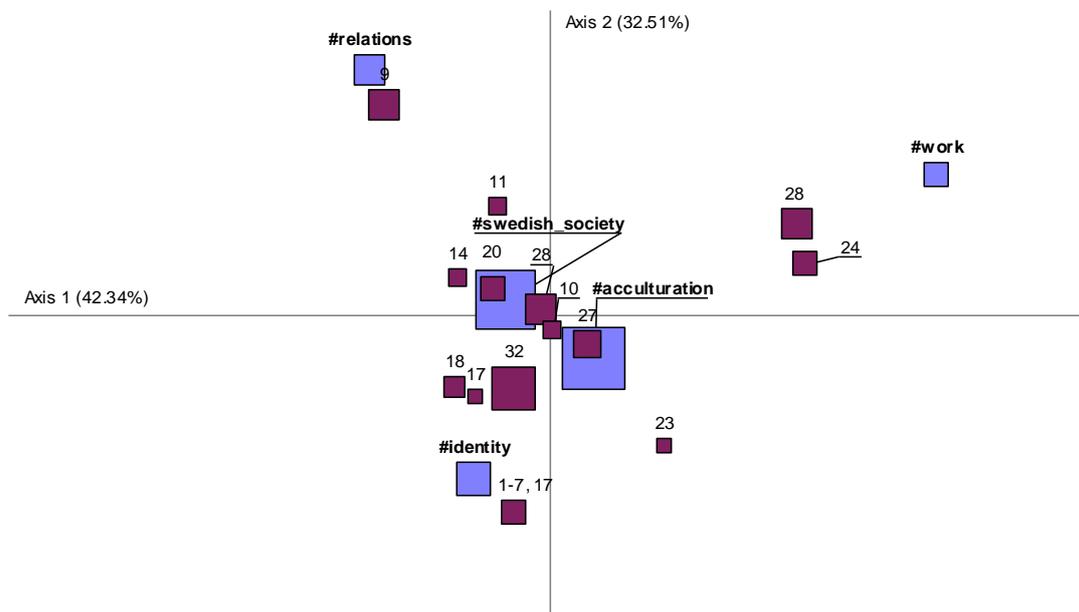


Fig.10. Distribution of participants in relation to the groups (acculturation, Swedish society, identity, work, relations separated by “age at the time of immigration”.

The result after comparison between the groups shows:

The distribution difference between '#acculturation' and '#work' is highly significant. (Chi2 = 42,89, 1-p = >99,99%)

The distribution difference between '#acculturation' and '#identity' is highly significant. (Chi2 = 30,46, 1-p = 99,60%).

The distribution difference between '#acculturation' and '#swedish_society' is highly significant.(Chi2 = 34,36, 1-p = 99,89%)

The distribution difference between '#acculturation' and '#relations' is highly significant. (Chi2 = 54,46, 1-p = >99,99%)

The distribution difference between '#identity' and '#work' is highly significant. (Chi2 = 54,32, 1-p = >99,99%)

The distribution difference between '#swedish_society' and '#identity' is highly significant. (Chi2 = 32,61, 1-p = 99,89%)

All comparisons are showing significant results, indicating that the words belonging to the groups to a very high degree are overlapping. The length of the text of P5 is considerably longer than the others and the length of the text of P14 is considerable shorter than the others, which should be taken into consideration when reading the analysis. We should also consider the unequal distribution of male and female participants (9-5) when reading the result.

The results from block A and the groups; acculturation, identity, Swedish society, work and relations, will constitute the ground for block B and C and the in- depth analysis in MCA Minerva.

3.2. Block B, In-depth analysis of semantic groups. (Minerva)

The analyses in Sphinx provided with statistical information and interactions between variables and semantic groups. The analysis gave us indications about important words and by which groups were created, now, in order to see what meaning structures that are building these words we need to go deeper into the participant's life worlds and back to the origin of meaning constitution. This is done by sorting the entities, predicates and modalities in the meaning units that will capture the complete noema, how they appeared to the participants.

3.2.1. Overview of modality acculturation. I will open up the result presentation from B1 by showing a complete chart (chart1) of the distribution of the responses to the modality "acculturation" as expressed by all the participants (charts of modalities "affect" and "time" can be found in appendix C). The motivation for showing this modality is because it gives us indications about how the phenomenon of cultural contact is experienced in the participant's life worlds. The acculturation modality is important because unlike the other modalities and unlike the other groups that were created in Sphinx, it can give us information about the attitude and reflections towards something that is new and give us directions about experiences and perception of the culture as such. The other groups, for example "work", can indeed represent integration in one area, but without having to include a cultural integration. Acculturation will therefore be the one that binds together the groups to a cultural phenomenon.

From what we can see in chart 1 is that among other things that P2 is the one that was showing the strongest negative attitude towards the new culture and at the same time a positive attitude towards the old culture. P5 showed strong integration as well as somewhat segregation and marginalization, he showed a strong positive attitude to new culture and a part showed negative to new. P10 is indicating an integrative acculturation strategy; she seemed to be a bit more negative to the new culture in comparison to the old, as well as equally positive to new and old. P6 was pretty equally distributed across the different selections and showed a stronger tendency towards segregation and marginalization in comparison with the others, and with an equally positive attitude towards both old and new culture which can help to explain the other two (segregation, marginalization), an equally connection to both cultures as well as an equal critique of both. P12 showed a tendency of

holding a positive attitude towards new culture and a negative to old as well as an integrative/assimilative acculturation strategy.

Chart over the modality “acculturation”.

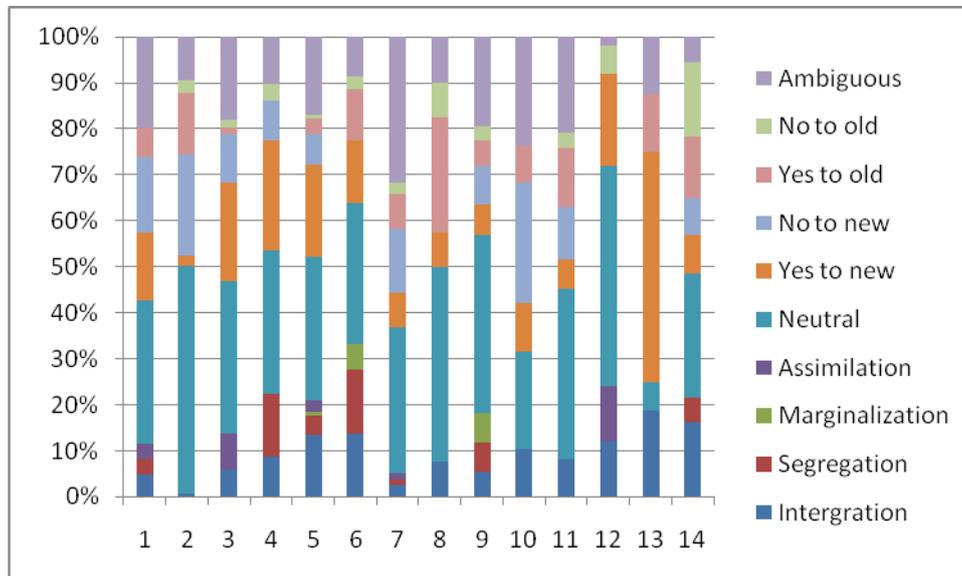


Chart 1. Modalities of acculturation, participants 1-14.

3.2.2. In-depth analysis of participant 3. In the results from Sphinx we could see that P3 was positioned in the middle, surrounded by the group’s acculturation, Swedish society and identity, indicating his concerns for those questions. Therefore I decided to look closer at this person, to see what meaning structure that constitutes his intentions.

The result for P3 will first be presented by an overall analysis of the modality “affect” (fig.11) and it’s belonging entities and predicates which will help us enter his life world. The motivation for showing this modality is that it gives us indications concerning P3:s way of being in the world and his way of relating to the world. This is important because it opens up for an understanding of his perception of the cultural meeting and how he relates to it. I will start the presentation of the result for P3 with a table of the modality affect and then proceed with overall structures of the rest of the modalities for P3.

Result Participant 3 (Kosovo, male, age when immigrating: 18).

The results from the self-report from P3 in Minerva give us some indications about how he experiences the phenomenon of immigration to this country. The affect modality will be shown in its wholeness, together with its predicates and entities.

Modality of affect

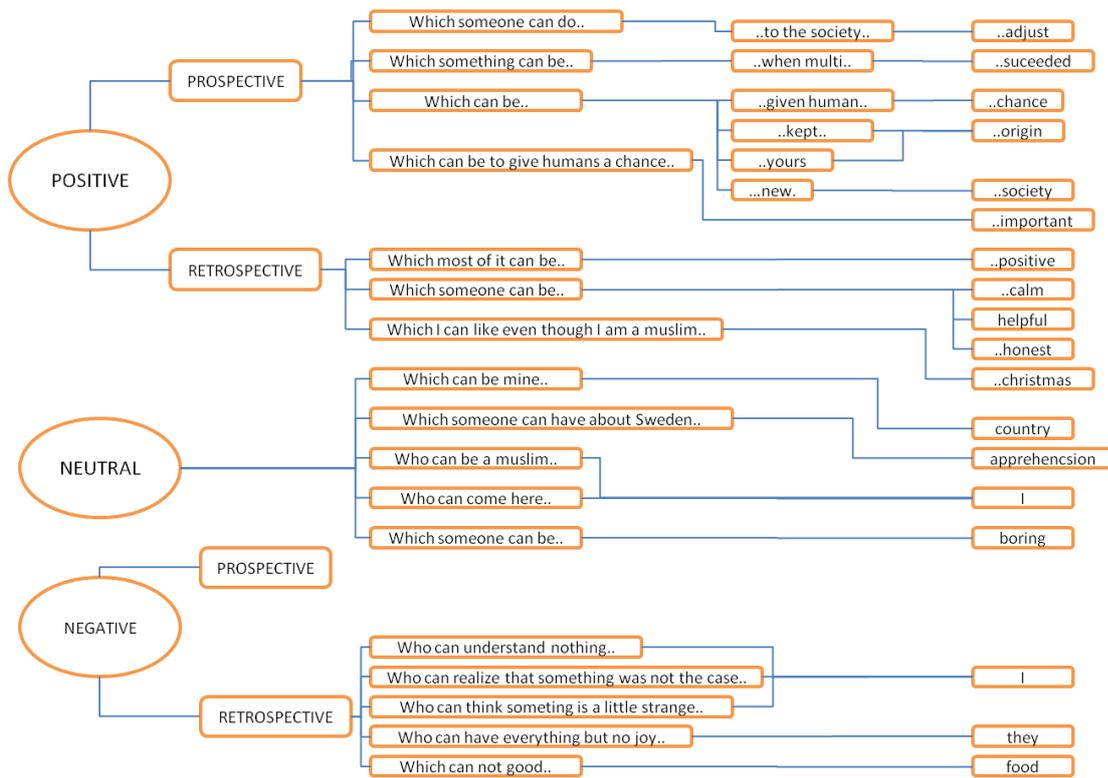


Fig. 11. A chart over the modality “affect” as experienced by P3. The selections of positive/negative connected to time- dimensions and neutral, followed by predicates and entities are unveiling the way of relating to the phenomenon of immigrating to Sweden.

In fig 11 we can see how the words are expressed in terms of affects. The choices of positive retrospective or prospective unveil affect in relation to time dimension. This is the same for negative affect, while neutral affect is free from time- dimensions. The entities appear as something that exist and together with the predicate it gives us a picture of the intended meaning as it was intended by the participant in a complete noema (the perceived as such).

As we can see, the experience of Swedish society and immigration was expressed in all ways possible except for negative prospective, meaning that there are no indications of negative affective ways of relating to neither the present nor the future. There were some negative retrospective reflections unveiling feelings about an experienced confusion upon P3:s first arrival and also negative reflections of Swedish society and its people. The positive retrospective experiences revealed a reflection of his first impression of the Swedish people and the attitude towards the Swedish culture. It also revealed aspects belonging to his questions of cultural identity in relation to the new culture. The positive prospective affect unveiled a hopeful view of the future and what P3 considers important for a positive future.

In order to grasp the overall intentions as meant by P3, we need to look at the other modalities as well. Starting with the modality “belief”.

Over all, P3 was using belief modality doxa- affirmation (65, 15%). This could mean that the feelings about the new society are expressed by holding a convinced certainty about something, because it is truly expected by P3 to be in a certain way. The uncertainty of some aspects were shown by using the function modality imaginative (18,18%) which is pointing at how the participant was remembering what he imagined Sweden to be like before his arrival and the picture he had of Sweden. This seemed to be represented by things that were allowed to be fantasized about, exotic stereotypical things, like polar bears. In 60, 61 % of the times he expressed himself in past tense, indicating the way he looked back at his first arrival and how it was experienced and as seen in fig. 11, this was mostly made with a positive retrospective affect (27,27%) in comparison to negative retrospective (22,73%).

Looking at the modality of acculturation, it shows that P3 did not talk much about his original culture; instead he focused on how the new culture appeared to him, to which he applied both positive and negative attitudes. Further it shows that the assimilation strategy is a bit more present (7, 58%) than integration (6, 06%), and together with the positive attitude towards the new culture (21, 21%) in relation to the negative attitude towards old culture (10, 61%), it is indicating an assimilative acculturation strategy (based on Berrys acculturation theory). Even though P3 seemed to be using assimilation strategy, he was stressing the importance for immigrants to keep their origin while mixing with the new culture, promoting a multi-cultural society.

3.3. Block C, In-depth analysis of selected participants and groups. (Minerva)

This chapter will present the results from the analysis in MCA Minerva based on a selection of participants that showed a specific connection to any of the groups that was created in Sphinx. All groups will be represented, by some of the participants. The presentation will also suggest an intersection of the groups as they appear to the participants, and as the result from Sphinx revealed. For example, P12 was positioned close to the group “work”, which also intersect with the groups “Swedish society, identity and acculturation”. All groups are representing important links to acculturation and therefore acculturation always connect to the result of the analysis, as a reflection of the cultural contact.

The analysis in Sphinx indicated that work was an important horizon for P12; which motivated my interest of making an in-depth analysis of her self-report in MCA Minerva, in order to see what meaning structure there is that constitutes meaning in her intentions

connected to work. The purpose was also to investigate work as an important link between acculturation and identity.

3.3.1. *Participant 12.* Table 2 is showing a complete analysis of words related to work and how they were expressed by P12 in its totality, in terms of predicates, entities and modalities. We can see that P12 was expressing herself by using “I” as subject as well as “one”, meaning people in general. The selected words in table 2 are all connected to work, Swedish society and acculturation. Looking at the entity “Job”, we can see that the predicate is” which someone can find and feel valuable” showing her indications of the use of the entity. Together with the modalities, which are showing that the statement was made in a certain way, was perceived as something that is pretty clear but still is leaving room for further questions, was stated with engagement, had a positive- prospective affect modality, was something that concerns everybody. The acculturation modality indicates an assimilative strategy, suggesting her way of adapting to the Swedish culture.

Table. 2. Table showing complete predicates and modalities related to words relating to work and identity. Modalities are written in the order starting with; belief, function, will, time, affect, subject, property, acculturation.

Entity	Predicate	Modalities
I	Who can not sit and do nothing,	Doxa- negation, signitive, none, present, positive-prospective, I, not stated, assimilation.
	Who can feel that Sweden is my home	Doxa-affirmation, signitive, engagement, present, positive-prospective, I, my, assimilation.
Someone	Who can enjoy something,	Doxa- affirmation, signitive, none, present, positive-prospective, I, not stated, assimilation.
	Who can look for a long time,	Doxa-affirmation, signitive, none, positive-prospective, I, not stated, neutral.
	Who has to learn something new,	Probably, signitive, aspiration, always-recurrent, positive-prospective, I, not stated, integration.
	Who will be	Doxa-affirmation, signitive, engagement, future, positive-prospective, one-all, not stated, assimilation.
Job	Which can be found,	Doxa- affirmation, signitive, engagement, empty, positive-prospective, one-all, not stated, assimilation.
	Which someone can find and feel valuable	Doxa-affirmation, signitive, engagement, empty, positive-prospective, one-all, not stated, assimilation.
Sweden	Which Albania can have nothing in common with,	Doxa- negation, signitive, none, always-recurrent, negative-prospective, unspecified, its, no to old.
	Which can be a country of opportunities	Possibility, imaginative, engagement, empty, positive-prospective, I, not stated, yes to new culture.
Contributing	Which someone can do to the society	Doxa-affirmation, signitive, engagement, present, positive-prospective, I, not stated, assimilation.

P12 is suggesting an important link between Swedish society, work and acculturation, shown in fig.12. It unveils how the words and their meanings are intersected in a way that Sweden, as such, is her home. At the same time Sweden (as her home) is a country of opportunities. Opportunities (that can be found in Sweden, which is her home) is job. To work is to feel valuable, because one cannot sit down and do nothing; one must contribute to the society (by finding a job and feel valuable).

LINK BETWEEN WORK AND ACCULTURATION



Figure12. Figure showing a link between work and acculturation as it appears to P12.

In order to go back to the origin of meaning constitution, a complete overview of the other modalities for P12 will be presented. Most frequently she expressed herself in past tense (54%). Time was mostly connected to a positive retrospective affect (22%), suggesting that she mainly looked back at something in a positive way, in comparison to negative retrospective which is only 6%. The future dimension was expressed with a positive prospective affect “you will feel that you are taking part in the society”. The sentence belongs to her feelings about work. P12 mean that in order to fully integrate or assimilate people need to work. As seen in table 2, work has been important for her to feel that she belongs in Sweden.

Looking at the modality of acculturation (chart1) we can see that P12 mainly expressed her feelings about Sweden in a positive way. There are many things about the new culture that she thinks are good and exciting. Her experiences seem to have been satisfying. The result indicated a tendency of the acculturation strategies assimilation and integration equally (12%). The absence of expressions about her old culture, and when she did, it revealed negative feelings towards the old culture (6%) compared with positive to new culture (20%). This indicates an assimilative strategy according to Berrys model (positive to new, negative to old).

3.3.2. *Participant 11.* Acculturation can be seen as the most “practical” aspect of immigration, what strategy one uses in order to fit in and what ones attitude towards the new

society in relation to the origin is like. Acculturation is also taking into account reasons for moving and expectations about the new country and how these are influencing the actual experience. The result from the analysis in Sphinx showed that P11 was positioned close to the group “Swedish society”, leaning towards “relations”. The reason for leaving home country was due to war and the pre-migrate expectations about Sweden held by P11 was high. The in-depth analysis in Minerva will help us unveil the meaning structures that constitute meaning to the phenomenon of immigration to Sweden as it appears to P11.

Result, P 11 (Burundi, male, age when immigrating: 14)

P11:s feelings about immigration to Sweden and experiences of the Swedish culture is presented by using the subject modality I, which he is using frequently (41,94%) when talking about his experiences of the migration to Sweden (table 3). Among other, the table gives us indications about his expectations before his arrival here. As it seems, he had high expectations about Sweden, which resulted in a feeling of disappointment when he finally arrived.

By looking at the entity “I” and predicate “who can have way too big expectations” and together with the modalities, we can see that; he was certain about something, it was something that he imagined Sweden to be like before his travel here and it was reflections belonging to the past together with a negative affect.

The acculturation modality revealed an ambiguous attitude which indicates that his feelings concerning the cultural aspects are ambivalent (20,97%); he is happy to be in Sweden, but he is still disappointed because it wasn’t the way he expected it to be. Even if he stated that the origin and new culture are not the complete opposites, there are things that he needs to learn about the new culture, shown in its completeness in table 3. This complete entity, predicate and modalities unveiled a feeling of wanting to learn more about Sweden and its people, indicating an integrative strategy and a hopefulness of the future. The integrative acculturation strategy was overall used 8,06% of the times and is manifested in the way he has learned to speak Swedish fluently and has many Swedish friends.

Table 3. Table showing complete predicates and modalities related to the subject modality “I”. Modalities are written in the order starting with; belief, function, will, time, affect, acculturation.

Entity	Predicate	Modalities
I	Who can come from Burundi,	Doxa- affirmation, signitive, none, always-recurrent, neutral, yes to old.
	Who can have way too big expectations,	Doxa-affirmation, imaginative, none, past, negative-retrospective, ambiguous.

Who can be not disappointed now,	Doxa-negation, signitive, none, present, neutral, ambiguous.
Who can feel that the Swedish culture is not the complete opposite to mine,	Doxa-negation, signitive, none, present, neutral, ambiguous.
Who can talk Swedish fluently	Doxa- affirmation, signitive, none, present, neutral, integration.
Who can meet wonderful people,	Doxa-affirmation, signitive, none, past, positive-prospective, yes to new.
Who can get to know myself,	Doxa-affirmation, signitive, none, present-future, positive, prospective, neutral.
Who can hope,	Possibility, imaginative, wish-positive, present, positive-prospective, neutral.
Who can still have a lot to learn,	Doxa-affirmation, signitive, none, present-future, neutral, integration.
Who will understand	Possibility, signitive, aspiration, future, positive-prospective, integration.

The high pre- migrate expectations can lead to a disappointment and therefore he experience life in Sweden as hard. This is suggested by the way he was holding a negative attitude to the new culture (11,29 %) compared with (3,23%) to the old, as well as yes to new (6,45%) compared with yes to old (12,90%). Further there was one thing to which he was expressing himself especially negative about, and that was the Swedish family relations, shown in its completeness in table 4.

Table.4 Table showing complete predicates and modalities related to words relating to Swedish family relations. Modalities are written in following order; belief, function, will, time, affect, acculturation

Entity	Predicate	Modalities
Families	Which can drift apart	Doxa- affirmation, signitive, none, always, recurring, negative, retrospective, no to new
Family solidarity	Which can be bad	Doxa- affirmation, signitive, engagement, always-recurring, negative-prospective, no to new

Table 4 shows that P11 held a negative attitude towards the Swedish family relations. Looking at the entity “family solidary” we see how it appears to him by the belonging predicate ; “which can be bad”. Connected to modalities we can see that it was expressed in a certain way, it was something that leaved room for further questions, it was stated with engagement (he was upset about this), he was meaning something general, it was stated with a negative affect directed to the present and future, and with a negative attitude towards the Swedish culture.

3.3.3. *Participant 6.* The horizon of identity proved to be important to most of the participants; many of them were trying to figure out who they are in relation to their cultural identity. Some of the participants were stressing the questions of identity more than others.

As the result in Sphinx revealed, P6 was the one positioned closest the group identity, indicating his concerns about this. I will show the result from selected parts of P6:s self report and his thoughts about identity.

Result, P6 (male, Chile, age when immigrating, 1-7, 17).

Table. 5. Table showing complete predicates and modalities to entities connected to identity as meant by P6. Modalities are presented in the order starting with; belief, function, will, time, affect, subject, acculturation.

Entity	Predicate	Modalities
Critical	Which someone can be,	Doxa-affirmation, signitive, none, empty, negative-prospective, one-all, marginalization,
	Which someone can be to both societies	Doxa-affirmation, signitive, none, empty, negative-prospective, one-all, marginalization.
Culture-crash	Which can come,	Probability, signitive, engagement, empty, negative-prospective, unspecified, segregation.
	Which can come just here,	Probability, signitive, engagement, empty, negative-prospective, unspecified, segregation.
	Which can occur,	Doxa-negation, signitive, none, past, negative-retrospective, unspecified, ambiguous.
	Which can occur several years later ,	Doxa- negation, signitive, none, past, negative-retrospective, unspecified, ambiguous.
	Which exist	Probability, signitive, engagement, empty, negative-prospective, unspecified, segregation.
Identity	Which a conflict can be about,	Doxa- affirmation, signitive, none, empty, negative-prospective, unspecified, segregation.
	Which can be a subject,	Doxa- affirmation, signitive, engagement, past, negative-retrospective, unspecified, ambiguous.
	Which exist,	Doxa-affirmation, signitive, none, empty, negative-prospective, unspecified, segregation.
	Which something can be about,	Doxa-affirmation, signitive, none, empty, negative-prospective, unspecified, segregation.
	Which something can concern especially	Doxa- affirmation, signitive, engagement, past, negative-retrospective, unspecified, ambiguous.
Immigrant	Which I can be,	Doxa- affirmation, signitive, none, past, negative-retrospective, I, segregation.
	Which I can be wherever I go,	Doxa- affirmation, signitive, none, past, negative-retrospective, I, segregation.
	Which someone can be	Doxa-affirmation, signitive, none, past, negative-retrospective, I, segregation.
	Which someone can be wherever one goes	Doxa- affirmation, signitive, none, past, negative-retrospective, I, segregation

Sweden	Where I can be,	Probability, imaginative, none, present, neutral, I, yes to new.
	Where someone can be in,	Probability, imaginative, none, present, neutral, I, not stated, yes to new.
	Which exist,	Doxa-affirmation, perceptive, none, past, neutral, I, yes to new.
	Which exist,	Doxa-affirmation, signitive, none, past, neutral, I, yes to new.
	Which exist,	Doxa- affirmation, signitive, none, present, neutral, I, not stated, segregation.
	Which exist,	Probability, imaginative, none, present, neutral, I, not stated, yes to new.
	Which someone can come back to,	Doxa- affirmation,signitive, none, past, neutral, I, not stated, yes to new.
	Which someone can come to	Doxa- affirmation, perceptive, none, past, neutral, I, not stated, yes to new.

Looking at the words linked to identity in table 5, we see that P6 seems to have been troubled with questions concerning identity. The result unveils a conflict between the cultural identities, seen in the entity “identity” and belonging predicates and modalities.

The entity “immigrant” show that one of the predicates is “which I can be wherever I go” indicating a feeling of a split identity, not belonging either in new or old culture. The belonging modalities can lead us further forward; they reveal that it was something certain but that still opened up for further questions; it was something that belong to the past together with a negative affect. It was involving the subject I and suggested as the acculturation strategy segregation. This indicates a feeling of not belonging anywhere, or belonging to the culture that is not present at the time, when in Sweden he is taking on the Chilean identity, and when in Chile, the opposite occur. Furthermore, this is indicating a perceived reflection from others. Anywhere he went people saw him as a foreigner, (table 6).

A complete overview of modalities will give us a picture of the overall expressions. It shows that he mainly was expressing himself in doxa- affirmation. He was trying to place himself in one culture or the other, showing a reflexive thinking which can explain why the affect modality showed pretty even numbers divided over the categories (negative-prospective, 13,89%, positive-prospective, 13,89%, negative-retrospective, 11,11% and positive- retrospective, 8,33%). The acculturation modality show that integration was expressed 13,89%, same amount as yes to new. At the same time he expressed himself in line with marginalization (5,56%). One example of this was when he stated that he is critical to both societies, and that he is questioning both cultural identities and their norms and values.

At the same time he held a pretty equal positive attitude to both old and new culture (11, 11%, 13, 89%).

Table. 6. Table showing complete predicates and modalities to entities connected to identity as meant by P6. Modalities are presented in the order starting with; belief, function, will, time, affect, subject, acculturation.

Entity	Predicate	Modalities
Someone	Who can be that Chilean,	Doxa-affirmation, signitive, none, present, neutral, I, segregation.
	Who can be that guy that lives in Sweden,	Doxa-affirmation, signitive, none, present, neutral, I, segregation.
	Who can try to find a place in the world	Doxa-affirmation, signitive, aspiration, positive-prospective, empty, I, integration

3.3.4. *Participant 2*. The result from Sphinx showed that P2 was stressing the aspects of the groups “Swedish society” and “relations”. This could be seen in the positioning of P2 in relation to the groups in fig.8 and in the words semantic network and associations. In order to see what meaning structure that constitutes this interest we need a more careful in-depth analysis. This will show how she relates to these aspects and what meaning she gives it.

Result, P2 (female, Bosnia, age when immigrating, 9).

P2 reflected a negative attitude towards Swedish family relations. She also reflected a feeling of Swedish people being more dishonest than the people in her original culture. The complete entities, predicates and modalities in table 7 shows the completeness of what was meant by P2. The negative reflections that were made about the Swedish people stands in comparison to the people in her original culture, to which she talks in a positive sense. This can be seen in table 7 under the entity “someone”.

Looking at the entity “society” we see that the predicate is “which can be functional and nice to live in”, expressed in its completeness as something that was certain, was meant as something that was always and general and something positive about the new country.

Table. 7. Table showing selected predicates and modalities to entities linked to Swedish society and relations as they appear to P2. Modalities are presented in the order starting with; belief, time, affect, subject, acculturation.

Entity	Predicate	Modalities
I	Who can come to Sweden as a nine year old,	Doxa-affirmation, past, neutral, I, neutral
	Who can experience that someone can be more dishonest in Sweden,	Doxa-affirmation, always-recurrent, negative-prospective, one-all, no to new
	Who can experience that the importance of family in Sweden is not strong	Doxa-negation, present, negative-prospective, I, no to new

Society	Which can be functional and nice to live in	Doxa-affirmation, always-recurrent, positive-prospective, unspecified, yes to new
Swedish people	Who can be kind	Doxa-affirmation, always-recurrent, positive-prospective, unspecified, yes to new
People	Who can be engaged and genuinely care about you	Doxa-affirmation, always-recurring, positive-prospective, one-all, yes to old.
	Who can give fantastic compliments	Doxa-affirmation, always-recurring, positive-prospective, one.all, yes to old.
	Who can have bad or no contact with their parents or siblings	Doxa-affirmation, present, negative-prospective, unspecified., no to new
Someone	Who can be more often dishonest in Sweden,	Doxa-affirmation, always-recurrent, negative-prospective, one-all, no to new.
	Who can be happy about expressing an opinion	Doxa-affirmation, always-recurrent, positive-prospective, one-all, yes to old.

A complete modality overview show that she was expressing herself in doxa-affirmation (80,54%), indicating clear comprehensions about the Swedish culture. The time modality revealed that she was expressing herself in present or always- recurring tense (25, 50%) indicating that she talked about something general and something she find is typical Swedish. These general aspects were mainly expressed with a negative affect. The acculturation modality unveiled that she in 22, 15% expressed herself negatively towards the new culture. This indicates a feeling of wanting to identify herself more as a part of the original culture, which she expressed herself more positively about. P2 finished with what was shown in the 0,67 % integration, by stating that Sweden is a functional and nice country to live in (table7). This indicates the way she is integrated in the society, but that she doesn't necessarily identify herself as a Swedish person.

4. Discussion

4.1. Experience of immigration

The analysis in Sphinx allowed me to get an overview of the self reports and in that way see the intended meaning by the participants more clearly. The over-viewing perspective provided by Sphinx guided my construction of five semantic groups that allowed for different aspects of immigration to be brought up to light. What was most interesting is how these words provided with the possibility to map the positioning of each participant in relation to each semantic group and also the way it gave the opportunity to conduct quick tests to check for the impact of different variables. The groups consisted of “acculturation”, “Swedish society”, “identity”, “work”, and “relations”. The quick tests were checking for varieties connected to gender, nationality and age when migrating. The nationality showed no specific connections, we could speculate that the one who had the biggest cultural distance would stand out more, but the map showed no such indications. Gender showed some connections with male being more intertwined in the middle of the groups than female who was positioned closer to the group’s relation and work. Looking at age when immigrating we could see that P6 who had been moving here when 1-7 and then again at the age of 17 was positioned closest to identity. P2 who moved here when she was 9, showed the strongest connection to the group of relations. These indications will be discussed further on.

Above all the result suggested that the group “acculturation” was of interest for all participants. Compared with the other groups, where there was always one or two that had dominating positions, acculturation had a pretty equal distribution across the participants. This is interesting because one can integrate without culturally integrating which is what Boski (in press) is pointing at, by suggesting that the cultural aspects don’t have to be the most important, instead economic and practical factors can have a bigger impact on the immigration process. By defining culture and cultural adaption in terms of different subcultures instead of in terms of the cultural society as a whole, it would be necessary for a modification of the acculturation model as it is composed by Berry (2006, 2008). When working for example, it is hard not to get inside that specific “work culture”. The result from Sphinx shows that all participants had been reflecting over the aspects of culture, which suggests the impossibility of completely staying outside the cultural dialogue. Since all semantic groups are overlapping, the cultural aspects are hard to exclude, being closely linked to perception of the Swedish society and the people. What is culture if not a part of the

everyday life? Even if one chooses not to integrate, one must have an opinion about the culture in which one exists.

Acculturation. By looking at the modality acculturation as it appears to all participants we get information about how they relate to the cultural contact and their feeling of belonging. Chart 1 revealed that the participants expressed themselves quite differently; suggesting that the phenomenon of acculturation shields different meanings for each of the participants, where some are holding a negative attitude towards the new culture and some almost exclusively reveal positive emotions about their immigration to Sweden. We can conclude that cultural contact is connected to the context of possibilities, identity and use of strategies. It is also connected to relations to the old culture and the willingness of keeping traditional values, and it also reveals the meaning of encounters with host- country citizens. What else is important is the expectations they had about coming here and how big that change in meaning constitution had to be. As we have learned earlier, the phenomenon, as such, is based on previous knowledge and experiences which have given rise to certain expectations. These expectations might not correspond with the actual perception of the phenomenon, resulting in new active synthesis to occur, and when accepted, new expectations will base on these. The new context invites new active synthesis and creates new layers of reality.

The acculturation model constructed by Berry (2006, 2008) is abstract and it is hard to put a living person into one category or another. Some things in the new culture are accepted, some are not. At the same time, one might feel excluded in some areas and integrated in some. This also suggests that a person never completely can assimilate into a new culture as long as there is something else that one needs to compare with. What can be discussed is the power -differences between the cultures.

P3 was positioned in the middle of acculturation, Swedish society and identity, which made him quite interesting to have a deeper look at. P3 was primarily showing positive reflections about coming to Sweden. He expressed positive feelings about the encounter with Swedish people, even if some of them were boring. The cultural contact and meeting with the people can be connected to the mutual aspects of the acculturation process. His feeling of being let into the culture and the country made his experiences positive and enabled him to integrate. The negative reflections in turn indicated a confusion concerning unfamiliar cultural rules in the beginning. This can be interpreted as a person who is trying to grasp a new culture, but who doesn't understand the symbolism of the traditions, which therefore are given no meaning.

In the end of his story he is talking about how he has become this “boring person”, which can be seen as a change in meaning constitution, with him identifying himself as a Swedish person by defining himself with a typical Swedish trait. The future dimension was positive prospective and indicated a positive view of the future and a hope for other immigrants to integrate and create a multicultural society. This give us information about another context-dimension, that of the future. The future dimension is providing with a tool for interpretations of future indications by looking at the way someone is leaning towards. This is one of the aims with the phenomenological methods, to look at the experience in the here and now, and by doing so, see how meaning is constituted and how they are giving indications for future intentions (Sages et al, 2002).

The importance of a contextual understanding is well connected to the phenomenology, and the search for meaning structures. People are not living in a vacuum, even the imaginary contexts brings feelings and expectations and voices from ones culture are reminding you of concepts of values and ways of being, which might conflict with the new culture. This is especially apparent for P11 who had a strong idea of what Sweden would be like, but to which the “reality” did not turn out to accord. This image, even if imaginary, was still a reality for him. In line with the phenomenological view, reality is not objective; perception of the reality is the reality, as interpreted and given meaning by a subject. The imaginary expectations also lay the ground for the act of intentionality, to which the perceived as such will be based on. The imaginary expectations go along with the dialogical self theory, by letting the voices playing up the scenes mentally, imagining what paradise will be like (Hermans, 1992, 2001).

P11 is the one that shows the strongest indications of pre-migrate influences on the experience of immigration. He describes how he and his family had to flee from an unsecure future in home country, indicating a feeling of unwillingly leaving the country. P11 had big expectations about Sweden before coming here, which might have affected his experience due to the disappointment that arose as a response to the failed expectations. This suggests a post-migrate consequence of pre-migrate expectations which in many ways can have affected his perception of the experience of the new country. Life in Sweden turned out to be much harder than expected. He is showing a will to integrate and even if he learned the language fluently and has Swedish friends, he still doesn't feel home. The crucial factor might be cultural distance, as indicated by Berry (2006). Still P3 is trying to point at all the similarities he can find between the two cultures. Cultural knowledge is not the same as intercultural

competence, meaning that the nuances of cultural differences can be hard to grasp and misunderstandings in metacognitive communication can take a long time to comprehend (Tyler, 2002). P11:s willing to integrate is though confirming the role of acculturation as a learning process and him as an active actor in that process, in line with Diaz's (1993) theory and the role of the actor driven by motivation. P11:s original cultural position seems to be stronger and is apparent when he start to criticize the bad family relations in Sweden.

Swedish society and relations. The results from Sphinx showed that the group named relation was of most interest for the female participants, and especially for P2. Many of the men were also emphasizing these aspects but they were more likely to point at it as something embedded in the social structures and linked to Sweden as an individualistic country. Therefore they were positioned closer to this group (Swedish society), leaning towards relations. This group is probably the one in which we can see strongest patterns of making comparisons with the original culture. By pointing at Swedish interpersonal relations and their flaws, might also be reflections of their own interactions with Swedes. P11 was strongly emphasizing the bad family relations, which can be connected to his expressed wish of understanding Swedish people better.

The findings in Sphinx revealed that the groups "Swedish society" and "acculturation" constituted the base to which the other groups surrounded. This suggests that the feelings and reflections attached to the phenomenon of immigration are well connected to the impression of the context of Swedish society and the people. The psychological phenomenon of immigration will always be a part of the contextual perception, about the feeling of finding ones place in the world. This is well connected to the mutual process of acculturation, enlightened by the meaning of encounters with the Swedish people and the search for similarities with ones original culture in comparison with the new. All of the participants expressed a need for making comparisons with their original culture; some were keener on this than others. What is interesting is that it seems as the first impression of the new society has a focus on an orientation towards similarities, suggesting a way of finding safety in the similarities by confirming passive synthesis. The time dimension shown in the self reports are leading us from this feeling of searching for similarities in the beginning to the way they are starting to orientate towards the differences in the end creating new active synthesis. Then they are reporting a picture that is quite the opposite, and with a growing criticism. It suggests that there is a need for searching for safety by identifications with the new, and when safety is found, they can start to focus on what is different and identify with the original. As was stated

by Lalou (lecture, 11.03.23), we are constantly creating differences between us, in order to identify ourselves and our group. The way of looking for similarities, or to even talk about them is implicitly underlining the differences and indicates a separation of the groups.

Defining culture as something internalized makes it even more complex because it influences our way of being. Identity is somewhat seen as a “consequence” of cultural internalization and how people are viewing themselves. It is a way of deconstructing and then reconstructing a self-image in relation to the new context. It also includes how the meaning constitution will change as a response to the new perspectives.

Questions concerning identities were elucidated by all participants with varying levels of focus.

Identity. Fig. 10 showed the distribution of the participants and groups depending on age when immigrating. It revealed that P6, who had been immigrating to Sweden when 1-7 and then again at 17, was closest positioned to the group “identity”. This result further analysed in MCA Minerva, in order to see what meaning there was to be found building these words so closely connected to “identity”.

The result unveiled that P6 was expressing his feelings concerning identity first seen as an opportunity for a widening of perspectives that then became a problem. Connecting the aspects of identity to that of acculturation, the modality unveiled a feeling of both segregation and marginalization, indicating two strong cultural identity positions, but is also suggesting a refusal of both of them. This is in line marginalization strategy as suggested by Berry (2006), someone who doesn't want to be associated with any of the cultural identities, leading to the self-selected cultures as emphasized by Arnett (2002).

Interpretations of the results connected to the theories leave us some room to speculate; P6 was the only participant who had spent his childhood pretty equal amount of time in both cultures. Therefore P6 also had the experience of enculturation in both cultures as a child and was probably early shaped by both. The combination of them thus constitutes his culture. This makes sense because he is probably the most hybridized of the participants, by spending much time in both countries and taking part of both cultures equally.

The aspects of identity can be referred to the dialogical self theory, based on the two strong heterogeneous cultural I-positions, that obviously aren't always agreeing. Before he felt forced to choose, the voices were having a free dialogue, internalizing both cultures, leaving him with a lot of opportunities and perspectives. This is in accordance with the research by Benet-Martinez et al (2002), who points at the expanded cognitive flexibility within bi- and

multicultural individuals. This was the case until he felt that others viewed him as a part of the “other” culture. When he started to criticize both of the cultures, identity became a problem. Bhatia and Ram (2001) are pointing at the problems that arise when two hierarchical positions are conflicting within the selves. They mean that relationship between the two heterogeneous cultural I positions often are ambivalent and that the borderline can be painful in the way it manifests as a constant negotiation between the voices.

According to the dialogical self theory, a new context will open up the door to the unknown, creating more I positions which can modify old perspectives. This can be compared with the active synthesis becoming passive in the phenomenology, which constitutes the base for changes in meaning constitution (Sages, 2003). P6:s culture can be interpreted as a modified and self-selected culture evolving from a mix of both. This new culture in turn constitutes an additional cultural position that in the end could be seen as the strongest.

Work. P12 was showing an important link between work, Swedish society and identity. She emphasized work as the key for identification with the new society. Indeed the result indicated that “work” was a door to a successful acculturation, creating a link between work and cultural adjustment (socialisation, enculturation). P12 was overall indicating a strong integration position and expressed her feelings about her immigration to Sweden in an exclusively positive way. She was focused more on the societal aspects than the cultural aspects. Work is a key to acculturation in the way that it will make you will feel like the others who are contributing to the society. Her positive attitude and feeling of belonging are based on a feeling of wanting to feel home, and wanting to contribute to the society because she loves and enjoys it and together with her negative attitude towards the old culture it is correctly connected to the assimilation strategy constructed by Berry (2006, 2008) (negative towards old, positive towards new= assimilation). The future dimension is positive, again pointing at the importance of work in order to completely integrate and then feel happy.

The focus on work might pose a problem for the meaning constitution. If work is a mean for feeling valuable and being a door to integration, it implicitly suggests that I belong to the society because I contribute to it. By dichotomizing this statement we get that without work, one is useless, because one is not contributing to the society which means that one is not a part of it. The problem arises when the focus on work becomes the most meaningful, on the expenses on everything else; it might constitute an unconscious guiding of behaviour based on the need for it to feel valuable, leading to the horror of losing it. The result might be to

stop with other activities that used to be important for you, as Boski (in press) states in his third assumption towards reaching the priority goal, leading to stress. Still work is a given way of getting to know people, getting into the society, feeling that you can provide for yourself, which indeed is one pathway to the society.

At this point we can jump to aspects of who has the right to criticize the society. P2 expressed her reflections concerning Swedish culture in an almost exclusively negative way, while the original culture was given positive attributes. Looking at fig. 10 in Sphinx we can see that P2 was nine years old when she moved to Sweden and consequently the youngest participant at the time of immigration (except for P6, but he left again when seven). This connection between age and her directed negativism is that she was the youngest when starting to enculturate into the new culture. Therefore we could define her as the “most Swedish” person.

To have the right to criticize something, must one be a part of it? This statement brings us back to the field of indigenous psychology, which means that one from the outside can never understand what it is like on the inside, and thus would have no right of criticising what is in there. Both P9 and P6 were stressing these questions. P9 meant that in order to be able to criticize the society that he in fact is a part of, he felt that he had to position himself as part of the old culture and criticize that society in the same way, and in that way avoid upsetting Swedes. P6 meant that when criticizing the Swedish society, one was seen as the “bittra blatten”, not having the same right to criticize. This can be the reason why P2 is so intense in showing her critics about nuances in the Swedish culture. Her way of constituting meaning is thus interpreted in the light of previous knowledge and experiences that she knows very well, and she is a part of it, turning the criticism inwards to the own.

4.2. Method Discussion

Sphinx provided with statistical information about word frequency and their semantic network. This tool for facilitating an overviewing perspective of all participants helped me to find important aspects in order to create meaningful groups relating to what seemed to have been emphasized by the participants. The way I could see the positions of each participant in relation to these groups made me able to conduct quick tests to see how different variables affected the result. Since sphinx can provide with statistics it makes the claim for validity easier. Ecological validity was shown by the correlation between text richness and text banality, indicating a meaningful content based on the assumption that the participants wanted to tell me their stories. Sphinx lexica can provide with the possibility of objectivity,

by the way it controls for cultural bias (Sages et al, 2002). Considering questions of validity, what we should remember is that the world as we know it is constituted by humans, it is always a human who is making the choices that will constitute the base for final interpretations and conclusions to be drawn. This is the case for both sphinx and MCA minerva. Since humans cannot be separated from their cultural belongings and therefore always be affected by their own ethnocentrism, this must be taken into consideration. What can be done is as much as possible set pre-assumptions aside, reaching epoché. This is facilitated by Sphinx and MCA Minerva.

Minerva provided with in-depth analysis of a selection of the participants in order to see how meaning was constituted in their life-worlds. The program is used with care and it is a long process, this is why I unfortunately only was able to make complete analysis on five of the self-reports and a modality check for all fourteen participants. Minerva could reveal what way the words from the result from Sphinx were used. The phenomenological way is how the method follows epoché and phenomenological reduction.

Self-reports. The phenomenological way to approach a problem is by trying to understand individuals in their own terms and premises (Sages, 2003). As was suggested by Kim et al (2006), implicit test is necessary when investigating subjective experiences. To collect self-reports is an excellent way of getting unique information from the participants. The open-ended question is allowing the participants to freely describe their experiences about the phenomenon which opens up for the opportunity to reach implicit information. The open-ended question provide with ecological validity in the way that I give the participants the trust that they will give me the “right” answers, without having to give them pre-printed options. By giving them the opportunities to express whatever feelings, associations they want, their answers will be “right” because it will reflect them as unique individuals which in turn will give me the chance to come close to their life- worlds. The self- reports also secure that they are all treated the same, providing with ethical validity (Sages, 2003). The open-ended question also controls for the possible effect of cultural biases (Sages et al, 2002).

4.3. Validity in qualitative research

Research should always be conducted based on what purpose one has for the study (Shaughnessy, 2010). The purpose with this study was to shed a light on some of the 1,3 million people who have moved to this country, by listening to their stories and trying to get an understanding of how they are giving meaning to the experiences. This purpose is then

well tied to theories about cultural contact and adaptation, theories of complex identity structures as well as connected to previous research in the field.

Sages et al (2002) writes that only a careful analysis of the meaning as it is constituted by the individual can give the opportunity to make possible generalizations to others. This statement points at the view of people as context bound and unique, the way perceptions of phenomenon are interpreted subjectively anchored in their knowledge and experiences. However to claim for external validity is strong in the worlds of science, making the subjects in the study disappear in a jungle of statistics and in that way, according to phenomenology, lose their meaning (Moustakas, 1994). To claim for external validity was never my intention, but to look at subjective experiences and find patterns in the experiences that seemed to be shared among the participants.

Lindén (2003) mean that psychology should be understood in the light of a comprehensive school of science, as opposite to the explanatory. This includes an understanding of the reality as perspectives and subjective interpretations based on discourses connected to the community context. She is using the term trustworthiness as a way of moving validity to the social world. Since humans are seen as the providers of knowledge, truth should be seen as something that only can be found in human involvement in the world.

Sages (2003) writes that interpretations connected to the context and the “reality” is constituted as reflection of the experienced as such, therefore the questions of validity are local, not global. According to the phenomenological view, validity should be seen as a “process of validity” including a step-by step evaluation of the systematic approach through the whole research process, from formulation of problem to conclusions. The research should therefore include a clear formulation of aims, which has the possibility to change as a response to changes in meaning constitution; this is what Sages call the “external process validity”. The validity process also includes a relation to similar projects as well as an understanding of ethical aspects. The internal process validity stands for an understanding of the subjects meaning networks, its connection to reality and the phenomenon, as such.

4.4. Critical reflections

In order to grasp the thoughts, feelings, associations and meaning constitution connected to the phenomenon of immigration, it was important for me to get a view of the context in which the thought feelings and associations had been taking place and how they are manifested in their life worlds. The context involves the pre-migrate context as well as the present and the future. The best thing would have been to get a better understanding of all of

these contexts. According to the indigenous psychology the context is of absolute importance in order to understand psychological phenomenon. According to this field, it would have been preferable if I myself had immigrated to Sweden, in order to understand it by being a part of it. The concept of being an immigrant is wide, making it impossible to generalize their experiences, which was not my purpose with this study.

The use of Sphinx and Minerva is supposed to delete the risks for research interpretations, still it is me holding the strings and it is I that make the final conclusions. The realization of the impossibility to stay completely objective is though included in the phenomenological research method; the epoché is only a mean for the striving for objectivity.

If I would have had more time I would have separated the groups and belonging subgroups into two separate groups instead of one. Through this I could have found interesting connections to the different aspects of immigration.

The Language. Cultural distance in the language arise when different meanings are given to same words or when the phenomenon's aren't even existing in the vocabulary. An explanation about the meaning in the word might still not capture the essence (Franzen, 2001).

Language can be a possible confounder when using this method because the meaning added to the words might not coincide with my interpretation of the words. Difficulties with the language might result in a feeling of not being able to express oneself as intended. If this is the case, the text wouldn't symbolize the intended meaning leading to the source of meaning constitution. This is always a difficulty with texts, with interviews, with questionnaires, with any forms of test. Three of my participants chose to write in English because they felt that they could express themselves better that way.

Self reports. The participants got the instructions of writing in any way they wanted to and to not care about spelling or grammatically correct sentences. I noticed that this wasn't always an easy thing to do. Even if my instructions were that they could write in any way that felt comfortable for them, I had the feeling of some of the participants wanted clearer instructions and to give me the "right" answers. Social desirability might therefore be somewhat present.

4.5. Conclusion.

Among other, my goal was to study the subjective experience of cultural contact. In order to relate this to the phenomenon of immigration it means a self that is changing shape, gaining new perspectives and creating new cultural I- positions to identify with. The mixing

and debating might start conflicts within the person, creating a dissonance within the selves, and about whom to be. New active synthesis is creating new perspectives that shape the way of being. New realities arise in new agreements with new others in the new life world.

Through this thesis I have been trying to point at the importance of looking to the subjective experience of immigration and differences in the way of giving meaning to the experiences. Important elements in these experiences were the perception of the Swedish society as such, thoughts concerning the own identity, the cultural contact as such, views of Swedish relations and thoughts concerning work.

Immigrant is a wide concept covering all people that once have moved to Sweden, we should remember that they are individuals with very different experiences. This is of course also the case for Swedish society and the nuances in cultures. A person who moves to Stockholm probably will not have the same experience as someone who moves to the very north of Sweden. This is the same for the pre-migrate environmental context.

What this paper will contribute with is to offer a picture of 14 of the 1,3 million immigrants living in Sweden and their experience of the Swedish culture, its people, feeling of belonging and who they see themselves have become as a result of a change in meaning constitution.

4.6. Inspiration for future research

For future research I am suggesting a better comprehension about contextual meanings including more background information and present context of possibilities. This might be particularly important in a study where the participants differ from each other.

Other interesting aspects would be to look closer at gender differences, not seeing immigrants as a group, but immigrants as women and immigrants as men, and to take into considerations their expectations and possibilities in order to see differences in meaning constitutions. Something that would be interesting in this study would be if the participants would have been immigrating at different decades in order to get a better view of immigration in relation to social structures. It would also be interesting to follow the process of acculturation over time, bringing into light the dynamic process of meaning constitution.

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Appendix A

1. Words to the groups

Group: Swedish society

Befolkningens (populations), västerländsk (western), komplexitet (complexities), byråkratiska (bureaucratic), systemet (system), diskriminering (discrimination), språket (language), annorlunda (different), uppskattar (appreciate), möjligheter (opportunities), privilegierat (privileged), baklänges (backward), bidrag (income support), samhället (society), mentaliteten (mentality), samhällsstrukturen (social structure), skillnaden (difference), människor (people), integriteten (integrity), reviren (territories), oskrivna (unwritten), reglerna (rules), rädsla (afraid), jantelagen, folket (people), konstigt (weird), daltande (cosset), individualismen (individualism), acceptansen (acceptance), svenskar (Swedes), konflikträdsla (afraid of conflicts), funktionellt (functional), isbjörnar (polar bear), uppskattade (appreciated), midsommar (midsummer), fredfullt (peaceful), flaggans (flag), hjälpsamma (helpful), glädje (happiness), spännande (exciting), svenskarnas (the Swedes), jämnheten (equality), bidra (contribute), befolkningen (the population), ansvarighet (responsibility), personnummer (social security number), kosmopoliter (cosmopolitans), intryck (impression), invånarna (inhabitants), generositeten (generosity), SFI (Swedish for immigrants), skattebetalare (tax-payers), förolämpningar (insults), sverigedemokraternas (the Sweden democrats), litterära (literary), blyga (shy), fåraktiga (sheepish), byråkrati (bureaucracy), kontroll (control), socialbidrag (social income support), samhällen (societies), skillnader (differences), tolerant (tolerant), svenskarnas (the Swedes), passivitet (passivity), likgiltighet (indifference), anmärkningsvärt (noteworthy), säkerheten (security), familjesäkerhet (family security), bostadssäkerhet (residential security), institutioner (institutions), mentaliserade (metalized), fungera (work), system (system), kontrollbehov (need for control), individualistiska (individualistic), isolerat (isolated), kontrollera (control), skrämmande (frightening), förvånande (surprising), distanserade (distance), regler (rules), schematiskt (schematic), besviken (disappointed), jätteroligt (very fun), jättetrevliga (very pleasant), jättesnälla (very nice), valborg, midsommar (midsummer eve), köttbullar (meat balls), köttbullarna (the meatballs), frihet (freedom).

Group: Acculturation

Migrera (migrate), förflyttning (movement), flyttade (moved), kultur (culture), flytta (move), anpassa (adjust), samhälle (society), migrerar (migrate), lära (learn), enkelt (easy), blickar (looks), emigrerar (emigrate), tacksam (thankful), framtiden (future), länderna (the counties), lärt (learnt), positiv(positive), immigrera (immigrate), immigranter (immigrates), flydde (flee), kulturen (culture), skiljer (differs), irriterande (irritating), engagerade (engaged), ensam (lonely), olikheter (differences), konflikter (conflicts), förvånad (surprised), osvenskt (unswedish), politiskt (political), älskade (loved), fattade (understood), underbara (wonderful), anpassa (adjust), försökt (tried), förväntningar (expectations), lärde (learned), flyttat (moved), motivationen (motivation), livsstil (lifestyle), hjälpte (helped), hemma (home), liknande (similar), bosatte (settled), integrera (integrate), jätteenkelt (very easy), frustration (frustration), hjälper (helps), huvudbarriären (main barrier), integrationen (the integration), integrering (integration), modersmål (mother tongue), intresserade (interested), språk (language), levt (lived), försökte (tried), jämföra (compare), privilegier (privileges), skillnad (difference), opassande (inappropriate), migrationsverket (the migration board), tvungen (forced), barnlek (child splay), kommunicera (communicate), integrering (integration), kulturkrocken (culture-crash), svårigheter (difficulties), problematiskt

(problematic), försöka (try), motivation (motivation), livsfrågor (life questions), premisser (premises), medborgaren (citizen), kulturarv (culture heritage), negativt (negative), likheterna (similarities), hemlandet (home country), invandrarna (inhabitants), nyfiken (curious), vardagslivet (daily life), säkrare (more secure), praktiska (practical), socialiserings (socialization), avståndet (distance), lär (learn), ekonomiska (economical), kulturer (cultures), kulturintresserade (culture interested), dygnsrytmen (circadian rhythm), ogillar (dislike), besvärligt (troublesome), förtjusande (lovely), kulturs (cultures), kritiserar (criticize), retoriska (rhetorical), förvänta (expect), överleva (survive), hemland (home country), förhoppningar (expectations), hårt (hard), exalterad (excited), uppehållstillstånd (residence permit), lyckades (succeeded), bemötta (encountered).

Group: identity

Blivit (become), svenska (Swedish), personen (person), huvudet (head), muslim (Muslim), blanda (mix), idag (today), själv (self), blivitt (become), människan (human), bevara (keep), ursprung (origin), multi (multi), utlänning (foreigner), främling (stranger), svensk (Swedish), omedvetet (unconscious), identitet (identity), ID, limbo, självförtroende (self confidence), mötet (encounter), svenne (Swede), konflikten (conflict), objektiv (objective), bittra (bitter), blatten (foreigner), invandraren, (immigrant), identitetsproblem (identity problem), bestämma (decide), utlänningen (foreigner), jaget (the I), individens (individuals), självironisk (self-ironic), tvingas (forced), positionera (position), hittat (found), tvinga (force).

Group: work

Anställning (employment), ansträngning (effort), tålamod (patience), jobb (work), utbildning (education), konkurrerande (competing), arbetsmarknaden (labour market), arbetslivserfarenhet (working experience), jobbade (worked), fabrik (factory), avslappnande (relaxing), arbetsmiljön (work environment), arbetsdag (workday), jobbar (work), kollega (college), jobbet (the work), arbetsvillig (willing to work), arbetssäkerhet (job safety), sommarjobbat (worked during summer), jobbat (worked), kräver (demand), villkor (condition), arbetade (worked), arbetar (work), arbeta (work), leta (look), glad (happy), letat (looked).

Group: relations

Vänner (friends), familj (family), relationerna (relations), känslor (feelings), konfrontera (confront), bryr (care), väns (friends), familjens (families), betydelse (importance), ensamma (lonely), dåliga (bad), familjen (family), släkten (relatives), kompis (friend), kusin (cousin), mammas (mothers), systers (sisters), syssling (second cousin), föräldrar (parents), syskon (siblings), tråkiga (boring), mamma (mother), bry (care), lagkamrater (team-mates), personligt (personaly), kompisar (friends), reserverad (reserved), skriande (crying), ensamstående (single), släkt (relative), umgänge (company), familjer (families), familjegemenskap (family solidarity).

Appendix B

	Acculturation (#words)	Swedish (#words)	Work (#words)	Identity (#words)	Relation (#words)	Total
P1, male, Australia	23	13	14	1	3	54
P2, female, Bosnia	14	24	1	3	21	63
P3, male, Kosovo	6	13	1	10	3	33
P4, female, Germany	13	13	1	4	5	36
P5, male, Spain	42	49	2	19	4	116
P6, male, Chile	21	7	0	14	1	43
P7, male, Chile	19	25	3	5	4	56
P8, male, Iran	14	0	0	0	0	14
P9, male, Iceland	18	13	4	7	3	45
P10, female, Poland	7	7	1	1	4	20
P11, male, Burundi	11	7	0	3	5	26
P12, female, Albania	14	9	10	3	1	37
P13, male, Bosnia	7	13	1	1	0	22
P14, female, Palestine	5	5	0	3	1	14
Total	<i>214</i>	<i>198</i>	<i>38</i>	<i>74</i>	<i>55</i>	<i>579</i>

Appendix C

Chart over modality - Affect

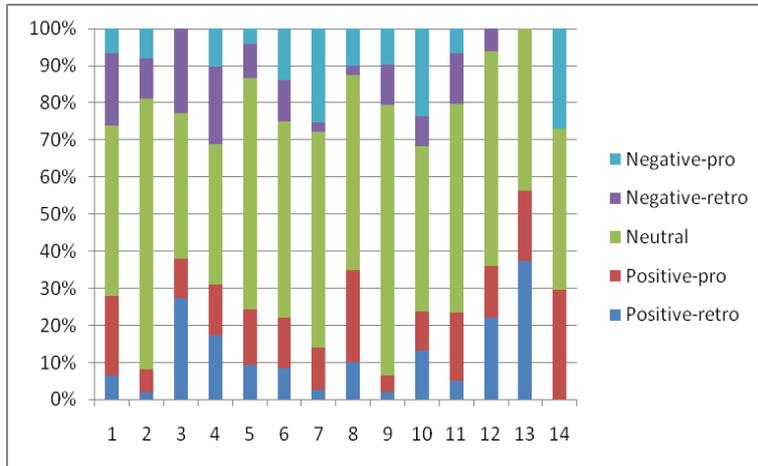


Chart.2 Showing the modality “affect”connected to experience of immigration as it appears to P 1-14.

Chart over modality - Time

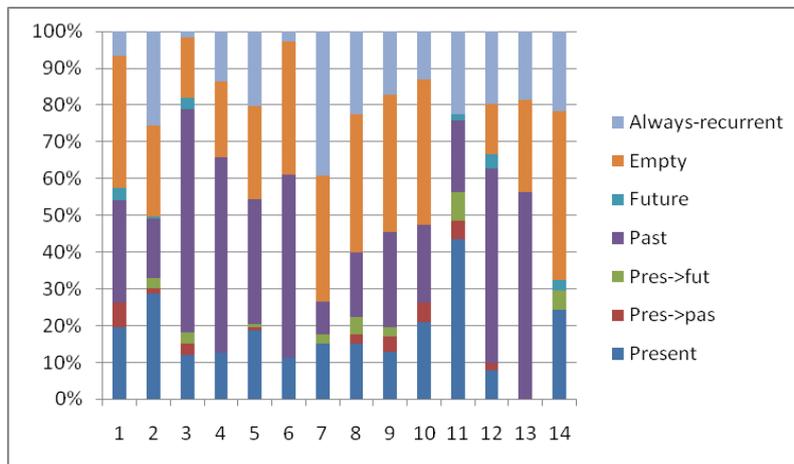


Chart. 3 Showing the modality “time” connected to the experience of immigration as it appears to P 1-14