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"I do not know why, but I always wanted to go away"

**Brazilian migrants' reflections on their transnational experiences
and sense of belonging in Sweden**

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Abstract

This thesis aims to explore the transnational experiences of Brazilian immigrants living in Sweden. As a contribution to media and migration studies, this research investigates the immigrants' non-mediated and mediated practices that influence their sense of belonging in the host country. There is scarce research comprising Brazilian immigrants abroad, particularly in Sweden, compared to other Latin American migrants. This study opens rooms for words, emotions, bodily gestures, and immigrants' authencity to share their perspectives of what being a Brazilian immigrant in Sweden means to them.

As a case study of a particular immigrant group, fifteen Brazilian immigrants living in Malmö and Lund tell their life stories. This is qualitative research with semi-structured interviews inspired by ethnographic methods and a non-media-centric approach. The ethnographic inspiration in the interviews comprises of a creative map-drawing, through which Brazilians illustrate their everyday life experiences in Sweden and Brazil. Therefore, this thesis builds on interviews and creative ways to comprehend the complexities of immigrants' experiences and their sense of belonging.

The findings show that immigrants' transnational experience is given through adaptation processes that trigger different emotions, identity recognition, and nuances of their sense of belonging. This thesis reveals that mediated and non-mediated practices, combined, enhance how the immigrant makes sense of place while facing feelings of belonging. The study further sheds light on how mediated practices contribute to the immigrant keeping ties to Brazil and keeping connections with family and friends in Brazil while enhancing bonding in Sweden. Finally, the thesis underscores how mediated practices support matters of integration, and how integration and a sense of belonging are differently understood according to the particularity of each immigrant's life story.

Key words: transnational experience, sense of belonging, place-making, identity, migration

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Introduction

Movement is part of life! Recognizing the number of people migrating worldwide, either by choice or necessity, naturally results in more experiences of foreigners living abroad. These movements across transnational boundaries, thus, put forward communities' experiences in linkage with identity, place, and their sense of belonging (Morley, 2009; Moores, 2012). Europe is one of the most sought-after continents to live and has experienced a great increase in number of migration flows, shining in the eyes of third world countries. In 2021, the total of migrants to Europe went over 86 million (IOM, 2022) and Latin Americans have played a robust role in this scenario since 1980s (McIlawaine, 2011). In social science studies, therefore, terms such as *transnationalism, diaspora, international migration* emerge to better classify these crossing-border movements (Vertovec, 2009; Safran, 1991; King & Skeldon, 2010; Goldring, 2002; Gupta, 1992) instead of focusing on the migrant as protagonist. This is explicitly the point of departure for this master's thesis: putting individuals in the first place and exploring their lived experiences in the context of immigration.

This thesis is a qualitative research based on semi-structured interviews that are ethnographically inspired and Brazilian immigrants living in Sweden are the focus of the case study. Looking into their life stories, I shed light on important interplay between identity and culture. "Cultural identities come from somewhere, have histories" (Hall, 1990:225). However, as migration involves multilocality and multilayered narratives, can one's identity be defined? This thesis does not intend to take this fight. Immigrants are in flux, so are their identities. Identity will be approached as part of a wider process of "becoming" rather than being under categories that a collective group might attain (Hall & Gay, 1996). Understanding its fluidity helps the researcher to embrace the complexities regarding migrants, what they have faced and done in order to settle in the host city.

Stories of happiness, homesickness and (dis)connections arise in everyday life (Morley, 2009). In this study, a closer look at immigrants' day-to-day routines is the basis for investigating the sense of belonging in a transnational life. A life that is mediated and how media becomes part of daily chores. For this reason, the study recognizes the role of media in these experiences abroad, as toolkit to better understand how different medium of communication influence the construction of social life (Couldry & Hepp, 2017). For

immigrants, media practices are relevant to connect with those who are apart (Aksoy & Robins 2000; Seto & Martin 2019), for entertainment and follow the news (Athique, 2016), likewise, community-bounding and making new friends in the host city (Duru & Trenz, 2017). On this journey as a researcher, understanding how media intertwines with personal and social practices is crucial, yet media has not been the only focus. The individual is core for this study, and his/her ways of life are both non-mediated and mediated. Considering both instances, therefore, I embrace changes in how migrants make sense of the place and feel like they belong to the new country while keeping the roots in the original society (Metykova, 2016; Moores, 2012).

Aims and justification

This research is important for three main reasons. Firstly, on migration studies, there is much focus on categorizing human flows and what causes them rather understanding human beings in these flows. However, the more scholars highlight political and economic developments, the more they tend to go towards an 'instrumental rationality' which is not sustainable in social science (Flyvbjerg, 2001:53). Therefore, underscoring immigrant's perspectives enable social science researchers to reflect on "where we are, where we want to go and what is desirable" (Flyvbjerg, 2001:167). Additionally, there is a scarce literature regarding Brazilians in Sweden, which is why this research is also an empirical contribution for migration-related research. Secondly, this thesis sheds light on immigrants through a bottom-up approach (Harding, 2008). Immigrants are a minority a minority group and face challenges, among many, to completely integrate in the host society (Heckmann, 2005). By sharing their life stories, therefore, they have voices heard, and they gain space in power dynamics (Harding, 2008).

Lastly, this research discusses issues to be considered when approaching the role of media in one's life. There is not necessarily room for sense of belonging usually the immigrant has no authority over the media (Appadurai, 1996; Aksoy & Robins 2000). Opposing to this, this thesis pictures media on the light of immigrants. It is a medium for them to share interact with other and enable personal and social practices (Seto & Martins 2019). Here, the individual is the point of departure, and the media is only a medium.

The aim of this thesis is to explore how Brazilian immigrants reflect on their transnational experiences, sense of belonging in Sweden and their fluid identity. The study gave room for participants to talk about their life stories with details, hence, it was possible to investigate matters of identity and sense of belonging in-depth in the host country. An additional aim is to comprehend the immigrants' everyday life. With this aim, the research focused on immigrants' routines, what they do, watch, read and with whom. It was possible, thus, to underscore different ways of communication put into practice to socialize, entertain, and bond with fellows. Lastly, this research aims to understand how the sense of belonging is experienced through and beyond media practices. The interest is in how participants make sense of the place they live and keeping the foot in two societies.

Thus, the choice of a qualitative research design inspired by creative ethnographic methods (map drawing during the semi-structured interviews) enlightens what immigrants, Brazilians in this case, do to make sense of place, identity formation and belongingness to the new society. Furthermore, their everyday life practices contribute to shed light on identity work. Towards these goals, the following research questions were established:

1. What kind of everyday practices, mediated and non-mediated, do Brazilians do in order to feel at home in Sweden?

2. How do Brazilian immigrants reflect on their experiences, sense of belonging in Sweden and their identity?

This thesis is composed of five chapters. This first chapter elucidates the migration context with focus on Latin Americans. The second chapter comprises the theoretical framework for the literature review. This section highlights previous studies around concepts such as diaspora, transnationalism, sense of belonging, integration, multiculturalism, and identity. Also, it is pointed out the extent that these concepts converse with the master thesis. Chapter three presents the methodology and method to answer the research questions. The choices are justified as well as the research process, which is explained in detail. In the fourth chapter, an analysis of findings discusses migration beyond categories. It puts together Brazilians' feelings, imaginaries, and challenges in Sweden; mediated and non-mediated practices in everyday life to keep ties to the home country; their sense of on belonging and identity work in the transnational experience. Firstly, the participant's practices will be shown highlighting what sense of belonging means to them. In this practices, identity work and senses of place

also are put forward. Then, the role of media is intertwined with their everyday life. In doing so it is possible to comprehend how the online influences offline practices and vice versa. The final and fifth chapter concludes the findings and summarizes the take-aways from the research questions.

Literature Review

The context of Latin American Immigrants

In Nordic countries

Latin American immigrants consist of a small group compared to other nationalities, such as Turkish, Polish, and Iraqis (Andersson, 2011). For Chileans, Argentineans, Uruguayans, and Brazilians, Nordic countries became a popular destination back in the 1960s and the 1980s who flew from dictatorships at home (ibid.). In this scenario, Sweden has welcomed far more immigrants compared to other Nordic countries (Statistisk Sentralbyrå, 2014). Although an upward general migration trend in these destination countries, South Americans still consist of a minority. They pictured only 4% of the total number of immigrants in Nordic countries in 2019, especially in Sweden, due to more liberal immigration and integration policies (Nordic Co-operation, 2022).

The educational profile of Latin American immigrants accounts for relatively well-educated people (Andersson, 2011). Furthermore, employment is a major reason that explains Sweden to be one of the most attractive destinations (Migrationsverket, 2022). Opportunities in the Swedish labor market are higher with a duration of stay, whereas in Norway and Denmark, for instance, the employment rate tends to stagnate after 8-15 years of stay (Statistisk Sentralbyrå, 2014). Compared to Europeans or Swedes, Latin Americans are facing challenges when seeking jobs in Europe. Nonetheless, they are more likely to pursue higher job positions than Middle Eastern and African immigrants (Andersson, 2011:201).

Since the New Labor Immigration Era in 2008, the Swedish job market has been more competitive and unequal due to less power of labor unions who influenced labor policies. Also, hindrance in immigrants' job opportunities came together with the refugee crisis in 2015 and stricter Immigration Policies (Skodo, 2018) compared to the Guest Work Era (the 1950s-1970s). This shift suggests that Sweden has gone towards a scenario of segregation in religious, social, and professional aspects (ibid.) and, on the side of immigrants, it influences how they will experience the life in the host country. This context is the basis for the thesis to explore Brazilian immigrants' life stories in Sweden whereas opening the room to understand nuances of Latin Americans usually to settle in another place other than Nordic countries.

Where are the Latin American immigrants?

Over the past decades, both American and European countries have attracted Latin American emigrants. With more than 1.5 million migrant residents in 2015, the United States and Spain were the two largest destination countries for South Americans powered by labor market opportunities (IOM, 2018). In 2018, the United States welcomed 70% of Latin American and Caribbean (LAC) emigrants whereas the choice for European countries varies. According to recent database about LAC migration flows over the period 2015-2019 (IADB, 2021) is presented:

Two main destination countries in 2018	Nationality
Spain, United States	Argentina, Bolivia, Chile, Costa Rica, Dominican Republic, Ecuador, Panama, Honduras, Paraguay, Peru, Uruguay, Venezuela,
United States, Canada	Guatemala, Guyana, Jamaica
United States, Italy	El Salvador, Bahamas
United States, Germany	Mexico
United States, Portugal	Brazil

Figure 1 Destination countries of migration according to nationalities
Source: Compiled by the Migration Unit of the Inter-American Development Bank (IADB)

The choice for such destinations sheds light on a pattern among Latin American countries triggered by economic, social, and political crises. Consequently, LAC migrants seek, in Northern America and Europe, career opportunities, high-quality education, and political stability (Oosterbaan, 2010; McIlawaine, 2011). On one hand, the European Union benefits from the Latin American crossing-border phenomena to meet labor market needs, even though they are mostly low-skilled. They work in different areas, for instance, commercial activities, restaurants and hotels, social and personal services, the manufacturing industry, agriculture, and construction (Hogarth, 2021).

On the other hand, migration processes have faced the consequences of COVID-19. The pandemic has shown a slowdown in the European economy. Mobility and the labor market have affected reasons and facilitation in the border-crossing phenomena, hence, under stricter border controls and new measures for migrants' entry, the emission of resident permits has

decreased. For instance, education-related permits were reduced from 14% in 2019 to 11% in 2020 (European Commission, 2020). Additionally, the pandemic resulted in a loss of skilled manual jobs, attracting high-skilled and educated people to European society (Hogarth, 2021).

Although the scenario of socio- and economic issues for the immigrant, this thesis focuses neither on integration policies nor spotlight the downsides of a diverse society. Instead, the aim is to investigate transnational experiences using Brazilians as subjects for the case study. Participants' sense of belonging and place-making when settling in Sweden are highlighted. This section, particularly, aims to contextualize Latin Americans in the context of migration flows. As migratory data of Brazilian in Sweden is scarce, this big picture of Latin America allows better comprehension of the context Brazilians also may face in their border-crossing movements. This section aimed to contextualize migration flows of Latin American and Brazilians in Europe. Beyond categorizing, understanding immigrants' migration background allows for a better comprehension of how they reflect on and feel belonging in their experience abroad.

Migration of Brazilians: Diaspora or Transnationalism?

In social sciences, studies of migration flows have received more attention in the 21st century. Beyond statistics and political settings, scholars have often considered migrants' experiences to delve into concepts related to crossing-border phenomena such as diaspora and transnationalism (Athique, 2016; Duru & Trenz, 2017; Vertovec, 2009; Clifford, 1994). The two concepts were first popularized during the European migration process in the 19th and 20th century, when massive flows of people occurred (Migration Portal, 2021).

A few scholars still seem to confine themselves when classifying migrants' experience into only diaspora or transnational migratory movements. For the former, we draw attention to the sense of victimhood and national trauma that triggers dispersal from one's original homeland (Cohen, 2008). "It is an ongoing history of displacement, suffering or resistance" (Clifford, 1994:306). In *Diasporas in Modern Societies- Myths of Homeland and Return*, Safran (1991) highlights Palestine, Corsica, and Cuba as clear examples of diasporic societies. Regarding Latin Americans, the author mentions the example of Mexicans' movements in the United States not as diaspora because the myth of home, and other diasporic criteria are lacking. "Not all dispersed minority populations can legitimately be considered diasporas" (ibid.:86). In this

sense, aspects of Mexican migration converge with the Latin Americans. Some similarities fall into the extreme economic and political disparities back home, what make the country of origin unlike to be idealized. Therefore, migrating to a first-world country is preferrable. Further, the author claims that diasporic populations must carry a strong collective memory, not believing in their complete acceptance in the host country; and regarding their original country as the truth, a place where they should return in the future (ibid:83).

In recent years, controversially, several authors define Latin American migrants as "diasporic identities" (Roman-Velasquez, 2009; Margheritis, 2007; Oosterban, 2010). However, there is no official agreement whether they truly constitute diaspora. It is problematic to maintain exclusive paradigms when determining one's transnational identity in everyday life as immigrants are always in flux (Clifford, 1994:304). The way through which diaspora is approached has shifted, this research argues that it should not be completely detached from a transitional experience. Diaspora, although signifying strong sense of togetherness and displacement, is still a form of movement across borders.

The diaspora-transnationalism interplays that transnationalism, as a social phenomenon, has been regarded as a revival of studies on diasporic communities (King & Skeldon, 2010:1631). Although researchers regard transnationalism as a broad concept for border-crossing movements, there are multiple perspectives (Vertovec, 2009; Goldring, 2002; Gupta, 1992). Vertovec (2009) recognizes its variation through several premises, for instance social morphology and types of consciousnesses. Social morphology explains social, economic, and political formations in cross-borders activities, i.e., trafficking in drugs, people, and weapons. Types of consciousnesses, in turn, emphasizes cultural studies and how immigrants have their identities linked to two societies simultaneously (ibid.). Transnationalism is more fluid and diverse. It involves students, work and family who move around seeking a better life, quality education and job opportunities, for instance.

Although discussions in migration studies concentrate on separating transnationalism from diaspora, this is not what this study aims. "Whatever the working list of diasporic features, no society can be expected to qualify on all counts, throughout its history" (Clifford, 1994:306). In lines with the Clifford (1994), this research takes on board a broader approach of border-crossing phenomena. What is diaspora to one may be a transnational movement to others. In this thesis, thus, transnational/diasporic process is taken as contextual and gives foundation to

explore immigrants' feelings, practices, and connections in the host society. The interplay between media and the immigrant stands out in everyday life. It allows comprehension on their sense of belonging and place-making and thus, how immigrants engage with media will be explored in the following chapter.

The immigrant as a transnational - diasporic - audience

Studies exploring media and migration have often identified the role of immigrants as audiences. (Athique, 2016; Vertovec, 2009; Joppke & Morawska, 2003). In Transnationalism, Vertovec (2009) recognizes that migrants have their emotional, cultural, political, familiar attachment to their homeland facilitated by technologies of contact such as laptops, smartphones, applications, high-speed trains, and airplanes (ibid.). The manifold technological combinations have provided the basis for new means of approximation and global interactions. Furthermore, a ten-year gap between Athique's (2016) and Cohen's (2008) work reinforces the long-lasting relationship between media and the immigrant. In this sense, communities regarded as diasporic audiences maintain a link with the homeland through media formats (TV, radio, and the Internet). In this thesis, understanding the role of media in immigrants' life allows deeper comprehension of Brazilian immigrants' sense of belonging and identity work in their transnational experience in Sweden.

Researchers in more recent years regard media as life-shaping, meaning people's uses of media contribute to materializing their world (Seto & Martin, 2019:580). The intimate connection they establish, thus, is embraced as part of the culture and influences individual-collective experiences. It affects the way one thinks about the world and its inherent interplay of cultural backgrounds (Abercrombie & Longhurst, 1998:77; Dijck, 2013; Appadurai, 1996). Furthermore, Appadurai (1996) puts forward the term "landscapes" and tries to comprehend the fluidity and complexity of cultural flows around the world. There are five dimensions: (1) Ethnoscapes, (2) Mediascapes, (3) Technoscapes, (4) Financescapes, and (5) Ideoscapes. The categories cover essentially all aspects of culture. Studies of migration and media imply a strong influence of "ethnoscapes", "technoscapes" and "mediascapes" in the immigrant's mediated life. When writing about ethnoscapes, Appadurai (1996) considers the power of immigrants, refugees, guest workers, and other moving groups to (re)shape the world with cultural traditions, labor skills, and imaginaries they carry with them. In the latter, however, he limits his view to imaginaries produced by media. Mediascapes are regarded as a product

of interest or scripted narratives of reality in the context of media and migration flows. However, this concept fails to consider the participation of the audience. As part of ethnic groups, transnational audiences play an active role and are both consumers and producers of narratives. As such, immigrants take advantage of new technological affordances to keep their connections across boundaries (ibid). Appadurai (1996) recognizes this as technoscapes. The key problem of relying mainly on media and technology is its distance from this approach. The intention is to explore immigrants' experience rather than the informational aspect of technology, yet individuals and telecommunications inherently intersect in everyday life.

Recent studies have considered technology hand in hand with immigrant experiences (Peng, 2016; Castles, Haas, &Miller, 2014; Madianou & Miller, 2012). Furthermore, since technology as a medium for networking is scattered in different environments it is referred to as 'polymedia' (Madianou & Miller, 2012). The concept of 'polymedia' emphasizes one's choice for a specific medium out of a large number of possibilities. Individuals will choose different platforms depending on its affordances and the relevance for one's everyday life. Later, in Polymedia: towards a new theory of digital media, the authors underscore the interplay between migration flows and the rise of mediated communication at a distance (Madianou & Miller, 2013:170). In other words, people choose a particular platform for emotional communication. With social relations and technology intertwines, immigrants can express their intentions, emotions, and engage in dialog through Social Network Sites (SNS). Similarly, Couldry and Hepp (2017) uses the term "media manifold" to develop their understanding of media as a type of environment. One of the risks with this approach, however, is to overly shed light on choosing one media environment over others. Focusing on media, the author understands communicative practices online and how the social world offline is constructed through space, time, and data (ibid.). As the audience, individuals can extend their life through media, and such possibility evidence, in the migration context, significant relations between media and immigrants.

A long-lasting relationship: the media and the transmigrant

Intensifying over the last decades, the relationship between the immigrant and the media has a long history since the mid-1970s (Metykova, 2016). As technology advances, airplanes, smartphones, and media channels have enabled connections between different spaces and how the immigrant navigates into them. In the light of migration flows, an increasing number of studies have delved into the mediation of immigrants' everyday life (Clifford, 1994:304; Metykova 2016:81; Athique 2016:85; Schiller et al., 1995). In this context, the immigrant starts to be defined as a 'transmigrant'. The concept is put forward by Glick Schiller and co-authors (1995) to shed light on multiple connections that the immigrant must sustain on a daily basis of their transnational experience to keep ties to both the host and the original society (ibid.: 48). Acknowledging Filipinos transmigrants in the United States, the authors explore transnational experiences beyond digitality. The 'transmigrant' family, in such a case, must maintain social, economic, and political relationships with more than one nation-state. For instance, Filipinos have "fiestas" and keep other cultural and religious events to keep ties in back home and the place of settlement.

The main limitation of most analysis on media and the immigrant has insufficiently put forward also drawbacks of such interplay. Researchers recognize that media practices enhance cultural identity (Aksoy & Robins 2000), entertain and approximate fellows who are apart (Athique, 2006; Seto & Martins 2019). However, studies should embrace issues such as media saturation also as part of immigrants' media practices. With this respect, immigrants still struggle in participating and feeling represented in different media channels (Couldry & Hepp, 2017; Thomas, Kruse & Stehling, 2019). The power dynamic favoring media organizations results in a misconception of one's cultural identity shared widespread. For instance, showing favelas to represent Brazil or the increase in producing reality media in Lebanon and South Africa (Couldry & Hepp, 2017). The dominance of traditional media is still even with the growth of mobile communications, and it is still reproducing essentialist views of 'the migrant' (Thomas, Kruse & Stehling, 2019).

Thus far, the thesis has argued that media comprise a significant role in the immigrants' experience. Delving into media practices allows reflection on processes of identity work as well as connection and disconnection in crossing-border movements. However, this thesis goes beyond the approach of media in one's transnational experience. It admits also everyday

life practices (at home, at the workplace, at the university) as crucial to influence immigrant's sense of belonging in the host country.

Non-media centric approach and everyday life

The "non-media-centric" approach decentralizes the gaze upon media in transnational experiences. With that in mind, I do not disregard the importance and magnitude of media influence. Instead, the individual is a point of departure for a context-based analysis of the media (Smets et al., 2020). Therefore, in transnational migration studies, media scholars have approached the "non-centric" by shedding light on immigrants' everyday life (Moores, 2012; Krajina et al., 2014; Morley, 2009). By primarily focusing on people, we comprehend how day-to-day practices shape their transnational experience (Moores, 2012). Where does the driving force for a non-media-centric approach come from? It springs from a common misconception that media studies merely study the media (Krajina, Moores & Morley, 2014). In opposition, this thesis builds on Morley (2009) to "investigate changing relations between the material and the virtual realms of communications" (:115). In other words, "non-media-centric" studies recognize the extraordinary in everyday events. Further, in the same publication, the author stresses that objects, commodities, and persons should not be taken for granted in crossing-border phenomena.

This approach may not be practical in all situations and comes with challenges. According to research on migration (Moores, 2012; Moores & Metykova, 2009; Dekker et al., 2018), many media researchers are not accustomed to prioritizing individuals' roles over the media, and neither are the participants in ethnographic studies. For instance, Krajina and co-authors (2014) recognize the problem of investigating the 'invisibility' of the ordinary in his London underground case study. During his ethnographic research, an informant reported not paying attention to the various public screens or advertisements in the pedestrian tunnel. Even with challenges, however, I encourage both researchers and participants to use the non-media-centric approach to reflect on their own experiences. To perceive, thus, the research as an opportunity to reflect and make sense of life in different aspects and places.

Place-making in migration movements

Researches in social science have shed light on ways of one bodily interact in everyday life with place-making practices (see Ingold, 2007; Morley, 2017). In this research, to avoid confining immigrants' experiences and how they move, the word "place" is used instead of "space", as a place is a creator of senses (Tuan, 1977; Heidegger & Krell, 1993). Therefore, how to get from space to a place?

Basso and Feld (1996) delve into such questioning by emphasizing the triad: body, place, and motion. In such interplay, individuals enact between and within places. To move between places, they exemplify, the body runs across entirely different regions, as in migration flows, exchange journeys, and the pilgrimage route to Santiago de Compostela. Latin Americans migrate to Europe, and Brazilians move to Sweden. The movement between places, thus, gives a broad sense of how a global phenomenon influences collective experiences. Continuing, Basso and Feld (1996) point out the body moving within the place. They argue to change positions while remaining in the same region/area. Therefore, movements within places allow closer comprehension of one routine and everyday life. However, this research argue we must go beyond the movement itself while delving into the immigrants' experiences. By embracing their practices (social, personal, and mediated), it is possible to unfold meanings for immigrant's movements and senses in everyday life.

Making sense of new routines in the host country, however, may still intertwine with a "crisis of home", commonly referred to as nostalgia or homesickness (Smeekes & Jetten, 2019). Underlying metaphors between time and place, Turner (1987) points out four main paradigms for nostalgia in history: "homefulness"(a sense of lost space and time because of a social or religious system), cultural crisis (collapse of unity in human relations and impact in personal experiences), loss of individual freedom (when one is undermined by political system its regulations), and absence of authenticity (i.e. in colonial time emotions of peasant culture were restricted by bourgeois society). I aim to understand nostalgia as a feeling that can emerge in day-to-day experiences, not merely in social movements lying in history.

Throughout decades, studies have comprised nostalgia at both individual and group levels (Davis, 1979; Smeekes & Jetten, 2019). Considering the home feelings among immigrants, the authors delve into understanding nostalgia versus homesickness. The main difference

between them regards the relation between time and space. In other words, while nostalgia tends to bring up the sense of "longing for the past" whole homesickness regards the notion of physical space, a "home" that disappeared. Regardless of the best way to describe "senses of longing", approaching nostalgia contributes to a better understanding of immigrants and their feelings about a transnational experience. I seek individual experiences (Smeekes & Jetten, 2019) rather than restricting them to 'a particular social identity' (Wildschut et al., 2014) - a collective sense of longing. However, I do not disregard the possibility of individual experiences being influenced by collectivity and vice versa.

Investigating day-to-day life helps the researcher to grasp how participants make sense of the world they live. Through conscious everyday experiences, Tuan (1977) suggests that a place can convey senses of openness, freedom, but also threat. In a more recent study, Ingold (2007) takes a similar vein considering activities such as listening to music, walking, writing, knitting as significant for placement and displacement. In his book, *A Brief History*, Tim Ingold conducts an in-depth study on lines, which are pretty much everywhere, wherever human beings go. Further, the studies historical patterns of lines in materials. Among books, brick walls, pavements, he notices that place-making is present in everyday environments. Comprehending placemaking through immigrants' eyes and daily practices and what they miss gives significance to their experience and sense of belonging (Ingold, 2007, Smeekes & Jetten, 2019)

Place-making, media, and the sense of belonging

Given advances in technology throughout decades, the immigrant has become more connected in the transnational experience. The connected migrant, thus, emerges in the context of contemporary society (Diminescu, 2008). As a result, mediated practices intersect with the concept of place-making, through which individuals make sense of the world they inhabit (Polson, 2015). Moreover, the concept of place-making is closely linked to socialites and belongingness through virtuality.

Digital media allows immigrants to create social bonds regardless of the prevailing virtual network at the moment (see Duru and Trenz, 2017; Polson, 2015; Oosterbaan, 2010). For instance, in 2004, Oosterbaan (2010) noticed Brazilian immigrants in Europe socializing through Orkut, a no-longer-existing social media network. Although constraints regarding

such platform, we still recognize an enduring relevance of virtual communities on social network sites for community formation and information sharing across places. Recently, Duru and Trenz (2017) studied the conviviality of immigrants in Denmark. Through a cosmopolitan conviviality (broad and diverse), they recognize social media as a medium for sociability. Facebook community groups, in their case, contribute to place-making and transnational relationships. In other words, through virtual social networks, the sense of belonging is created by sharing common interests and general topics such as cultural events, communal life, and meetings. By doing that, expats are also exercising place-making practices (ibid.:622). In such reciprocal transversal exchanges (Duru & Trenz 2017), however, we must not merely focus on the platform itself through which one has convivial experiences. Instead, this thesis aims to shed light on their "ability to appropriate the networks to which they belong" (Diminescu, 2008:573).

These networks, thus, play an essential role in place-making and connecting everyday routines. People get around physical and media environments to feel belonging (Appadurai, 1996; Massey, 1994; Moores & Metykova, 2009; Hill, 2019). To exemplify, Moores and Metykova (2009) share their glance at a Hungarian participant's routine. To "feel at home", she checked out the news about her homeland, Bulgarian, every day. Divergently, the authors also point out a feeling of disconnection that may emerge from choosing one type of communication over another. For instance, during the same ethnographic study, they came across a Bulgarian woman who did not have a television set and thus preferred a 'greater capacity for mediated interpersonal communication, and often a greater portability' (ibid.:322). Without accessing a TV in London, she felt excluded from conversations on the Big Brother TV show with coworkers, as she was disconnected British popular culture.

Moreover, not only for the Bulgarian woman with a mobile phone but as shown in many studies on media and migration, mobility is hand in hand with immigrant's experiences (see Diminescu, 2008; Morley, 2000; Duru & Trenz 2017; Kaufmann, 2018). In *Media, Mobility in a Transnational World,* Mankekar (2008) delves into the relationship between media and mobility. It has reshaped senses of time, place, and world-making. Also, the comprehension of temporality comes together with media consumption in day-to-day life. For instance, a television program can influence a rhythm of a family in their routine, in other words, how they will schedule a day to enjoy a favorite TV show. By intertwining place, mobility, and

media we have blurred boundaries. They allow back and forth movements to the immigrant's home(land) without leaving the current physical terrain.

The senses of place are digitally managed and mobile (Polson, 2015). As world-making, "media create intersectionalities of effect and social structuration by enabling the circulation of effect within and across communities." (Mankekar, 2008:149). These transnational communities, bounding through Meetup (Polson, 2015), Facebook (Duru & Trenz, 2017) or any other social media network, share emotions, thoughts and make sense of the world. The online becomes a place for intimate inhabitation and forges practices of imaginative travel across imagined worlds (Appadurai, 1996), although not physically moving. Offline and online worlds intersect as a springboard for this research. In everyday life, Brazilian immigrants (as any other migrant nationality) encounter new forms of place-making and a sense of belonging through and beyond the media. Through mobility, the immigrants' sense of place is enhanced in transnational spaces (Athique, 2006). Aksoy and Robins (2000) explore the meanings of places by studying Turkish transnational television. The immigrant's identity is explored through the way they think across places and how they consume media.

In this research, it is important to highlight that place-making is not unified (Aksoy and Robins, 2000). There is no magic formula to make one feel one belonged even keeping connection with media channels from home (ibid.) However, understanding the whys of the immigrant to incorporate such media practices in extended geographic spaces allows this research to explore feelings, emotions, and identity construction. With this respect, understanding multiculturalism and integration enables different instances provoking one to 'feel like a local' (Polson, 2015) and hence will be explored in the following section.

From Multiculturalism to Integration

In this research, multiculturalism is employed as a descriptive category, a meaning for diversity. By understanding strands of minority groups may face in a multicultural society, the researcher can better position herself to delve into immigrant's life stories. This thesis, however, does not take a political approach, considering multicultural policies as groundwork. In other words, the aim is not to account for to what extent Brazilian immigrants participate in the host country due to migration policies. Instead, I use the work on multiculturalism to

backup holistic analyzes on the immigrants' experience, recognizing its limitations. For instance, through hashtags (#multiculturalism) on Instagram, confining perceptions about what multiculturalism means. People confuse multiculturalism with diversity and represent them with photos of different tones of skin colors and ethnicities. A closer look to the immigrant as active audience endorses everyday mediated practices relating to how one's identity is constructed and how it influences the sense of belonging.

There are many interpretations of multiculturalism (Bosswick & Heckmann, 2006). According to the authors, it can be a descriptive category (social change regarding the composition of the population); a normative concept (nations are responsible for recognizing that they have become a destination to immigrations); as part of the culture (enriching and continuous incorporation of other cultures); and a political-constitutional principle (support the cultural activities of immigrant groups). This research takes on an inclusive approach to multiculturalism as immigrants' mediated and non-mediated practices are investigated in day-to-day activities. By doing so, I illuminate matters that influence sense of belonging in the host country.

Many studies on multiculturalism, however, underlies matters of discrimination and power inequalities to the surface regarding minority groups (Vertovec & Wessendorf, 2010). Although this is not the focus of the study, comprehending bigotry related to minorities helps me to empathize more and understand participants' life-stories. In these lines, Thomas, Kruse, and Stehling (2019) also associate multiculturalism as a growing rejection from minority groups claiming for a heterogenic society and the recognition of their values and practices. Taking Sweden as an example, the authors identify modifying discourses on embracing the advantages of being a multicultural country. Post-war, Sweden called for immigrants for the labor market and as a result, to welcome immigrants was a synonym of pride. The scenario started to change from the year 2015 onwards with the refugee crisis. There have been increasing incidents of violence and decreasing capacities to deliver quality services in public sectors, 'refugees' and 'immigrants' with 'social problems' (ibid.:19-20).

Furthermore, Athique (2006) puts forward a cautious perception. Whether there is an aim to keep a national culture, multiculturalism becomes harmful and undesirable to a nation. The concept, thus, "becomes a matter of identity politics, giving insufficient attention to the content and degrees of interaction and dialogue across communities" (Duru, 2015:258).

Joppke and Morawska (2003), in turn, argue on the incapacity of a nation to be culturally neutral. They suggest that immigrants will never integrate completely. Immigrants will be granted a few cultural rights while the host country controls general laws. There is a dominant culture (Kymlicka, 1995; Joppke & Morawska, 2003). In *Multicultural Citizenship*, Kymlicka (1995:108) stresses "the state unavoidably promotes certain cultural identities" therefore, it is crucial to rethink the state-imposed integration and rights claimed by minorities. In these polarized discussions on multiculturalism, considering a heterogenic society is groundwork for immigrants' experience. Sometimes, they are both exalted and undermined, and are commonly linked with integration (Bosswick & Heckmann, 2006).

In the next section, therefore, matters of integration will be understood to expand the researcher' perspectives when unfolding immigrants' experiences. Through a bottom-up approach (Harding, 2008), in this research, integration will not be used to evaluate the social system of a society, whether migration policies are being effective to cooperate with immigrants' life. Instead, comprehending strands of integration will be helpful to comprise contrasting viewpoints of immigrants' narratives and their sense of belonging in the host country.

A broader approach on Integration and the connected immigrant

Integration is a fuzzy term related to how the country/society receives the migrants (Bosswick & Heckmann 2006; Grillo, 2007). Settling in the host society, people seek job opportunities, quality of public services, or simply a safe place to live. In less developed countries, such as Latin American countries, emigration is one aspect of the social crisis, usually associated with integration into a better life abroad (Castles et al., 2002). By the lines of Bartram et al. (2014:83), integration is "the process by which immigrants gain social membership and develop the ability to participate in key institutions in the destination country." As a social membership, Metykova (2016) identifies integration as being largely explored by policy research. Further, she uses the Policy Lab of Standford University to highlight outcomes of improving integration policies, such as reducing backlash against immigrants, hence, increasing national security (ibid.:25).

In this thesis, I build on Heckmann (2005:13-17) to broaden my approach on integration, not a norm merely, instead, a range of aspects that influence the immigrant's transnational

experience. In this regard, the author recognizes four main spheres: Structural integration (insertion and acquisition of rights in main institutions such as employment, education, and health services), Cultural integration (behavioral changes in action to follow the norms established by the host country), Interactive integration (acquaintances, friendship, marriage, and organizations relationship with stakeholders), and Identificational integration (how sense of belonging and national identity are expressed). In this thesis, both Cultural integration and Identificational integration are prevalent, intertwined with mediated practices. They will be discussed in the analysis section. However, there is a limitation of Heckmann's (2005) approach, since he does not explicitly address the hegemonic power of the host country over minority groups of immigrants. In turn, Castles et al. (2002) take a deconstructionist approach to integration. He recognizes the impossibility of a host society being homogenous, as immigrants bring their cultural influences, traditions and routines, as ways to keep their ties to the home country.

Digital technology thus emerges a potential mode for integration. In China, Wei and Gao (2016) recognized the influence of social media on the integration and well-being of new urban immigrants. They often use social media (through WeChat and Weibo, Chinese social media networks), for the news, entertainment, social interaction, and health education. Also, social media has played an important role in refugees' everyday life integration. Alencar (2018) points out their use of an application such as Facebook, YouTube, LinkedIn, Twitter, Instagram to interact with the host society. The author recognizes a social pattern by studying refugees from Syria, Eritrea, and Afghanistan. They access social media for community bonding and language learning exchange (Alencar, 2018; Dekker & Engbersen, 2013). Also, it is an opportunity to find support from fellows and institutions (Duru & Trenz, 2017; Tufan & Olendzki, 2019).

Thus, digital media has multi-purposes in the life of an immigrant. Duru and Trenz's (2017) research expats in Denmark. Their respondents highlight the usefulness of social media, in particular Facebook. Engaging with different groups within the network, expats can share similar interests and establish professional networks. Although recognizing its importance, this research neither focuses on integration policy nor aspects that categorize the integration of participants in this study as successful or unsuccessful, through key matters, such as employment, housing, education, and health (Ager and Strang, 2008).

As Castles et al. (2002) argue, "in a multicultural society marked by differences in culture, religion, class and social behavior, there cannot be just one mode of integration" (Castles et al. 2002: 114). Thus, I consider these diverging viewpoints around integration to shed light on immigrants' processes of adaptation in the host country. Moreover, I reflect on what integration means for Brazilian immigrants. By doing this, it becomes easier to clarify 'confusing pictures of European immigration and integration' (Heckmann & Bosswick, 2006:7) and to embrace a mutual process of adaptation (Ager and Strang, 2008). The interplay between multiculturalism and integration as a matter of fact, it can also influence immigrant's narrative and their sense of belonging living abroad. Their life-stories, however, are also build on matter of national identity and it is expressed at different levels which will be explored in the final section of this literature review.

Migration and Identities "Becoming"

Immigrants carry dynamic identities re-shaped according to social, cultural aspects. As Hall and Gay (1996) state "increasingly fragmented and fractured; never singular but multiply constructed across different, often intersecting and antagonistic, discourses, practices and positions" (:4). This thesis takes on their vein to understand immigrants' experiences, therefore, identity as a process of constant transformation. As such, narratives, language, cultural artifacts contribute to enriching the ever-changing identity (ibid.). It is challenging to assign immigrants to an identity box merely making assumptions of their cultural background.

Hall (1997) points out the concept is interpreted in two main ways, as a shared culture and "becoming". The former suggests a viewpoint that many outsiders have in treating identity as a unit. Something close to characteristics of a group that gives a rationale for them to have those roots. It is the history they hold in common (ibid). The latter, in turn, convey the approach taken on board in this thesis. Identity as "becoming" cannot be vigorously defined, as it makes us look after the future (unknown) rather than the past. In this sense, Hall (1997) suggests the process to transcend time and space, however, as a researcher, I would go further. Beyond materiality and temporality, identities must carry the past to empower the future in the host city.

Moreover, discussions arise regarding identity and forces of power. In this interplay, Fishman *et al*. (1985) adopts 'mainstream ethnicity' to suggest that there is always a dominant ethnic consciousness over minority groups in transnational boundaries. Furthermore, immigrants may be seen as a risk against a homogeneous culture, as their identities are difficult to be unified (Castles; Haas & Miller, 2014; Hall & Gay, 1996). Examples lie in history, as the following cases: Mexicans and Puerto Ricans migrating to the United States (King & Skeldon, 2010), Turkish around Europe (Duru, Favell & Varela, 2019), Syrian and Ukrainian refugees in Sweden (Thomas, Kruse, & Stehling, 2019) and, in a more recent study, Afolabi (2021) retrospect the afro-Brazilian diaspora. Thus, regardless of where migrants come from, the destination welcomes them with a hegemonic culture. Immigrant identities are products of specific modalities of power and by adapt to them is also part of their process of "becoming".

Wimmer and Schiller (2003) point out three main weaknesses of methodological nationalism: ignorance, naturalization, and territorial limitation. Society is grounded in principles of the nation-state and tends to ignore what distances the approach on the state as sovereign building as a political or economic organization. In this regard, the value of studying ethics and national sentiments is diminished. Following, the second issue lies in taking "naturally bounded society as the natural unit of analysis" (ibid.:579). In this natural way, there is no margin to embrace outsiders, immigrants, refugees who might cluster the status quo in society. For Chernilo (2011), "methodological nationalism is found when the nation-state is treated as the natural and necessary representation of modern society" (:99). Finally, territorial limitation restricts the analysis of territories as socially imagined (Wimmer & Schiller, 2003). In other words, one imagines the others according to what is known in a bigger picture of their nationality. Identity, in this sense, is the fruit of imaginaries based on the locality that one comes from (Rezende, 2008). This understanding draws on how Brazilians are perceived to affect their transnational experience in Sweden and their sense of belonging.

Taylor (2004) claims that imaginaries are inherently part of society. Doing so, he expands the repertoire of collectivity in migration studies reinforcing lines that confine immigrants' identity to similarities they may attain. In his words, a "common understanding that enables us to carry out the collective practices that make up our social life" (ibid.: 24). Furthermore, this thesis challenges the alterity between the nation-state and immigrants' identity. By acknowledging methodological nationalism and social imaginaries, I challenge the sense of

hegemony, neutrality, and unity in the host country. I argue that these three elements do not consider the process of identity as "becoming". This research takes such concepts which confine identity into collectivity as a reference to understand the historical processes (Chernilo, 2011) and root out what is part of collective roots. Therefore, this thesis unravels immigrants in virtue of the stories they hold. Social imaginaries and nationalism principles are not more relevant than participants' words. Brazilian immigrants' identities in Sweden, thus, are still under construction. They portray a result of what they have lived and what is about to come.

Method and Methodology

A case study methodology investigates the social world through a particular context. By choosing a particular case study we can closely investigate human activity in real-life events (Flyvbjerg, 2001). This research avoids the pitfalls of misunderstanding case studies as generalizations and oversimplifications of knowledge (ibid.). Instead, as Flyvbjerg (2001) suggests the relevance of case studies lies in two main aspects: individuals as the central and learning process of researchers. In the former, analyzing human behaviors goes beyond rule-governed acts, and unfolding their complexity helps to better understand the reality. For the latter, in turn, case studies allow the researcher to improve critical and exploratory skills through a concrete context (ibid.). In other words, a case study as methodology allows in-depth comprehension of a specific phenomenon where the "scholar aims to investigate features of a larger class of similar event" (Gerring, 2004: 341).

Grounded in social constructionism theory, I comprehend nuances of how reality shifts through individuals' everyday practices and socialites. Social constructionism, therefore, provides the groundwork for this research to explore how people construct the world between them (Burr, 2015). Additionally, this thesis recognizes the media to construct the social yet not rely on them. According to Couldry and Hepp (2017), "the social world is the intersubjective sphere of the social relations" (:35) which are always connected practices to some degree. Media and social media networks emerge as building blocks for what human beings will acknowledge and experience in everyday reality. This research, however, aims to balance media participation with a non-media-centric approach. Towards this purpose, I draw attention to the "wealth of details" (Flyvbjerg, 2001) in one's transnational experiences. Inspired by Morley's (2009) and Moores' (2012) work, decentering the media allows this research to explore the human being in the first place. By taking the individual as a point of departure it is possible to investigate different modes of communication, mediated or non-mediated. Thus, media acknowledgment in the study is in the light of individuals. It explores how people get around the digital world and how their everyday life practices are facilitated through media usage.

To employ such an approach in a distinct case, Gates & Schwandt (2018:601) suggest researchers have a clear answer through the focusing question: "What is this is a case of?". A case study of Brazilian immigrants reflecting on their lived experiences in Sweden, mediated

and non-mediated. Moreover, this qualitative research is media ethnographic inspired and, in practice, combines two methods: *qualitative semi-structured interviews* and *creative map drawing* which will be explained in the following sections.

Why an ethnographically inspired study?

First and foremost, I highlight why digital ethnography is not the basis for this research. The main reason falls into one of the first limitations I encountered designing this thesis: the need for an immersion sustained for periods in the *fieldsite* or *fieldwork* (Hine, 2015). Back to the initial stages of the research design, few interactions between Brazilian online communities in Sweden weakened the chances for a digital ethnographic study, as the purpose of this study also involves understanding Brazilian immigrants' interactions and relationships in their transnational experience. Also, for this research to be a digital ethnography, I would have needed to be a participant-observer of their media consumption and focus less on the immigrant's life story. Despite not the core focus of this research design, aspects of ethnography inspired my role as a researcher allowing holistic and nuanced comprehensions of how people interplay with media in day-to-day routines (Schrøder, 2003). Two main aspects contributed to this thesis being ethnographically inspired: reflexivity and its exploratory characteristic.

(1) Reflexibility and fluidity allow experimental setups as part of the ethnographically inspired research process (Hammersley & Atkinson, 2007). In other words, researchers' decisions can change throughout the research for the sake of quality and ethics in in-depth studies. The offline and offline boundaries are blurred in the mediated reality we live, "embedded, embodied, and every day" (Hine, 2015). In this sense, not relying on digital ethnography enabled the experience of face-to-face interactions, hearing voices, feeling emotions, and working in more vivid settings instead of trying to set control into the multitude of the Internet (Hine, 2015). Regardless of being an online or offline site, however, critical analyses of methods must be applied during all steps (Hammersley and Atkinson, 2007).

(2) The exploratory characteristic of ethnographically inspired research was helpful to navigate into fuzzy semantic boundaries (Hammersley and Atkinson, 2007). Therefore, I do not depend merely on what my respondents verbally share. By watching, listening, asking, and participating, the researcher encounters new ways to interpret issues and topics (Check &

Schutt, 2012). In the study of a digitally enabled world, although there are cultures and communities only formed and maintained online, it is crucial to keep the 'eye for the mundane' and everyday practices (Pertierra, 2018:66).

Thus, with the ethnographic mindset, I argue on technology as a point of departure for establishing their presence in the online world (Hine, 2015) because I put individuals in the first place. However, I do acknowledge the importance of the researcher knowing how to navigate within platforms and selecting and interpreting data (ibid.**)**. In doing so, I use the virtual field to recruit my participants for interviews, likewise, to understand mediated practices immigrants have in their everyday life.

Qualitative semi-structured interviews

Qualitative interviews cooperate to in-depth comprise people's experience in everyday life. For social scientists, interviews are powerful to understand issues concerning contemporary society (Atkinson and Silverman, 1997). Specifically in media and migration studies, interviewing is relevant for researchers to delve into immigrant's life stories and comprehend changes over time (Smets et al., 2020). As such, the method is suitable to approach this thesis which investigates Brazilian immigrants' experiences and their sense of belonging in Sweden. The interviews were conducted in different places in both Lund and Malmö, mainly in cafés and on Lund University campus. Participants chose the location according to their preference. The majority, however, preferred to set time aside between classes and a break at work. Having the opportunity to meet up with them in these circumstances allowed for better understanding of their transnational life.

In line with Seale (2018), there are two main advantages of interviewing: flexibility and reflexivity. The flexibility of semi-structured interviews enables participants to answer questions in their ways using various forms of communication such as words, emotions, and body language (ibid.). On the side of researchers, flexibility is helpful to approach sensitive topics (i.e., racism, violence) and establish an adequate tone to open a conversation with interviewees in a safe dialog. (ibid.). The reflexivity, in turn, involves the way through which the researcher has critical analyses throughout each step of the research process, including the interviews (ibid.). Their level of attention to participants' stories in the location of interviews, before and after analysis, directly influences good-quality data.

Conducting qualitative interviews allowed me to delve into both positive and negative aspects of immigration with participants. The flexibility enabled participants to anticipate answers from the interview guideline as well as to focus on specific matters according to their experiences. I could understand different strands of immigrants' experience and their sense of belonging in the host society, through non-mediated and mediated practices in Sweden and back in Brazil. One-to-one interviews were carried out with Brazilian immigrants living in Sweden that I recruited through Brazilian community groups on social media (Appendix 1).

Interviews were conducted by using a semi-structured interview guideline (Appendix 4). This decision permitted the research to be flexible, with room for extra questions yet not being completely free flowing (O'Reilly, 2012). Right before piloting, the potential interview guide was changed (Appendix 5). The major reason was to intertwine questions with a creative approach, the second method applied in this study which will be explored in the next section. Combining the creative approach with the interview guide prompted multidimensional views of immigrants' experiences in Sweden, likewise, as the role of media in this. "Challenging" them with different forms of communication (e.g., drawing and talking) was essential to encounter particularities in the data and linking points throughout the analysis. With these important points in mind and a revised interview guide, interviews were ready to get started.

This choice allowed narratives to unfold between two people (interviewer – interviewee) while addressing social, political, and personal issues (Seale et al., 2004). Also, the ethnographic approach inspired the interviewing process through its casualty and conversational aspect. Approaching participants through a casual conversation was key to getting closer to them. As a researcher and a Brazilian immigrant living in Sweden, talking to them at a similar level enhanced the sense of trust before and during interviews (O'Reilly, 2012). Furthermore, being an insider researcher minimized resistance they could have had to participate in the study (Hammersley & Atkinson, 2007). Brazilians comfortably asked for details about the research and trusted me to share specific aspects of their journey by knowing that I come from the same country and "we may experience the same".[1]

Moreover, the site for the interviews varied from one person. The intention was to keep participants in their routines while I immerse even for a short time into their day-to-day life.

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[1] See Appendix 6 for my reflection as insider research

The ethnographic inspired practice (Hine, 2015; Schrøder, 2003) prompted the researcher to adapt to their reality and meet them in a place part of their routines, such as their favorite café, park, or library. The aim was to be present "in the field" (ibid.) as much as possible to understand more about themselves beyond words, comprising places they go, practices, and interests. Also, it helps Brazilian immigrants to comfortably reflect on their sense of belonging while consciously experiencing everyday life.

We had in-depth conversations and the consent forms were filled out in advance. The dialog covered four main parts: *Participant's background, Experiencing identity and sense of belonging, The role of media, and Everyday Life*.[2] Throughout these themes, participants shared their reasons of migration, pleasures and challenges in their experience. Also, it was possible to grasp mixed feelings and nuances of mediated and non-mediated practices that make them feel more belonging to the host country, in their everyday life.

Creative map drawing as a method

Researching on identity may cause anxiety for scholars (Gauntlett, 2007:13). The challenge is to try to rationalize what is unpalpable and uncountable of one's individuality. Therefore, to approach such concepts in media studies, Gauntlett (2007) stresses creativity as one way to understand what is abstract yet valuable. This thesis considers creativity in an ordinary and inclusive place hence recalling taken-for-granted actions, such as mapping/drawing (ibid.). Through this method, the subjects illustrated their routine in both the host city and country of origins in an authorial way (Kara, 2015:22).

For participants, art-based research allows creativity to express cultural ways of acknowledging the world. For media studies researchers, in turn, the method enhances the collection of data, in this case, combined with what was said in the interviews (Ibid: 90). Also, it is relevant to underscore that reflexivity occurred during all stages of this research (Seale, 2018). For instance, carrying out drawing as a creative method brought up reflections on two main aspects: applicability and linkage with interviews. The initial idea was to ask participants beforehand to bring drawings that represent their day-to-day experiences. On second thought, to ensure validity and originality of data (Seale, 2018), merging the drawing

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[2] See Appendix 4 for details approached in each section of the interview guide

approach with the interview guide was a solution. Additionally, combining qualitative interviews with creative map-drawing helped to ground the creative approach in a method that allows "reliable and valid outcome to its undertaking" (Higgs et al., 2011:987) and confronts issues of a personal interpretation on the side of the researcher (ibid.).

Applying the "creative activity" as part of the interview enabled participants to reflect more while illustrating. At first, the creative drawing seemed too scary for some of them because they "do not know how to draw". At that moment, showing empathy was important to 'accommodate the interviewee' (Rubin & Rubin, 2005:3) and I just said "I do not know how to draw either. I will enjoy seeing your piece of art". Their fearful expression shifted to calmness, and they promptly started drawing. The researcher needed to stay next to them during the entire process. Some participants kept silent while others kept talking more about their experiences. "Ah, just now I remembered that…" - more reflections were triggered by the creative map drawing as a method.

Furthermore, the drawing was core for the last section of the conversation. I explained the method to participants as a "creative activity" divided into two parts: (1) representing day-to-day routines and (2) Placing media into those routines. In the first step, they had fifteen minutes to illustrate two different pieces of art, one of their current routines in Sweden and another drawing representing their routine back in Brazil. (1) Observing participants crafting their artwork enhanced the ethnographer's eyes to details and to put puzzle pieces together during the analysis (O'Reilly, 2005). Once done with the first version of their creative work, I took photos of the drawings while the participants explained what that meant to them. Furthermore, there was more note-taking[3] to help the researcher "reconstruct from memory" their interpretation (ibid:154). (2) After this phase, they were asked to place their mediated practices into the same drawings. Adding this approach enabled further comprehension of the role of media in their everyday life in both countries Sweden and Brazil. Sample of the creative map drawings are shown in the next page.

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[3] See Appendix 12

Figure 2 Before media practices - Illustration of Bianca's routine in Brazil (on the top) and Sweden (on the bottom)
Source: Photo taken by the author during the interview in Lund

Figure 3 After media practices - Illustration of Bianca's routine in Brazil (on the top) and Sweden (on the bottom)
Source: Photo taken by the author during the interview in Lund

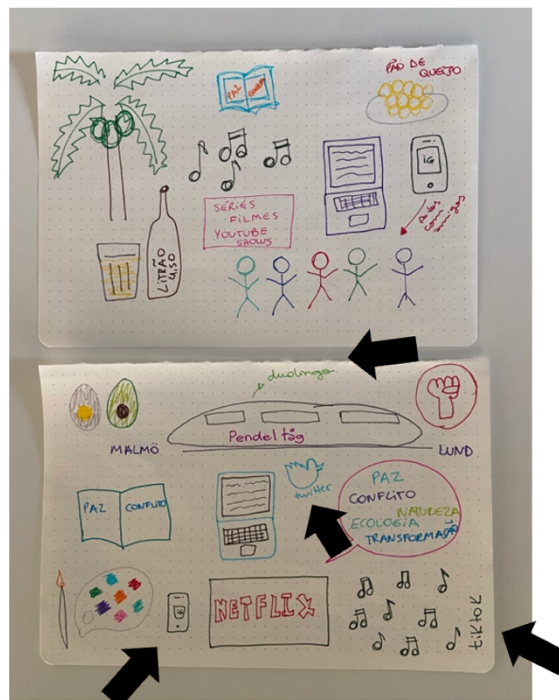O'Neill (2008) suggests that applying the art-based method with immigrants and refugees permits participants to reflect on their own life stories and put forward something new in the world. Approaching Brazilian immigrants with creativity enabled the researcher to investigate

a high level of emotions. Emotions reflect the result of work while the other way around is also true. They changed tone of voice, used bodily gestures, Consequently, interpretations of happiness, sadness, and unexpected thoughts are likely to come from the creative activity (Kara, 2015; Hutton & Sundar, 2010). Applying the method gave participants another chance to reflect on their transnational experience. "Ah, now I just remember that…" and therefore, new narratives were brought up and more details about their everyday life routines. Creative arts thus are a tool for critical understanding people and society, as "a work that articulates qualities" and reflections (Higgs et al., 2011:90). As participants explained their piece of art to me, I coded and analyzed them as part of the qualitative text, explained in the next section.

Working with qualitative texts

Before approaching a qualitative text analysis, interviews were transcribed to *Google Document* sheets (Appendix 8). Through open coding on the same document (Seale, 2018:881), text was analyzed sentence by sentence, allowing the researcher to create familiarity with the data. At this point, I was looking for patterns of association (Bazeley, 2013:162), and primary ideas for themes and categories emerged yet early on. Simultaneous with the coding process note-taking was essential. Throughout this process, similarities, variations, and concepts were highlighted. It enabled reflections and further considerations when establishing themes and categories.

As Seale (2018:884) suggests, after the coding process, I asked myself questions about the data: "What is going on?", "What do they have in common?", "What is unusual?". Also, transcripts and codes were constantly revised. It was helpful to move on. Next, a mind map (Rivas, 2018) on Miro[4], a whiteboard platform for brainstorming and planning, was created for an overall view of findings. It illustrated a primary version of themes, categories, and subcategories that later were transferred into tables. The following four main categories (Appendix 11) were established: *Transnational experience, Identity and imaginaries, Media usage, and Everyday Life.*

Going over the codebook allowed the researcher to step back to reflect on the literature review and research questions (Kuckartz, 2014). Also, listening again extracts of some interviews was helpful to grasp better the tone of voice, feeling and what other aspects could be

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[4] See Appendix 9

influencing the message conveyed by my participants. Therefore, I could notice when they sarcastically mention an aspect of their experiences and some divergences in connotation, such as happily mentioning about things they miss in Brazil that by reading, could have had a different meaning. Thus, keeping closer to Brazilian immigrants' life-stories allowed comprehension of major concepts and findings according to the data presented, analyzed in the following chapter.

The Sample and Ethical Considerations

This research approached Brazilian immigrants who have lived at least 6 months in Sweden. Interviews were conducted in-person to comprise aspects other than their words, such as body language, facial expression, and influences of the interview location. I used two social media platforms, Facebook and WhatsApp, to find participants. The recruitment happened through online Brazilian-immigrant-niche social groups, such as *Brasileiros in Lund* group on WhatsApp and *Brasileiros in Malmö* group on Facebook.

I used the Internet in favor to balance demographics already starting the reflective process between the virtual world and the real world in ethnographic studies (Hine, 2015). Through a convenience sample, which is 'available by means of accessibility' (Edwards & Holland, 2013:6). A total of 15 participants out of 37 people were interested in being interviewed. Participants' ages vary from 23 up to 39 years old and were chosen by predominance of answers, according to their gender and reason for migration. For a balanced sample, I aimed for six women and six men who migrated for studies and six women and six men who migrated by reason of accompanying their partners. Before conducting the interviews, I explained aims, and objectives of the research and assured that their names would be anonymized. They signed off consent forms (Appendix 3). The study presents interviews conducted with three males and six females who migrated for study as well as three males and three females accompanying their partner whose names were changed to imaginary ones.

I recognize two main limitations in the sample[5]: its geographic aspect and the medium for recruitment (social media). In the former, participants' reason of migration diverges from the few existing study on Brazilian migration (Andersson, 2011), as migration for study prevails

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[5] See Appendix 2 for my reflections on the sample.

in this research. The latter portrays the select group that use social media hence excluding orders and other Brazilian migrant 'categories' that would result in completely different answers. Despite limitations, the sample for this research was established as shown (figure 4):

Imaginary names and gender	Age	Civil status	Current occupation	Reason of migration	Length of stay in Sweden	Interview length	Date of interview
Felicia (female)	24	Single	Student (MSc Human Rights Law)	Study	1 year and 8 months	00:46:55	19/03/2022
Louis (male)	29	Married	Student (MSc International Relations)	Partner (Brazilian)	2 years	00:48:10	20/03/2022
Guto (male)	23	Single	Student (MSc Data Analytics and Business Economics)	Study	1 year	00:50:52	20/03/2022
Bianca (female)	28	Single	PhD student	Study	6 years	01:03:14	21/03/2022
Humberto (male)	33	Married	PhD student	Study	5 years	01:03:24	22/03/2022
Wallace (male)	27	Single	Student (MSc Data Analytics and Business Economics)	Study	7 years	00:55:10	23/03/2022
Leonard (male)	26	Single	Student (MSc Media and Communication)	Study	7 months	00:45:59	23/03/2022
Carla (female)	31	Married	PhD student	Partner (Brazilian)	4 years	01:15:16	24/03/2022
Amelia (female)	35	Single	Student (MSc Law)	Study	9 months	00:32:57	24/03/2022
Ricardo (male)	35	Married	Project Management	Partner (Greek)	7 years	01:00:54	26/03/2022
Mariana (female)	29	Sambo	Student - Waitress (MSc Public Health)	Study	8 months	01:01:02	30/03/2022
Angelica (female)	34	Married	Social Media – Internship	Partner (Brazilian)	1 year and 3 months	00:55:00	31/03/2022
Moana (female)	29	Single	Researcher Assistant	Study	4 years	01:13:04	31/03/2022
Will (male)	39	Married	Cleaner at Swedish public school	Partner (Swedish)	10 years	01:09:26	31/03/2022
Luiza (female)	32	Married	Advertising	Partner (Brazilian)	3 years	01:13:21	06/04/2022

Figure 4 Demographics of sample. All names have been changed.

Analysis

This chapter will analyze four main points of Brazilian immigrants living in Sweden: transnational experiences, media consumption, reflections on their cultural identity, and everyday life practices. Firstly, we will have a closer look at aspects, emotions and feelings of their transnational experience. Secondly, there will be a debate on the significance of media for participants keeping their ties to Brazil. Also, arguments on the influence of media in representing Brazilians and their culture abroad will be discussed. The third aspect of the analysis is how cultural identity is fluid and imagined through the eyes of Brazilians, but also is influenced by the international media. Finally, the analysis includes mediated and non-mediated everyday life practices, investigating their sense of belonging not necessarily linked to aspects of the Brazilian culture as shown through the media. Instead, it shows that "feeling at home" varies and comes from a very personal level.

Reasons and motivations for migrating to Sweden: Looking for transnational experiences, safety and better job prospects

The migration flow of Brazilians to Sweden is transnational, not a diaspora. This was explicitly and surprisingly approached by participants during interviews. It challenges the core argument of taking a broader sense of border-crossing movements in the literature review. Despite the aim to go beyond classifications whether Brazilians are diasporic (Safran, 1991) or transnational (Vertovec, 2009; Athique, 2016), participants unanimously recognize themselves in a transnational movement. They had embarked on other experiences abroad before migrating to Sweden. It is the case of Carla, a 31-year-old woman, graduated from journalism and had studied a few years in the United States. In the year 2018, she migrated to Sweden accompanying her partner in a master's programme, opportunity they came across on the internet:

> *"We found an online post about Sweden claiming that it was a very international country. So, he [the husband] applied for his master's programme, was admitted and came to Sweden".*
>
> *(Carla 31, female, partner)*

In Brazilians' border-crossing movement to Sweden there are no myths of homeland nor a desire for return (Safran, 1991). Instead, exists a strong convergence with patterns of Latin American migrations to Europe. Latin Americans migrate to Europe seeking career

opportunities, safety, a better life, and education (Oosterbaan, 2010; McIlawaine, 2011), and so do the participants in this research. Their motivation to migrate to Sweden portrays mostly education as a gateway to enter, even for those who had migrated to accompany their partners, like Carla (31, female, partner) and Louis (29, male, partner). Louis comes from a small city in Brazil, called Ponta Grossa, Louis, as well as Carla, had transnational experiences before coming to Sweden. Looking for new experiences, in 2018, he migrated with his partner who had a European citizenship. Living in Sweden, for Louis, is a way to change a predicable lifecycle of living in Brazil. He puts the following order: "graduating from bachelor's, pursuing a master's, working, *descolando [Brazilian slang for 'finding']* a girlfriend, getting married, having children and dying". According to Louis, this traditional pathway for a Brazilian is subject to change in the transnational experience.

As Vertovec (2009) suggests, the settlement into a new country is processual and includes distinct stages. Correspondingly, Brazilians' transnational experience in Sweden, yet filled with education and job opportunities, occurs through phases and purposes that change along the way, study and work wise. For instance, Carla's (31, female, partner) primary aim of her arrival was to visit the husband and, after two or three weeks, she decided to stay. On her journey of settlement, Carla has "done a lot of *bicos* with Brazilians". *Bicos* is an informal Brazilian expression she uses in reference to temporary jobs. She has met Brazilians in different settings, such as those who came for marriage, study, or working in low- and high-skilled jobs. She changed her tourist status to be a cleaner, babysitter, master's student and, in 2022, a PhD student. In this transnational experience, the connection Brazilians have with each other is circumstantial rather than a profound desire to stick together, opposing to diasporic communities (Clifford 1994; Saffran, 1991). Regardless of the life stage, her perception of the Brazilian community remained the same, as an incredibly sparse community. Carla explains:

"I don't think there is a united community of Brazilians, I think there are groups of Brazilians and I've been part of some of them. There are my close Brazilian friends, but I feel that we are friends not because we are Brazilians, which is strange."

(Carla, female, 31, partner)

She reflects on her attachment to the national community in the context of her life stages in Sweden, mainly work-related, which is a deciding factor for Carla to support herself in the

host country. In the early stages of the transnational experience Brazilians must pursue careers different from their previous ones in Brazil. Louis (29, male, partner), graduated from International Relations in Brazil, started working for a café in Stockholm during first months in the new country until given a study loan by The Swedish Board of Student Finance (CSN) government agency that manages Swedish student finances. Before the shift to a study environment in Malmö, Louis' work environment was mostly with internationals, the *"cool Swedes"* – referring to Swedes with similar lower life standards - and Haitians - establishing connections with Brazilians was not as convenient. Brazilian immigrants seek financial security and international networks in the transnational experience.

In addition, safety is another motivation highlighted by participants, mainly by women. Angelica's (34, female, partner) who migrated with her husband in the end of the year 2021. She mentions safety as a motivation to migrate. She showed contempt through a sarcastic tone of voice and bodily gestures, when comparing Sweden to the 'hopeless scenario of violence' in Brazil (ibid.). To exemplify what safety in Sweden means to her, Angelica describes her life back in Manaus, a city in the north of Brazil:

"... my expectation was to have a safer life in Sweden. I lived in Manaus before coming here, it was a city that was very dangerous, and we wanted to be able to go out with our dog without the fear of being robbed. In Manaus we only used to go by car, we also didn't go out during certain hours."

(Angelica, 34, partner)

Amelia (35, female, study), a lawyer from the Rio de Janeiro, one of the most violent cities in Brazil, was another Brazilian who put safety as on the first place an advantage of living in Sweden. This conversation took place in a library in Lund and hence, a smooth tone of voice was used to match the environment. She empathizes with preoccupations women carry just to walk in public spaces. In Brazil, there is a constant fear of "going out at night without knowing if I would go back home alone" or "take the Uber alone because I had been drinking something" while in Sweden the short sentence summarizes: "the quality of life here is amazing" (Amelia, 35, female, study). Brazilian immigrants indicating safety as a major reason to migrate, go beyond the migration process itself and put forward nuances of imagined worlds (Appadurai, 1996). During interviews, these imaginaries became clearer when I asked about their expectations about the life in Sweden. A safe, rich in nature, and a democratic country were some pre-conceptions. Common to all respondents, imaginaries

converged partly with aspects of the real transnational experience. When settled in Sweden, my participants highlight that the quality of life and the education are important but often comes with frustration. Especially when entering the job market, dealing with bureaucracies, and language barriers. To foster belongingness, Brazilians incorporate social practices to overcome the challenges in their imagined and frustrated worlds (Appadurai, 1996). Also, their social and cultural practices call forward emotions, attachment and unattachments together, which will be discussed in the next section.

Reflections on the transnational experience

This research invites you to reflect through a bottom-up approach (Harding, 2008), by investigating the feelings, cultural and social aspects of Brazilian immigrants. For this purpose, we start from the end of the interview guide to outline how the participants feel embarking on a transnational journey. Their experiences are based on two key words: adaptation and compensation. At the last question, but not the least, I asked: "do you want to continue living in Sweden or go back to Brazil?" (Barbosa, 25, female, researcher). The answers came out with deep breaths, thinking expressions and some doubtable "Yeses!". The uncertainty, however, was not regarded whether to stay in Sweden or go somewhere else abroad. In a short run, flying back to Brazil is unimaginable. In the long run, mainly for those accompanying, a life back in Brazil is possible.

In other words, students, in the prime of life, seek other international experiences, perhaps, to different countries in Europe. Guto (23, male, study), master's student on a European passport and football player in Lund who describes himself as an introvert. However, he was still open to approach the topics of the interview. He studied for four years in the United States and his answer was straightforward "since my arrival the plan was to study and go away" (Guto, 23, male, study). The destination could be any place other than Brazil. For Ricardo (35, male, partner) who came to Sweden accompanying his Greek partner and Carla (31, female, partner) the one who pursue different stages until becoming PhD student, the life back in Brazil is feasible. "After retiring" they said, yet I did not feel firmness in their response. However, why not stay in Sweden? I reflect on the lack of answers. Transnational experiences flow differently according to a range of conditions (Vertovec, 2009). To better comprehend these aspects, I argue that focusing on immigrants' emotions is essential. Along this section, we encounter dialogues around mixed feelings, nostalgia, and socialization.

"The immigrant's life in the host country is like a roller coaster"

(Felicia, 24, female, study).

Brazilians' transnational experiences are fueled up with mixed feelings which interplay with senses of place and time. Participants constantly compare their day-to-day routine in Sweden with the old routine back in Brazil, and doing so, they 'elaborate a spatio-temporal world' (Tuan, 1977:119). For Felicia, the criss-cross of place and time is portrayed in her educational path and relationships. With Italian roots, Felicia felt motivated by exemptions European students have in tuition fees at Swedish universities. In the past, her doubts of staying in Sweden involved her little engagement with studies during the pandemic, winter depression and a bad romance. In the present, year of 2022, these same aspects – studies, weather, and romance – has made her experience enjoyable. "I feel adapted to the student life in Sweden" – she said.

Comparisons of the "long ago and far away" (Tuan, 1977:122) enhance their awareness of their own life-stories. In their words, feeling adapted to places in different time frames gradually underlies the sense of belonging Brazilians develop throughout their transnational experience. Angelica (34, female, partner) explores the relation between place and time through the creative drawing focusing on her everyday life. Angelica explains, "my routine in Brazil was basically working and doing a lot of extra hours […] In Sweden, it is more relaxing". Further, she illustrates her daily tasks linked to the exact place and time in both Brazil and Sweden. The transnational experience, in Angelica's case, allows more flexibility and quality time. She walks with her dog, Zefa, plays American Football, and takes a nap after lunch. Those activities in Brazil, in turn, were unlikely to happen because Angelica, representing many other respondents, were devoted to the work environment (figure 5).
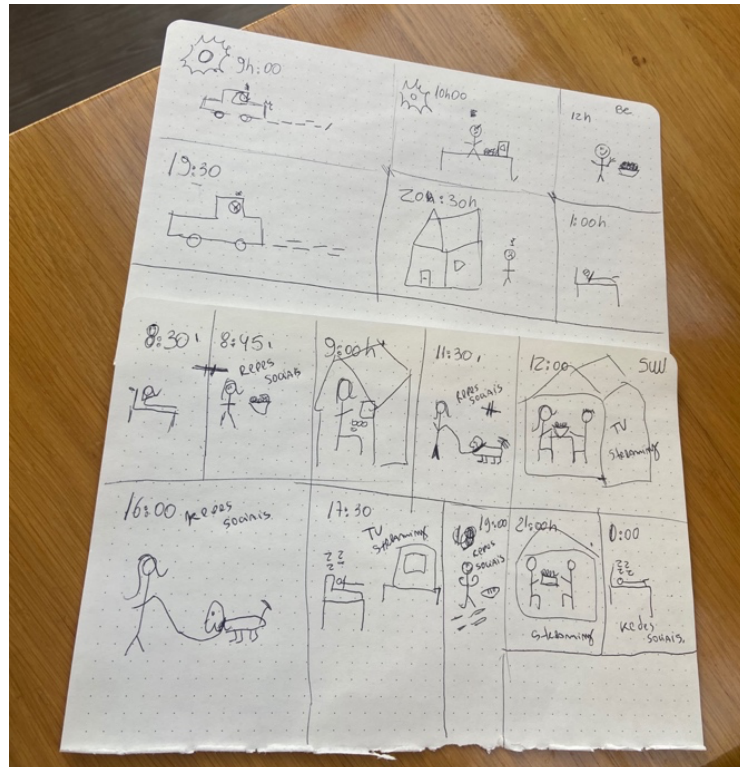
Figure 5 Angelica's routine in Sweden and back in Brazil
Source: Photo taken by the author during the interview in Lund

*"I worked at an advertising agency; I came home irritated because I had a stressful day.
It was basically working and paying bills, that was it.*

In Sweden is calmer because I work from home.

*I can wake up at 8:30, have breakfast, start work at 9-11:30. I take a break to walk with Zefa
[...] it's way more structured and everything works"*

(Angelica, 34, female, partner)

On the contrary, the joy and flexibility encountered in transnational routines are accompanied by challenges. To overcome struggles in everyday life, a range of transnational practices operate at different levels of the immigrants' experiences (Goldring, 2002). Brazilians' endeavor to solve bureaucracies in their settlement in Sweden is tedious. I met Mariana (29, female, study) and the challenge started from me, trying to find a slot that we both could meet for this study. As Mariana could not get out of her study and work routine, we met at her campus, in Malmö. She migrated with the girlfriend to pursue a master's degree in public health, leaving two cats and a dog behind, in Brazil. Dealing with bureaucracy, she emphasized, was extremely stressful, such as the long wait for a Swedish personal

identification number. With no identification number, there was no way to apply for the Bank-ID, one of the largest electronic identification systems in Sweden, that people can also use for payments, including rent.

Using the credit card from Brazil for paying was a solution she reluctantly depended on, resulting in more processing fees than expected. Louis (29, male, partner), the one who worked for a café in Stockholm, waited around four months to get a Swedish personal number while "seeing the savings vanish" and "that sucks" (ibid.). He received a student loan, as explored before, which was a relief and it arrived in time for his next phase in Sweden, starting a master's programme. It also happened to Wallace (27, male, study), *mineiro (*person who is born in the city of Minas Gerais, in Brazil) and mater's student of Data Analysis and Economics. As CEO of a Brazilian company, applying for a work visa to recognize his company in Sweden was a nightmare. "It happened when Syrians refugees came to Sweden, that's why it was very challenging", Wallace contextualizes. However, waiting for three years to final get his work visa allowed him to continue his studies as non-EU student who would to pay tuition fees. As Goldring (2002) explored, the state-led initiatives portrayed both sides and may be a trigger for immigrants' mixed feelings in their transnational experience. Despite the same nationality, immigrants both benefited from, and faced complications when dealing with state-led initiatives (ibid.).

Scholars argue that immigrants, in the host country, keep their roots to the society of origin (Metykova 2016; Moores; 2012). However, for some Brazilians, disconnections are necessary if they want to delve into a transnational experience. Resigning, for instance, is one of their main withdrawals. A difference I noticed, separates the students from those who accompanying their partners. For students, resigning was a very personal choice to reset their lives. For participants accompanying their partner, in turn, resigning sounded like a sign of trust in the relation. They join the partner's transnational journey and, on the way, start setting their own routes. Luiza (32, female, partner), comes from Caraí, a town near the Rio de Janeiro capital. Migrating with her partner who got a job offer in Sweden brought up different emotions: relief and *saudade* (Portuguese word to describe a feeling of longing). Through an indignant tone of voice, Luiza focused her narrative on overwhelming past work experiences:

[Related to work in Brazil] "It was tiring, it was stressful. [...]
I was repeating the same things and decided to quit. I needed to live the experience here".

(Luiza, 32, female, partner)

Consequently, migrating to Sweden "was like a refresh, when I came, I did not have employment anymore" (ibid.). Opposing to the enjoyment, the distance from family triggers reflections and tears in Luiza during the interview. Relating to her words, we both hold hands. Another interviewee who explored mixed feelings was Amelia (35, female, study), who had mentioned and worried about unsafety in Brazil. She quit her position in a law office to pursue a transnational "a dream coming true" (ibid.). Aiming to completely live the full experience in Sweden, exhilaration for job opportunities and networking, costed the loss of her personal and social life, following, a long-distance relationship breakup in Brazil. In Amelia's words, despite the challenges and hearts apart "the balance of living this dream is always positive" (ibid.).

To conclude, immigrants' mixed feelings are associated with challenges they face in the transnational experience. Comparisons with place and time, the past and the present in Sweden and Brazil, make them aware of their joys, distresses and *saudades* (feeling of longing). I interpret these as variants that influences their sense of belonging. I want to highlight to *saudades*, a unanimous pattern that emerged among my participants. Aspects they miss of their life in Brazil influence everyday life practices in Sweden. To avoid misunderstandings of their feelings, some concepts and words require further exploration, such as the Portuguese word *saudade*.

Saudades, place-making, and (not) feeling belonged

I use the Portuguese word *saudade* to refer to either nostalgia or homesickness in this section. The sentence "Do que você sente saudade no Brasil?" [What do you miss about Brazil?] was how I approached participants to better understand their feelings about Brazil. The word *saudade*, as part of both Portuguese and Brazilian culture, describes the presence of absence (Silva, 2012). Despite an untranslatable word to English language, there are, equivalently, missing, longing, nostalgia, and homesickness (ibid.).

*"When we leave Brazil, over time, we only remember the good things,
so that makes my desire to come back much greater because I forget
the bad things that happened there."*

(Guto, male, 23, study)

Guto brought up common narrative immigrants tell each other. Stories containing personal, emotional losses as well as nostalgic senses on the journey through the host country. Clifford (1994) suggests that a "national narrative" is "designated to integrate immigrants" (ibid.:307). My participants' life-stories, however, thread the fine line between nostalgia and homesickness. Sometimes, I felt that the wording used to describe their feelings was entangled. What they refer to as homesickness, which is considered a negative feeling was mixed up with feelings of nostalgia, a positive emotion (Smeekes & Jetten, 2019). When I asked what she missed the most about Brazil, Carla (31, female, partner) straightaway raised a reflection of the "good old times" back in Brazil:

"I feel nostalgic, I remember good times and I say, fuc look what we did, but
I don't feel like…I don't get homesick. […] There are times when we're traveling and I think
'oh, that friend would like that', but I don't beat myself up."*

(Carla, 31, female, partner)

Such perception became stronger for the researcher by considering reflexivity also in the body language throughout the process, as suggested by Seale (2018). While sharing about aspects they missed about Brazil, relaxed facial expressions as well as playful tone of voice were used. Interviewees had similar answers in this regard, that can be straightforwardly summarized by Carla: "I miss the food and the people, basically". Other participants also missed the variety of Brazilian food, such as m*aracujá* (grapefruit)*, goiaba (guava), coxinha* and the different types of bananas. Angelico and Humberto miss the variety and taste of fruits in Brazil; Amelia misses *feijoada* (meal made of beans); Felicia (24, female, study), Louis (29, male, partner) and Guto (23, male, study) crave for *pão de queijo* (cheese bread) from her region in southeast of Brazil, and so forth. Nostalgia fosters their sense of national identity and belonging (Smeekes & Jetten, 2019) as far as participants feel closer to their culture sharing similar interests, such as a typical food.

To preserve positive feelings, participants find practical solutions. Mariana (29, female, study) who left her pets in Brazil, brought them in her suitcase through a framed illustration, but also the digital version of it (Figure 6):
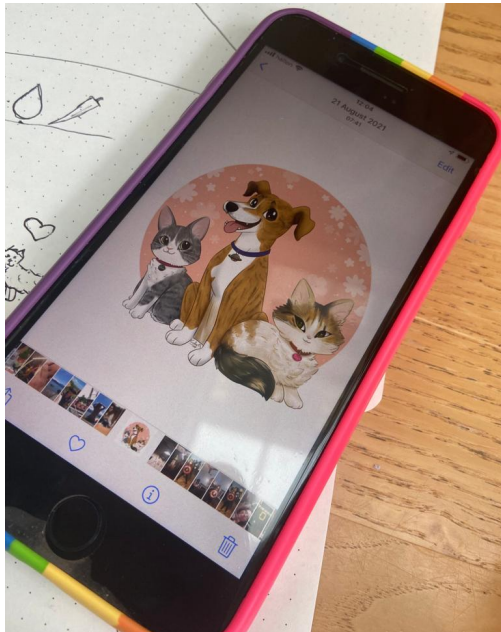

Figure 6 Illustration of Mariana's pets
Source: Photo taken by the researcher with interviewee's consent

Figure 7 Moana's *chimarrão*
Source: Photo sent by Moana on Messenger

Mariana explains that her pet illustration is displayed at home together with family photos and complements, "I feel suuuuper *saudade* of my pets […] If I just think about it, I want to cry. I feel very much *saudade* of them" (ibid.). Trying to overcome the so-called homesickness, therefore, the home gradually becomes a symbolic place where they share stories and objects that help them to keep ties to their culture (Morley, 2000; Tuan, 1977). Furthermore, Moana (29, female, study) who came from the south part of Brazil which, according to her, has a local culture influenced by Italian and German colonialism. Living in Sweden for more than one year, Moana brings, in her back-and-forth trips to Brazil, packages of *chimarrão* (figure 7)*,* a type of mate drink in the southern regions. With a small storage at home, she can enjoy the typical drink twice or three times a week until her next visit to Brazil. Furthermore, building awareness of such nostalgia/homesickness is a way participants encounter to keep ties to their home country. At some point, accumulating *chimarrão* or illustrations may not be enough and a visit to Brazil is prone to happen.

Moreover, inter-ethnic group relations are another practice Brazilians incorporate to surpass their *saudades*. Fourteen participants excitingly highlighted their joy of sharing aspects of their culture with international friends instead of getting around with other Brazilians, exclusively. In this sense, Brazilians diverge from Smeekes and Jetten's (2019) point on immigrants overcoming nostalgia through in-group relations and only share their culture with those who have the same nationality. On the contrary, Brazilians enjoy sharing pieces of their culture with foreigners by cooking typical food. Felicia (24, female, study) and Wallace (27, male, study), as students living in shared accommodations with internationals, compared to those living with their partners, easily incorporate the cooking practice in their everyday life.

[Referring to international housemates]

"We cook together, go out for dinner, we do everything together […]
I like to cook Brazilian food and try to make my favorite food for them"

(Felicia, 24, female, study)

"I try sometimes to present Brazilian food to my friends. It is interesting how they do not
know Brazilian food, so I cook every time I can"

(Wallace, 27, male, study)

These answers emerged when I asked what they do to overcome the *saudade.* They talked about food; however, underlying I grasped the importance of intergroup relationship. In this sense, cooking Brazilian food without being able to share with others, internationals, is meaningless. Thus, *saudade*, nostalgia or homesickness regards Brazilians' cultural practices beyond the national bubble. With that said, I do not disregard the relevance of in-group relationships (Smeekes & Jetten, 2019). Beyond that, it is more pleasurable when the Brazilian culture is valued through others' eyes. Other nationalities, when making sense of Brazilians, contribute to the extent through which we, as Brazilians, feel belonging to our roots. In a cultural interplay, however, a feeling of not belonging surprisingly emerges among participants. Since my first interview, opposing to diasporic groups' reality of community bonding (Safran, 1991), I have noticed Brazilians' unattachment to the Brazilian community. They highlight that, elements of the Brazilian culture, (i.e., food, flags, and photos) are important to create their own sense of place and culture is yet dispensable, to some degree, in their transnational experience. Brazilians do not necessarily feel more belonged by reason of

the national culture. This perception arose stronger in Moana's (29, female, student) conversation. She asked more about what I was researching on, and I answer: "I am exploring the Brazilian community and their sense of belonging in Sweden" (Catharina, 25, female, researcher). She straightforwardly replied:

"I have never felt such belonging to things in Brazilian culture".

(Moana, 29, female, student)

Her answer challenges what migration studies have much advocated: the sense of belonging linked to community bounding (King & Skeldon, 2010; Schiller et al., 1995; Duru & Trenz, 2017). Brazilians, to feel belonging, have little to do with the national community and more to do with place-making. Their wish to stay in Sweden is supported by quality of life, going to the pride festival, opportunity to have international networks and friends, financial independence and so forth. Amelia (34, female, study), who dreamed about the quality life in Sweden, find difficulty in engaging with Brazilian neighbors at her student housing in Sweden due to agenda clash. Thus, she tends to stick to international classmates who have the same schedule in day-to-day-routines. In addition, participants brought up that they "feel at home" with personal meaningful objects that are not necessarily part of the Brazilian culture. This behavior converges with Basso and Feld's (1996) angle on the importance of occupying spaces to make sense of them. For instance, Leonard (26, male, study), who migrated in 2021 for a master's programme, brought superhero toys which are on display on his bedroom shelves. "They are not specifically from the Brazilian culture, but they are meaningful to me" – said Leonard. Similarly, Ricardo (35, male, partner) who shares the life-story with his Greek partner, admits:

"I have some objects that I brought from Brazil, but that do not represent Brazil,
but they are important to me. Like souvenirs, but I think that what represents
Brazil the most for me is my days with my husband".

(Ricardo, 35, male, partner)

They combine aspects from their respective cultures and thus create a sense of belonging to a new mixed culture. Furthermore, one came as student, the other as partner's companion, but both Leonard and Ricardo portray that an object is not more special just because if part of the Brazilian culture. Further, Ricardo exemplifies with a Brazilian musical instrument brought

from his last visit to Brazil, a *pandeiro*, to decorate his apartment. However, the daily cultural sharing with his Greek husband, listening to Brazilian songs together, playfully curse each other in Greek and Portuguese is more relevant than a Brazilian artefact. Thus, objects with personal significance turn out to be symbolic material that (re)connects memories and desires in translocality (Basso & Feld, 1996), whereas other practices are adapted according to immigrant's everyday life.

Adaptation is a key word coming along with Brazilian immigrants' experiences. The participants are aware that is difficult to have Brazilian dishes or traditions as in the home country. Instead, they come up with ways to keep ties to the society of origin. Louis (29, male, partner), the one who started his journey in Sweden working at a café in Stockholm, has gotten more familiar with the Swedish culture and incorporate some aspects in his routine.

> *"I don't have Brazilian beans and rice, but…*
> *Ah, I like my kanelbullar as well"*
>
> *(Louis, 29, male, partner)*

Together with Swedish cinnamon buns, Louis shows that adaptation is a crucial process in immigrants' transnational experiences, similar to what Glick Schiller and co-authors (1995) highlighted in the experience of Filipinos transmigrants in the United States. Unable to go back to the Philippines, they adapt traditional celebrations in the host country. So does Humberto (33, male, study), married Brazilian coming from Recife, a famous city for *São João*, a midsummer celebration. Sharing about overcoming *saudades* (homesickness), Humberto tackles his crave for Brazilian food in similar culturally inspired food markets, such as Africans and Arabic ones.

> *"Nowadays, I have adapted to use local products to make food that reminds me of Brazil*
> *[…] certain Arabic food reminds me of Brazil"*
>
> *(Humberto, 33, male, study)*

Before the COVID-19 pandemic, Humberto was flying periodically to Brazil for *São João* celebration. In the past two years, however, he made up a Brazilian midsummer festival in Sweden, more precisely, in his home. The Brazilian celebration embraced also international friends and people prepared food from their home country to share with the others. For

Humberto and many other participants, reiteratively, the home has gained a symbolic dimension and embodies a network of transnational interconnections (Schiller et. al, 1995:56; Morley, 2000:24). The relationship between Brazilians and non-Brazilian immigrants is strengthened by intertwining cultures and celebrations.

All in all, Brazilians appreciate specific things from Brazil, such as typical food, musical instruments, and cultural traditions, however, they neither carry a sense of myth nor cultivate, exclusively, Brazilians roots. Even gathering with other Brazilians, sticking to the community is not a priority. They prefer to enjoy the international experience with different companions, and in this context, Brazilians' identity work also come into play in a fluid way (Hall & Gay, 1996).

Identity, Imaginaries and Stereotypes

A migrant identity

Immigrants influence and are the recipients of influence from different nationalities which unfolds a fluid identity (Hall & Gay, 1996). In my search of what Brazilians' fluid identity could be, I did not find a definitive answer, but many possibilities. The national identity is reshaped by different aspects in immigrants' life (e.g.: acquaintances in the host country, reason of migration, and the life back in the country of origin). Brazilians go beyond a fixed idea about national identity and perceive themselves in transformation. Louis (29, male, partner) told me that, one who embarks on a transnational experience, must accept cultural differences, and adapt to the host country without losing the *brasilidade* (Brazilianness). *Brasilidade* is a Portuguese word he used to mention characteristics of Brazilian people, and I understood that as a strand of Brazilians' identity. Louis says:

"I can't get attached to Brazil like that and wait for the Brazilian experience here and complain that Sweden doesn't have this or that. They are different and that's okay. Obviously, I keep bringing my 'Brasilidade' here and there, not adapting 100%".

(Louis, 29, male, partner)

Further, Louis emphasizes that the "feeling of freedom", "daring" and "spontaneity" are some *brasilidades* (Brazilianess) he ensures to keep while incorporating cultural aspects of the host

country, such as *fika* (Swedish coffee break), biking everywhere, and hanging out with international friends. Thus, Louis focuses on the national identity through what he calls *brasilidades* (Brazilianess). However, in the way my participants are more inclusive with other foreigners in their circle of friends, I argue that they go beyond a national identity, towards a migrant identity. Louis shares his closeness to Bangladeshis, and Haitians he worked with in Sweden. Regardless of the nationality, to some degree, Brazilians, and other immigrants, have experiences and challenges in common. "Maybe we are connected in this sense" (Louis, 29, male, partner). Also, Will (39, male, partner), married to a Swede and passionate about punk music, puts forward the cosmopolitan identity to keep connected to the music community:

"I come from a very small world that is Punk. I stay there a lot and there are no Brazilians there, or rather, in this world there are only two Brazilians in Stockholm"

(Will, 39, male, partner)

To participate in the punk community in Sweden, Will has to get along with locals and hence, become more social "I started to get into the conversation of others, in a gentle, of course, humble way" – he says. After a while, with the help of fellow immigrants, he started his punk band where Will plays together with Uruguayans and Chileans because it was easier to understand each other as the band members were also South American immigrants. Brazilian immigrants create and keep ties with internationals, surpassing the borderline of national identity by establishing 'a new spirit of hybridity' (Duru & Trenz, 2017:95). As individuals and their experiences are unique, I do not feel in the position to say which group of participants, students or those accompanying, has a stronger identity transformation. I dare to say that such a comparison puts limits on understanding identity. However, I noticed that those accompanying had more intense nuances related to the drastic shifts in their work-life, when comparing Brazil to Sweden. Recognizing a work-frenetic-culture in Brazil, my participants were constantly "stressed out", "tired", "burnout" while in Sweden they have become "more open", "alive", and "discovering". As it is true for many of my participants, it portrays Luiza's (32, female, partner) experience which, as explored earlier in this analysis, was based on a stressful work-life in brazil. On the other hand, Ricardo (35, male, partner), who has not lived in Brazil for thirteen years, considers a more generic understanding of the 'becoming' (Hall & Gay, 1996). He underscores his experience in relation to the time:

"You change over time, with your experiences, so it's impossible to stay the same person and people feel it too when we go to Brazil. Even people who have never left Brazil and still live there they change their ways, according to the circumstances"

(Ricardo, 35, male, partner)

Through Brazilians' life-stories, change is inherent to life. The transnational experience, consequently, is a springboard not merely for spatial changes, from one territory to another, but also for their understanding of who they were, who they are and who they want to be. In this sense, Ricardo shared how the migration to Sweden impacted his sexual identity compared to the life in Brazil. Such reflection came up in the creative drawing when he has more time to reflect on the experience abroad. The illustration of a church (paper in the bottom) represents his evangelical family and a wardrobe, Ricardo explains, "this is my life in Brazil, *no armário*". The Brazilian expression "*no armário/estar no ármario*" (stay in the closet) refers to a person who hides their homosexuality. After migrating to Sweden, however, Ricardo has nothing to hide anymore.

Figure 8 Illustration of Ricardo's routine in Sweden (on the top) versus Brazil (on the bottom)
Source: Photo taken by the researcher with interviewee's consent

Ricardo (35, male, partner) depicts his new phase of freedom, in Sweden, with a rainbow, a symbol of LGBTQ pride. Emphasizing the homosexual marriage was important to him as he did not have the family acceptance back in Brazil. "In Sweden, I am a married man, as

everybody knows. When I go to job interviews, I promptly say: I am gay" – he complements with pride. I advocate immigrants' identity as a process (Hall & Gay, 1996) to argue that 'becoming' does not necessarily relate to a completely new person. Instead, it also means embracing and expressing who you have always been, perhaps, without the chance to show it to the world.

Thus far, Brazilian immigrants' transformations reflect a migrant identity that is adapted and readapted according to everyday transnational life. After interviews and drawings, I imagined Brazilians as chameleons. They find ways to put old habits from the home country into practice, such as cooking Brazilian food, hanging out, and adapting to the new environment in the host country. Also, through the way Brazilians value networking with internationals, and pleasurably sharing different cultures, they shed light on a migrant identity. "You meet immigrants and their experience. You learn and go through different phases together" (Louis, 29, male, partner).

Breaking down imaginaries and stereotypes: the impact of time, race and nationality

Imaginaries influence the immigrant's route in different stages of the life abroad. In this process, there is what I decided to call "breakdown of imaginaries" when immigrants' expectations of the host country collapse by circumstances and challenges in the everyday life. Before migrating, they carried ideas of "a cold place", "the best education in the world", "intellectual and fair people", "job opportunities", and the list goes on. As a result of migration, I recognize two main shifts: in the short and long term. Shortly after their arrival, as previously discussed, Brazilians encounter more practical obstacles (e.g.: opening a bank account, finding a job, and housing). As time passes, the "breakdown of imaginaries" is more intense. My participants believe that the gap between their own and other internationals' imaginaries become more apparent and affect the experience more.

Regarding expectations, Moana (29, female, student), who showed unattachment to the Brazilian culture and the "noisy and inconvenient" side of Brazilians, built her imagined Swedish world under influence of *Jostein Gaarder*, a Norwegian author of novels, and children's books. The more she read, the more distant from Brazil and closer to Sweden she feels. "I do not like things that people immediately correlate with Brazil. I don't like the sun.

[…] I really like how I perceive cultural things in Scandinavia", Moana affirms. By sharing expectations before and right after migrating, immigrants portray imaginaries based on a common understanding (Taylor, 2004). The reality, however, is uncertain and varies from person to person. From Moana's books to real life, living in Lund gave me enjoyment. Even territorial boundaries are also socially imagined (Wimmer & Schiller, 2003). It feels like living in a "cinematographic city where everything is organized, clean and with old building" (ibid.), aspects that make Moana want to go back when to a city other than Lund.

Participants refer to Sweden as part of a bigger European picture. "People have interest in countries part of the Global North", Moana believes. Furthermore, Brazilian immigrants bear hegemony on the side of Swedes, as Europeans. They use the expression "privilege of Swedes" to refer to hegemonic processes in the host country (Fishman, 1985). For those working, the privilege shows to be in the current workplace or in difficulty, as a non-European, to find a job in a Swedish company. For Carla (31, male, partner), the Ph.D. student, the privilege is understood as a disadvantage in her academic workplace. According to her, the workload is higher for foreigners compared to locals, although both groups may have the same professional skills. "I do not occupy the same privileged position as my co-workers. Even if I have a Swedish passport, I think that the square of life is very different, the relationship with work too", Carla shares an unfortunate certainty in her facial expression. For students, the privilege, on the account of Europeans, is also excluding. Humberto (33, male, study), now pursuing a Ph.D., recalls early times as a master's student in Sweden. He failed to apply for an exchange program that was only for Europeans, and for those who do not have European citizenship, tuition fees become a hindrance. Depending on immigrants' background, hegemonic forces of power in the host country (Fishman, 1998) influence the breakdown of imaginaries Brazilians go through in their settlement.

With livingness, my participants reveal the breakdown of imaginaries to come stronger. Brazilians had a lot to criticize about Swedes and Sweden, to the extent that Swedes also carry pre-conceived ideas of Brazilians. The distinction noticed was when using the word *stereotypes* to indicate what was imputed through European eyes, perceived as a Brazilian cultural element (Rezende, 2008:111). In this research, stereotypes of Brazilians match black skin, laidback, warm people, carnival, and football lovers. I argue that, on daily basis, it is not about being specifically from Brazil. Instead, Brazilians, as part of the broad immigrant community, trigger negative experiences such as feeling discriminated against.

Furthermore, bigotry is associated mostly with one's phenotype, the non-European-Swedish appearance. Those with either African or Arabic features, more "Brazilian looking", experience different treatments compared to those resembling Europeans (light skin, blue eyes, straight hair).

Angelica (34, female, partner) stresses the existing relation between stereotypes and discrimination taking the Brazilian husband as an example. "He is from the South, so he is very blond, with very smooth hair, chubby, that cute little nose, all white, so they think he is American, they know he is not Swedish, but also that he is not Latino", she claims. Humberto (33, male, study) also compared discriminatory situations in his life-story to his Brazilian wife who can "pass as a European". When I asked about "feeling discriminated in Sweden":

"Not because I'm Brazilian, but because I'm not Swedish; in Malmö it happens much less. It's subtle things that happen to me and don't happen to my wife, who is Brazilian, but she's white and blonde and I don't look anything like a Swede."

(Humberto, 33, male, study)

The city of Malmö, as diverse and a mosaic of ethnic cultures (Athique, 2016), brought the "feeling at home" for those who do not feel completely belonged to the local society. "I have gone back to Brazil a few times [...] but when I come back to Malmö I feel as if I am going back home" (Humberto, 33, male, study), he complements. participants conclude that there is a fine line separating the treatment as discriminatory or not because in Sweden "everything is concealed". Most of the time, locals are not even aware of where participants come from, however, as non-Swedish speakers, Brazilians are placed under the large immigrant category.

Mariana (29, female, study) takes a comprehensive approach to how immigrants are perceived in the hosting country, putting herself in other people's shoes. "I have stereotypes of many countries I haven't had access to. It is the same with them [foreigners]". Therefore, identity in such a transnational context is in flux (Hall & Gay, 1996), and focusing on stereotypes constrains the immigrants' process of becoming. By using the word "access", Mariana implicitly puts forward one of the roles that media plays, not only in picturing a country abroad but also its usefulness in creating and keeping the connection to immigrant's everyday life, as will be discussed in the next section.

Media in the everyday transnational life

In Brazilian immigrants' daily life, media is omnipresent. Back in the interview process, participants were first asked to illustrate their routines in both countries, Sweden and Brazil. Then, they were instructed to present their media usage through another drawing. It turned out that both drawing contained media from the start. Although the media usage was thoroughly part of both routines, they adapted to new media platforms and content. Brazilian immigrants in Sweden, therefore, rely on mediated communications to build up their social and personal life (Couldry & Hepp, 2017). In this context, media plays, according to participants, a "important", "vital", "100% necessary" role in Brazilian immigrants' life in Sweden. Among many reasons, I build on participants' media usage for news consumption, family bounding and integration, which will be discussed in the following sections.

News consumption for keeping ties to Brazil

Checking out news from the country of origin is one major among Brazilians immigrants living in Sweden. As Moores and Metykova (2009) argue, such kind of mediated practice enables immigrants to feel more connected and "at home" in the host country. Furthermore, a remarkable aspect in their experience encompasses processes of adaptation. It occurs in the way Brazilian immigrants consume media in Sweden, compared to day-to-day life back in Brazil. At home, the news consumption on TV in Brazil contributed for place-making. Louis (29, male, partner) delighted in recalling his routine back in Brazil when he would leave the television on in the background during lunch time with family. "It is like a ritual. You are eating beans and rice watching TV in Brazil with that *jornalzinho* [diminutive for journal] … to see the local news… ahhh, I miss that!". The diminutive Portuguese word is a way we Brazilians use to show affection in a lovely way to someone or something. Watching his *jornalzinho* [journal], the media meaningfully intertwines with his everyday life. In the host country, Louis, as well as other immigrants, do not have TV at home (Moores & Metykova, 2009) and hence started to actively consume news through websites on his laptop and cellphone. This shift elucidates what Diminiescu (2008) claims to be part of "connected migrants" and their ability to fulfill their needs through it. Brazilian news portals such as *G1, Folha de São Paulo, UOL notícias,* and *Globo* are accessed in my participants' routine, however, they do not restrict their consumption to contents from Brazil. They want to know

what occurs in the world to feel part of it. Nonetheless, drawbacks of only consuming TV channels from their country of origin are presented by Moores and Metykova (2009), resulting in disconnections with locals. Avoiding such issue, Louis puts forward the significance of following channels recognized by him as "the big media", referring to international news channels:

"I access the big media to knew what is happening in regards of war, for instance, and to have a broader perspective of the media."

(Louis, 29, male, partner)

My participants access the "big media" such as The New York Times, The News and SVT mostly on their laptop and smartphones, they put their "media literacy" into play in their everyday life practices (Madianou & Miller, 2013). By developing such literacy, Brazilians access the internet and consume the news in different ways. Differently from the Madianou and Miller's (2013) approach, Brazilian immigrants already have and keep evolving their knowledge on media platforms and mediums to make use of 'technologies full potential' (:176). Importantly, they have a critical media consumption by choosing which channels they will access that specific content (ibid.).

The interplay between the media and the audience contribute to immigrants' ties to their home country while blurring out the boundaries of the nation-state (Metykova, 2016; Schiller et al., 1995). The authors recognize an active role in immigrants as an audience that seeks sources of information other than the mainstream. Furthermore, Carla (31, female, partner), graduated from journalism, recognizes that critical media consumption is part of her duty.

"It's super important for me to follow non-formal media and media conglomerates and many people. I know do this even because of my background [journalis], and it is media I believe in. It has a seal of trust."

(Carla, 31, female, partner)

Carla reveals that created a fake Instagram account only focused on following the news accounts of her interest. *Marco Zero Conteúdo*[6], *Intercept*[7], *Mídia Ninja*[8] are some of the

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[6] See more: https://www.instagram.com/marcozeroconteudo/
[7] See more: https://www.instagram.com/theinterceptbrasil/
[8] See more: https://www.instagram.com/midianinja/

trustworthy "non-formal media" channels she accesses every day, either at work or at home, as she has the media at hands. As Metykova (2016) suggests, propaganda and journalism are important for Brazilian immigrants to have an 'alternative perspective' of what happens in the world (ibid.). As Brazilians demonstrated, I argue that, beyond having access to these perspectives, immigrants need to be critical of what, where, and when they consume media. Because "It is tiring, it is very tiring the excess of news I have access from Brazil" – Luiza (32, female, partner), believes. Although she was used to work in media-related environments in Brazil, in marketing field, she made her point to be very clear, repeatedly approaching the news media as "tiring", "toxic" in the interview. Further, she gives an example of her mother-in-law, who diverges from a non-critical approach:

"My mother-in-law consumes a lot of Record [news channel], so you see that there is a lot of biased stuff like being against Carnival and other things she says that you can clearly see that it is brainwashing."

(Luiza, 32, female, partner)

Luiza's mother-in-law depicts arguments on past studies of media and television flows to follow according to the nation-sate, converging Wimmer and Schiller's (1995) methodological nationalism. In such scenario, immigrants would be passive in their consumption and probably confined with state-sponsored propaganda. However, in case of Brazilians immigrants, the media, particularly the news media, has been challenged by their media practices. Brazilian immigrats have portrayed 'contra-flows' (Appadurai, 1995; Metykova 2016) and 'push-pull dynamics' (Hill, 2019), resulting in critically consuming news media.

Being attentive to the media consumption is also true for Will (39, male, partner) and Humberto (33, male, partner) who reinforce a dichotomy for immigrant's news consumption. Through the media, they keep ties to Brazil because "it is the only way to know what is happening there" (Will) while trying back off because "it is too tendentious" (ibid.). Because of Humberto's (33, male, partner) involved to report information about COVID-19 for the population in Sweden, being aware of the source of what he shares and consumes, it was already part of his routine. Being selective in what consumes in different platforms is the main tactic for him.

For my participants, consuming news media is important to minimize their distance from Brazil and sense of belonging, however, it needs to be put critically into practice. Through the conscious way Brazilians consume the news, they bridge transnational boundaries while going against one-sided media platform. The narratives that go along the lines of nation-states (Schiller et al., 1995) are no longer taken for granted. Luiza even suggests that Brazilian news overly carry biased information and hence the Brazilian immigrant already has expertise to filter what they consume. Luiza (32, female, partner) even suggests that because "Brazilian news overly carry biased information and hence the Brazilian immigrant already has expertise to filter what they consume" (ibid.).

The connected migrants thus experience multiple national contexts instead of being rooted in one country at a time (Metykova, 2016). Aware of his/her media consumption, the immigrant challenges not merely the lands of the media, 'mediascapes' (Appadurai, 1996) as they increasingly become product of their own narratives, instead of what media portray, they raise their contra-flows towards the media power to choose what they consume, and where and when to apply such mediated practice. Moreover, the experiences of Brazilians in mediated terrains go beyond consuming the news. The ways through which immigrants flow in the digital world influence in how they make of the new place, the host society. Thus, the ways through which immigrants flow in the digital world influence how they make sense of the new place, the host society. Also, in this process, Brazilian immigrants employ media practices to socialize.

From the online to offline: bonding with family and making new friends

Researcher: What is the role of media to keep your ties to Brazil?

Angelica (34, female, partner) answers:

A: I know more about what happens in Brazil than in Sweden [neutral facial expression]
A: It's essential…. it is there I see my friends' kids… [eyes tearing up]
A: It is there I see people I love… [overwhelmed by emotion]
A: I told you I would cry!

Talking about transnational family and friends' relationships is a sensitive topic for Brazilian immigrants in Sweden, sometimes accompanied by tears and broken voices. After wiping her

tears, Angelica explains that she feels closer to them only "by scrolling Instagram and seeing photos of the *galera* (informal Brazilian word for people) …… It brings a comfort in my heart". Likewise, it is warm hearting for Bianca (28, female, study) that, although has lived in Sweden for six years considers the family the "strongest connection". When I asked them how they keep in contact with family and friends, social media platforms were mentioned for all of them to be used "every day", "every week", "every other day", "I wish I could do it more".

Among media practices in their everyday life, social media comes, first and foremost, to keep in contact with loved ones back in Brazil and other countries around the world. The way Brazilians do it relates to Madianou and Miller's (2013) concept of 'polymedia'. Each media environment is chosen in adaptation to the day-to-day of both parts of the relationship. WhatsApp, Facebook, Instagram, Skype, and FaceTime are popular applications mentioned during interviews. Guto (23, male, study) shares his navigation from one medium to another.

"With my parents, I call through WhatsApp two or three times a week.
To my grandmother I call via Skype; my friends it is difficult to talk a lot,
only sporadically, once every two weeks."

(Guto, male, 23, study)

For Brazilians, the extent to which a digital environment relies on how successful it is to maintain closeness to family and friends abroad. For this purpose, Moana (29, female, study) uses a different platform according to the desired contact person. While Instagram is mainly for Brazilian friends, there are international friends she can only keep in contact with through Messenger because they are not active in other social media, and thus "It is the only way to keep in contact with them" – Moana affirms. Additionally, she highlights how media usage changed before and during the transnational experience, conveying her perspective on media usage differences in both Brazil and Europe. For Moana, "Brazilians are more sociable" and want to share what they are doing all the time on social media, while Swedes have a practical approach and use media to arrange events and talk when necessary. Distinctions in participants' choice of a specific media platform converge with Duru and Trenz's (2017) angle of immigrants' *conviviality* and digitality.

On the other hand of this contact as Madianou and Miller (2013) pointed out, connections with family and friends do not free Brazilian immigrants from issues of separation. Moana (29, female, study) share about tensions in family groups on WhatsApp that make her feel disengaged to some degree. Mariana (29, female, study) metaphorically mentioned that her heart feels tight when seeing her pets in Brazil through WhatsApp video calls, the ones illustrated previously. For Luiza (32, female, partner), the easy access to video calls intensifies nostalgic moments and frustrations of not being physically present in family moments. With an emotional tone of voice, she told me about the misfortune of missing her sixteen-year-old sister's first art exhibition in Brazil. "I was not there… [crying]… It is painful, but it passes. "I am sorry" – I said, and we continue to the next interview topic.

Scholars attribute social media to be a powerful medium for social practices (Duru and Trenz, 2017; Polson, 2015; Oosterban, 2010). I noticed that immigrants use Facebook and Instagram to get to know what happens in terms of social events and therefore enjoy the offline world. Will (39, male, partner), musician and rock and roll genre lover, stresses the accessibility of the media in his social activities. Through social media, Will is aware of music festivals that will take place in Sweden. Further, he highlights a back and forth between this mediated and non-mediated reality as what happened at the last music festival he attended. A synthesizer caught his attention during the band performance. After the event, he accessed the Facebook marketplace, and online magazines to understand better how to use it and afford the music tool. This mediated and non-mediated interplay reinforces the 'multi-level' construction of the social world in the immigrant's life, which happens almost at the same time (Couldry & Hepp, 2017). Recognizing such a relationship between Brazilian immigrants' and media usage for socialization, participants go beyond national community bonding, I noticed. By choosing 'international community' groups (Polson, 2015), they make new friends and socialize at different levels, while increasingly enhancing their hybrid migrant identity. The Malmö Girls International Facebook group exemplifies one of the immigrants' online niches, whereby socialization takes a broader level. In this research, the sense of their multicultural community (consider multicultural as diverse) diverges from the idea of a nationally and naturally united community (Wimmer & Schiller, 2003). The media enables intersectionalities of immigrants' identities and their socialization within and across communities challenging the status quo of the nation-state (Wimmer & Schiller, 2003; Mankekar, 2008). My participants embrace such heterogeneity in their social bonding and therefore comprehend diversity as cultural enrichment. In the case of Leonard (26, male, study) navigating through

gaming platforms and dating applications was helpful to make international friends before coming to Sweden. Even a Swedish friend who he is still in contact with in Sweden. They still share cultural interests and memories. In these transnational friendships, they have *fika* (Swedish coffee break), watch movies together, and bounce around platforms for a continuous connection: from Tinder to Facebook, to Skype, and then, to real life.

Socialization for Brazilian immigrants is based on connectivity across different groups. The sense of belonging comes with mutual respect and cultural sharing. They may enjoy gathering in a Swedish style and vice versa. For Brazilians, the relevance of media for their socialization falls into a refreshing and reproducing the sense of community between various communities (Polson, 2015).

Integrating into two different societies

> *"I don't know what integrated means because I work, I live a normal, standard life.*
> *I speak Swedish, I work in Sweden, normal socializing, but it's not my home."*

> *(Bianca, 28, female, study)*

Integration and sense of belonging, there is no formula to calculate to what extent they influence one another. This interplay occurs at different levels according to the immigrant's narrative (Castles et al., 2002 Heckmann, 2005). With the diffusion and large of use digital technologies in Sweden, Bank-ID, Swish, and public transportation online systems, the media also influence what Brazilians comprehend as integration. In Bianca's words, being part of Swedish organizations and institutions is not enough to "feel at home", even though she recognizes the helpfulness of the SFI (Swedish for Immigrants) course to socialize with Swedes and get around society. Considering the role of media in Brazilian immigrants' life in Sweden, Heckmann's (2005) four spheres - cultural, interactive, identificational, and structural – are present in Brazilian immigrants' life at distinct levels. Their structural integration (insertion and acquisition of rights in the host country) starts reflecting the sample of this study since 9 out of 15 participants' reason for migration involves finding the opportunity on the Internet and being admitted to a Swedish University through online admission. For those accompanying their partners, in turn, the study or work opportunity (structural integration) comes along with their stay in the host country because of their media practices. Ethnic, racial, and class influence outcomes of transnational experiences (Vertovec, 2009). For

Angelica, it is related to work. Indignantly, she shares that her major challenge was to have her competency at work recognized as a non-Swedish speaker and not fitting into a European beauty style. To overcome such challenges, Angelica found on the internet, career training and volunteered to find a specialized job opportunity in Sweden. She got it! She works as a marketing intern at a Swedish company.

Respondents understand integration as a process faced differently according to migration purposes, language knowledge, and personal background. Reinforcing this comprehension, Leonard (26, male, study) takes one step at a time related to his integration process. "I am doing SFI now to see if I feel that I want to integrate more". He could start his language course by applying online. Furthermore, with easy access to media devices, cultural and interactive aspects of integration are facilitated.

Language-learning applications, social media, and streaming platforms are essential for Brazilian immigrants' cultural integration (change in attitudes according to the norms of the host society including the language). Bianca (28, female, study) has graduated from SFI and utilized Duolingo application to continue her learning of Swedish. After achieving the desired level, she restarted her learning path with other languages to keep closer to her family's learning process on Duolingo, as it is possible to keep track of other users' progress. Additionally, watching SVT (video-on-demand service offered by Sveriges Television) is an activity incorporated by immigrants to learn not only the language but also the culture in the host country. For Ricardo (33, male, partner), TV reality shows on SVT are an opportunity to comprehend what Swedes like and the nuances of the culture. Further, he highlights Lars Larin's series and the fact that he is married to a Brazilian man, which feels more relatable and reminds him of home, Brazil. Therefore, the media for integration allows a cultural "mosaic" (Athique, 2016). In other words, immigrants want to be conscious of the national culture, and political and social aspects while intertwining cultural aspects of their country of origin in everyday life (ibid.).

Other streaming platforms such as Netflix and HBO are accessed in their routines for cultural integration and to create a sense of place. Will (39, male, partner) balances the Swedish content consumed during the day with classic Brazilian movies, such as Justiça, a Brazilian miniseries. Luiza (32, female, partner), in turn, prefer comedy shows to simmer down after overwhelming news about the pandemic. Participants continue in line with cultural integration

that accepts the role of popular culture in each community (Athique, 2016) while introducing aspects of their culture to locals. For instance, Will (39, male, partner) and Leonard (26, male, study) share Brazilian movies with Swedes and international friends to watch, exemplifying classic Brazilian comedy movies *Alto da Compadecida* and *Minha Mãe é Uma P*eça, respectively. Further, Will shares his interest in podcasts and music, reinforcing through the drawing, "music is always in my head". During his life in Brazil media in mobility was present when he went ups and down hills on foot to work (illustration on the bottom). In Sweden, Will works as a cleaner at a Swedish public school and stresses that cleaning is "less boring with music". Music is still part of his everyday life, represented by the bike to get around Malmö (figure 9).
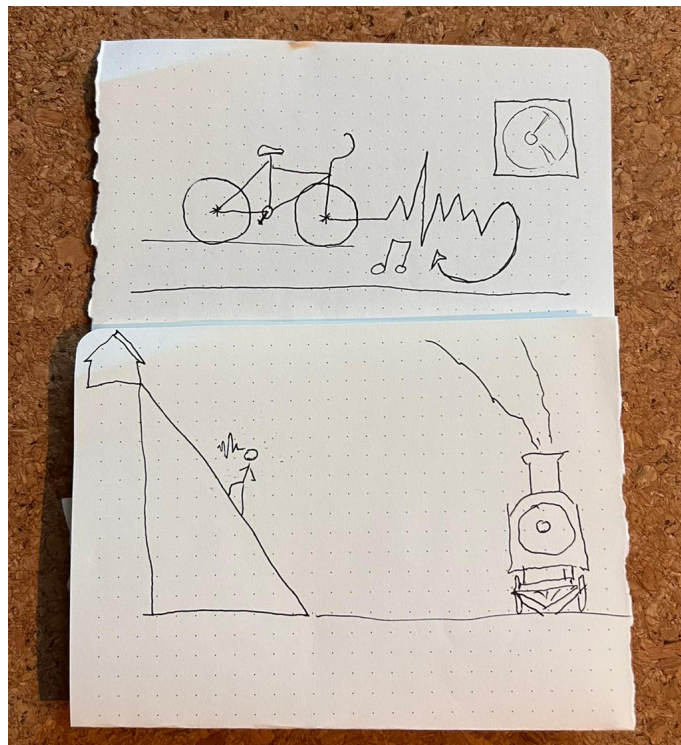

Figure 9 Illustration of Will's routine in Sweden (on the top) versus Brazil (on the bottom)
Source: Photo taken by the researcher with interviewee's consent

Regarding the podcasts, it "varies between Brazilian and Swedish language" (Will, 33, male, partner). The time and place for consuming podcasts adapt according to their routine. Whilst Will bikes to work, Ricardo (35, male, partner) commutes by train. They converge in using smartphones, compact and convenient, to maintain a connection on their way (Kaufmann, 2018). As a result, Brazilians improve their listening skills in Swedish while making sense of the world they physically move (Mankekar, 2008). Also, Brazilian immigrants seek a cultural

integration that dilutes the boundaries of national culture and gives space for what is diverse in everyday life (Athique, 2016; Bosswick & Heckmann, 2006).

Brazilian immigrants' interactive integration (acquaintances, friendships, organizations relationship with stakeholders) is accentuated when media becomes a medium for offline connections. Although Bosswick and Heckmann (2006:10) claims that 'particularly communicative competencies, are preconditions for interactive integration', my respondents show this is only true to some extent. Through media practices, Brazilians learn more about *Språk Café*, events to practice the Swedish language. However, some immigrants ambitiously seek ways to take part in society, not necessarily speaking Swedish fluently. It is the case of Ricardo (33, male, partner), who did online research on job opportunities and volunteered different organizations when barely speaking Swedish, seven years ago:

> *"I just knew how to say 'Hej, hej' […] I went to SFI, I met people there, I went to Red Cross where there I met people too, I was a volunteer and there was no Brazilian there. Also, there was a place for LGBT refugees."*
>
> *(Ricardo, 33, male, partner)*

On the point of interactive integration still, immigrants are negotiating identities and involvements in the country of origin and the host country (Vertovec, 2009). They keep jobs in different countries (Wallace, 27, male, study) or keep up with sports they used to play in Brazil (Angelica, 34, female, partner). Angelica recalls the helpfulness of the media for interactive integration when reaching out to team members for one of her passions: playing American football. She was "tired of only Swedes in the team" and a multicultural group (meaning diversity) is essential to enhance their sense of belonging, not to the local community, but instead, belonging to the broad community of immigrants. Therefore, she posted on the Expats in Malmö Facebook group an invite for other internationals in Sweden. "A lot of people showed up" – Angelica happily concludes. Thus, the media in the context of integration entails different dimensions according to immigrants' backgrounds. As integration is a fuzzy term (Grillo, 2007), immigrants' experiences cannot be generalized.

Building on Bosswick and Heckmann's (2006) broader approach to different spheres of integration, the media is a mediator of lived experiences in the offline world. It was where they found the information about studying/working in Sweden while yet living in Brazil

(structural integration). Brazilian immigrants access Facebook groups, listen to podcasts, and watch series to better understand how Swedish society articulates and how to navigate into it (cultural integration). Moreover, the community and labor participation is sustained in both boundaries, Brazil and Sweden. Online, participants find an opportunity to volunteer in social organizations, network, and create more linkages with people outside their community, Swedes, and other nationalities (interactive integration). Brazilian immigrants' journey is nonlinear and involves a set of mediated practices (Goldring, 2002) that reshape their transnational experience in Sweden.

Conclusion

This thesis examined the transnational experiences of Brazilian immigrants in Sweden. In this process, I have explored four main aspects interplaying in the everyday life of the immigrant: sense of belonging, place-making, imaginaries/stereotypes, and identity. The research was conducted through a case study with a group of Brazilian immigrants living in Sweden for at least six months. Through a bottom-up approach (Harding, 2008), the immigrant has been put in the first place. By conducting a qualitative study, ethnographically inspired, my participants shared with me, verbally and trough creative drawings, the implications of being an immigrant in Sweden.

What kind of everyday practices, mediated and non-mediated, do Brazilians do in order to feel at home in Sweden?

Brazilians, to feel belonging during their transnational experience, exercise non-mediated practices more than the mediated in their day-to-day routine. Adaptation emerged as a key word among my participants, and I use it as a basis to address the first research question. Coming from different backgrounds in Brazil, (e.g.: students, workers, recently unemployed), my participants, opposing to diasporic groups, chose to migrate to Sweden (Vertovec, 2009). Regardless of the type of migration, challenges appeared in the immigrant's life at different levels. The sense of belonging is catalyzed by the extent that Brazilians overcome their difficulties in the host country. The interplay between non-mediated practices and belongingness is portrayed differently all along the experience, in the short term as well as the long term. I highlight five main non-mediatic practices Brazilians employ for their sense of belonging: (1) Dealing with bureaucracies, (2) Adapting aspects of the Brazilian culture in Sweden, (3) Expanding their acquaintances to an international circle of friends, (4) Making sense of their place, and (5) Valuing personal symbolic objects.

During the first months of arrival, immigrant's sense of belonging is accordingly unfolded by practical things to do after moving to the new country. The smoother Brazilians can (1) deal with initial processes of settlement, such as finding housing, getting around the city, opening a bank account and getting the Swedish personal number, the closer they are to feel like they belong (Polson, 2015). In these early stages of the new life, Brazilians want to "understand how things work" (Louis, 29, male, partner). In the long term, however, a more complex

relation come into play, as Brazilians gradually incorporate aspects of locals' and internationals' culture. They aim to "be 100% present in the experience in Sweden" (Carla, 31, female, partner) through personal and social practices. Therefore, (2) Brazilian immigrants value what is, in a common sense, typical Swedish: cinnamon buns, biking around the city, enjoying the nature and seek the so-called work-life balance. My respondents prioritize relationships with Swedes and groups of immigrants other than co-nationals. (3) Seeking a circle of friends that allows for cultural exchange. For this end, they go to Swedish language cafés and participate in non-governmental organizations (e.g.: Red Cross, LGBTQ Institution for refugees). Importantly, Brazilians in this transnational process, put the role of 'transmigrants' (Schiller et al., 1995) into play, finding ways to not merely (3) adapt aspects of the Brazilian culture abroad, but also to embrace foreigners in the festivities. Brazilians make their own version of typical food such as *churrasco*, *moqueca*, *pão-de-queijo*, *farofa*, *tapioca*, that they can find in African or Arabic supermarkets in Sweden. In regard to festivities, Brazilian midsummer and carnival are important celebrations my respondents learned to re-create in their homes, in Sweden. Also, they invite international friends to be part of it, establishing a new cultural strand that they both can share. (4) Brazilians' sense of belonging evolves as they give personal meaning to places, they visit (Tuan, 1977). Their creative drawing contributes to this answer to the extent that routines illustrated, in Sweden, often going around their physical home. Time, place, and flows are correlated (Morley, 2000) for a unique transnational experience. They spend time together with the partner in the kitchen and invite friends to a hangout. Occasionally, this interplay is enhanced by a connection beyond their home territories. Leaving their home, for a walk with the dog or for a cook-along with international housemates, are ordinary but meaningful examples of the kinds of practices that create their life-stories.

There is some symbolic material which contributes to Brazilians' sense of belonging. (5) My participants have meaningful objects they brought from Brazil to keep with them wherever they go. The importance of the symbolic material is not limited, necessarily, to the Brazilian culture. Objects they carry are very personal and the affection towards them depend on the memories they trigger. *Chimarrão* (Brazilian mate drink), musical instruments, pets' illustrations, and superhero toys were some meaningful materials accompanying my participants on their journey in Sweden. Having them at home provides emotional support and gives meaning to the new place they live.

Regarding mediated practices, all my participants believe that the media plays a "crucial" or "indispensable" role to keep them connected to Brazil. Despite living a mediated reality (Couldry & Hepp, 2017), I argue that the use of media, as an isolated practice, does not contribute to their sense of belonging. Instead, I see media as a medium, that galvanizes social and cultural modes of integration, from the online to the offline world. Brazilians employ the basis of Madianou and Miller's (2012) 'polymedia' to express different levels of belongingness. I have identified three main aspects which influence the choice by Brazilians for a specific platform or application: the media environment, its affordances, and reasons of connection. FaceTime, WhatsApp, Skype, and Instagram are some applications Brazilians use to keep contact with family, navigating from one to another when necessary. They use WhatsApp videocalls to talk to the family through videocalls, friends through chat messages and shift to other platforms for specific purposes. Brazilians, as connected immigrants (Diminescu, 2008), consciously navigate through the online and offline worlds to fulfill their needs.

Media practices are a sort of problem-solving tool for my participants. Through Facebook groups and marketplace, Brazilians get information according to their interest and necessity. For instance, searching best prices of musical instruments, looking for accommodation, or even ordering typical food. The way media interplays in immigrants' day-to-day routine are multi-layered (Couldry & Hepp, 2017). Also, Twitter and Facebook have strong influence in immigrants' socialization in Sweden (Duru & Trenz, 2017). On these platforms, they get information about events happening around the city (e.g.: music festivals, lectures at the university) and engage with online communities, where daily struggles are shared, and physical meetups arranged. Importantly, by sharing a broader and migrant identity, my participants portray an unattachment to their national community. Preferring to bond with other nationalities, Brazilians engage with migrant-niche groups on social media. Doing so, immigrants enhance their processes of adaptation through new friendships they can count on and exchange experiences, hence, increasing gradually, their sense of belonging. This is also true in regard to dating applications. Tinder goes beyond the romantic matches and allows friendships to get started, from the online to reality.

Brazilians' life-stories shed light on media interplaying with three main modes of integration (Heckmann, 2005): cultural, interactive, and structural integration. Their media consumption

is nonlinear and keeping smartphones at hand is a useful tactic to maintain their connections between Brazil and Sweden, while adapting to the new life. My participants choose to consume news through different formats and applications (i.e., Podcast, Instagram feed posts, YouTube videos) not only to be aware of what happens in Brazil, but also in Sweden and globally (cultural integration). For Brazilian news, they access online portals, such as *Globo, G1 and Uol,* usually on cellphones or laptops, because whether they have TV at home, it is unlikely to stream Brazilian content. In turn, for Swedish and global news, *The New York Times, The News* and *SVT* are some channels they access daily. Because most of my participants speak little or do not speak Swedish, they simultaneously incorporate language learning applications in their media practice. Through Duolingo and Google Translator, Brazilians do not merely familiarize themselves with the Swedish language, but also to better understand the online Swedish content they consume in day-to-day routines. Online still, participants get information about volunteer initiatives in local organizations, also an opportunity to network with other immigrants (interactive integration). They participate in institutions like the Red Cross, non-governmental organizations for refugees. Likewise, applying online for the Swedish for Immigrant course is another way for Brazilians to get along with other immigrants while practicing the local language. Moreover, the Internet allows immigrants to be aware and plan their transnational experience ahead. Brazilians, including myself, get to know about study opportunities and apply for study and job opportunities in Sweden (structural integration). Some of my respondents "found an advertisement on the Internet" (Carla, 29, female, partner) and went through application process to continue their educational or work pathway in the host society.

All in all, both non-mediated and mediated practices influence the Brazilians' transnational experience in Sweden together. The sense of belonging is closely linked to the way immigrants feel adapted to the new society, not necessarily consuming cultural content on TV or social media, as Aksoy and Robins (2000) argued. Instead, they feel belonging by creating meanings of their home, new routines, and personal – yet not cultural - objects they brought from Brazil. They feel belonging when starting the Swedish for Immigrants course, as they will depend less and less on Google Translate. They feel belonging when, hanging out with international friends, incorporate cultural aspects without losing their roots. Finally, they feel belonging when having the choice to eat *pão de queijo* (Brazilian cheese bread), but they choose *kanelbullar* (Swedish cinnamon bun) instead, because it tastes more like home.

How do Brazilian immigrants reflect on their experiences, sense of belonging in Sweden and their identity?

Trying to summarize the fifteen Brazilian participants' transnational experience in one sentence, I am inspired by Amelia's (35, female, study) words: "the balance of living this dream is always positive". The Brazilian immigrants reflected through words, tears, bodily gestures, variations on tone of voice on different aspects of their experience. Even without a clear idea of the purpose of their migration or future, they carry on with a desire of going away. "I don't know why, but I always wanted to live abroad" (Louis, 29, male, partner).

Brazilians recognize their transnational experience in different stages. Before migrating to Sweden, two extremes: little expectations (barely heard about Sweden) or expectations of an almost perfect world with high quality of life, good education, and job opportunities. On arrival, some expectations are fulfilled, while part of their 'imagined worlds' (Appadurai,1996) breaks down. Hindrances bring frustrations for Brazilian immigrants. "I thought it would be easier" – they say. Some of participants reflect on the following aspects: bureaucratic issues (i.e., long wait for a Swedish personal number), job opportunities (i.e., difficulty to enter the job market), and cultural clashes (i.e., trying to make Swedish friends).

The Portuguese word *saudade*, has been reoccurring among the participants when they talk about things and people they miss in Brazil. Family, friends, and typical food are essential elements of their lives, wherever they go. Emotions are expressed during their storytelling. They cry when recalling the distance which separates them from family and friends. But they wipe their tears recognizing the importance that media have in keeping the immigrant connected to the country of origin (Metykova, 2016). This connection, however, portrays a fine line in the transnational journey. On one hand, by reading news and accessing the social media platforms, Brazilians are aware of what happens in Brazil, and check friends' Instagram profiles to feel closer to them, superficially. On the other hand, their migrant identity calls for an immersion in the host country, having to give up on aspects of their lives in Brazil, such as love relationships, work positions, and so forth.

The creative map drawings authentically depict their narrative in the host country (Kara, 2015). When they themselves compare their life in Sweden and Brazil, they are reminded of the reason for their migration, such as of quality education, better living conditions,

networking with international people, or simply because "we always wanted to live abroad for a while" (Carla, 31, female, partner). For them, flexibility, and freedom to be themselves, counterbalance the desire of going back to the country of origin. Every day of their routine is a new opportunity to make slightly more sense of the place they live (Morley, 2000). Also, through words, they complement the drawings. "Ahh, now I remember that…" and the narrative keeps flowing. Interestingly, the challenges they face are verbally expressed while the final illustration is filled with "good old memories" (Silva, 2012) and matters of pride for what they have overcome.

In addition, in Brazilians' experience, sense of belonging interplays with identity and imaginaries/stereotypes. I could not find a clear Brazilian national identity, as an identity for them goes beyond merely 'being Brazilian'. As such, my participants have unattachment to the national community in Sweden and feel closer to other groups of immigrants. For a multicultural experience, Brazilians assume the migrant identity which is based on cultural interlace between locals and international people. According to them, stereotypes come together and influence their experience. "Spontaneity", "warm people", "soccer lovers", "laidback" is how they believe to be seen by foreigners while trying to prove the opposite, first and foremost, to themselves. That is why, I believe, the migrant identity comes for us, Brazilians, as a process. In this research, identity as becoming (Hall & Gay, 1996) does not relate to feeling more or less Brazilian or Swedish. The 'final version' of becoming is unpredictable and perhaps this is an endless process. Meanwhile, my participants keep seeking their own ways to feel belonging by adapting their everyday routines in the transnational experience. They are slowly manifesting who they want to be in the next chapter of their life-story.

Finally, there is a very scarce literature about Brazilian immigrants in Sweden, and this study provides academic material for the research on the field of media and migration studies. This thesis investigated the sense of belonging, emotions and imaginaries of a specific group of immigrants, related not only to a national identity. I hope for further investigation of transnational processes related to the construction, or deconstruction, of immigrant identity in border-crossing movements. I believe this research helps illuminate the importance of ordinary, everyday life. Let us remember to value our very own life-story, regardless of where we come from and wherever we go.

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Appendices

Appendix 1
Recruiting participants and reflections

They were recruited through Google Forms (Screenshot 2) that publish on Brazilian community groups on social media and WhatsApp applications, such as *Brasileiros em Malmö* (Brazilians in Malmö) and *Brasucas around Lund* (Brazilians around Lund) – Screenshot 1. The surprise, as a Brazilian researcher, was the engagement of prospective participants with this sort of request. As shared previously, the digital ethnography around the Brazilian groups online was unlikely to happen due to little engagement. After one week of the recruitment form posted, thirteen seven Brazilians demonstrated interest in sharing their life-stories for the purpose of the study.

Screenshot 1: Posts on social media to find participants
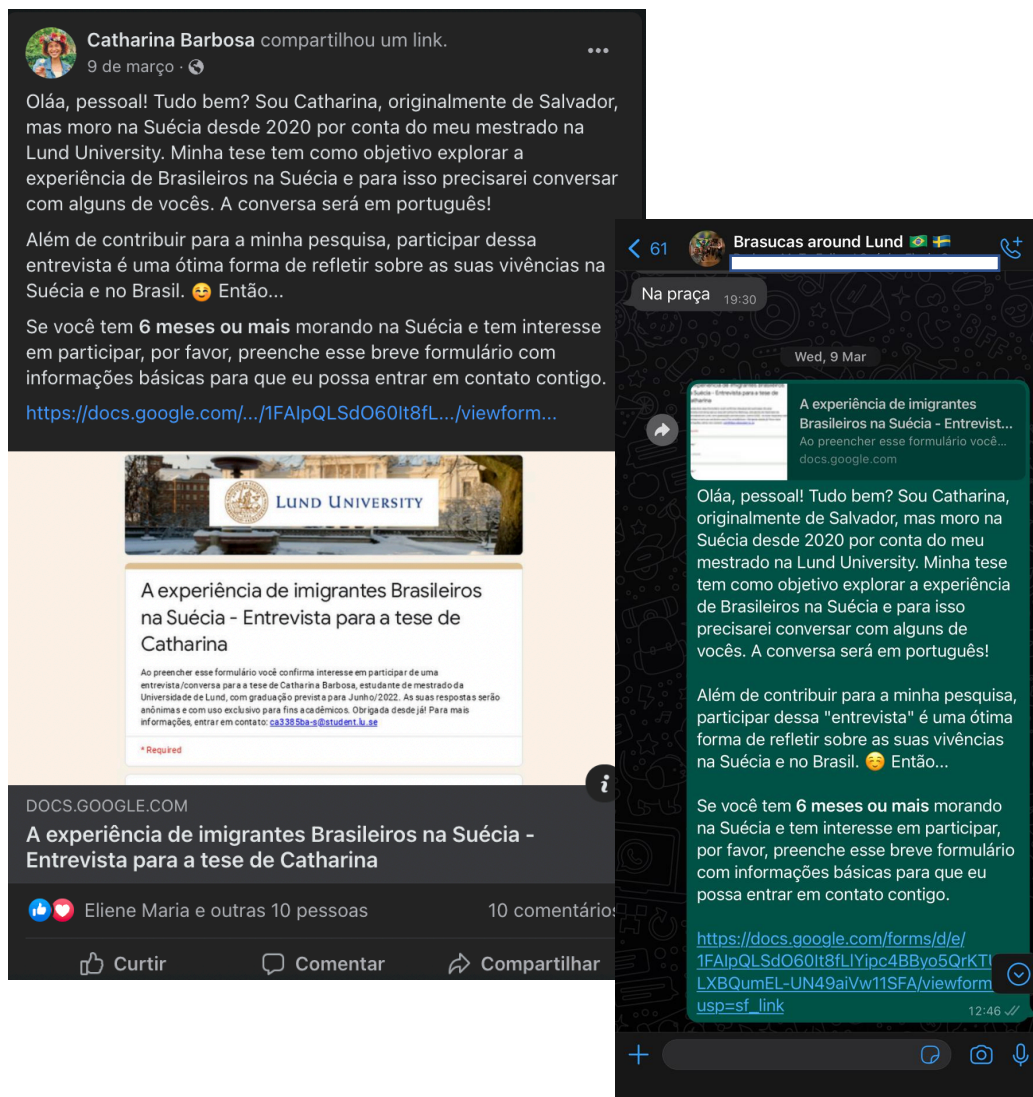
Translation of the caption in my post:

"Hello everyone! How are you? I'm Catharina, originally from Salvador, but I've been living in Sweden since 2020 on account of my master's degree at Lund University. My thesis aims to explore the experience of Brazilians in Sweden and for that I will need to talk to some of you. The conversation will be in Portuguese!

In addition to contributing to my research, participating in this interview is a great way to reflect on your experiences in Sweden and Brazil. 😌 So...

If you are 6 months or older living in Sweden and are interested in participating, please fill in this short form with basic information so that I can get in touch with you."

Screenshot 2: Google form

LUND UNIVERSITY

A experiência de imigrantes Brasileiros na Suécia - Entrevista para a tese de Catharina

Ao preencher esse formulário você confirma interesse em participar de uma entrevista/conversa para a tese de Catharina Barbosa, estudante de mestrado da Universidade de Lund, com graduação prevista para Junho/2022. As suas respostas serão anônimas e com uso exclusivo para fins acadêmicos. Obrigada desde já! Para mais informações, entrar em contato: ca3385ba-s@student.lu.se

Nome

Texto de resposta curta

Estudo
17 23 24 25 26 28 29 29 33 34 35 35 38 40 45*

Trab
26 27 28 31 39

Family
26 29 60

Idade *

Texto de resposta curta

Sambo
21 29 30 31 31 32 32 34 35 38 38* 43*

Qual o motivo da sua imigração na Suécia? (Estudo, trabalho, acompanhar o parceiro(a), outros * - especificar, por favor...)

Texto de resposta longa

Requested information on the Google Form:

Name, age, reason of migration, contact information, moving time to Sweden and city in Skåne region.

Reflections of this choice: It was a convenient form to recruit my participants, however, open questions made the process of selection and understanding my data take longer. The Google Form enables resumed but limited view of the total of responses. Therefore, I had to segment my respondents manually (light orange box in the previous page) in order to clearly visualize their demographics. I decided two focus on reasons of migration and their gender to balance the sampling process, as I noticed a pattern and had to conduct the research within the time frame.

Appendix 2
Reflections on the sample

According to (Andersson, 2011) job opportunities have been one of the main reasons for the Brazilian to go abroad. The first limitation of the sample is its divergence from this pattern, as respondents had more study-related interests. The region of Skåne has a great number of universities of which Lund University is ranked among the Top 100 best universities in the world. Consequently, the majority of respondents were students, followed by those who came to work with their partners - who had also migrated for study purposes - and a few came for work. Secondly, I touch upon answers obtained and the angle of analysis. Participants were recruited via Brazilian immigrant groups on social media hence I the sample was only focusing on young people who are more active on social media daily or newcomers who access more such groups in the first months of their settlement.

From Google Forms to real-life, Brazilian immigrants were excited about the research topic. Approaching participants, therefore, was an easy process. Through convenience sampling, I had easy access to those who were interested to talk to me by filling out the Google Forms published on social media platforms. They were chosen according to the chronological order of responses in the online form. Then, the first ones were emailed and if they were available,

the researcher was at their disposal to delve into their routines for around one hour. Therefore, mediated communication allowed the understanding of modes of interaction (Hine, 2015:4), starting from the first contact with respondents and during interviews. In this process, it was possible to grasp strands of Brazilians' transnational experience in Sweden, the extent to which the media influences non-mediated practices, and vice versa.

Appendix 3
Consent form

Consent Form

Master's in media and Communication Studies, Lund University

Researcher: Catharina Barbosa

This research explores Brazilian immigrants' sense of belonging and place-making in day-to-day life practices in Sweden (Scania region). The interview consists of two parts. Firstly, I will ask about your experience regarding your settlement, media usage, personal and social routine in the host country. Secondly, close to the end of the interview, you will be asked to do a creative activity (drawing) that represents your routine in the host country and back in Brazil (further instructions in-person). The interview will last around one hour and the data will only be used within the confinement of my thesis dissertation for my Master's studies.

I would like to record the interview and use the dialogue to present my findings, and I will only do this with your consent. Please feel free to say as much or as little as you want. You can decide not to answer any question, or to stop the interview any time you want. I ensure that the interview will be treated confidentially, and your identity will remain anonymous.

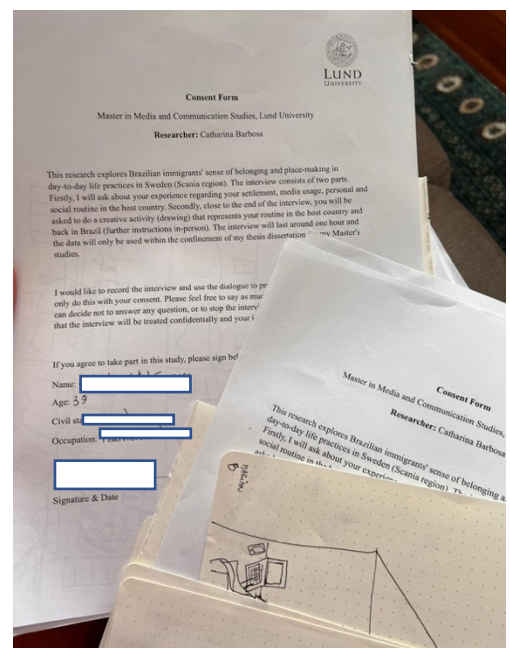If you agree to take part in this study, please sign below.

Name:

Age:

Civil status:

Occupation:

_____

Signature & Date

Appendix 4
Interview guide

Four main topics where approached: *Participant's background, Experiencing identity and sense of belonging, The role of media, and Everyday Life*. Regarding the *background*, participants were asked about motivations to migrate, companions, and what they were doing in the host country. A primary overview of their migration experience allowed the researcher to create linkages with topics further covered in the interview and hence ask more specific questions accordingly.

Continuously, *Experiencing identity and a sense of belonging* was the second part of the interview guide. It focused on immigrants' feelings, first impressions when they just settled in Sweden. Therefore, by asking how happy they were with their life in Sweden it was possible to grasp the advantages and nuances of disadvantages on their transnational experience. Also, at this point, the interview explored their mixed feelings and nuances of practices that make them feel more belonging to the host country.

Thirdly, *The role of media* concentrated direct and indirect questions regarding media. An example of a direct approach follows as "What is the role of media to keep your ties to Brazil?" and of an indirect question was approached as "What do you do to overcome homesickness?". Alternating direct and indirect questions regarding media, thus, enabled the researcher to have a conversational guide and explore media practices with a non-media-centric approach, by hearing, listening, and making sense of social and personal experiences shared (Rubin & Rubin, 1995). Direct questions were addressed in the early stages of the section, followed by indirect questions as a sort of follow-up to take the interviewer into more depth (O'Reilly, 2005). The aim was to investigate the interplay between participants and the media. They talked about socialites, practical aspects of routines, and the role of media to keep their ties in both countries.

Lastly, the *Everyday life* section focused on their routines combined with the creative approach, mapping/drawing, explored in the next section of this chapter. They delve into details on their routines in Sweden and Brazil. After, they were asked to place media in the everyday life drawing. Briefly, in this part of the interview guide, pre-established questions worked as back-ups in case participants needed to elaborate more on their routines according to their drawings.

Semi-structured interview guide:

Immigrant's background
- *What motivated you to migrate to Sweden?*
- *How did you migrate? – open question*
- *What were your expectations before coming to Sweden?*
- *What are you doing now? (Work, study…)*

Theme 1: Experiencing identity and sense of belonging

- What were your first impressions about Sweden/Swedes?
- How happy are you to live in Sweden? *(Compared to the city you lived in Brazil)*
- How do you socialize in Sweden?
- Who are your closest friends?
- About the Brazilian community in Sweden:
    - *How do you engage with them?*
- How has the pandemic affected your experience in Sweden?
- Have you been treated differently in Sweden because of your nationality?
- Have you ever felt discriminated?

Theme 2: (The role of) Media

- What type of media do you consume in your everyday life?
- What is the role of media to keep your ties to Brazil? How do you stay connected?
- How do you keep in contact with family/friends abroad?
    - *Are they in Brazil or anywhere else?*
- What's the importance of media in your social life in Sweden?
- What's the importance of media in your social life back in Brazil?
- What do you miss about Brazil?
- What do you do to overcome homesickness?
- How has the pandemic affected your media use in Sweden?
- How are Brazilians represented in Swedish media/international media?
-

Theme 3: Everyday life and media use - Creative Map Drawing
"Now it is time for a creative activity. I would like you to do two drawings."
and media usage. Take your time.

Part 1: Life in Sweden x Life back in Brazil before media practice

"Please, represent here a day in your routine in Sweden and in Brazil. You can think of what do you do after waking up… breakfast? Study? What a day of your life in Sweden and Brazil looks like?"

Take picture

Part 2: Life in Sweden x Life back in Brazil *after* media practice

"Where would put media there? Could you explain for me?"

Take another picture
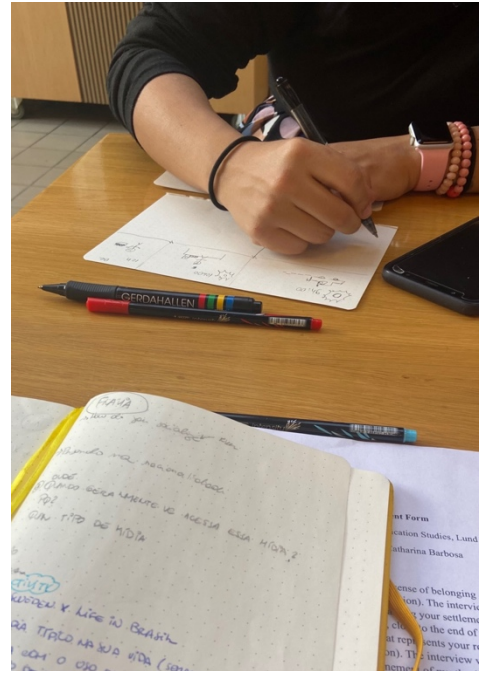
Closing questions
Do you want to continue living in Sweden or go back to Brazil? Why?
Do you have anything to add before we close this interview?

On the left side, the illustration of a Felicia's routine before the media in both countries, Brazil and Sweden. On the right side, the same drawing with her media practices in everyday life in both countries.

Appendix 5
Previous interview guide

Immigrant's background
- What motivated you to migrate to Sweden?
- When did you migrate to Sweden?
- With whom did you migrate?
- What were your expectations before coming to Sweden?
- What are you doing now? (Work, study...)

Theme 1: Immigrant's experience and sense of belonging
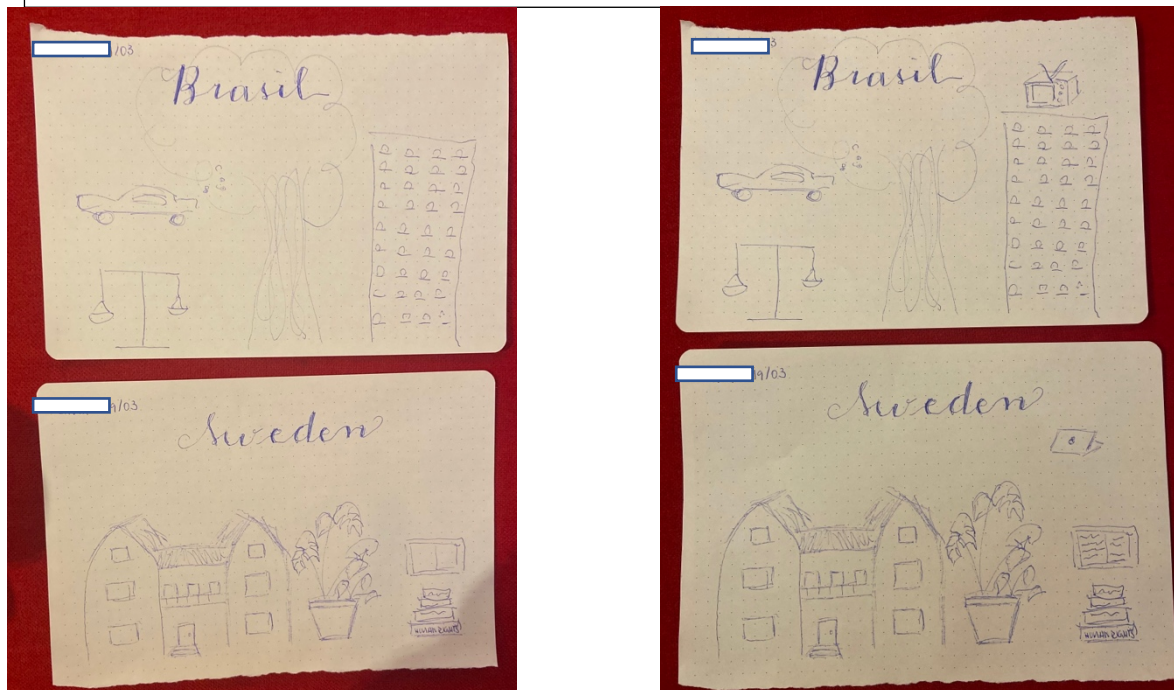- How happy are you to live in Sweden? (Compared to the city you lived in Brazil)
- What were your first impressions about Sweden/Swedes?
- How do you socialize in Sweden?
- Who are your closest friends?
- About the Brazilian community in Sweden:
-How do you engage with them?
- What makes you belong to Sweden? Do you feel like you belong?
- How has the pandemic affected your experience in Sweden?
- What are the stereotypes Brazilians encounter? (What do you think Swedes think about Brazilians?)
- Do you agree with these stereotypes?
- Where have you recognized these stereotypes? (Daily life, the news, social media, workplace...)
- What should migrants do to overcome these stereotypes?
- Have you been treated differently in Sweden because of your nationality?
- Have you ever felt discriminated against in your background? (Literacy, profession...)
- Do you want to continue living in Sweden or go back to Brazil? Why?

Theme 2: (The role of) Media
- What type of media do you consume?
- What is the role of media to keep your ties to Brazil? How do you stay connected?
- How do you keep in contact with family/friends abroad?
- Are they in Brazil or anywhere else?
- How are Brazilians represented in Swedish media/international media?
- What is the role of media in your life in Sweden?

Theme 3: Everyday life and media use
- What do you use social media in Sweden for? (To socialize, to keep in touch with family, while commuting, spare time...)
- Has your media routine changed after you migrated to Sweden?
Describe a typical day with your media usage in Sweden:
- What sort of routine do you have?
- What type of device?
- Could you tell me how you get access to these media? When? And where?
- What do you miss about Brazil?
- What do you do to overcome homesickness?
Do you have anything to add before we close this interview?

Appendix 6
Reflection as an insider, Brazilian researcher

Sharing a similar background of my interviewees was both an opportunity and limitation. The opportunity comes together with my reflexivity on the data (Seale, 2018). I was able to conduct all the interviews in Portuguese. As knowing the language makes much contribution to delve into their understanding when analyzing their words (Kuckartz, 2013). Also, my participants felt open to share aspects of their personal, professional, and romantic life. They used Portuguese words and cultural codes which allowed them to fully express themselves and trying to translate them to English would lose the essence of the message conveyed. Thus, comprehending these linguistic and cultural particularities was feasible as an insider researcher.

On the other hand, I recognize limitations of being too close to interviewees. As sharing a similar background, social, culture, and history wise, there was a risk of "only ask follow-up questions" (Rubin & Rubin, 2005:4) or having to deal with short answers and underlying meanings because they assumed I knew about the context they were referring to. For that reason, it was important for me to back off and make the role as researcher take over the relatable Brazilian side (ibid.). Sometimes, I pretended to not know about some institutions, expressions, and scenarios they were mentioning in order to make them elaborate more on their own thoughts. By doing so, they shared even more about their life-stories, connecting events and new arguments one after the other. The limitation of closeness impacted also in the way I had to analyze their text extra carefully. The questions: "is this my interpretation or he/she really meant that?" and "Is someone, who does know about Brazilian culture, supposed to know about it?" have kept reflecting while doing the analysis.

Appendix 7
Sample of a transcript

Interview conducted in Malmö, in March/2022
Pizzeria of his choice because he was tired of word (said in previous online message)

[He just asked details of my research and after explaining I asked for verbal permission to start recording so that he could keep talking]

W: My name is Will [imaginary name] and I've lived in Sweden for 10 years now… I work with cleaning in a Swedish Public School… it is a bit outside Malmö…

Interviewer: I've met woman who worked in several sectors here also: cleaning, restaurant, and the cool thing is that here all kinds of services.

W: Yes, that was my no. 1, with a question of class, in Brazil I used to work in carpentry as a Carpenter's Helper, in a very poor, very simple neighborhood, so there we were just manual workers, the salespeople, the bosses would deal with us just to get the cheapest price possible for the product and we were in a dispute of buying and selling, even so, when we went to have a beer always in a simpler bar, always in the middle of the class itself, not here, here we group of friends has several people who would be on the academic side, I have academics as friends, I have other workers such as welders, manual workers, janitors, but I also have business owners as friends and it is not an invasive issue, there is no such perspective diminutive, there is classism, of someone being a little more elitist, but the brutality of this compared to Brazil is very different, here it is much more subtle, including you have to know the language well and you have to be someone who has little discipline and character also to be able to express this explicitly, the Swede is careful, he is diplomatic like that, he is careful not to be ugly in front of others, not to make a bad impression, but he also doesn't like to be invaded, this It's one of the things that makes me like it here. What else do I observe in Swedish society? Public spaces are really public, you won't have a sign that you don't step on the grass, grass is for you to lie down, sunbathe, barbecue, listen to music with your friends, the playgrounds for children in each neighborhood have a public space for free children with maintenance and cleaning by the State, the State is very strong, it takes care of your children, you receive many months of being free from work, social security pays for you to stay at home with your children, you have daycare centers to take care of your children while you are at work, you are unemployed and at the same time you have a program for inclusion in the job market, you help from social assistance, you have cultural incentives, for example, I have never used this, I play in three bands, but if you make a study group around music and everyone signs it and puts in their documentation you receive an annual support for the purchase of equipment, understand? There are small institutions that can help you book shows, that offer scenery, opportunities, production, recording, for those who are interested in music, so there are things that you see that have a lot of respect for the human part of people to feel good, I think even because of that crime is low, that there is no incentive for competition; in Brazil this thing happens a lot of people wanting to show themselves successfully, look how good my life is, I have a nice car, this is my business, I'm a doctor, I'm an engineer, I'm that, but that's often it's in innocence, in the good way, but often it's also a matter of status competition, of success in life, and maybe that's why I avoided counting on other Brazilians here for a long time so I wouldn't feel this climate of competition, because I left Brazil from a working class and arrived here and stayed in another working class, I didn't

evolve to anything, I'm still a janitor even in Sweden it's one of the worst salaries, but I feel a little satisfied, because I can play in music, I have money to go to Brazil, I can sit in a restaurant and drink beer, I can buy my equipment, I travel to small festivals in Denmark, I go to Germany to participate in festivals, both attending festivals and playing at festivals, so I feel that my life is very smooth, I think that in these 10 years I only had a conflict with one person, things that I did in Brazil that I thought was a punk personality, as if it were like that, you don't doesn't care about the sexual orientation of others, you don't care about the amount of money, appearance, if the person wants to tattoo an eye in the middle of the face, I don't even comment, it's wonderful just to have had the courage to do that, I don't have the right to invade, I don't want to be invaded.

Interviewer: What motivated you to leave Brazil and come to Sweden?

W: Because of my partner. As I came from a small place, I was always very afraid of other places, for example, in Brazil I didn't know the sea, when I went to *São Paulo*, I was shocked by so many people I saw on the street, beggars, crazy, you get out of the car with your suitcase and everyone comes up, lots of drunk beggars near the bus station, nothing more. But then my Swedish partner, lived in Brazil for five years, an English teacher, we met and we lived together with me for a while, and in that time she worked on my mentality to come here, because at the first moment when she proposed to come, but I did not accept, and as I was in the middle of a punk, state, I had a vision also based on the city of São João Del Rei. in the midst of punk, rock and skateboarding, I felt like this, I'm going to the European place only for whites, they're going to be racist, they're going to be moralistic, they're going to be even more religious, they're the ones who colonized us, taught us to behave that way, so I'm not going to this place, I'm not going to a country with a white elite, and then my wife also told me: oh it's not like that either, Europe is not a country, Europe is several places, the Conservative classes and groups are not a whole society, and I super radical, no, no, I have to destroy capitalism, (laughs), I have to end all this shit, the system is a failure, I wanted to run away from everything, but then we started living together, I came only once. visiting and super well received by my partner's parents, they live in the countryside, in a small place in Sweden, so I worked in the potato plantation, helping to harvest potatoes, pick salad, then I loved the place, then I returned to Brazil, we stayed for a while year in Brazil, we came back another summer, also again in a small place and her parents were already so old, so they loved the company, the children all living abroad, so it felt like, oh they will both stay the whole summer, that is 3 months , they had company, they planned dinners at night, outings and I was very simple, so everything was fantastic to me, so they took me to visit small historical places, nature places, nature trails, and I was like a child, fantasized about everything, but that way and I ended up agreeing to come to Sweden.

Interviewer: What were your expectations of Sweden?

W: That I could get a job, that I could go to Brazil often because I still had a lot of problems with the language, I didn't even know English when I got here, I learned English first, then I learned Spanish, because of my partner who has many friends from Latin America, then the Swede; my English and Swedish are similar, my Spanish is a little worse, a *portanhol* like that, but it works, in my band I play with Chilean, I played with Uruguayan, and for some reason it was easier for me to get into their language than they do in Portuguese.

Interviewer: Did you have any expectations from the Swedes?

W: At first I thought they were very intellectual and very correct, then I saw that they were not, then I saw that they also have the hard-nosed people, full of prejudices, just like any country that has the same rustics, so I started to discover the rustic Swedes after I started to get better with the language, then I started to feel the difference in people's polish, but I also like people, I even had a co-worker, a syndicate of a school , who was also racist, but who excluded me from his racism, because there's one thing, a lot of people who discriminate, they choose who to hate, like, they say you're an immigrant, but you're from the same culture as me, but in fact I'm not from the same culture as him, but he chooses that because it's one of the masks of prejudice that's it, you choose, it's the same as someone who is pro-dictatorship, but he thinks the dictatorship won't affect them, but if suddenly they were there , oops, fuck with me too, so he thinks that as he supported him he won't suffer from it, it's a current problem.

Interviewer: What were your first impressions of Sweden?
W: That everything was very clean, it seemed socially difficult, the language, I felt that everything was smaller, as if people build low buildings, they don't have those huge buildings that close the sky, at the same time the public space and the wide sidewalks , lanes for bicycles, passive transit, where cars stop all the time, buses on time, trains on time; there was a guy selling water in the middle of a festival in Malmo, the festival was full of people, the guy left his tent and went away for coffee I don't know, I was close to the tent and I said: if it was in Brazil they would have stolen all this shit , then the guy arrived and he listened to what I said and he understood Portuguese, so he asked: are you Brazilian? I said: I am then he said: if it was in Brazil they would have stolen it. (laughs)

Interviewer: When you arrived, did you come to live in Malmo?
W: No, I arrived in a small place, where I came to stay for the summers and then I came to Malmo, in Malmo I went to live in a collective with an academic crowd, kind of hippie and this nice crowd encouraged me a lot to look for work, kept me company, it lacked a little bit of the affection that Brazilians have, Brazilians are much more about hugging and including you in the circle and slapping you on the back, giving you warmer looks, that I missed a lot, now I'm practically turning Swedish.

Interviewer: How happy are you to live in Sweden?

W: Oh I'm very happy, very happy, a little frustrated with the pandemic, it limited us for a while, when the restrictions were stronger and I couldn't go to Brazil, the trips to Brazil seem to make a filter in my soul too, because I like chaos too, I like the mess, people who talk loudly, and I realize that the invasive character of the Brazilian is also a loving character, some friends who come home inviting themselves to the barbecue, there's no way you can say no, knock on the door and say I know you're there so I miss it so much I couldn't go now I'm just coming out of a depression but I feel happy yeah I have my punk bands I have loyal friends who help me in my projects, which include me in this world, I arranged small labels, small labels that release my vinyl records, I'm so happy, in my little studio room at home I have some records on the wall, it's really cool.

Interviewer: How was your socialization process?

W: I was always stuck with my partner like a child to go anywhere and my partner is very independent, she wanted me to have a life of my own parallel to her life, she said, we are going to do a lot of things together like we always do, but I want you to have your friends and for you to give my space too, I'm used to having my space here, she didn't want me under her skirt all the time, at first it was difficult because of the language, I didn't have the courage to go out to buy a cigarette, at first I started asking her for help to take me to events, then I started to get in the middle of people, I started to get into the conversation of others, in a gentle way, of course , humble, I started to go, as the punk world is small, you come and support a band, I supported the bands, I bought material for the bands, so people were happy, oh there is a Brazilian who is always at the shows, he talks super bad Swedish, but he's always there supporting, buying our records and stuff, then people started to get used to my face there, then they started to include me, they offered me food, because at these events people make really cheap food there and there are these things from the people's kitchen, so I started to frequent these environments there, I even gained a group of friends completely isolated from my partner, people she had no relationship with, and interestingly, they were people she also admired, people she would also like to socialize with, but it was my group, but then, with time, we get to know and involve the partners, but the way of socializing was very spontaneous. It started with the help of my partner and always with her friends, but then she wanted more privacy, and I was finding my way too.

Interviewer: And who are your closest friends?

W: It's my bandmates and some people from this scene which is a very limited scene, the punk scene in the vast majority are vegans, anarchists, socialists, a part also very apolitical in the sense that they don't think the structures work well, but even anarchists understand that we did not choose to be born into a system that is ready and in order to survive we have to adapt, make use of the tools we have, if money guarantees you food then no there is a way to avoid it, if modern society requires us to have telephones and computers to make our lives easier and more practical, no matter how much it is part of capitalism, you have no way out, they are groups that have one thing in common politically, that organizes itself, that goes to demonstrations when the issue is good for everyone, if the government wants to reduce the resources for something, people say it has to increase and not decrease, no society will want to go backwards, if it already has a structure that is working better, don't give up on it, nowadays it's polarized so much that if you get into this subject you'll become a leftist and it's crazy, the person can have their choice, they need to respect the position of the other.

Interviewer: About the Brazilian community here Sweden, how do you engage?

W: There are a lot of good people, there are also difficult people, I got into a discussion about these policies with a Brazilian cook once, I was even afraid of the guy wanting to hit me or attack me, when he got to the topic of politics he already raged, Brazil was destroyed by the Workers' Party, then I said: if you think Brazil was destroyed, that's your point of view, I think it was the least worst party that Brazil has ever had in government, and then he got angry, he got cursing there, then I left the kitchen, and I told my colleagues, you clean up there because as long as this guy is there, he won't leave me alone, and then it was a bad relationship with Brazilians here, in general I have a clean with an artist here is a graffiti artist, he is a pleasant person, very kind, of very simple origin from Salvador, of course he became super famous here and he is hired by an apartment company to paint buildings and of course a lot of people get the ego, if you are recognized for what you do, you t I like that, so he's like this: I'm an artist and I'm good at what I do, I'm that, he has a strong ego like that, but

he's a good person, a pleasant person, charming, stylish; there is Fernando *(name changed)* who is the owner of the restaurant who is a good friend, super humble, classic carioca, he had more problems adapting because he is used to bohemia, Rio de Janeiro suddenly comes here for the cold, I met them from friends of my partner , but not only because of that, I entered the world of culture, we went to the same parties, here comes a Swedish friend and says, here is another Brazilian, suddenly you are very close, Brazilians are very sociable, friendly, warm ; I met faster people capoeira master, *Giulia (name changed)* herself who makes rotating feijoadas here in Malmo also from Bahia, super simple person, super kind, as I come from a very small world that is Punk, I stay a lot there and there I there are no Brazilians, or rather, in this world there are only two Brazilians in Stockholm, apart from them, there are no other Brazilians that I interact with on a daily basis, maybe Fernando *(name changed)* who is here in the same city and goes to the restaurant there too.

Interviewer: How has the pandemic affected your experience here in Sweden?

W: The pandemic ended the shows that are one of the engines of my life, it left my friends also shaken and people were completely closed because of the restrictions, and I still had an opening if anyone wanted to meet, at least one individual to have a coffee, even because the restrictions were recommendations, so I felt like I needed essential moments, but it didn't happen, I was quite alone, with my partner, I have my partner, but as my life became so independent and my partner was working on her doctoral thesis, so every weekend she was there reading, studying, and what I wanted was to drink beer, listen to loud music, play music, share my interests, I couldn't, I felt enough alone, very shaken, I couldn't go to Brazil, I have a house in Brazil that belongs to my parents who have passed away, which I'm taking care of and renovating little by little, and I couldn't do that this time, so the bush is almost covering the house, I have some neighbors who go there, I pay a guy to clean the weeds, but I feel that it impacted me a lot and then at the end when the restrictions were eased, things started to happen again, I'm going to have a daughter , my partner is pregnant, I'm going to be a daddy, but I wasn't ready either, then I thought, when I can be free again, here comes baby, I'm going to be stuck at home, it's true, I'm going to be stuck, but also now I'm going introduce the world to her, so another passion has opened up, I'm happy again, I'm recovered from my sadness.

Interviewer: Do you feel that you were treated differently here in Sweden because you are Brazilian?

W: Not really, quite the contrary, I feel that I was well received, some moments may have happened in some places because I like restaurants a lot too, so sometimes I go to finer places to eat, so you sit in certain places some look, sometimes in a work environment, when the restaurant is fine even they don't care, you can get there dressed as a Punk and they will serve you well, because they have a mind if service, customer is a customer anyway , but in these semi-thin places it happens that sometimes you are discriminated against and also in Sweden we cannot deny that there are 30% of voters who also vote for a party that has a tradition of racism, so every now and then you meet with one of those people out there who treat you differently, who treat you badly, but I have a good ego too, at least in relation to that, I can be humble in other matters with my art, my work, I don't say I'm an artist to nobody, I don't say that and I'm better than anyone, I arrive humble, I ask to play at the festival, I'm happy for the least I get, but if someone comes with this diminishment thing, then I already feel that this one is the inferior one, I'm very strong for this one On the other hand, I don't feel sad about discrimination, now with the child that is going to come, I'm afraid that the son will suffer this

and it will hurt me more and he will have to learn to deal with it, because in Brazil we would be white, but not here , if there's a sun we get a little color, but the Swedes turn red like peppers.

Interviewer: About media consumption, what do you consume on a daily basis?

W: A lot of Facebook, Instagram, but I like to read, sometimes I follow blogs and pages within this universe that I'm in punk, there are small print media, sharing ideas, there are Podcasts that I really like and vary between Brazilian, Swedish , I like Streaming to watch Netflix, it even has a Brazilian headquarters, sometimes I get things on the internet the old fashioned way to download to listen and even old series from the globe *Alto da Compadecida, Justice*, that type of media.

Interviewer: **What is the role of the media in keeping you connected with Brazil?**

W: I end up following some pages like *Quebrando Tabu* and others too, but lately I have been disappointed with some because people are sometimes very closed to the universe, I read a lot about political pragmatism, but I feel that it is very communist, no it is because you are against American imperialism that you will support Russian and Chinese communism because they are also aggressive societies against their own people, everything that is bad for the people I think is bad, I am not pro-capitalist or pro-communist 100%, I am pro the good things they have and the bad things we exchange, there is a way, but I will never raise a flag of something with my whole soul, there are several media that I xf, but I follow some media like that, including many media politics, I am very affected by the political world and I think a lot about the future, but of course I read G1, Globo, the big media to know what is going on in matters such as war, to also see the question of a broader perspective. or the media, there are these international media too, it's all very shocking nowadays, it's very easy to put yourself on social media, even provocative at times, we get stressed, so it's good to put it aside.

Interviewer: And how important is this connection to maintain your connection with Brazil?

W: This is very important for me, to know what is going on in Brazil, because I feel that it is very me, Brazil is very me, sometimes I sit down to listen to a *chorinho*, a samba and even things that I didn't like before that now I started to like so much nostalgia for Brazil, even super popular rhythms like that, even terrible things like that gross *funk*.

Interviewer: What do you miss the most about Brazil?

W: The warmth of the people and the corner bar; I really like small barbecues, crackling at the bar, warm hugs, the way people deal, the little corruptions of everyday life, the way Brazilians flirt with each other even if it's just for fun, it's very different, I feel lack of culture, the enthusiasm for things, the passions that people have.

Interviewer: What do you do to overcome this longing?

W: I try to introduce this to my Swedish friends here, I'm warmer to people, I tell people to have faith, for example, of course the punks will all be atheists, so I tell them like this: faith is

a stop that does not need to have a God, faith in anything, be it, in yourself, in your friends, in the situation, in the project, a faith is a very strong will that works mixed with security in the potential of the thing, the Brazilian faith is a set of things working together towards a goal, this makes Brazilians strong even in the midst of poverty, you can withstand and survive a lot of beatings in life if you have faith, that's why many religious groups make use of the power that faith has to capture people within religions that are not always being nice to people; I'm not against people believing in God, but you have to recognize that many churches abuse people, their innocence, and a hard life they have so they have to have faith somewhere, so the church takes the individual there; I try to show people that a strong hug is worth it, that believing in things is worth it, when realism hits too hard you can create a fantasy, see with a positive eye even in the midst of misery and be able to flirt more with people without being such a serious thing, that's what I try to do to kill the nostalgia of Brazil, make Brazilian food, food from Minas Gerais, rice and beans, chicken with okra, pot meat, I've even made steak with onion liver, when I find an okra I make it, I make fried cassava, when I have a meeting with friends I make a fried cassava and take it to the crowd to pinch, cheese bread works, I love it and can't miss it.

Interviewer: How do you keep in touch with your family and friends?

W: My family is kind of extinct, my mother I lost when I was 9 years old, my father a few years ago, the rest of my mother's family almost all died, there's only one great aunt, and on my father's side they are far from the city where I grew up, I grew up very far from them, in *Paraguaçu* in the South of Minas it is a very simple place, it has a church and a pizzeria, the people work in the season picking coffee, very simple people, they think I'm crazy for example , see me with a beard, long hair, then they say: it's like a beggar, it's too funny, I talk to them on the phone sometimes, they must be pissed because I haven't called in a long time and for them it's very important, the Sometimes I call on WhatsApp, sometimes by call. I have very close friends who help take care of the house, who keep in touch, when I said I was going to have a child they started to cry with emotion, I have very good friends, a couple of super hippies, super Zen psychologists, for them there is no bad time for anything, I call asking: Felipe how are you and he answers me, I love you my dear, I love you, this way, it's very good.

Interviewer: How important is social media to your social life in Sweden?

M: It's important because it keeps you informed, including in terms of consumption as well, you often want something that in your life has always been inaccessible, suddenly now in these times it has changed, it's more accessible, you also find out through the media, even being the commercial media, totally focused on advertising, for example now I started to work with synthesizers and I never even thought about it, they are keyboards, right, electronic music, before I never thought about synthesizers, my business was guitar or bass, but now I have I started to get interested in this, I already want to know how it is done, and this has also come about through advertising, commercials, seeing that things are so much more accessible, knowing that it is not so difficult anymore, there are streaming sites like YouTube, things that you can look at everything, how to change a computer screen, how to make *feijoada*, how to play the synthesizer, how to record your music at home, so the media has an important role in teaching things, in arousing your interest...

Interviewer: How do you think the pandemic has affected your media consumption here in Sweden?

W: Oh yes, if you have nothing to do you will watch things, you will see those crude little videos to make you laugh, you stay there for hours spending your life, for sure you consume more media yes, because you are limited to such a society , especially as I am a person who is very much in contact with people, I really like being with people, being in the environment where there are people.

Interviewer: How do you think Brazilians are represented in the Swedish/international media?

W: Well, Brazilians are always well regarded, the issue of international politics has changed the image of Brazil due to a number of things, from a corruption scandal, even diplomatic attitudes that are very harsh or very strange in the international view, at least in the Swedish view. which is a very specific look; Brazilians are seen as positive, every time I say I'm Brazilian people say: "Ohhhh, how cool!!!" Ah, the Brazilian people are very beautiful, they are very happy people, the people there have a very good culture, what are you doing here?? Take me with you..., so, the Brazilian is well regarded, but lately he's been burning his image because the Swede doesn't understand why Brazil falls into these situations, the scandals that happen in Brazil, like a country get into it, because sometimes people ask me and I'm quite honest: it's a beautiful, wonderful country, but you have to fight a lot to live, if you come from below, there's no hand that pulls you, you have to fight with the own hands, then people say: ahh what a shame, how sad, such... the news makes a lot too, but Brazilians in general are well regarded, of course, I've seen news here in the newspaper saying that Brazilians are very noisy, there was a Swedish journalist who met a group of Brazilians in Ireland and said that it was very noisy in the bar, very scandalous, they didn't want to pay for the beer because it was hot, in short, an isolated case.

Interviewer: Now for the creative part of this conversation, I would like you to please represent your day-to-day routine in Brazil and Sweden.

W: Wow, how interesting and how rare too! I'll start with Sweden, which is where I'm from. In Sweden, that's it, riding a bike to work with my mind always on the music, work is just for me to play with the music; cleaning is super boring, right, but it's important, every place needs someone to clean, no place opens if there isn't someone to clean it, so I do the best I can, I do it with love, but my head is always set to music. all the time, it's number 1 I think; this is my routine, I go back and forth, my partner also plays, plays popular music, even plays MPB in the summer, she likes Brazil very much, speaks fluent Portuguese, is more Brazilian than me in the sense of, is very interested in football , she did capoeira, a lot of things that are related to Brazil she does more than me, I've always been very skate and rock roll; I have my records here, the music and my routine, which is the bike where I go, it's a more daily thing, more routine. Let's see what I think of Brazil. Also in Brazil, something related to my work, the way to work since I lived on the top of the hill, always going up and down, wherever I go, always meeting *Maria Fumaç*a who is the train down there that leaves; a much heavier routine for having to go up the hill every day to work, we worked without a mask, in a place full of dust, without protection for the eyes, for the hands for nothing, carpentry is a super rustic environment, you could go out there in beating with others for no reason, because the crowd was very rustic.

Interviewer: If you were to put media consumption in this Swedish and Brazilian routine, where would it fit in?

W: It's common in both countries and number 1 is discs, including digital discs, for example there's a BAND CAMP, it's something that sells digital discs, it's like something more alternative than Spotify, when I go here for example, I have my records that I bought the records, there are not many, including this band I even play, has Bolsonaro on the cover very demonized, this was a parody with an old rock record that has the cover like this and we changed just to make an irony; [sarcastic laugh]

Interviewer: Can I see it?

W: *showing the application to me*

W: But I also consume a lot of physical discs, digital ones too, in my day to day, including in Brazil, of course, discs by bigger artists, not so much those small ones, but often also smaller artists, and magazines that work with things that are of my interest, for example now that I started to like synthesizers a lot, I went to some concerts of bands with synthesizers and I discovered a media that deals with this and I have already started buying, I'm thinking about subscribing to this magazine, because I know that if I to make music with synthesizers, I need to get to them, who are the media of it, so I want to learn who they are, how they work, how I have to do to get to them, and it's physical; in the case of discs they can be both digital and physical, but in the case of this media it is a much more physical medium; I already used this media in Brazil and it is very popular in Brazil and I listened to it in any free time during the day.
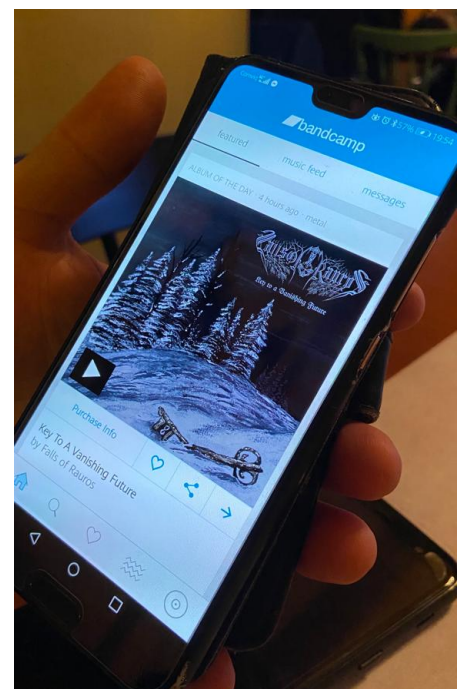
Interviewer: Do you intend to continue living in Sweden or return to live in Brazil?

W: I want to continue living in Sweden because as I have a low level of education for the job market and I don't think work/profession is important, at least in my life it's secondary, it's just so I can live, so in Brazil it's very difficult, I would have to open a business to be at peace in Brazil, but I have already thought of some types, in some historic cities, a cafe or delicatessen with refined products, here for example I can learn how to make smoked hams in different ways, variations of sausages or to work with fresh cheese, I could open some kind of business that would work in São João Del Rei, but it's a job, it's a lot, suddenly when I'm retired I'll spend periods in Brazil, but I intend to continue on here.

Interviewer: Do you have anything else to add about your experience here?

W: Every time you get to know a universe you get a lot of things, Sweden gave me a lot of comfort in relation to Brazil, here I live a life of practically luxury, I do exactly what I want, of course there are economic restrictions, but I choose, if there's a month I want to do something extremely luxurious and I don't have money for the rest of the month, in Brazil that

wouldn't work, because then you don't eat, not here, here the money for food is guaranteed, I'm happy here!

Appendix 8
Descriptive coding

Inteviewer: Você já foi tratado diferente por conta da sua nacionalidade?

H: Já. Não por ser brasileiro, mas por não ser sueco; em Malmo acontece muito menos; são coisas sutis que acontecem comigo e não acontecem com minha esposa, que é brasileira, mas ela é branca e loira e eu não pareço nada com um sueco; por exemplo na rua, no aeroporto de copeagne há um tratamento diferenciado entre eu e minha esposa que parece ser europeia. Mas isso não acontece só aqui, acontece em todo lugar por onde já passei.

Inteviewer: Que tipo de mídia você consome no dia a dia?

H: Sempre tento ficar ligado no que está acontecendo na Suécia, no Brasil e no mundo, então consumo em primeiro lugar o Twitter, depois vou para os canais de notícias; com relação as notícias da Suécia uso bastante o Podcast e se quero me aprofundar naquela infomação busco na internet jornais.

Inteviewer: Você usa mídia para algum tipo de objetivo além da informação?

H: Quando começamos a trabalhar com Covid, trabalhamos com projeto que envolvia a participação da população nacional e tínhamos que reportar direto para ela os nossos resultados; era um projeto grande que demandava a participação dela através de um app e eles mandavam os dados pra gente, fazíamos alguns cálculos que tínhamos que mostrar os nossos resultados diariamente. Começamos a trabalhar com a parte de visualização dos dados, a partir disso começamos a nos conectar com essas pessoas; primeiro através do nosso site pela Lund University e também em mídias sociais: Facebook, Twitter, sendo esse último mais por uma estratégia científica.

Inteviewer: Qual o papel da mídia para te manter conectado com o Brasil?

H: Cem por cento! As informações são muito mais rápidas hoje; uso Twitter para saber o que está acontecendo de forma geral no Brasil e uso Podcast brasileiro para saber das coisas de lá; eu procuro ativamente saber do que acontece no Brasil.

Inteviewer: Como você se conecta com a sua família e amigos e onde estão esses amigos?

I used *Google Document* for the descriptive coding, as I had transcribed all the interviews in the same platform.

L: Comida; sheder do Mcdonald's, batata baroa, filé a parmegiana, grande parte da minha boa mudança pra cá é que eu achei uma farinha similar pra fazer farofa, eu sou muito viciada em farofa, tem algumas comidas que eu só consigo comer com farofa, se não tiver eu prefiro não comer, feijão com farofa, churrasco com farofa, carne assada com farofa, fazer essas comidas e não fazer farofa é melhor não fazer, tem uns lugares que a gente vai aqui, putz se tivesse uma farofinha nessa carne ia ficar muito melhor e eu sou bem chata com farofa, não gosto daquela farofa mucha que você come e, eu gosto da farofa crocante, então tem um tipo de farinha certa pra se fazer, achei essa farinha no Indopark, não é uma farinha muito específica, é uma farinha africana, o tipo dela é o tipo que lembra nossa farinha de mandioca, que você não precisa torrar demais ou você não precisa colocar muita gordura, porque farofa é praticamente o equilíbrio entre gordura de manteiga quanto azeite e a farinha que a gente comprava em Copenhague é muito ácida, a daqui é um pouco mais equilibrada, tem uma brasileira que faz coxinha e que é maravilhosa, mas acho que ela ainda não conseguiu se organizar para fazer, ela é muito boa, é viciante, eu encontrei por causa da Andreia, Andreia indicou, encomendei e fiquei viciada, só que ela ficou um tempo no Brasil, acho que agora ela voltou, ela tá tentando abrir empresa, e eu só tô rezando pra ela abrir logo pra eu poder fazer meus pedidos porque é realmente muito boa, é crocante, a massa é gostosa e o recheio é gostoso, e não é seco, porque eu já comprei eu outro lugar aqui pão de queijo e coxinha e não é a mesma coisa.

Inteviewer: Não foi ao mercado brasileiro?

L: Tem um mercado brasileiro não aqui perto, em outras cidades e eu não vou me deslocar pra ir lá, eu normalmente compro coisas brasileiras num mercado em Estocolmo e eles entregam aqui, por exemplo, o arroz na Dinamarca eu consegui achar um perfeito, aqui eu não consigo achar um arroz igual que eu consiga me acostumar, ai eu importo de Estocolmo pra cá, pra fazer volume dessa vez eu comprei 2kg de arroz, duas latas de guaraná, foi isso, mas normalmente compro 3kg de arroz, compro farinha de quibe, inhoc, já comprei massa de empanada, mas meu marido já aprendeu a fazer empanada, o queijo coalho é bom dele, já comprei no inverno, essas coisas de laticínios eu sempre compro no inverno por ser de lá pra cá, já comprei requeijão mas não vale a pena, carne seca pra colocar no feijão, mas não foi woooow, mas o arrozinho

[Comment cards - right column, top]

Catharina Barbosa
04:46 28 de mar.
Wife looks like European and he faced different experiences because of his look.

Catharina Barbosa
04:47 28 de mar.
Traditional media - websites to see what is happening in Brazil

Catharina Barbosa
04:48 28 de mar.
Media usage increased due to professional field

Catharina Barbosa
04:49 28 de mar.
Media as scientific strategy

Catharina Barbosa
04:50 28 de mar.
Media is very important to stay connected

Catharina Barbosa
04:54 28 de mar.
WhatsApp to connect with family and friends

[Comment cards - center column, bottom]

Catharina Barbosa
12:23 9 de abr.
miss a lot of food, mainly farofa

Catharina Barbosa
12:23 9 de abr.
comparing farofa in Sweden and CPH

Catharina Barbosa
12:24 9 de abr.
Referring to farofa, how it is delicious in Sweden and she found a good flour in the supermarket

Catharina Barbosa
12:26 9 de abr.
SHE LOVES RICE! and pays extra fees to delivery rice from a Brazilian supermarket in Stockholm in Sweden

Transcriptions were in Portuguese however, I decided to start the coding process in English to help me later when creating the final categories.

Also, coding in English allowed reflections on words and expressions that seemed untranslatable from Portuguese to English or, when translated, there was no sense in the English language.

On the other hand, having this initial contact with the "raw" data was helpful to elaborate more on how these particular words and expressions in Portuguese would be enriching for my analysis.

THE TRANSNATIONAL EXPERIENCE

vamo/vamo!

Non-aware of Sweden

progressist

everything works

old weather

expectations/impressions

always dreamed about ir

Speak english very well

Quality education

Polite people

Cinematographic cities

Reserved

liberal

places are close by

Comparing to previous experiences abroad

Welcoming city

Getting a personal number

Bank-ID

System is bureaucr...

struggles

Open bank account

Pandemic let them lonely

Treatme different as Latin American

Husband looked non European and had issues

Xenophobia

Non-swedish speaker

Getting vaccine with diabetes symptoms

there is no perfect country

Priviledge because looks like eueopean

Nostalgia but don't miss

Hard to make Swedish friends

are friend of everybody

miss the pets but it's pursuing dream

People's spontaneity

Adaptation

Miss churrasco

Pandemic let them lonely

like the bird but now it's mad at it

Miss family and friends

Hard to make Swedish friends

freedom in Swede

miss fruits (maracujá)

mixed feelings

Compensate with good salaries

Socialization

Socialization based on husband network

Expats community

Interact with internationals

Divid into phases

BTQ community

Little contact with Brazilain communi

Go to SFI

Accompanying the partner

Student

Based on husbands' network

Initially more with Brazilians

Women in similar ituation

university

international friends

student life

social events

dating apps

tried different intitutions

tried to stick to punk society

networking with swedes

ning form

Online leading to the online

Red cross, LGBTQ

Linked to the everyday life

Expat niche online groups

BELONGING AND PLACE-MAKING

Superhero toys

Youtube as a background vidoe

Adapting celebrations

Carnaval

Going to BRA rest in Malmö

Bond both cultures (Greece and Brazil)

SJ

Pão de queijo, churrasco

Cooking with international iends

Live-balance

Exchanging dishes

Stay with friends from punk community

Taking care of plants for the first time

Taking care of plants for the first time

Be able to play music

Chimarrão

Consuming GNT, Rita Lobo,

Go to music festivals

Listening to music

Eat cinnamon bun also

Adaptation

UOL, Spotify

Content on Social media that is enriching

Alternative media

G1, Folha de São Paulo,

podcast

Midia Ninja

media on the way

Intercept

THE MEDIA

used more because of work

Nothin changed in the pade

Pandemic and media

More tiktok

Nothing changed in the pademic

Sharing cultures

Cooking (adapt) food from Brazil

Brazilians and international content

everyday

Duolingo

Grindr to make friends

Media to likes osocialize

Instagram

SVT to try Swedish

differen media to talk to parents

checking news

social media

Walking for the world

information on FB grouns

connection with friends

Fin events and orgs

Biking an listening podcas

Going to the gym and Spotify

Media usage and platforms

WhatsApp, videocalls, Skype

HBO, Netflix

pirataria

Music on the way

Biking and listening podcast

TV as background

no TV but other media

podcast

BRA little representec

Brazilians are lazy

Mobility and media

Love to recall content when back in Brazil

Bolsonaro's government

media is tiring

Facebook for housing

Culture exported is biased

FB more in Sweden

In Brazil used less

media responsible for stereotypes

Government corruption

Just observing BRA community on FB

In Brazil used less

Keep connection to friends

Stereotypes of Brazilians by the media

Negative perceptions

Brazil x Sweden

Imaginaries of Brazilians

Access the community

Brazilian community is not tied

Brazilians are too loud

Brazilians don't want to stay together

Don't feel belonged

Want to make internatioal newtworks

Foreigners don't know about Brazilians

CARNIVAL

Warm, welcoming

Foreigners don't know about razilians razilians

Bra betray other Bra

Beach, football,

INTEGRATION

Have to prove competency

What does it mean?

Arbetsförm edlingen

Organization to help foreigners to work/study

Organization to help foreigners to work/study

Learn Swedish to better fit

Find a job

Have to prove competency

Work, speak Swedish but doens't feel at home

Show interest in Swedish

Hindrance for some courses, eg.

Take vaccine without struggles

Participate in the red cross and other orgs.

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Appendix 10

Creating categories

Based on the Mind Map, I created a Google Excel sheet for each of my participants according to the patterns I noticed. Then, I established four categories in mind: Transnational experience, Identity and imaginaries, Media usage, and Everyday Life. Based on Kuckartz (2013), I placed their words into subcategories and created new subcategories if necessary. A reflection to myself. During the qualitative text, I ended up overly specifying some of the quotes and hence creating too many categories. Thus, I decided to step back and merge a few subcategories according to the main idea portrayed.

Also, although thematic coding helped me understand more patterns and concepts to be approached in the analysis, I did not want to rely only on that. I store participants' drawings and recorded interviews in ta Google Drive file. Going back to the 'original' memos was essential to grasp more about their emotions, tone of voice, and aspects that the text does not completely transmit.

Appendix 11

General table for themes and categories

Themes	Categories	Subcategories	Description
Background and Transnational Experience	Expectations about the host country	Unaware of Sweden	Almost all participants did not know about Sweden before realizing they were admitted to a Swedish university or to accompany the partner. For instance, Carla and Ricardo started to search more about the host country after knowing they would come to Sweden. Felicia and Guto did their research after being admitted to master's programme at a Swedish university.
		Positive	Participants considered to have positive expectation of the country, such as good education (Guto, Will, safety (Angelica, Amelia), job opportunities, liberal (Humberto, Carla).
		Negative	Two participants mentioned dark winter (Bianca) and discriminatory country/people (Will).
	First impressions of Sweden	Cultural differences	Participants share that Swedes are more reserved than expected (Guto, Mariana, and Wallace).
		Positive	Some participants had good experiences believe Swedes are more friendly than expected (Bianca, Leonard); cities are

			organized and clean (Mariana, Felicia)
		Negative	Participants 'breaking down' imaginaries of Sweden, i.e., public system does not work properly (Angelica); winter triggered depression (Louis).
	Motivation of migration	Education	Nine Participants migrated to study in Sweden, a master's programme (Felicia, Guto, Wallace, Louis, Moana, Leonard, Mariana, Bianca, and Humberto).
		Weather	Two participants shared about cold Scandinavian weather influenced their choice (Wallace and Leonard).
		Accompanying the partner	Six participants shared about their decision triggered by the partner's idea to migrate to Sweden (Luiza, Carla, Angelica, Louis, Ricardo, and Will).
	Challenges	Cultural clash	Participants shared difficulty to understand how of Swedes start friendship (Wallace, Will, Angelica); Swedes plan too much their gatherings (Bianca, Angelica).
		Language barrier	Participants shared difficulties in communicating everyday life. E.g., dating (Felicia); trying to use the health care system (Angelica Bianca) as non-Swedish speakers.
		Bureaucracy	Almost all participants have faced difficulties related to, such as getting a Swedish

			personal number (Louis, Carla, Angelica, Mariana, Wallace), getting Bank-ID account (Mariana)…
	Pandemic influence	Change in habits	Participants changed their habits because of pandemic, such as using more social media (Mariana, Bianca, Louis) and staying more at home (Wallace, Felicia, and Luiza).
		None	Participants highlight pandemic did not affect in anything in their settlement (Guto, Amelia).
		Opportunity	Two participants noticed pandemic contributed to their everyday routine. Enjoying staying at home (Wallace and Mariana), more work opportunity because the fieldwork is related to COVID-19 (Humberto).
		Managing the media usage	Aware of the time spent in media platforms, participants limit their usage (Felicia, Guto, Luiza)
	Feelings	Homesickness/Nostalgia	Participants recall Brazil with a sense of "longing". They use the Portuguese word *saudade* to refer to elements they miss, such as food, people's spontaneity, family, friends, beach, and so forth.

		Mixed feelings	Some participants portray, simultaneously, negative and positive feelings related to their experience. They highlight a sort of compensation. For instance, the cold weather and distance from family is compensated by career opportunities in Sweden (Bianca). They feel happy of the life in the host country depending on what they are living at that specific period (Felicia, Amelia, Carla, Wallace).
The Media	Media usage	Informational aspect	Almost all participants highlighted media consumption to keep ties to Brazil (Bianca, Humberto, Felicia, Angelica). They also consume news content about Sweden and the world (Mariana, Ricardo, Will). All of them mentioned to change applications and platforms according to their needs.
		Problem-solving	Some participants referring to social media, mainly Facebook to help them to solve issues in the offline world, such as finding housing (Felicia, Guto), ordering Brazilian food they like (Luiza, Humberto).
		International bonding	All participants share about keeping ties to friend and family through social media or other media platforms. They use different platforms

			according to the purpose of connection. For instance, Instagram to check out friends' life, Facebook to get in contact more with international friends, and WhatsApp to videocall family.
		Entertainment	Brazilians use streaming platforms such as Netflix, GloboPlay.com to watch both Brazilian movies, international series (Luiza, Louis, Leonard, Carla, Humberto, Felicia). Few participants watch Swedish programmes (Wallace, Ricardo, Will).
		Helpful for integration	Participants share about media practices to learn more about Swedish culture and the language. They access language-learning applications (Bianca, Ricardo, Luiza). They use online Swedish systems (i.e., Bank-ID, Swish, Skånetrafiken) to get around the country (Mariana, Leticia). They get information about volunteer work and job opportunities to participate more in the society (Angelica, Ricardo, Luiza, Carla).
	Pandemic and media consumption	Increased the usage	A few participants share about an increase in their media consumption because of pandemic, mainly social media (Instagram and TikTok) – Bianca, Felicia, Will. To keep

			updated on the news about COVID-19 (Leticia, Ricardo, Louis). Also, because it is work-related (Humberto).
		Little changes in media consumption	Participants did not mention big changes in their media consumption in Sweden because the pandemic restrictions in the host were more flexible (Guto, Moana).
	Role of the media	Socialize	All participants mentioned social media platforms such as Facebook, Instagram to get to know about events they want to participate and network (Wallace, Luiza, Moana).
		Connecting with family and friends	Media platforms are "essential", "vital" to keep connection with family and friends in Brazil (all of them) and in other parts of the world (Felicia, Ricardo, Guto, Carla).
		Keeping ties to Brazil	According to all participants, the media is important for them to know about what happens in the country, stay closer to the culture, and memes.
		Representation of Brazilians in the media	Some participants sharing that the media is responsible for a negative view of Brazil/Brazilians, reinforcing stereotypes of "samba", "soccer lovers", "laidback", "corruption" (Carla, Humberto, Luiza, Louis, Bianca).

|		(Dis)engagement with the Brazilian community	Most of participants highlight disengagement with the Brazilian community, even though they participate on Facebook community groups. They observe what is going on in these groups more than engage with them (Moana, Louis, Carla, Humberto). Three participants (Angelica, Bianca, Amelia) share to participate in some activities organized the Brazilian community in online groups.
Identity and imaginaries	Reflecting on their nationality	Stereotypes that Brazilians believe to carry	Some participants highlight stereotypes they believe to be usually associated with Brazilians, such as "sexualized women", "laidback", "party-lovers", "carnival", "corruption", "warm people". (Angelica, Luiza, Carla, Louis, Mariana, Will, Wallace).
		Brazilian community	They share to have a sparse community compared to other nationalities. Mentioning, for instance, that even though meet Brazilians, they do not become close friends (Mariana, Carla). But some participants also highlight the strengthen and persistence of being Brazilian (Louis, Will).
	Reflecting on foreigners' perception of Brazilians/Brazil	Little knowledge about Brazil	Participants share that Swedes and other foreigner have little

			awareness of Brazil and its culture (Bianca, Carla, Louis, Guto, Mariana, Angelica).
		Association with other nationalities	A few participants (Louis, Wallace, Will) highlight comparisons internationals made with Brazilians to be like other Latin American groups.
Everyday life *(Creative map drawing activity)*	Making routines	Day-to-day in Brazil	Brazilians share about their routine in Brazil. For instance, many of them highlight stressful workloads (Carla, Wallace, Angelica, Amelia, Mariana, Luiza) while others focus on studies back in Brazil and family relationship (Bianca, Felicia, Louis, Guto).
		Daily life in Sweden	Talking about their routines in Sweden, participants usually compare to the routine back in Brazil. In Sweden, they bike around the city, go to the university (Louis), have more flexibility in their routines (Angelica, Carla, Luiza).
	Sense of belonging	Adaptation	Participants point out their adaptation in everyday routine that as nuance for feeling belonging in the host country. For instance, paying the rent (Mariana), getting the first job position in a Swedish company (Angelica), re-creating Brazilian celebration with international friends (Carla, Humberto, Will).
		Place-making	Participants share about practices and

			objects to make sense of the place they live, such as family illustration (Mariana), superhero toys (Leonard), cooking with the partner (Ricardo), enjoying typical food from Brazil (Louis, Mariana, Will).
	Media routine in Sweden	Adapt to old habit in Brazil	Some participants share to adapt some media practices because, for instance, their spare time in the routine changed (Mariana, Carla, Humberto, Luiza, Angelica) or they do not have access to all media channels how it was be in Brazil, watching YouTube videos to replace TV programmes (Louis, Guto, Felicia).
		Mobility – media while commuting	A few participants share about media practice in brazil while commuting to work or gym (Wallace, Guto).
	Media routine in Brazil	Affection	Some participants mention affection related to their media consumption in Brazil. For instance, watching specific movies (Leonard), having TV turned on when gathering with family (Louis).
		Mobility	Three participants mention about media practices while biking, on the bus or train, listening to radio, news or podcasts (Will, Louis, Guto, Ricardo).

Appendix 12
Note-taking

During interviews, mainly while during the drawing, I highlighted some points to remember to focus and reflect more after when analyzing the data.
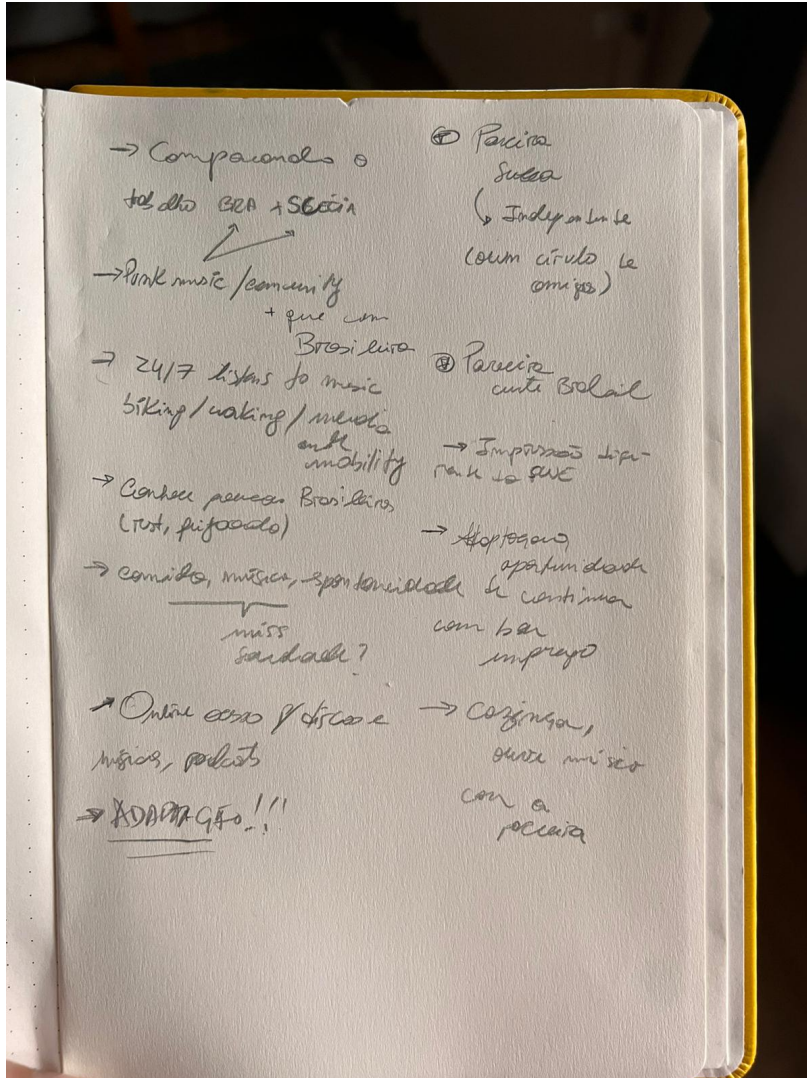
Appendix 13
Reflection on my experience in Sweden – ethnographically inspired

I remember the first thought I had when listening from my participants "I do feel that I belong to the Brazilian community".

How come? - I felt a bit bothered inside.

However, the more I conducted interviews, the more I realized that such quotes/mindset were also part of my experience in Sweden. I miss Brazilian food but "not that much". I miss Brazilian songs and festivities but "the balance of living abroad is always positive". I barely mingle with Brazilians and, as most of participants, I just observe what happens around the Brazilian community. So, what is sense of belonging for me?

I feel belonging with beloved people I've shared experience here, mostly internationals, or when I look (not that far) back and see how much I have grown, what I have become and overcome. With my mom's visit in the last two weeks of thesis submission, I noticed that my "Brazilian side" is always there – speaking loudly, using specific expressions, gestures and touches. She brought *tapioca*, *cuscuz*, *paçoca*, (Brazilian food) and other things that I used to enjoy back in Brazil. But to be sincere, sharing *kannelbullar* with my mom and making her try *licorice* in Sweden brought me much more excitement and fulfilment.

Conducting this research with Brazilians has revealed, to myself, how I miss my home country, culture, and how I have so much of what people recognize as "being Brazilian". I was afraid of focusing on everyday life because is commonly said to be "too ordinary". But I have figured out that, who I am now, is a result of learnings, frustrations, *saudades,* cries, potlucks, study and work experiences in my routine in Sweden. Thus, through the ordinary we became extraordinary.

As written in the t-shirt I flew to Sweden in August/2020:
Home is where the heart is!
Thanks, Sweden, for being my second home.

Thank you for reading until the very end. ❤