Research on:

Cultural shock in negotiating Identity crisis.
Discovering the different impacts of culture shock on Syrian migrants in Sweden.

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Abstract:
This ethnographic research explores the impact of culture/cultural shock in negotiating identity crisis on migrants with Islamic backgrounds from Syria to Sweden after 2011. This thesis aims to investigate two purposes. Firstly, investigating whether the gender of the children's matters in the process of their parents’ adaptation. Secondly, digging deeper into the identity crisis as an outcome of the cultural shock phenomenon. It does so by presenting a theoretical analysis of data gathered through two main ways: Ethnographic interviews and An Auto-ethnography. The theoretical framework combines Lysgaard's theory of the U-curve theory concerning Bandura's social learning theory and Bourdieu's theory of Habitus in tandem with reflexivity. The results show that the interviewees have experienced culture shock but came out from using different methods, religion, traditions, and beliefs. These factors have the most significant effect on how a sojourner handles moving to another society. The gender of the children is not what restricts a family from settling into an open community and identity crisis embodied in different shapes to show the different types of internal conflicts. The research development process is contributing to further research consisting of investigating the impact of culture shock on the second generation leading to criminality.

Keywords: culture shock, identity crisis, gender, adaptation, habitus, U-curve theory

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I would love to thank my supervisor Caroline Adolfsson who led the way and made it as clear as possible for me to have the courage and hand in my work.

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Introduction

Crossing cultures is as old as recorded history. Most societies have experienced visitors coming from other communities for different reasons such as migration, workers, and tourists; these visits create the atmosphere for the cultures to intermix. This mixing can result in what is called 'cultural shock' (Ward, Bochner & Furnham 2001:4). The phenomenon of Culture shock is the main topic for the study, which officially has two purposes. The first is to determine whether culture shock has a different impact on families with girls vs. families with boys.

The group of focus has an "Islamic culture" coming from Syria; this study will not care for the nationalities that migrated from Syria more than putting the spotlight on the religious side for what considered to be different from the Swedish culture. The second is also to negotiate identity crisis as it is a result of culture shock phenomenon (Cofer 2013:3). This research will try to value factors that are considered to have an influence on the individual's behavior, such as religion and educational background as well as gender (Abunab et al 2016).

2.1. Aim, hypothesis, and research question

This paper aims to discover, on the one hand, the different impacts of culture shock on migrants coming from Syria to Sweden after the war in 2011. Most importantly, it examines the assumptions hovering around the potential gender inequality when it comes to the kid’s gender migrating with their parents, and if this has a special influence on the adaptation process in a new culture. On the other hand, explaining how culture shock, experienced by the interviewees, leads -in some cases- to some sort of self-conflicts that is labeled as identity crisis (Cofer 2013:3).

This research will be broad enough to cover both sides and yet narrow enough to include a specific group of people to give a deeper understanding of the phenomenon applied. However, the proposed study intends to address the phenomenon and provide a deep awareness of Syrian immigrants experiencing culture shock after migrating to Sweden. It will do so by answering the following question:

How do Syrians migrating to Sweden manage to deal with the problem of culture shock?

The research question will be backed up by three subsidiary questions:
1. Does the gender of the children matter in the adaptation process?

2. How did the interviewees experience an identity crisis?

3. What does my story, as an immigrant, add to this study?

2.2. Limitations, delimitations, and assumptions of the study

Limitations and delimitations clarify boundaries, exceptions, and restrictions addressed in every review, which gives more value to the thesis (Theofanidis & fountouki 2019:157). Chance of bias and generalization might occur through the study, firstly because I, addressed as the researcher, belong to the same sample group that this research is investigating. Secondly, the topic per se is considered extensive and could be interpreted in several ways (Ibid). However, this study does not only aim to investigate the impacts of the cultural shock phenomenon. It also seeks to reveal, as mentioned above, the potential children’s gender inequality, as well as shedding light on identity discomfort. These assumptions play a big part in paving the way for this study to 'see daylight’ and be said to help shape both purposes served throughout the thesis.

2.3. Thesis outline

This thesis will be built up as follows. Firstly, introduction to the consistency in the research covering different purposes suggested by the study, highlighting the aim and defining the research questions as well as sub-questions. Secondly, the background includes a brief narrative on the essential patterns of the thesis from a sociological perspective. Thirdly, the theoretical framework to give a deeper understanding to the base of this work. Fourthly, an analytical section that gathers, presents and analyses the material used in this study. Last but not least, the concluding part includes a summary of the thesis's aim and results retrieved in the light of the background as well as the theoretical and methodological framework.

Background

Migration is a concept that has been defined as the process of moving from one place to another to seek a decent livelihood (Becker & Bhugra 2005). Migration can be classified due to the types of it and the reasons behind it. The one reason focused on in this thesis is the 'political' one. Syria has been a war zone country since 2011, some named it to be a civil war, and others chose to call it a revolution to keep up with the 'Arab spring' that has been going on, both names don’t matter as much as their outcomes (The Guardian 2013).
Moving to a new place can urge the need to settle down and start the process of adjustment. The discrepancy between expectations and achievement can lead to some psychological discomfort, such as Culture shock (Becker & Bhugra 2005). Culture shock occurs once people lose the familiar structure and culture that they used to live in; this also leads to an apparent loss of values and self-identity, which forces the (migrants) to lock themselves in the past and act upon it (Ibid).

3.1. Previous research

This thesis aims to explore the phenomenon of culture shock and negotiating identity crisis within the context of sociology and a hint of psychology (Hogg & Jackson 2010). The focus of this research is the Syrians who belong to an Islamic-Culture; being in such culture raises the assumptions around gender inequality, which in turn influences the adaptation process when it comes to the children's gender. Importantly, a connection between culture shock and identity crisis has been mentioned. Because gender plays an essential part in the study, the background section will be concluded with a paragraph to describe the gender role studied in the sample group.

3.2. Culture from a sociological perspective

The concept of culture is limitless when it comes to giving it a specific definition; everything in life has a culture. Sociologists refer to culture as the way of being adopted by members of a society or a group, where they share values, traditions, and beliefs (Itulua-Abumere 2013:01).

Every culture has the elements that help keep it alive and growing, such as symbols, language, values, norms, and beliefs. To be noted, culture’s believes is the only element that can be changeable among cultures, and this comes under the name of cultural diversity (Ibid).

Worthy of mentioning, the known norms vary extensively in patterns from one culture to another; for example: in Muslim culture, hospitality is something that says much about a person’s belonging and -to some extent- helps defining a person’s identity. At the same time, in the western society it is not as significant (Black & Mendenhall 1991:225). Sometimes people feel unsettled and disoriented when they become a part of another culture and facing something unrecognizable makes them feel like they have lost what is familiar, which initially helped to
understand and even create the world around them. Because of that the expression of *culture shock* is an apt one (Ibid:226).

### 3.3. Identity from a sociological perspective

Through this study's establishment, a noticeable mark was laid on the linkage between culture and identity. Identity in sociology refers to the way people address themselves and the way their behaviors are shaped (Kehily 2009:01). Two types of identity often known in the sociology world are social identity and personal identity. Social identity usually refers to the characteristics applied on the individual from the surrounding society. While personal identity/self-identity, is often said to be a set of values, norms, ideas and beliefs that shapes one's entity (Ibid).

Many factors help develop the sense of self-identity, such as education, gender, sexuality, and many others. Forming this entity and making it a whole, leaves the spot open for the real interaction with the outside world where a self will be caged in the society to link an individual's personal and public worlds (Itulua-Abumere 2013:04). Although, it is not rare that a person is, for some reasons, forced to meet other worlds and interact with other selves. It can put an individual in a hard position where a clash between attempting to reach the new surrounding standards and protecting the old self-identity can stress a condition of what is called *identity crisis* (Ibid:04).

### 3.4. Culture shock in relation to identity crisis

It is not possible to talk about culture without drawing a link with identity. Culture shock is an expression that can be described in several ways. In this study, I use the description of Kalervo Oberg, who was the first to define culture shock as the anxiety and frustration created due to the inability to formulate a way to meaningfully communicate in a new culture (Jackson & Hogg 2010:02).

To be mentioned, is the term ‘sojourner’. A sojourner is a person who has been relocated or resides to another place (Ibid:02). Culture shock has an essential impact on sojourners’ identities due to the loss of familiar atmosphere, which in its turn can lead to identity conflict/crisis and cultural misunderstanding. The sojourners mostly reflect on such challenges in the new cultural context by renouncing the host atmosphere and turning to join national or international groups.
The fear of losing an entity and the desire of protecting the identity normalizes this sort of behavior adopted by the sojourners (Ibid:02).

### 3.4.1 The honeymoon phase

The honeymoon phase is marked as the phase where the sojourners were shielded from the difficulties that may occur in the new culture's everyday activities. Usually at this phase, a member from the host culture will offer to help the sojourner getting to know the new culture from a pleasurable angle where the sojourner won't feel strange in the new land and has no difficulties accomplishing everyday tasks. During the honeymoon phase, sojourners are mostly enchanted by the new culture and of what it has for sights, music, and food. The positive interaction with the new culture and few adverse incidents in the first days engaging with the host culture can make the sojourners avoid some serious identity challenges that may come the path of those who haven’t got to live the honeymoon phase (Lysgaard 1955).

However, it has not guaranteed that after this phase is over, the sojourner won't be facing the trap of culture shock or identity challenges. Still, it depends on the length of the honeymoon phase and the person's ability to adapt after shifting from the 'tourist' mood to an official member of the new society, e.g., new immigrants as they are to integrate and start settling in the host country (Ibid).

### 3.4.2. The crisis phase

The crisis phase starts when the sojourners begin trying to manage the daily activities in the host country such as shopping, navigating transportation and negotiating social interactions. During this phase, sojourners find it challenging to reach the set goals due to the lack of communication with the surroundings which leads to distress, depression and a feeling of control lacking (Oberg 2006:12). The sojourners' identities are no longer shielded. The pressure of integrating into the new culture as well as contributing to society, identity and language; result in identity breakdown. The sojourners will experience identity strain due to the gap between the old selfidentity and the ability to adapt a new form of identity (enacted identity). Mostly, after a breakdown, as mentioned above, sojourners tend to retreat to their comfort zones via finding links to others who belonged to the same culture or share the same background (Ibid:12).
In this study, I will be including my own experience as a part of the methodology section. I extensively explain how I struggled with the identity crisis due to culture shock that occurred because of being forced to flee my home country and the need to adapt to a new society and culture.

3.5. Gender roles in an Arab-Islamic culture

In the name of Allah: “The believers, men and women, are allies (awliya) of one another. They enjoin the ‘common good’ (al ma’ruf) and forbid the bad (al munkar), they observe prayers (salat) and give charitable alms (zakat) and obey God and his Prophet”; God Almighty has spoken the truth (Quran: 9:71).

I chose this verse from the Quran, and it’s one of many because it advises equality between men and women, clearly explaining that both equally benefit for their good deeds and take the consequences of their actions.

Quran is the core of the Islamic religion and its versus it's the veins of the Islamic culture (Lemrabet 2019). Islam claims that women are favored and have given their true justice, have equal responsibilities, and have the freedom to choose whether to take them or not (Al-Qaradawi 1994). For example, in the time of the prophet Mohammed, women played an essential role in Islamic invasions and battles, giving the logistical support and treating the wounded (Azmy 2017). Generally speaking, Islam did not deny women their desire to participate in what considered to be one of the hardest works at a time and their participation has never forced down on them. Such examples and many more are seen to be proof that women in the Islamic era have not oppressed by either of the two main pillars (the Qur'an and the sunnah of Mohammed) nor men in general (Ibid). Although, gender inequality in a country has not necessarily blamed on Islam or a specific religion. In 2005, An Arab Human Development report was published by the UNDP with the title of "Towards the Rise of Women in The Arab World", his report is used to study the women's status in the Arab countries. It indicates that women's status has several dimensions attached to culture, religion, and economic and political components (Dogan 2018:214).

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1 Quran also know as koran, is the religious text of islam, which muslims believes it cam for them from GOD (Allah). Verse of Al-Tawbah (9:71)
2 Prophet Mohammed, Peace be upon him صلی الله عليه وسلم
Culture as mentioned above refers to a collection of norms, values, traditions and beliefs. Such beliefs are usually taken from the prevailing religion in the country. Hence, people through time started to create traditions and beliefs and transfer them into their own sake. Which resulted in having a noticeable impact on women's rights and the way they are presented in such a society (Ibid:218). Through time women have been pressed down and persecuted. Women have been struggling to get their freedom due to cultural strings and traditional limitations that men set to show supremacy and patriarchy above them. In simple words, it is not the religion itself that puts women in a tight situation, it is traditions and norms that are disguised in the name of a religion to blame women for every damage that may occur.

In an Arabic culture, the family is the core of the organization of society. While a girl's honor is the core of every family in that same society (Dodd 1973:40). A family's reputation is firmly attached to the girl's honour and purity, which makes the strings around the girl’s actions twice as hard as the boys (Sensenig 2002). To be noted, this has an assumed impact on the families accompanied with female children, which will be further explored in the analysis section.

The Theoretical framework
This section aims to evaluate and discuss relevant theories that can be applied to the chosen phenomenon and show that this study is based on established ideas.

4.1. The U-curve adjustment Hypothesis of Culture shock
*Figure 1 DEGREE OF ADJUSTMENT (BLACK & MENDENHALL 1990)*
Lysgaard initiated the "U-curve theory" of adjustment (UCT) in 1955. The U-curve framework has been popularly used to explain and describe the cross-cultural adjustment process of the sojourners within the new culture. The theory consists of different stages (see figure 1). The first stage is the honeymoon stage, as mentioned above, it is the stage where the sojourner has someone from the host culture to help with everyday deeds, which makes it easier to forget about the difficulties and focus more on touring the new country (Black & Mendenhall 1990:227).

The second one is the actual shock or as called the crisis phase. In this phase the sojourners face a significant drop when struggling with achieving the set goals noticing the differences between the two cultures.

The two remaining stages are the adapt/adjustment stages. So, the sojourners get to the phase of adapting to the new culture by adopting what is suitable for their identity and personality and refuse what is considered to be not (Ibid).

4.1.1 The social learning theory (SLT) in relation to Cross-Cultural Adjustment.

The process of adjusting into a new culture requires the ability to learn, therefore SLT is used to explain the U-Curve framework (Piers 2015:04). In the social learning theory, Albert Bandura (1977) defines it as the theory of learning process and social behaviors. He also states that the process of learning is a cognitive process that occurs in a social context (Bandura 1977). Cross cultural adjustment puts a sojourner in a situation where many of her/his past behaviors are no
longer suitable, and the new nature of practices surely is different for the past. After the arrival of
a country with distinct cultural patterns, a sojourner will face the differences in the host country's
behaviors (Piers 2015:04).

Culture shock occurs when a sojourner becomes aware that he or she is exhibiting
inappropriate behaviors according to the host country's practices and not knowing how to rectify
it. Although, repeated exposure to a particular environment leads to familiarity with this
environment, which increases attention (notice) and retention (reacting according to the
memorable behavior), this -in turn- leads to producing appropriate behaviors. Therefore, the
sojourner will feel more adapted and adjust to the new culture resulting in moving the sojourner
to the adjustment stage (Black & Mendenhall 1990:230).

4.2. Habitus in tandem with Reflexivity
The concept of *habitus* on one hand, has been known and also used since Aristotle. However, it
was the French sociologist Pierre Bourdieu who first used it as a keystone in his sociology to
address the sociological problems of social structures (Reay 2004:430).

The word habitus refers to the patterns of social skills and habits. It is the way an individual
identifies the surrounding social world and reacts to it (Ibid:431). According to Bourdieu, habitus
is not a result of a free will, but rather an interaction between the social structure and an
individual. In simple words, habitus is shaped unconsciously without a direct interference of any
conscious concentration (Bourdieu 1977). The concept of habitus can be also used to put focus
on the cultural superiority and inferiority within a society. Through Bourdieu's focus on social
class, he put a great effort into highlighting the gender differences in a society and reflecting on
the transformation of social identities (Reay 2004:437).

*Reflexivity*, on the other hand, is a popular concept that existed as early as 1560. But the
history of it in the social sciences is not as clear. The concept was first used in the work of
Talcott Parsons, then being developed by Anthony Giddens, where he argues that reflexivity is
an essential characteristic of late modernity (Backbok 2020). The concept of self-reflexivity
according to Giddens (1990), is defined as a self-defining process that consists of reflecting upon
psychological and social information about choosing paths in life.
In her book *Making Our Way Through the World: Human Reflexivity and Social Mobility* (2007), Margret Archer argues that the interaction between our internal concerns and our social context has formed in what so-called 'mode of reflexivity'. A mode of reflexivity refers to the 'inner conversation an individual has before committing any action. In simple words, the surrounding situations launch the mode of reflexivity to take an action depending on the current situation which is suitable to the structural and cultural context. For example, a new migrant coming to a new country chooses 'freely' to start learning the language, but without the host country's language, the changing of adaptation and adjustment will run low.

Habitus and reflexivity are, somehow, connected or they even complete each other. The theory of Habitus centers on how the social structures and cultural patterns form the individual’s adaptation to the world. Bourdieu believed that habitus withstands despite the changes in the social context around. For Bourdieu, a habitus already exists in the individual depending on the individual's position within a field such as class status (Marks & Wimalasena 2019:67)

Habitus has been heavily criticized for underestimating the individual's conscious actions. Bourdieu did not manage to address the importance of the reflexive powers for individuals, and here we see the value of reflexivity, as it closes the gap left incomplete. Moreover, Archer argues that Bourdieu forgot the powerful impact of the social Dynamics and individual actors that can play an essential part in shaping the reflexive action within an individual (see figure 2) (Ibid:521).

*Figure 2: HABITUS AND REFLEXIVITY INTERACTION*
The sample group (Syrians in Sweden)

Syrians in Sweden, as mentioned earlier, is the sample (focus) group of this research. More focused is the Syrians who belong to an Islamic culture. Those people, including myself, who fled the war in 2011 taking dangerous routes to reach safety have struggled from the side effects of being in a new culture. Some of them started questioning their identities and others got very shocked that they wished to go back to their homeland. All this will get extensively developed later on, where the theories will be appropriately applied and analyzed.

Methodological Framework

The current study is carried out by a type of methodology called ethnography. What is ethnography? “The Task of ethnography is to document the culture, the perspective and practices, of the people in these settings. The aim is to get inside the way each group of people sees the world”. Martyn Hammersley³.

Ethnography is a study of social interaction, actions and behaviors occur within a group. It’s rooted in anthropological studies that belong to the qualitative research field, where qualitative concentrates on how people interact with their social world they are inhibiting. (BMJ 2008:337: a 1020). The central aim of ethnography is to help provide a rich and deep insight on people's actions when interaction with the nature of the location they inhabit. It gets applied through keen observations and interviews. The research carries out by using two interrelated methods of data collecting. The two methods are Ethnographic interviews and auto-ethnography.

To begin with the question of: What is an ethnographic interview? Ethnographic interviews or as also addressed as, informal conversational interviews, are a way to find out about lives and behaviours for a specific group of people in a certain community or context. What specializes this type of interviews, is the ongoing relationships between researchers and interviewees. Interviews held with the individuals for the first time or interviews scheduled in advance are not as ethnographic, the bond between the two sides is what makes the ethnographic interviews unique (Munz 2018:2-5).

³ Martyn Hammersley: a British sociologist who majored in social research methodology and philosophical issues in the social sciences
Since ethnographic interviews are informal and based on the relationships created between the researcher and the participants, they are empowered to control the direction and the scope of the conversations, which makes the interview itself as a platform to the speaker to share their life experiences (Ibid:2-5).

On the other hand, auto-ethnography is a method of qualitative research and aims to explain and examine a personal life experience to highlight a cultural experience (Ellis, Adams & Bochner 2011). This type of method will allow me as a researcher to engage my experience in the shape of a story as I belong to the same sample group and had the side effects of moving from one culture to another.

5.1. Recruitment and selection of the participants
This research draws on ethnographic interviews that fall under in-depth interviews conducted in the spring of 2020 with 10 immigrants coming from Syria who belong to an Islamic culture.

These participants fled the civil war in Syria (2011) to come to Sweden and seek asylum to pursue their right livelihood. My chosen sojourners made it to Sweden as adults between the age of 22-60. As adults who spent some time in Sweden as residents, we were able to describe and reflect on their own experiences and the time to notice the differences that might be found in their culture and the new one.

The interviews were to take place in two big Swedish cities (Malmö & Gothenburg), the selection of the cities due to the big numbers of Syrians who chose these places to settle down (Migrationsverket 2011-2019). Because, I (the researcher) belong to the same group and have lived some length of time in Sweden, I was allowed to engage my own experience and reflect on the things I noticed concerning the main topics of this study.

5.2. Interpretation of the collected data
The analytical chapter of this study is based on the data taken from the ethnographic interviews. The questions asked are carrying patterns of the central interests of the study taking in concern the different themes. The models applied are developed in relevance to the methodological framework and the theoretical approaches mentioned in the previous section. As explained  

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4 Culture, identity, and Gender role.
earlier, the interviewees have the power to direct the conversation. However, the researcher can as well steer the wheel to cover a variety of disciplines and connect them to the different parts of the participants' experiences.

### 5.2.1 ‘Culture from a sociological perspective’

The part where "culture from a sociological perspective" is discussed, was aiming to pave the way for the interview to develop suitable questions to ask regarding the mother culture. Learning about how culture is shaped within an individual and has its full influence on every activity during the day is fascinating (Barger 2008). Extra focus is spotted on the part where the respondents start to compare their mother culture with the new one, especially when emphasizing the benefits of one other culture a respondent is living in.

The participant will be asked to define culture from their perspective and their memories about family cultural events and emotions attached to it. In this case, the participant will develop narratives about how they used to spend their cultural habits and traditions with their home country's families.

### 5.2.2 ‘Identity from a sociological perspective’

The next bit of the analysis part will consist of exploring identity, emphasizing the issues that people may face within the adjustment phase in a new country, and establishing an understanding of how an individual builds her/his identity (Wieviorka 2016).

People engaging in a strange atmosphere tend to protect their identity to keep it from changing (Jackson & Hogg 2010:03). The way the interviewees lived the experience of living in a strange society and having to establish an identity that fits their self and the new set of behaviours; have set the ground for the questions to take this direction. The participants were asked to identify themselves right in the moment and then try to identify the way they used to do it back home. The researcher will consider the differences in the two identifications (answers) and try to direct the conversation to develop a discussion on why we see changes in identity identification and what is the reason behind it.

### 5.2.3 ‘Gender Role in an Arab-Islamic Culture’

Last but not least, the 'Gender role' part is the core of this research, as it grounds to explain the differences between the role of men and women in the sample culture aimed to be studied. In
which, how would they react in the crisis phase. More importantly is the gender of the children coming with their parents to a new culture and if the gender has an impact on the adaptation process for the family.

The participants are divided into two groups of 5 females and 5 males. The questions asked to both groups are slightly different. Chatting with the female participants will take the curve of how the culture in Sweden favored them as women, and how being a woman in a non-Islamic culture vs their mother culture. While for male participants, the conversations consisted on how their role of being males differ in the new culture.

5.2.4 The relation between the in-group and the out-group
It is essential to highlight the connection between the focus group (in-group) with the rest of the nation (out-group). The term in-group refers to a social group that a person psychologically identifies as a member of, while an out-group refers to social group where an individual dose not identify (Tajfel 1970:96). In this case, it’s the relation between the Syrian sojourners and the Swedish nation (Smith, Bond & Kagitcibasi 2006:223). The questions will be developed to include the respondents' direct interaction with the outgroup. For example: how they experienced the new nation, did they face any kind of racism or discrimination because of religion, habit or tradition, or did they feel comfortable or forced to adapt to the new society?

Tensioned relations with the host nation will affect the process of adaptation and the sojourners will feel un-welcomed and also forced to change themselves to reach up to the same level as the rest. All this can cause extra psychological distress and discomfort which in its turn will affect the process of adjustment (Burt 2018:01).

5.3. Methodological Implications
The value of a scientific research is partially dependent on the researcher's ability to promote the credibility of their research. In all the fields that consist of scientific analysis, reliability and validity (LeCompete, Goetz 1982:31). The previous will be further explored in the following section.

5.3.1 Reliability and Validity
To begin with, Reliability in ethnographic research depends on two design problems external and internal. External reliability highlights the issues of independent researchers will come up with
the same phenomenon or generate the same constructs in similar contexts. Internal reliability requires that the researcher use the same methods to conduct the same results as prior studies (LeCompete & Goetz 1982:32). The reliability, specifically, is ensured by showing the methods of collecting data and the data analysis.

Moreover, how can ethnographic research achieve validity? Validity here means how far the research findings explain and describe the real world. Validity for this type of research can be ensured by squeezing out the data's strength and errors and connecting it to the theories and hypotheses applied in the study (Wilcox 2008).

5.4. Advantages and Limitations
Starting with the first method used to collect data for this study, Ethnographic interviews. As mentioned previously, ethnographic interviews or, as called situational conversations, are sometimes informal and differ from the usual interviews with one unique feature, that it takes place within a context with an ongoing relation between the respondents and the researcher. However, given the interviewer-interviewee relationship's current nature, these types of interviews seek to capture the interviewees' lived experience as it is in practice and gain insight and explanation about the under-researched phenomenon. As seen, this can be considered as the right side of this data collecting tool (Munz 2018:02).

Nonetheless, the relationship created between the researcher and the participants is a two-edged sword. As useful as it could be for the research to fully engage within the studied group, it is also slightly uncomfortable for the researcher when interacting with other members of the sample group if the interviewees started to gossip about their private life (Ibid:05).

Coming to the second method of data collecting which is Auto-ethnography. As explained above, autoethnography is a way that allows the researcher to engage his/her own experience. One of the central advantages of adding personal narrative is that it provides access to the researcher into the participants private worlds and grasp rich data, as well as the easy access of data since the researcher calls on his/her experience to investigate the wanted phenomenon (Menderz 2013:232).

Despite the advantages of this method, there are some limitations which need to be present in mind when using it. For example: the readers may arouse some unpleasant feelings since the
connections readers make with the stories are unpredicted. Another limitation is the exposure of the narrator (researcher's) emotions and inner thoughts, which crave honesty and self-disclosure. That in its turn entails some ethical considerations on behalf of the researcher (Ellis & Bochner 2000).

5.4.1 reflection on the role of self as a researcher
As mentioned throughout this thesis, ethnography in general is a method to study a social interaction, practices and events within a specific social context. Specifically, self-ethnography is applied to a study where researcher belongs to the investigated group (Eriksson 2010:92).

Due to the nature of ethnography, and the bond created between the researcher and the interviewees, an awareness of unconsciousness biases is to appear due to a high degree of self-reflexivity that can be shown among the research. The thesis consists of using the researcher as a tool to collect primary data from the participants which in its turn constrains the involvement of personal values, and assumptions. (Ibid:97).

Within the analysis section, my personal narrative of living the impacts of cultural shock will be presented in the shape of auto-ethnography. In which, I still run the risk of being biased from the side that I as a researcher share the background with the sample group and putting myself in the place of the participant for a while. During the work of data collecting and the analytical process I constantly reflected on my positionality in a voidance to unnecessary interpretations.

Analysis
6.1. Theoretical Analysis
This section will introduce a proper analysis to the data collected via doing ethnographic research (Interviews and autoethnography). Theoretical Analysis in specific is the process of finding out how the components of the study fit together (Angrosino 2011:02). Three main interest points were highlighted throughout the study: culture, identity and gender. Each point has a different theme in order to give a wider comprehension of the phenomenon.
Research question: How do Syrians migrating to Sweden manage to deal with the problem of culture shock?

Hospitality and social life

When talking about culture and memories related to culture, traditions and beliefs, the most common response from the interviewees is the social life that they are missing in the hosting country.

From the view of the interviewees, gatherings with family members, cosines and relatives at the weekends is something fundamental to shaping the base of the Arabic culture. Hospitality, alongside, was stated in many interviews to be the core of the Arabic social life, which means- as implied- is also missed in the hosting country.

"If you look back on the Arabic history you see how people were generous with their guests and how it is important in our culture and religion to take care of family kinship and guest hospitality. Unfortunately, we don’t get to practice this as much here in Sweden, firstly because we are the minority here and people, we share the same culture with might live far away from us. "

One interviewee has mentioned that culture is summed in food and coffee. “it is food that says everything about where we come from. For example: when I say that I come from the falafel land that means I come from an Arabic country and more specifically Lebanon or Syria,

5 Male C (See Appendix B, P 51)
and then comes cardamom coffee. Coffee is something essential in our culture as it is the very core of every gathering between family members, friends and neighbours. You start the meeting with a cup of coffee and end it with a cup of coffee. In some countries drinking coffee can say a lot about what you want from the person sitting right in front of you.”

All the participants agreed on the definition of culture, as it is a combination of specific values and norms. However, the patterns differ from one participant to another. Some said that norms are what happens within a family and not the whole society. "The norms for me is what my family used to deal with in the daily life situations and how my father used to handle stuff.”

Lysgaard (1955), explained that a sojourner would start easy in the country he or she moved to recently; due to some help they might get doing their daily deeds from one of the originals in the new society, which puts them in the honeymoon phase. The following will give a glance on how the sample group experienced their struggle with culture shock. In which confirming what Lysgaard was referring to.

Conservatism

Some decided to focus on the bright side of them coming to this country in specific and described it as the “Saudi Arabia of Europe”. Saudi Arabia is a country in the middle east that is famously known for its commitment to the Islamic Sharia law. Participants tend to approximate the Swedish society to one of the conservative societies for what they see for differences and similarities in the morals.

"Before I made it to Sweden, I heard so much from the people who have been here a while that Sweden is not like other European countries where you see people behave inappropriately. It is important for me to know that my children will be raised in a society that oppose selling/buying sex or drugs.”

So, their answer to the question if they would instead go back to Syria and live there was negative, they would visit it because they still have memories but never actually live there. Nonetheless, others are still longing to go back to their homeland to resume their old lives, as the

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6 Female A (See Appendix B, P.49)  
7 Male D (See Appendix B, P.51)  
8 Female B (See Appendix B, P. 49)  
9 Male D (See Appendix B, P51)
theory of reflexivity would explain the nature of such feelings “If I have only one day left for me to live, I would take my children and buy a house in Syria and live their until I die”\textsuperscript{10}.

Almost, all 10 participants have gained new knowledge and behaviors to adjust in the way that still suits their ideologies as the STL addressed. "I learned how to stand in line, how to wait patiently for months before I get a decision on a case I once applied for, or how to put more time doing housework with my wife without complaining. All these stuffs are because I don't want to come off bad in front of others in the society and most importantly my children who are raise in here and they already have all that in their system”\textsuperscript{11}.

Social media and internet

The concept of internet culture was found to describe the mergers of different cultures with the help of the new technology. Through social media and the latest apps, people from all over the world can quickly get a glance on the different societies’ functionality, such as language, law practices and traditional celebrations (Ramadan 2012). A person can be prepared for what is to come, if the destination and time are available. “I didn’t feel the culture shock, I certainly noticed the differences between my old culture and the new one, but I already had this in mind, I planned that I want to come to Europe, so I did some googling”\textsuperscript{12}. Due to this, sojourners can be eased into a new culture when using the right tool to dig deeper about the targeted destination. As mentioned in the theoretical framework section, the honeymoon phase is where a sojourner meets somebody from the hosting culture to give him/her aid until they settle down. Google in this stage plays the aid companion for the sojourner so that the hard phase is less intense and gives a previous review on what is to come.

Sub 1: Does the gender of the children matter in the adaptation process?

Family members’ role

As it is explained in the section of “the gender role in an Arabic Islamic culture”\textsuperscript{13}, gender inequality doesn't have to be an act of religious domination. Women, around the world, have

\textsuperscript{10} Female B (See Appendix B, P. 49)
\textsuperscript{11} Male B (See Appendix B, P. 49)
\textsuperscript{12} Male A (See Appendix B, P. 49)
\textsuperscript{13} See page 21
suffered or been suffering from all sorts of persecution due to cultural strings and traditional limitations (UNHCR 2018:16-18).

This thesis gives its focus to investigate whether the gender of the children’s gender belonging to relatively religious families matter in the process of adjusting to a new culture. Namely, families of an Arab-Islamic culture, where religion is profoundly intertwined with the norms and values of the society (Betts 2006). During the conversations held with the participants, they noted the importance of the family in their culture. It is mention worthy to highlight the effects of the family as a concept is an essential aspect of Arab culture. In this, Families tend to maintain a connection bond between their members to show responsibility and loyalty. According to one of the interviewees a famous saying in Syria that holds a powerful meaning of solidarity and synergy within the family “Me and my brothers against our cousins, and me and my cousins against strangers”\textsuperscript{14}.

Moreover, is the role of the parents. Fathers play the patriarchal role of taking care of the family by supporting them financially and keeping them hungry. Nowadays, women help provide for the family, which is somewhat considered as stealing the breadwinner's title from the men. "My wife has been working since we got married, but it was never a thought that burden will fall on her to feed our children and support the family. It is my role, and I will do it and if she would like to help, it is simply her choice"\textsuperscript{15}.

The previous paragraph was to shed light on how the participants place roles on the family members and how the expectations on an individual in this small community are shaped.

Open society’s femininity vs. Islamic- traditional femininity

The mothers’ role is firstly to take care of the household, to raise the children and help educate them. In some societies this is considered to be undermining the women’s rights and present them as unequal to men. “I never felt that if my husband is working outside the house and me inside somewhat losing my rights. I share responsibilities with hem, I take care of our children and make sure that they grow up to be successful, and he works hard outside so we can ensure a

\textsuperscript{14} Male D (See Appendix B, P. 51)

\textsuperscript{15} Male B (See Appendix B, P. 49)
good life for them on different levels.” However, two of the female participants named that coming to Sweden put extra pressure on them in terms of their femininity. Some contradictions were noted between the Swedish feminism and Islamic traditional femininity. As two of the female participants implied “In Sweden it is a right for women to work outside of the house, while in my culture women are treated like queens, they set at home, take care of the house and the husband will take care of the rest.”

children’s gender

The youngest group of the family is children. Children seek to imitate their parents as they are the example set for them since birth. Boys learn how to support their siblings and how to be responsible for their actions at a young age so that they can grow up to become "men". Girls are taught to run the house and help their mothers with the rest of the family. Having feminine traits is an extra credit as it is considered a sign of natural beauty. "I want to raise my daughters to be good moms in the future and I want them to embrace their feminine side, because God created us this way and nothing to be ashamed of”

The previous, leads us back to the central question of this section, does the gender of the children matter when moving to a new society? The question per se is hard to crack down immediately, as several questions were developed to put the interviewee on the right track. For example: As a mother/father what is the ultimate forbidden for your children to commit in this society? “Both of my kids are not allowed to do what is categorized to be Haram in Quran, and now we are inhabiting an open society, which means what is Haram in Islam is simply not in here.”

Matching words during the conversations made with the interviewees is that what is stated in Quran must be obeyed. Although, female D noted that “it is always up to the person him/herself to decide whether to commit to the Islam law or not. My daughters know the right from the

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16 Female C (See Appendix B, P49)
17 Female E and D (See Appendix B, p 49)
18 Female C (See Appendix B, P. 49)
19 Haram: forbidden or proscribed by Islamic law
20 Female C (See Appendix B, P. 49)
wrong and they are responsible for their actions and consider the consequences. We can’t keep controlling our children if we were raised in a certain way, societies change and so do people”\textsuperscript{21}.

Another example question: what is allowed for the boy to do in this society and not for the girl?

A standard answer was taken up answering this question. Still, the most interesting is that some participants noted that "it is the same as what is allowed for both, but back in my home country, it is harder on the parents to judge the girls the way you do with boys of the people. People talk and that actually can influence the decision maker of the family to start to differ between their children. It was a patriarchal society, which means that boys were privileged in some ways". Waiting for people's approval can create unsolvable problems that spread all across the society and learning how to overcome such a habit, moving to another culture and another system is a possible solution. The family context is highly touched by the surrounding society, being in a conservative culture creates some sort of limitations on the gender of the children. Yet, liberal societies are able to remove the label of gender limitations (Parpart, Connelly & Barriteau 2000). In which, it is easier for the families to drop the focus on the children’s gender and concentrate more on the process of adaptation in the new culture.

Sub 2: How did the interviewees experience an identity crisis?

Identity is an essential term when studying people. The name is entailed within the bigger context of culture (Finke & sokefeld 2018:01). throughout the discussions held with the participants, the term identity was taken up. How the respondents identified themselves now vs then.

Palestinian roots

Mention worthy, the creation of Israel in 1948, Syria was one of the countries that Palestinians take as a refuge. Unlike other neighboring countries, Syria did not suffer from economic shortages nor unemployment, which made it an even higher rated destination for the Palestinians. Since then, with the help of the UNRWA\textsuperscript{22}, Palestinians have had a second home with the name of Palestinian/Syrians (M.R.G.I. 2018). Among the participants, several ones belong to the Palestinian roots. The focus of this thesis was concentrated on people coming from

\textsuperscript{21}Male B (See Appendix B, P.49)

\textsuperscript{22}UNRWA: United Nations Relief and Works Agency for Palestine Refugees in the near east.
Syria that belong to an Islamic background. In which made the possibility to include Palestinian/Syrians a better chance to show variation.

The same question was asked to all the participants equally, whether he or she are Palestinian/Syrian or Syrian. How do you identify yourself in Sweden?

“When I first came here, and because of all the fuss about the Syrian crisis, if anyone asked me, I would say I'm from Syria without going into details. I started to explain more that I have my roots in Palestine. Why after a while? “Maybe because I got to know the people in here better and I know that they know what Palestine is. And I won’t bother go into unnecessary details about my origins”

Appearance

How do you emphasize your identity?!

“Back in Syria I wasn’t committed to wearing a hijab as I am now. Here, it feels like this is how I am, this picture that I want to give to people”. The need to display the inner self increases in a strange context as a result of the fear of losing who we are. Hence, reflecting on a feature in the society or religion and taking it to be a tool defining a sojourner's identity in a new culture is proved be one of the consequences of cultural shock (Cofer 2012:4-6).

After spending time living in Sweden, do you identify yourself as a Swede, especially after gaining the citizenship?

Both male and female respondents explained that they shall not identify themselves as Swedish people, mostly because of their outlooks “Even if I live here for 100 years, I will never be a Swede, I don’t have the blood or the looks for it to be true”. When the same questions were directed to the participants between the age of 23-33. The answers were hardly related to the origins. "I do identify myself as 'Male' coming from Syria, but still feel that I will always be this person and there is no way to become fully Swede. But, when I talk to my old friends who are still in Syria, I don't feel Syrian Anymore, and the sense of belonging to this society becomes greater”. A further explanation of how to analyze the participants answers in relation to this question will be stated in the 'discussion of the results’ part.

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23 Male D (See Appendix B, P. 51)
24 Female A (See Appendix B, P. 49)
25 Male A (See Appendix B, P. 49)
26 Male C (See Appendix B, P. 49)
27 (See page 34)
Language

Language has been a silent tool of making a group membership and social identity, it as well plays an essential role in helping to define an individual’s identity. Through language for example, one is able to know which ethnic group a person belongs. After moving to another country, some people find it difficult to fit to a different setting due to language difficulties which can be another cause for culture shock. But once they learn the host country language the strings start losing, and the adaptation process begins (Essays 2018).

Three of the respondents designate language as an important tool for them to show who they are, when others hear them speak Arabic it is clear that they belong to this specific ethnic group or/and coming from this country “Onetime, one of the job requirements was to speak fluent Arabic and when I applied and they called me in for an interview, I found that they already know where I came from and who I am even though this was not listed in the resumé”.


Auto-ethnography as mentioned above, is a qualitative research method that seeks to engage the researcher’s personal experience in the work on a specific phenomenon (Mendez 2015:281).

This study was meant to see daylight as a result of a personal struggle. The struggle emerged when I was trying to define myself in a new culture. Leaving my country under harsh circumstances didn't offer me and my family the chance to prepare for such a journey. This story will connect my experience as a refugee in Sweden with the participants’ stories in order to establish a wider analysis of the phenomenon.

"I am a Palestinian/ Syrian refugee and share my background, experiences and the path to Sweden”

My name is Rania Abdulla, known as Mhary. As mentioned, I am Palestinian/ Syrian, which means that my grandparents are Palestinians and had to leave Palestine after the Al-Nakba: the Palestinian catastrophe in 1948 but born in Syria (Aljazeera English 2013).

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28 Male C (See Appendix B, P)
29 Rania (see Appendix B, P.49)
The narrative will start from the time me, and my family became refugees for the second time. In 2011 Syria fell under the fire of war and people started to leave the country in search of refuge at first but it soon turned to be a pursuit of a better life. I was about 17 years old. Bombs everywhere and people were dying every day. My family and I had to leave our home because it was a military clash area to settle -temporarily- in a different place with hope that we might come back soon. The comeback never happened, and we started losing properties and money because of the bombing attacks on the area.

After days on the road, we finally reached the borders of Sweden/ Malmo to be exact, we took the train to Gothenburg and headed to the Migration board. 8 months going by and we receive the Swedish permanent residency and that means one thing, the process of adjusting to the new society has officially begun.

Despite how the rest of my family went through this phase, it is their story to tell, I faced some severe ups and downs through my adjustment phase. I started with learning the language as it is the key to having the privilege of belonging to one society. Here I started noticing how the Swedish society works, how the culture functions, couldn't help but to compare my old culture to the new one. I began to adopt new thoughts, new behaviors. I got my first job, where I met new people with new ideologies and beliefs that encouraged me to display all the behavior’s list, I have in me so far. I always looked confused and didn't know how to react to any situation unfamiliar to me in the early stages.

I experienced Culture shock through different situations, for example, when I went out with my colleagues for the first time, or when I decided to move out to live alone in order to work and many more situations that are considerably not completely approved by the culture I come from.

Some tension has been elaborated between me and my father because he noticed changes in my behavior and actions, at this point I started to learn the main keys to adapt in the new society. I wanted to fit in as soon as possible so I can start my life. My father was so scared that due to these changes I might lose my sensibility and misguide my path, he was afraid that I would learn the “bad stuff” and leave the good which created some family conflicts that thankfully ended well.

I learned that people who drink are not necessarily bad people and people who questions religions are not supposedly atheists. I started creating my own set of beliefs and traditions
which elaborated the feeling in me that I stopped belonging to my own ethnic group, I didn’t fully get along with their way of thinking which increased the gap between me and them.

I choose to react to all of this and do what I think is suitable for me. I changed the way I used to dress, I started acting like everything around me is casual and the plan of fitting perfectly into this society is successfully working. But one thing I wasn’t aware of until that point is my habitus. The inner me, the one who was born and raised in a context that is unlike this one acted up in so many situations, putting limits that don’t physically exist.

As a girl in my culture, I was raised to hold the family reputation and don’t do anything that might ruin it. There are so many thoughts running in my head that I can find the balance between how I used to think and behave vs. how I tend to present myself nowadays. All the previous paved the way to what is previously addressed as identity crisis.

Identity crisis for me was about how and according to what decision should be made. When I hear stories about people from Syria, their daughters are doing something -judged by the culture- I pause before I comment. It is hard to determine whether I should think according to my new set of thinking or should I take into account that I'm still in the presence of people who can/will not accept my adopted mind. It felt like I was standing in the middle of nowhere and suddenly I found two endless rods to choose from and I ended up never leaving my spot.

Until now, and after 5 years of a journey full of sweetness and sorrows, I still can’t say that I fully adapted to this society yet, but it may happen. The only difference is that I am aware of the main issue and what caused this inner conflict, and what matters the most is that I learned that adopting new habits, behaviors or thoughts doesn’t have to be a bad thing and I believe that better things are yet to come.

Sub 3: What does my story add to this research?
When deciding to narrate my own experience in this study, I was aiming to feature the ups and downs I went through as a sojourner in Sweden. This story tends to add more value to the research as the theories presented previously have a lead and adding a personal experience can create a bond between the narrator and the reader to develop a better understanding.
As mentioned within the theoretical framework section, The U-curve theory tends to explain the stages a sojourner goes through when first arriving to a new culture. I can safely say that I went through almost all the stages told. Firstly, we all lived with the good feelings about reaching the safe land and the enthusiasm to start living again, this phase was called the honeymoon one, I was blinded by the rush of emotions that I finally am in a European country, and we are all safe. Secondly, the phase of the crisis that hit us all once we had to stay at the refugee camp for more than 8 months; waiting for the decision from the migration board. We had to start doing the daily activities by ourselves. I can't deny the fact that I could speak a little English at the time helped through a lot, especially that English language in Sweden is no struggle.

Thirdly, the adjustment phase, where deep inside I knew that if I don’t start getting along with the surrounding, I will be the biggest loser, I decided to learn new behaviors, and new features that can help me with the 'belonging disguise'\textsuperscript{30} Theory where it explains that an individual aim to adapt new practices and add it to his or her system to establish a sense of belonging.

Last but not least, Habitus is very essential to describe the phase of identity confusion I went through and still at to some extent until now. Bourdieu (1977) claims that habits such as identity and culture are in every individual without a total awareness and can’t be controlled. The fact that I am an Arabic girl belonging to an Islamic background has put strings and limitations on me that I couldn't escape. In many situations I express myself the way I adopted here in this culture, but I stop just because of something in me holding me back. The determination of losing all the strings, and the fear of being judged by the group of people that I share the background and the culture with can be explained by the theory of reflexivity.

6.3. Discussion of the results
The themes mentioned above, played a role in dividing the analysis section into smaller units in order to get a wider perspective on the interviewees lived experiences. The explanation of the impact of culture shock on the migrants coming from Syria, gives an insight into how the sample group have experienced the side effects of culture shock.

\textsuperscript{30}Rania (See Appendix B, P. 49)
The interviewees chosen for this study have experienced culture shock on different levels, some still have the desire to go back to their home country holding the hope of getting back the sense of belonging. Others had a better chance of dealing with the phenomenon itself. Many aspects paved the way for those who considered themselves to have a reasonable adjustment in Sweden. Going through the honeymoon phase mentioned in the U-curve theory established by Lysgaard (1955), as well as having a previous knowledge on what is to come whether by googling or by being in a foreign country before. However, a fine adjustment craves the ability to adapt to new behaviors, and according to Bandoura, observational learning can provide a set of actions to create more straightforward ways to integrate into the new society (Bandura 1978). This demonstrates the validity of the chosen theoretical framework.

The children's gender in the process of adaptation, in order to investigate this field and have a deeper understanding, multiple questions were asked touching the side of religion and sexual life. It is essential to mention the assumptions about what the respondents' answers will appear to be. ‘The boys are treated differently’ is, in fact, easier for the families with boys to adapt into an open society or it is stressful to have girls from an Islamic background fit into such society without damages. This can be due, as mentioned earlier in the analysis, to the extra pressure applied on girls to be able to level up to the open society’s femininity in comparison with their Islamic-traditional femininity, as the values differ in many ways.

The results that were collected consisted of that the gender of children does not play a big part of the family’s adaptation. Although, having children spent their early lives in a conservative society coming to an open one can form some sorts of issues due to the cultural and religious strings, and that is basically applied on both males and females. The point of this paragraph is to present the antithesis of the assumptions hovering around gender inequality when it comes to the role played regarding adjusting in a new country, as well as noticing the side effects resulting from moving from conservative culture to liberal culture.

Mostly female respondents were more encouraging for their daughters “to go on and live their lives as long as they know the limits”32 For males, they noted that “what is stated Haram in

31See page: 27
32Female D (See Appendix B, P.49)
Islam should be avoided and if committed there will be consequences for both boys and girls”\textsuperscript{33}. It was also noted, living in a conservative society imposes on the people a specific way of behaving towards certain things, and what is considered to be taboo the whole society will have a say on it. This is also reflecting on the new society the participants are engaging into. The Swedish culture, as all the cultures around the world, has its own factors to be shaped. The fact that the participants are living in this culture now, also puts some sort of limitations. For example: an Arab family would not react to an action committed by their daughter the way they would do when they are in their old context surrounding with the people holding the same beliefs.

Moving to the second purpose of this thesis, identity crisis. It is ought to say that not all the participants in the sample group have suffered from identity disorientation. Although, the ones who did -including myself- have reacted to it differently. Several went back to embrace their Islamic features of fear of their identity loss. Yet, me and my fellow respondents, almost the same age, suffered from a hesitation in making choices when put in a situation that touches the limits of our old culture. In order to grasp a better understanding of how all the interviewees have experienced identity crisis, the sample group shall be divided into two smaller groups sorted according to age e.g., 23-30 and 39-60.

According to Cofer (2012), identity crisis comes as an outcome of suffering from culture shock. The sample group chosen has covered the wanted areas in this research. Doing ethnographic research has opened up more possibilities for the participants to engage more in the conversations held, which gave them more opportunities to ask for more and test the theoretical framework chosen.

The theoretical framework conducting the U-curve theory in relation to the social learning theory and Habitus in relation to reflexivity have been thoroughly applied on the research different sides. The four in two theories are to be divided equally on the two purposes of the study. They were the U-curve theory and the STL, which fit into explaining the culture shock impacts on the sojourners and determining whether the gender of the children plays an essential role in the adaptation of the parents. While the theory of habitus and reflexivity are suitable to

\textsuperscript{33}Male D (See Appendix B, P. 51)
clarify the part on Identity and it's shaping within a social context to be reflected due to external factors.

To sum it up, this study contributes to delivering the different impacts of culture shock on the Syrian refugees coming to Sweden. The first research field was to investigate the influence of the children's gender on their parents' adjustment process which appeared to have a minimal influence according to the expected. Secondly, the causality of identity crisis and how the respondents reflect it through taking different shapes. Lastly, the reflection of the researcher’s personal narrative in experiencing identity crisis regarding cultural shock.

**Conclusion**

This ethnographic research explores the impact of cultural shock on immigrants coming from Syria to Sweden who belong to an Islamic background mirrored in their adaptation if it's to some extent influenced by the gender of their children, as well as their experience of identity crisis.

Ten people between the age of 23-60 were involved in this research taking the role of the participants. They were interviewed in regard to their lived experience of dealing with the phenomenon of culture shock and its psychological side effects. Previous research addresses the phenomenon as most potential issues a sojourner could face when settling into another culture begins. The theoretical framework seeks to give a solid base for the research to be built up correctly. The responses were analyzed based on a theoretical analysis, with focus on essential themes and concepts mentioned by the interviewees and explored within the background and theoretical framework of the research.

This study offers another type of data collection, an auto-ethnography. This method aims to mirror the researcher's personal experience concerning the phenomenon of culture shock through negotiating identity crisis. The researcher seeks to add more value to the study since it draws a bond with the reader so that it provides a better understanding of the issue presented. Although, a risk of being biased is still running since the researcher belongs to the same ethnic group and shares the same experiences can cause some interpretations that don't exist. This can be avoided through the full awareness of the potential risks and the researcher uses their selfmore as a tool and not as respondent for a deeper observation and a better chance to get exceptional information due to the relation founded.
The responses coming from the participants toppled the assumptions hovering around one of the essential questions in this thesis. According to the interviewees, the gender of the children itself doesn't directly affect their process of adjustment. Although, this drags the question whether being a boy or a girl can be affected by their parents facing culture shock? This topic can be further explained in future research. The responses also showed the positive sides of culture shock and how they can be eased in. Several interviewees have noted that culture shock has helped them realize the importance of starting from the scratch and the possibility of continuing their education even if they were not young. As for the female respondents, they claimed that they learned their rights in a different yet more obvious way so that they can share the responsibilities of the family with their men. Most importantly, all the respondents agreed that Sweden was the perfect country to move to and if it was another country they might have been shocked in a worse way.

Possible measures can be taken to avoid collapsing when moving to an unfamiliar atmosphere, such as: google and websites. Some participants suggested that the side effects of culture shock can be, not completely, avoided. Because of the high tech and social media the world has become a global village. One can learn the new knowledge about the destination country and grasp the primer information about traditions and habits of the new culture if needed. That can be the case for the ones travelling willingly, but sometimes it is hard to predict life. What matters in the process of getting over culture shock is the ability to think outside of the box, focus on the mental well-being for the family members and not being restricted to the peer pressure called traditions.

Lastly, doing this research has opened many discussions related to the main topic, which in its turn showed the fact that the thesis can be considered as a terminal for further investigations. E.g., The future study will aim to continue on holding the same interest as this one, but to be more focused on the second-generation concerning criminality. Hence, the research will be entitled as the following: *Negotiating the impact of culture shock on second generation migrants concerning criminality.*
Bibliography


Appendix A- Ethnographic interview Guidelines

9.1. Rights of the interviewee

Ethnographic interviews as mentioned earlier, can be said to have the quality of normal conversation between two people who already know each other the suitable amount that the natural talk will occupy the atmosphere (Munz 2018:03). Even Though, this doesn't stand against the right for the interviewees to have an understanding on the research content and be aware of their rights as participants in this research. To be noted, the interviews will be presented in this project anonymously and the interviewees were given the choice to decide if they want to be recorded or not. Although, the recorder data exists only to demonstrate that the research was done and to help with the analysis. The interviews were held in Arabic as the participants are all coming from an Arabic background and we have that in common, the content of the interviews, however, will be transcripted and interpreted as they are presented in the analytical part. Most importantly, the interviewees were aware of their right to stop the conversation, withdraw from the study or delete the info whenever they felt the needed. As well as the possibility to have the interviewee on two occasions if needed.

After the given information the interviewees were completely aware of through a licensed ‘Information sheet’ where the wanted information is stated both in Arabic and English, they signed, anonymously, a consent sheet to ensure their rights as participants and my right as the researcher.

Due the anonymity of the research and at the same time serve the purposes of this thesis, the words male and females accompanied with the age will take a place in the Appendix B, instead of the actual names of the participants (See Appendix B).
9.2. Themes and Subsidiary questions

<table>
<thead>
<tr>
<th>Culture</th>
<th>Identity</th>
<th>Gender role in an Arab Islamic culture.</th>
</tr>
</thead>
<tbody>
<tr>
<td>What are the themes consistently mentioned by the interviewees about cultural factors?</td>
<td>How did the interviewees identify themselves in the new culture vs their old one?</td>
<td>How do the interviewees present themselves</td>
</tr>
<tr>
<td>How do the interviewees define culture?</td>
<td>What methods used to embrace the identity?</td>
<td>What is the role of the mother, the father and children in an Arab family?</td>
</tr>
<tr>
<td>How do the participants practice their culture? E.g. traditional celebrations, religious worships, and types of food.</td>
<td>Dose the appearance play a role in the way presenting one her/him self?</td>
<td>How does the society see gender differences?</td>
</tr>
<tr>
<td>Culture shock</td>
<td>Identity crisis</td>
<td>Gender of the children in the process of adaptation</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------------------------</td>
<td>---------------------------------------------------</td>
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<tr>
<td>Did the interviewees realize the similarities and differences between the culture?</td>
<td>As Muslims in a non-Muslim society, how the interviewees present themselves?</td>
<td>Is it different when having daughters to come to a new country than having sons?</td>
</tr>
<tr>
<td>What is culture shock?</td>
<td>What do the interviewees know about identity crisis?</td>
<td>What is allowed for the boy to do in a non-Muslim society?</td>
</tr>
<tr>
<td>Have you experienced it in Sweden?</td>
<td>Dose the identity if the interviewees stand in the way of their adaptation.? If yes, what would they seek to change it?</td>
<td>What are the forbidden behaviors to adapt by the boys in the new society?</td>
</tr>
<tr>
<td>Would the interviewees rather go back to their culture after having lived in the new one? If so, why?</td>
<td>Dose the Palestinian roots play a role in the way of presenting self in the two cultures?</td>
<td>Dose having the host country’s nationality affect the way of self-presenting. E.g. is being an official Swedish make people change their way of identifying themselves?</td>
</tr>
<tr>
<td>What are the ways to pass over culture shock and start the adapting phase?</td>
<td>Dose having the host country’s nationality affect the way of self-presenting. E.g. is being an official Swedish make people change their way of identifying themselves?</td>
<td>What role dose the gender of the children plays in the process of adaptation for their parents?</td>
</tr>
</tbody>
</table>
9.3. The original interview questions.

<table>
<thead>
<tr>
<th>Primary Questions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>الأسئلة الأساسية</strong></td>
</tr>
<tr>
<td><strong>1.</strong> ما اسمك؟ تاريخ الولادة؟ مكان الولادة؟ هل يمكنك وصف مسقط رأسك؟</td>
</tr>
<tr>
<td><strong>2.</strong> أخبرني عن بعض ذكريات طفولتك المفضلة.</td>
</tr>
<tr>
<td><strong>3.</strong> ما هو مستوى التعليم الذي حصلت عليه؟ لماذا اخترت تخصصك؟ كيف تم معاملتك من قبل المعلمين؟</td>
</tr>
<tr>
<td><strong>4.</strong> ما هي خططك بعد التخرج؟ ما نوع المهنة التي كنت تريد بها عندما كنت طفلاً؟ هل عملت على هذا النحو؟ إذا لم يكن كذلك، فلماذا؟</td>
</tr>
<tr>
<td><strong>5.</strong> ما هي اللغات التي تتحدثها؟ هل تتحدث لغة مختلفة في إعدادات مختلفة، مثل المنزل أو المدرسة أو العمل؟ ما هي غادرت سوريا؟ كم كان عمرك؟ هل تريد المغادرة؟ كم من الوقت استغرق القرار؟</td>
</tr>
<tr>
<td><strong>6.</strong> هل تركز شيئاً خاصاً كلفك كنت تتمتعي في أماكن آخر وأخذت معلق؟ كيف كانت الرحلة؟ كم كلفت؟ من دفع ثمنها؟ صف الطريقة والشروط من خطط لهذه الرحلة؟ كمسلاً طولها؟ ما هي التجهيزات التي لا تنسي عندما تركت سوريا للقدوم إلى السويد؟ هل كنت ترغب في الذهاب إلى بلد آخر؟ إذا كان الأمر كذلك، فلماذا؟ ما هو شعورك تجاه السويد عندما كنت تعيش في سوريا؟ كيف تغير هذا؟</td>
</tr>
<tr>
<td><strong>7.</strong> ما هي بعض انطباعاتك الأولى وتجاربك المبكرة في هذا البلد؟ ما الذي فاجأك؟ هل تغير أي من هذا بمرور الوقت؟ هل تبقى على اتصال مع العائلة أو الأقارب أو الأصدقاء في وطن؟ ما هي كلماتك و/ أو نصائحك النهائية لتتجنب هذه الظاهرة؟</td>
</tr>
<tr>
<td><strong>8.</strong> ما هي كلماتك و/ أو نصائحك النهائية لتتجنب هذه الظاهرة؟</td>
</tr>
<tr>
<td><strong>9.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
</tr>
<tr>
<td><strong>10.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<tr>
<td><strong>11.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<tr>
<td><strong>12.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<td><strong>13.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<td><strong>14.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<td><strong>15.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<td><strong>16.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<td><strong>17.</strong> هل هناك أي شيء لم تقم بتغطيته ونود الحديث عنه؟</td>
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<tr>
<td>Culture/حضارة</td>
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<td>----------------</td>
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<tr>
<td>هل ترغب في العودة إلى وطنك لتعيش هناك لبقة حياتك؟ لما ولماذا؟ هل سبق لك أن واجهت عنصرية في حيتك، في المدرسة، أو في مكان العمل؟ كيف كانت التجربة؟ هل تدين تقاليدها أو عاداتك أو أغلبًا أو أطعمة خاصة؟ كيف تساعد عائلتك تقاليدها واحتفالاتها الخاصة؟ كيف تغيرت هذه التقاليد في السويد؟ هل تزمني إلى عائلة متدنية و هل تقوم ببضاعة الشعار الدنيوية؟ هل تشعر براحة أكبر في العيش في &quot;مناطق ومجتمعات&quot; تشبه عقليتك)المجتمعات الإسلامية العربية؟ كيف تختلف الأخلاق في سوريا عن السويد؟ بشتاق امرأة، ما هي الحدود، كان عليك كسرها من أجل الدخول في الثقافة الجديدة؟ كرجل، ماذا فعلت في معارضة ثقائلك فقط للتناوب المجتمع الجديد؟</td>
</tr>
<tr>
<td>ما هي جنسية / عرق معظم جيرانك الآن؟ كيف تتفق معهم؟ ما هو الانتماء العرقي / العرقي لمعظم زملائك في العمل الآن؟ كيف تتفق معهم؟ كيف تعرف نفسك في المجتمع السويدي؟ كيف تفعل ذلك في مجتمع آخر؟ لماذا يعني مصطلح اضطراب الهوية؟</td>
</tr>
<tr>
<td>كيف ترى أن الثقافة الجديدة تؤثر على أطفالك؟ ابنة، ابن (؟ ما هي الإجراءات التي يمكن أن يقوم بها الأب، وليس الاختناقا و لماذا؟ ما هو السموح للاستى أو الأمينة في مجتمع غير إسلامي؟ وما هو غير السموح؟</td>
</tr>
</tbody>
</table>
Appendix B

**Rania:** is a 25-year-old female came to Sweden with her family from Syria as Palestinian/Syrian refugees. She lived her early years in Gothenburg where she learned Swedish then in 2017 moved to Malmö in order to study at Malmo University.

**Female A:** 56 years old, born and raised in Damascus/Syria. Moved to Sweden almost 4 years ago. She has been studying Swedish. A mother to two children (a boy and girl at the ages of 20 and 25)

**Female B:** 37 years old, born and raised in Damascus/Syria from Palestinian roots. Moved to Sweden in the early 2013. A mother to three children (two boys and a girl at the ages of 11, 9 and 3)

**Female C:** 39 years old, born and raised in Idlib/Syria. Moved to Sweden 4 years ago. A mother to 4 children (two boys and two girls at the ages of 20, 18, 16, and 9).

**Female D:** 48 years old, Born and raised in Damascus/Syria. Moved to Sweden in the middle of 2014. A mother to two girls at the age of 21 and 25.

**Female E:** 50 years old, born and raised in Damascus/Syria. Moved to Sweden in the late of 2014. A mother to five children (three boys at the ages of 29, 20, 18 and two girls at the ages of 23 and 9).

**Male A:** 30 years old, born and raised in Damascus/Syria from Palestinian roots. Moved to Sweden in the early 2013. Finished Web development at YRGOb in Gothenburg and now he is a trainee at one of the IT companies in Gothenburg.

**Male B:** 39 years old, born and raised in Damascus/Syria from Palestinian roots. Moved to Sweden in 2013. A father to three children (Two boys and a girl).
YRGO: Högre Yrkesutbildningen i Göteborg (Higher vocational college education).

**Male C:** 23 years old, born and raised in Damascus/Syria. Moved to Sweden in 2012. Studying at Malmo University.

**Male D:** 59 years old, born and raised in Syria. Moved to Sweden almost 3 years ago. A father to two children (a boy and a girl at the age of 23 and 26). Studying Swedish and have a part time job at a restaurant in Malmo.