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Language as a tool for Social Integration

Perceptions of non-European Immigrants in Gothenburg.

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Abstract

This study is an explorative qualitative study. This study aims to understand the social integration of non-European immigrants in Gothenburg, Sweden. The research focuses specifically on the language because many previous researches considered it as an essential element in social integration. There is a large research field that studies how language influence immigrant's integration, but most studies focus on the perspective of the host society. There are less work explores how immigrants themselves perceive how language plays a role in their social integration process. This study used the Bosswick and Heckmann's (2006) four dimensions of social integration theoretical framework and explored how non-European immigrants in Gothenburg, Sweden, perceive that language influence their social integration in their new home country. Their perceptions within these dimensions of the social integrations will help to know how language influences them to integrate with the Swedish society in Gothenburg. The data gathered by the semi-structured interviews with seventeen non-European immigrants. The result shows that the respondents perceive the importance of language in various ways in the different theoretical dimensions of social integration.

Keywords: Explorative study, Qualitative study, Semi-structured interviews, Non-European immigrants, Social integration, Sweden, Swedish language, Gothenburg.

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1. Introduction

Language is an essential element of social integration. It is a way to everyday communication and a resource, in particular in the context of education and the labor market. Furthermore, language can be a symbol of belonging or foreignness. In access to education, income, central institutions, societal recognition, and social contact are significant, although not exclusively, determined by linguistic competence in the relevant national language (Hartmut Esser, 2006). In 2014 the European Council did a survey on the Linguistic Integration of Adult Migrants (LIAM, 2014), which shows that the host language has a strong relationship with social integration. Language is often explained as a reason for unsuccessful integration by the level of proficiency in the host language (Allan, 2013).

There is a large research field that studies how language influence immigrant's integration, but most studies focus on the perspective of the host society, less work explores how immigrants themselves perceive how language plays a role in their social integration process. Moreover, the width of backgrounds among immigrants is also less recurrent in previous studies. Much previous research on non-European immigrants' integration focus on immigrants from Asia, Middle East, and Africa. In this thesis I will also include immigrants from United States and Australia, when exploring through seventeen respondent interviews how non-European immigrants themselves experience how language influence their integration in Gothenburg, Sweden.

1.1 Aim and Research Question

The purpose of this study is to analyze non-European immigrant's perceptions on social integration through language in Gothenburg, Sweden.

This research focuses on the following question:

How do non-European immigrants in Gothenburg, Sweden, perceive that language influence their social integration in their new home country?

2. Theoretical Framework

In order to provide answer to the research question, it is first necessary to take a closer look at what integration actually implies. Bosswick and Heckmann's (2006) four dimension of social integration will therefore be introduced in this paper and form its theoretical foundation. It will help to shed light on the various processes that integration comprises and thus create an ideal starting point for analyzing the conditions necessary for social integration. It is hoped that the study will help the topic come alive and provides a bridge between theoretical understandings of social integration and more concrete perspectives, taken from people's everyday life. Throughout this paper, Bosswick and Heckmann's framework will serve as a guideline on how language plays a role in the social integration process and a point of reference when analyzing findings from interviews.

2.1 What is integration?

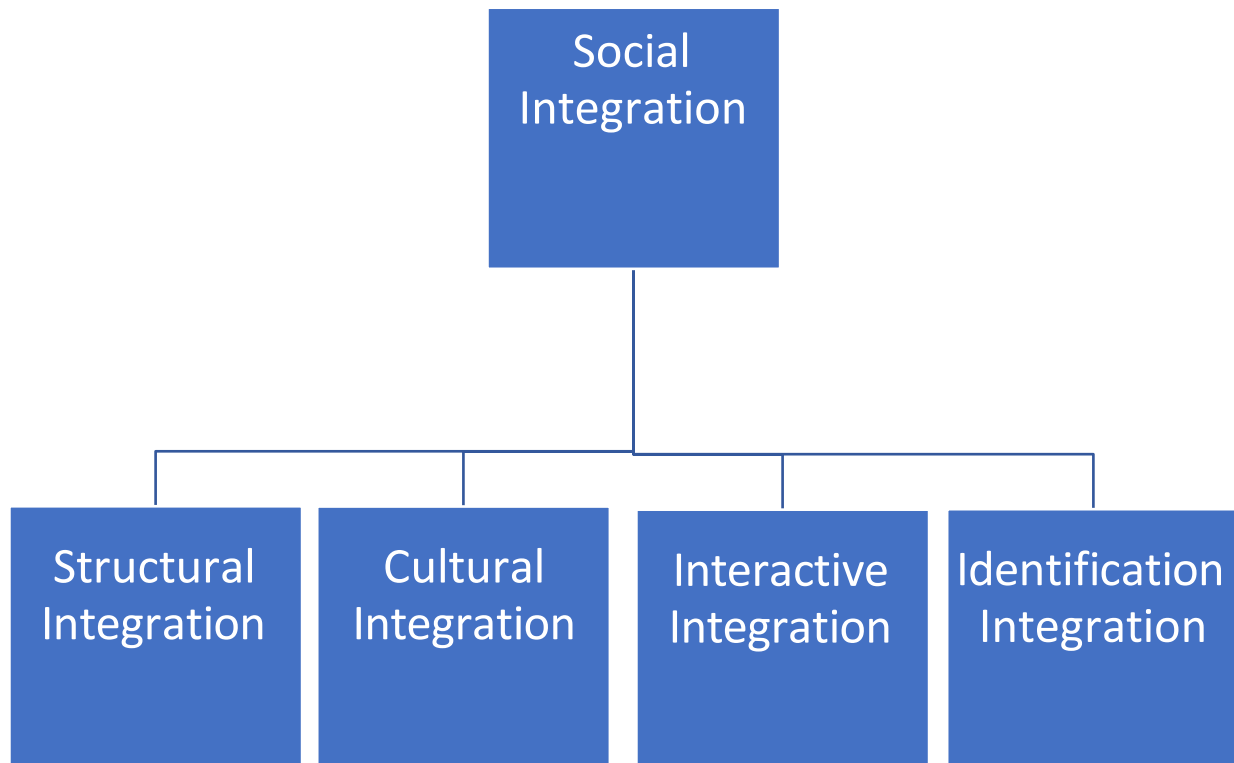
Social integration is one form of integration for immigrants in a host society. Social integration helps to learn the socialization process that takes place under certain conditions. It is a process by which immigrants can immerse themselves in a new society. Social integration is a process of gaining access to positions and social status, learning a new culture, acquiring rights and obligations, building personal relationships with members of the host society and forming a feeling of belonging to, and identification with, that society (Bosswick and Heckmann, 2006, pp-11). Social integration is one the essential types of integrations which help immigrants to interact with the people of the host society. It could be in daily communication with other people by making friends or socializing at a workplace or on the street etc. Social integration is a process which helps immigrants and natives to live together.

2.2 Social Integration

Social integration is one form of integration for immigrants in a host society. Social integration helps to learn the socialization process that takes place under certain conditions. It is a process by which immigrants can immerse themselves in a new society. Social integration is a process of gaining access to positions and social status, learning a new culture, acquiring rights and obligations, building personal relationships with members of the host society and forming a feeling of belonging to, and identification with, that society (Bosswick and Heckmann, 2006, pp-11). Social integration is one the essential integrations which help immigrants to interact with the people of the host society. It could be in daily communication with other people by making friends or socializing at a workplace or on the street etc. Social Integration is a process which helps immigrants and the native people to live together.

Immigrants face various constraints when they arrive in a new country, such as lack of language skills, insufficient economic or time resources, the uncertainty of their staying length, and obstacles to access certain areas of social life, such as voting or political activities. Immigrants have been exposed to a different culture either in their country of origin, ethnic neighborhoods or in families. Culture influences preferences and beliefs can often affect people's trust, risk attitudes and social preferences. It can change religion, family ties, gender roles and political involvement. Differences in preferences and beliefs can also translate to differences in observed behavior and choices (ibid).

According to Bosswick and Heckmann, there are four dimensions of social integration:



2.3 Structural integration

Structural integration means the incorporation of immigrants into the core institutions of the host society, such as the labor market or the educational system. In order to participate in the core institutions, cultural competencies are necessary. To gain their position, they have to enter into the core institutions of the host society. This integration is integration into national society, especially local and regional context (Bosswick and Heckmann 2006, pp 9).

Every society depends on its material base. The economic institutions are an essential system of society. The educational system prepares individuals for entering into economic institutions. These institutions also help to get an individual's socioeconomic position in their social status. Each member of society must obtain the required cognitive, cultural and social competence to gain a position in society and play a role in its socioeconomic institutions and systems (ibid).

2.4 Cultural integration

Cultural integration means immigrants can only claim rights and assume positions in their new society if they acquire all the knowledge and competencies about culture and society. Cultural integration primarily concerns the immigrants, but it can be a two-way process. It can be from the host country too. Because it changes the host society, and the host society must learn new ways of relating to immigrants and adapting to their needs. Cultural integration does not mean that immigrants have to give up the culture of their home country. Bicultural competencies and personalities are an asset both for the individual and the host society (Bosswick and Heckmann 2006, pp-10).

2.5 Interactive Integration

Interactive integration means the relationships and the social networks of immigrants in society. The communicative competencies are preconditions for interactive integration. To communicate with the people from host society, immigrants must learn and use the language. In the first stage of the integration process, interactive integration into the social systems of the ethnic colony is helpful for immigrants. It helps to support and solidarity of relatives and co-ethnics, through sharing of information and experiences. However, such integration may hinder the immigrant in creating links with the host society and in acquiring the cultural and social capital necessary for competing in the core institutions of the host country (Bosswick and Heckmann 2006, pp-10).

2.6 Identification Integration

Identification integration means the immigrant's feeling of belonging in the new society. An immigrant cannot participate in the host society's institutions without a sense of belonging. They must acquire the cultural competencies first. The feeling of belonging can develop the integration process and increase acceptance and participation. Inclusion in a new society refers the identification integration. It indicates the feelings of belonging to, and identification with, groups, particularly in ethnic, regional, local and national identification (Bosswick and Heckmann,2006, pp-10).

3. Previous Research

In this section, the literature relevant to the research aim will be presented. First, I will present relevant researches on social integration of immigrants. Then I will discuss the previous research on social integration of non-European immigrants in Europe, and previous research on social integration of immigrants in Sweden. I will conclude the section by presenting what I perceive as a research gap, and also describe how this study will try to contribute to fill out that gap.

3.1 Social integration of non-European immigrants in Europe

The increasing numbers of immigrants from Asia, the Middle East and Africa in Western societies create numerous barriers to integration (Hanna Bojar, 2007, pp-401). The failures in this area have sensitized researchers and decision-makers to the fact that immigrants cannot be just objects of the intervention of integration policy; they must actively participate in such policy (ibid). Hanna Bojar studies the experiences of Poland's non-European immigrants' point of view of the most important social dimensions. The study focuses on the organizational, economical, socio-cultural and self-identification. Each dimensions of non-EU immigrant's experiences affected the age, education, length of stay, fluency in the receiving country's language and familiarity with its social-cultural reality (ibid, pp-402).

3.2 Social integration and language

Nikos Gogonas & Domna Michail studies the ethnolinguistic vitality, language use and social integration amongst Albanian immigrants in Greece process (Nikos Gogonas & Domna Michail,2015). Their research focuses on the two generations immigrants' perceptions on learning language, and their perceptions on using of host country's language. The study shows that majority of the first-generation Albanian immigrants in Greece shows strong preferences of using the Greek language across all communicative domains because they believe that language is the main element to get socialized in Greece. It constitutes a core element for their identity construction process (ibid, 2015).

According to Oshrat and Davidov, proficiency in the language of the receiving society is a form of human capital. Understanding the language can enhance the prospects for economic and social success in Germany. They study the German language proficiency and national identification with Germany among first-generation immigrants. This study focuses on immigrants' relation with the new assimilation theory and the emergence of the host society, and particularly, the extent to which they accept its cultural practices in the form of acquiring skills in its language and their identification with it (Oshrat Hochman and Eldad Davidov, 2014, pp-346). They argue that language proficiency is regarded as a central cultural indicator that is closely associated with one's national group membership and identity. They point out that language plays an essential factor in social integration for immigrants, and it helps to combine all other aspects of the integration. If immigrants learn the language and have proficiency in the language, it becomes easy for them to integrate into every aspect of the new society (ibid, pp-347).

Language proficiency and social interaction with the native people are the critical determinants of immigrants national belonging. These factors can increase immigrant's familiarity with the host country's culture and customs (Thomas de Vroome, Maykel Verkuyten and Borja Martinovic 2014, pp-82). By learning the language, immigrants become more familiar with the majority culture, which makes it easier to identify with the host society (Ibid, pp-83). In many Western European countries, immigrants need to do language tests, take courses and do interviews for naturalization or settlement in the country (Sara Wallace Goodman, 2012, pp- 659). Western European countries require immigrants' civic integration and their proficient participation in the community. And to participate in the community, they need to speak the host society's language (ibid).

Frank van Tubergen and Matthijs Kalmijn mentioned in their research that some immigrants speak the host country's language, whereas other immigrants have difficulties with the language. (Frank v Tubergen and Matthijs Kalmijn, 2009, pp-169). They also claimed that language proficiency is one of the crucial elements for immigrants' economic development. They claimed in their research that, immigrants who are more fluent in the language, they have the highest chances of entering into the core institutions with higher positions (Frank v Tubergen and Matthijs Kalmijn, 2009, pp-169). Language has a direct relation with economic and cultural adaptation (Frank v Tubergen and Matthijs Kalmijn, 2009, pp-169).

The higher educated immigrants are more efficient in learning the language than lower-educated immigrants because they want to get more incentives and opportunities in the new society (ibid, pp-173). Socioeconomic disadvantage and language barriers are two of the most significant obstacles to the successful integration of students with an immigrant background. Education institutions, schools, can play a significant role in helping students with an immigrant background to integrate into the host communities. (Bermudez, Moles, 1994, pp- 14). Bermudez and Moles argue that the language barrier is a big challenge for immigrants when they try to integrate into their new community (ibid, pp- 121). They claimed if immigrants do not learn the language of the host-country language, it might be a risk of being out of the labor force or experience economic hardship (Bermudez, Moles, 1994, pp- 121). It can also hinder them from providing material resources or intangible assistance (Bermudez, Moles, 1994, pp- 121).

In Switzerland, because of the increased international migration, studies indicate a language barrier in primary care ((Fabienne, Nicole, Pellaud and Laville, 2019, pp 1). It was challenging for the doctors to provide care to the international migrants in central Switzerland (ibid). Because of the language barrier, the doctors failed to communicate with the patients (ibid, pp 2). Anna Maria Stadler did a research on social integration. She focused on how to successfully integrate refugees into German society. The author used Hartmut Esser's (2001) sociological integration theory. This is one of the most influential contemporary concepts within German integration research (Anna Stadler, 2016, pp 6).

3.3 Social integration of immigrants in Sweden

Swedish language skills are one of the necessary prerequisites of a functioning integration process in Sweden (Tommaso M. Milani, 2008, Pp- 30). The researcher claimed that language is an important element for naturalization. Learning language as a policy strategy helps the immigrants to integrate into Swedish society (Laureta X. Rogova, 2014). The author identifies and analyzes the challenges of integration in Sweden and understand how language learning as a policy strategy helps in the social integration of immigrants into Swedish society, using the four dimensions of social integration theory by Bosswick and Heckmann 2006. This theory will be used in also in the current study to see how language helps within these four dimensions of social integration in Sweden.

One of the main obstacles to integration in Sweden is immigrants lack of knowledge of the Swedish language. It becomes difficult for them to establish themselves in Swedish society, especially in the labor market (Zainab Fakhri, 2017). Zainab Fakhri did a comparative study on integration of female refugees. This research focuses on the obstacle of female refugees in entering the labor market and how Swedish language plays an important role for them. Proficiency in the country's language is an essential factor for integration (Joyce Awori, 2019). Immigrants can build social and professional networks with the surrounding community when they can communicate the language preferably known to natives (ibid).

The author focused in this study on the experiences of non-European highly skilled professional immigrants in Gothenburg, Sweden. This research studies the professional non-EU immigrants' difficulties in finding jobs related to their profession and academic qualifications. The author claimed that these challenges are due to social-cultural differences, language, devaluation of their qualifications and work experience, stringent national policies, limited social networks and discrimination (ibid, 2019). The lack of Swedish language skills is often considered as a reason for immigrant's unemployment (Kwaku Gyening Owusu, 2010). Kwaku Gyening also focuses on the labor market and immigrants from outside Europe and OECD¹ countries living in Sweden.

3.4 Research gap and study contribution

There is a large research field that studies how language influence immigrant's integration, but most studies focus on the perspective of the host society. Less work explores how immigrants themselves perceive how language plays a role in their social integration process. Moreover, the width of backgrounds among immigrants is also less recurrent in previous studies. Much previous research on non-European immigrants' integration focus on immigrants from Asia, Middle East, and Africa. In this thesis I will also include immigrants from these regions, but also from United States and Australia, when exploring through 17 respondent interviews how non-European immigrants themselves experience how language influence their integration in Gothenburg, Sweden.

¹ The Organisation for Economic Co-operation and Development. It is an intergovernmental economic organisation with 37 member countries, Sweden is one of the members of this organization.

4. Methodology

In this part, the research design and method selection are described in detail. It contains six sections: research design, interview guide, research setting, research participants, ethics and limitations.

4.1 Research Design

This is an explorative study. Exploratory research is useful to investigate a phenomenon which is not yet well researched. The exploration in this thesis will be guided by Bosswick and Heckmann's (2006) four-fold theory of social integration. This type of research is conducted to have a better understanding of the existing problem, but it will not provide conclusive results. Exploratory research starts with the researcher's general idea of the problem. The researcher uses this research as a medium to identify issues that can be focused for future research. Therefore, this method will be helpful to understand non-European immigrants' perceptions of social integration through language in Gothenburg, Sweden. "The exploratory qualitative interviews concentrate on the distinctive features of situations and events and the beliefs of individuals or sub-cultures. The interview is regarded as the most appropriate research technique to operationalize the theoretical framework. It is the powerful way of helping people to make explicit things that have been implicit, and it also articulate their perceptions, feelings and understanding" (Arksey and Knight, 1999).

The interview subjects can either be informants or respondent. An informer gives facts and information whereas a respondent provides their own ideas and perceptions. This study focuses on interviewees perceptions, thereby treating the interview subjects as respondents. The list of interviewees includes seventeen respondents. I have done what I could to interview as many as possible and feasible, since I have strived after as varied and multi-versed experiences, perspectives, and views as possible, so that the study can be conducive to the exploratory ambition.

The interview guide (Appendix A) has been generated from the theoretical framework by social integration and its four dimensions by Bosswick and Heckmann. In the current study, the theoretical framework is not used for theory-testing but for understanding the empirical evidence generated; how immigrants perceive language to play a role in the social integration process. The questions have been phrased to elicit the non-Europeans perception on how language works in their social integration process. Explicitly, I have formulated questions that relate to each of the theoretical dimensions separately have been formulated and posed to the respondents.

I have chosen to collect the data from the respondents using semi-structured interviews. The semi-structured interview is carefully "scripted" interview. It asks specific questions in a particular sequence, sometimes without follow-up (Marshall and Rossman, 2016). In the semi-structured interview, it is crucial that the questioning allows interviewers to glean how research participants view their social world and that there is flexibility in the conduct of the interviews (Alan Bryman, 2012 pp- 473).

I conducted the interviews individually. The one-on-one semi-structured interview is a reasonably open framework that allowed to prepare and design questions in advance that had to be covered during the interviews. This type of interview method encouraged interviewees to answer the questions in their own terms. It helps the researcher to ask further questions and discuss some issues in detail that was not in question to the interview (Tim May 2001, pp. 120).

4.2 Interview Guide

Before conducting the interviews, I created an interview guide based on Bosswick and Heckmann's theory consisting of the four dimensions of social integration. The first part of the interview focuses on the interviewee's basic information, such as country of origin, age, professions and year of arrival in Sweden. Following these introductory questions, the guide focuses on the respondents' perception of social integration through language within the four dimensions. For the questions on the structural dimensions, respondents were asked how language schools or self-learning language helps to enter into the core institutions. Did the language play a role in getting their job? Do they speak Swedish language at their workplace? In the second dimension related to culture, respondents were asked how language helps them to follow the Swedish culture. For example: do they read Swedish newspaper or listen to Swedish music or watch Swedish tv programs.

The third dimension is interactive dimension where the respondents were asked about their social life, how often they interact, do they interact in Swedish, and whether the language made it easier for them to involve with the society. The last dimension is the identification dimension, where the respondents were asked about their sense of belonging when they speak Swedish, and whether it makes them to feel like they belong. Some additional topics came up during the conversations, for example: their thoughts on language for integration in Sweden and what types of problems they faced for not knowing the language. In the end, interviewees were asked about how they think their life after learning Swedish language. The interview guide is shown in Appendix A².

The research has been conducted during the covid-19 pandemic. So, the face-to-face interview method has been reduced due to the health protection reasons and the alternative method has been used for example: Skype and Messenger call. Only one respondent agreed to meet face to face, and that interview was conducted while maintaining social distance.

² See Appendix A on page 33

All the interviews were taken for one to two hours. Since the interviews were semi-structured, there was room for respondents to share their perceptions and experiences. The researcher used the silence strategy so that interviewees could open more, and this method helps to get rich and detailed answers from the respondents. According to McGrath, interviewees may need to talk less and allow for silence to act as the catalyst (McGrath, 2019, pp-1004).

This helped the conversation take forward. I actively listened to the interviewees and let the interviewees talk without any interruption, which enabled them to speak freely. However, I made use of probing questions to clarify the questions when the respondents did not sufficiently understand them. All the answers from the interviewees were recorded and transcribed. The responses were written word by word.

4.3 Research Setting: Sweden and the city of Gothenburg

Sweden has been one of the leading destination countries of asylum seekers in 2015 (R. Konle-Seidl, 2018). In 2015 the asylum applications were highest in Sweden, followed by Austria and Germany (ibid). A large number of immigrants are coming to Sweden from non-European countries, introducing the Swedish society to different religions and ethnic backgrounds. Non-European immigrants are the most disadvantaged group in integration in Sweden, many experience difficulties in finding a job (Jessica Nilsson William, 2018). Refugees, in particular, are more likely to be unemployed, have lower income and be overqualified for their jobs (ibid). In a newspaper, it is mentioned that many non-European immigrants, asylum seekers and refugees who need more help to integrate ("Immigrants Need Time," 2015).

The Swedish government has focused on language as a tool for integration by providing the opportunity for all immigrants living, working or studying in Sweden to learn Swedish through a structured manner (Nickella Jose, 2018). For instance, the government has organized short-term language courses, such as intensive courses, since they believe that the Swedish language is an essential tool for social integration. The short courses are beneficial for some immigrants as it develops the language skills very fast, which improve the chances of successful integration in the society. In addition, Sweden's current presidency of the Nordic Council of Ministers claimed that Sweden is focusing on integration for immigrants by introducing new policies such as making Swedish language lessons more diverse (ibid).

There is a myth that all Swedes speak English, which is quite an overstatement (Una Cunningham, 2005, pp 1). Many Swedes who are above fifty-five may not have studied English at any age of their education because German was the first foreign language studied before English usurped its position (ibid, pp 2). Employers often require Swedish language, and local television programs, news and documents and financial transactions are all in Swedish. These requirements make the Swedish language an essential tool, which allows people to not only carry out their day to day activities but also to express themselves, to share their culture and experiences, and to learn about the Swedish culture.

The respondent interviews are conducted in the city of Gothenburg, located in the western part of Sweden. This is the second-largest city of Sweden, with a population of around 533,000 people (Joyce Awori, 2019, pp-34). In Gothenburg, 23 per cent of the people are foreign-born and with the largest group originating from non-European countries such as Iraq, Iran, followed by Syria, Somalia, China and India among others (ibid, pp-34). Gothenburg is thereby a highly diverse city with many different nationalities and languages, which makes for a good setting to explore the perception of language as an important tool for social integration.

4.4 Research Participant

To be eligible for participation, the researcher set some criteria to find participants who qualify for the study. The researcher considered immigrants only if they: 1) have an intention to stay permanently in Sweden 2) have come from non-EU country 3) have stayed in Sweden for a minimum of two years and above, 4) are aged 20 years plus, (5) have learned or are learning the Swedish language, (6) have the intention to integrate with the society.

The table of the respondent's profile is attached in Appendix B³. The research is based on purposive sampling. This is a form of non-probability sampling that is common in qualitative research (Alan Bryman, 2012, pp- 418). More specifically, I used a snowball sampling method, which is a method that has been widely used in qualitative research. The method collects sample through referrals made among people who share or know of others who fulfil the characteristics that are of research interest. The method is well suited for several research purposes. It is

³ See Appendix B on page 34

particularly applicable specifically on the sensitive issue, possibly concerning a relatively private matter, and thus requires the knowledge of insiders to locate people for the study (P Biemacki and D Waldorf, 1981, pp-141).

Snowball method is used in this study in a way that I identified two non-EU immigrants who met the criteria and accepted to participate. Thereafter, I asked them if they were willing to participate in the study. They further recommended and gave contacts of other participants whom they know and the criteria and then the chain kept on growing, resulting in seventeen respondents.

The seventeen respondents come from different non-European countries. There are respondents from Australia, Bangladesh, Brazil, Japan, Kenya, Malaysia, Mexico, Nigeria, Syria, and the US. The researcher could have chosen one particular non-European country for this study, but this is an explorative study so it will be useful to study non-European immigrants from all over the world. Both men and women had an opportunity to be part of the study, but a majority of the respondents are women (15 out of 17). All the respondents are adult. The majority of them moved to Sweden either because of study, job, marriage, family reunion or asylum.

4.5 Ethics

Ethical issues often arise in social research at a variety of stages (Alan Bryman, 2012, pp-130). Bryman mentions four ethical principles, they are harm to participants, lack of informed consent, invasion of privacy and deception (Alan Bryman, 2012, pp-135). I have taken these ethical principles into consideration throughout the interview process. Before starting the interview, I explained the research purpose, and their consent was taken for recording the conversation. It was also told to them how their interview would be used in the research paper. The respondents were informed about the nature and potential consequences of the research. Their participation was voluntary, and their consent was taken before the interview begins.

In addition, I took relational ethics into consideration. Relational ethics involve an ethical self-consciousness in which researchers are mindful of their character, actions, and consequences on others (Sarah J. Tracy 2010, p-847). Relational ethics are related to an ethic of care that "recognizes and values mutual respect, dignity, and connectedness between researcher and researched, and between researchers and the communities in which they live and work (Sarah J. Tracy 2010, p-846). The researcher of this study was ethically engaged in reciprocity with the

participants. The study is meaningfully coherent. The research conducted to study the non-European immigrant's social integration through language. The study has a clear purpose, method, and after getting all the data, it coherently analyzed and described.

During the interview process, it was made sure that respondents felt comfortable, and their privacy was protected. There were no private questions asked during the interview, as it is a matter of invasion of privacy. Afterwards, the names of interviewees have not been disclosed in the transcription to keep the confidentiality of the research. All the steps have been followed with the aim of ensuring the issue of validity. Before starting the interview, it was also informed that they could refuse if they do not want to answer any question. The interview started with the explanation of the thesis study and the research question. They were also asked if they have any question regarding the research study, they can ask to the researcher.

4.6 Limitations

The qualitative research is key to understand what is socially constructed by individuals in interaction with their world (Sharan B. Merriam, 2002, pp 3). The qualitative research method is suitable for this study because it helps to learn about individual experience and interact with their social world (ibid). Sometimes researchers criticized qualitative research because it is too impressionistic and subjective (Alan Bryman, 2012, pp-405). By these criticisms, they usually mean that qualitative findings rely too much on the researcher's often unsystematic views about what is significant and essential, and also upon the close personal relationships that the researcher frequently strikes up with the people studied (ibid). The study aims to explore how immigrants perceive language to influence different dimension of social integration. So, the qualitative method will help to know the importance of language in non-European immigrants' perceptions on how they integrate socially in their new home country.

One limitation of this study is that the study is based on only one city. The research was conducted in the Gothenburg city in Sweden. All the seventeen non- European immigrants are from Gothenburg city. The study is based on accessibility and participant availability, so including more cities would require more time and resources.

Another limitation is the gender imbalance in the sample. Due to time limitations and resources, and lack of accessibility, more male respondents could not be included. I could only able to ask a small portion of individuals involved in this issue to participate in the research through the snowball method. As a result, I ended up with an overwhelming majority of female respondents. Male and female can have a different experience on social integration in general, and they may perceive the role of language differently. This is also to say that the skewed gender representation in the sample, delimits the scope of the results, since it has not been possible to explore what role gender may play for language as a means for social integration.

5. Results and Analysis

Tackling the aim of the current research to develop and empirically explore an analytical framework that defines aspects of social integration processes, one research question is set down: How do non-European immigrants in Gothenburg, Sweden, perceive that language influence their social integration in their new home country? To answer the research question, interviews are structured on social integration analytical framework and its four dimensions. The first one is related to the structural, which includes entering into core institutions of the host society, such as the labor market or the educational system. The second one is cultural, which includes knowledge and competencies about culture and society. The third one is interactive, which includes communication, the relationships and the social networks of immigrants in society. And the fourth one is identification, which consists of the immigrant's feeling of belonging in the new society. The explorative analysis of the data is structured by the four theoretical dimensions of social integration. The result will be presented under each of the four dimensions of social integration.

5.1. Structural Integration

According to Bosswick and Heckmann, the first essential thing for integration in the society is to enter into the core institutions. All the respondents actively participated in the language school so that they can enter into the labor market and can integrate with society. Majority of the respondents claimed that the language course does not help to know about labor market. Majority of them found their job by themselves, and through their career they get the chance to integrate more with society. The respondents shared their perceptions on learning language and language school. All of them claimed that the language school, especially the SFI⁴, does not help them to know about the labor market or seeking a job. Some of the respondents claimed that the incentive courses⁵ were beneficial, and they received a benefit from those courses. Many respondents argued that SFI courses are prolonged and take a lot of time, so they lost interest in learning the language. Majority of the respondents chose an intensive course which helped them to learn the language quickly and language helped her to get job.

⁴ SFI means Swedish for immigrant, it is a free language course for immigrant.

⁵ Incentive courses is also a language course. But it is faster than SFI course.

Similarly, Interviewee B also expressed dissatisfaction of SFI. She thinks the language schools are not helpful, but the intensive courses are very useful. She agreed that because of learning Swedish from this incentive course, she got her job. (Interviewee B, Brazil, Female) Interviewee C shared a different experience. He did not do the SFI. He learned language to get an admission at the University for his Bachelor studies. He did a language course at a high school which is a special course for those who wants to study in Swedish at the University. This course helped him to some extent because currently, he is studying at the University and writing his bachelor thesis in Swedish. (Interviewee C, Nigeria, Male).

For the entering into the core institution, Interviewee D attributed entirety to the personal effort and the initiative to learn the language and find jobs. She never been to any language schools. Interviewee D narrated her learning language experiences by stating that she has a child here who is Swedish. Because of her child, she has to go to the doctor and school, which put in a position where she ended up learning some Swedish. Because there were many times when she faced a situation where she could not use English. Though she agrees that everybody here can speak English, but for some people, it is difficult to speak English. She shared her perception of getting a job. She believes that she got the opportunity to teach medical students because she speaks Swedish. She uses Swedish at her workplace. She teaches medical students mostly from Sweden, they all are Swedish. So, in her job, Swedish is necessary, and it helps her to enter into the core institution. (Interviewee D, Brazil, Female)

The respondents who moved early to Sweden shared their language school experience. According to interviewee F, learning language was significant in that time also, but schools' approaches were different. She said she was very determined to learn the language because of her Swedish partner. Her reason of learning language was for communicating with her partner.

I motivated myself for learning language. But the school was not so helpful; they were not pushing, there were no demands, there were no examinations. There was no restrictions or expectations. (Interviewee E, US, Female)

study approaches of the language schools were different from present language schools. But during the interview, the old immigrants (interviewee E and F) and the new immigrants

(interviewee A and B) claimed that language school does not help to find jobs or to know about integration. Another non-European immigrant shared her experiences on the importance of Swedish language in Sweden. A 71-year-old woman from Australia, who moved to Sweden very early, in 1974. In that period, people did not understand English like today, and it was challenging to integrate into society by speaking only English.

I think language is everything. I saw the difference, at my workplace, it was often the Europeans who learned Swedish, who decided to learn Swedish because they were living in Sweden. But we had many Americans then, and they were like, No, No, I will be fine, I know English. I saw the difference in how they fitted in the company. They could not integrate well with the office colleagues and with the society as well. (Interviewee F, Australia, Female)

Many respondents claimed that nowadays, the majority of Swedish people speak English. But the oldest citizens agreed that about thirty-forty years ago, it was quite challenging to communicate in English. The interviewee G shared one more incident from her workplace where she saw the problems between English speaking boss and two of her Swedish colleagues. They could not understand each other, which created a problem. Even though she is from an English-speaking country, she feels Swedish language is important for getting job here and also for integration. She claimed that a person cannot be fully accepted into the Swedish society if he/she only speak English.

Many respondents claimed that speaking Swedish at their workplace makes it easier for them to understand the Swedish people, and it helps to integrate into society. At present, the native English speakers are more interested in speaking Swedish at their workplace, and they feel that it is essential to learn Swedish and speak Swedish at their workplace.

At my workplace, our working language is technically English, but I speak only Swedish at work (laugh). I work with other swedes; they all speak Swedish with each other. So, I often felt very self-conscious about speaking English. So, we went over to Swedish very early on the working time at the University. (Interviewee G, US, female)

Respondent H from Bangladesh is working as a doctor in Gothenburg. She feels she could have entered into the medical profession only because of Swedish language. *In my training, there is a part of examination that what patients feel about my language, and my patients said, they feel safe with me because they understand my Swedish. (Interviewee, H, Bangladesh Female)*

However, two of the respondents claimed that Swedish is not essential for getting job. They believe that there are many jobs which immigrants can find without knowing Swedish in Gothenburg. Both of them feel that it depends on the job. They think, if one person is looking job for any professional work, for example, doctor, engineer, designer etc. Then might be the Swedish is required, but if it is not professional work, then the language is not essential. But both of the respondents agreed that Swedish is vital for living in Sweden- *For work, language is not a big deal but for life, it's important.* According to Interviewee I, she claimed that she does not believe that the language can get her job.

I don't think Swedish matters if you are professional. I mean if you are in Germany, if you don't speak German, forget it, you will not get a job. But here they don't care more or less of language; I really don't get that impression. If you want a job, there are very few places where they will consider you even though you don't speak Swedish. So, if I haven't learned it, I don't think it would have been a problem for getting a job, it would not have been so much difference for me. (Interviewee I, US, Female)

Another interviewee, respondent Q, claimed that Swedish language is not needed to get a job in Gothenburg. If anyone looking for a job which needs education, then they can get a job in English. But if they want to work at a café or school or something simple, then they need the Swedish language. (Respondent Q, Iran, Female)

Many respondents claimed that it is difficult to survive in Sweden without learning Swedish. They think learning Swedish make it easy to integrate with society. Some of the respondents shared their previous experiences when they moved to Sweden and how they faced challenges in Sweden. One respondent shared her difficulties at the workplace because of not knowing the Swedish Language at the beginning of her days in Sweden.

In the first three years I was learning Swedish and working. I work with trade and my colleague talked in Swedish which used to go over my head. I missed some important comments and opportunity. That opportunity was lost because of lack of knowledge of Swedish Language. It mentally Stressed me. I did not understand the language, and i lost the opportunity and money because of that. It bothered me a lot. So, for me, learning language was very important at that time. (Interviewee J, Japan, Female)

5.2 Cultural Integration

According to Wolfgang Bosswick, immigrants need to claim their rights and assume their position in society. It can gain when they know the culture and society (Wolfgang Bosswick, 2006, pp- 10). Majority of the respondents actively follow different Swedish cultures. They prefer to read the Swedish newspaper, Swedish books and watch Swedish tv shows. Majority of the respondents prefer to read the local newspaper daily. Those who are currently learning the language, they think watching Swedish tv program or listening radio help them know the Swedish culture. People who have children are especially interested in watching kids show, and other people prefer Swedish theatre, movies and music.

All the respondents are keen to know about Swedish culture as they speak Swedish now it is easier to follow the culture. Here are three statements from the three different non-European respondents.

I go and see plays in Swedish and Swedish musicals. I am very active in children activities in Swedish. In the first year I thought I would never be able to see things in Swedish and because I won't understand it. Since learning the language enough to be able to go and experience Swedish like cultural events and to be able to watch the news and read the newspapers in Swedish. (Interviewee G)

Sometimes I watch tv and I am watching a Swedish tv series on Netflix called Bonus familj⁶. It is a funny show. Even my neighbor told me that this show portrays Swedish culture really well. I read Swedish newspaper that comes home every week. (Interviewee H, Mexico, Female)

A guy who is studying his bachelor in Swedish at the University, remembers 'Håkan Hellström' (Swedish Musician) when he thinks about Swedish culture. So, learning the language helped him to know about Swedish music and musicians. So, he defines Swedish culture by its music. (Interviewee C)

Not all the respondents regularly follow Swedish culture. Respondent I claimed that she watches a couple of Swedish programs. But mostly she thinks the television programs are not entertaining. Even though she understands Swedish, but she does not find it entertaining so she prefers to watch her own country's tv programs (Respondent I)

⁶ It is a Swedish famous tv show called 'Bonus Family'.

5.3 Interactive Integration

According to Bosswick and Heckmann, communicative competency is a crucial thing to integrate into society. Interaction helps the immigrants to accept by the host society. Before starting cultural Integration, immigrants must learn the language and use it with the native people. Many respondents shared their strategy to interact with Swedish society when they were new in Sweden. All the respondents have tried the talking strategy to develop their language skills. Few respondents claimed that they interact with their colleagues only at work, and few claimed they hang out with their colleagues after work. *My colleagues occasionally invite me to their home, like for Easter and all. I speak Swedish with them there. (Interviewee J)*

Similarly, few respondents claimed that they go out with their Swedish colleagues after work and do different activities, for example: have coffee and chat (Fika⁷), game nights, or going to some places. They think when they speak Swedish with them, Swedes can open more to them. They believe if one person speaks in their language (Swedish), they will accept that person in their society easily and the person becomes one of them (Swedes). Majority of the respondents said that they believe that speaking Swedish make it easier for them to understand Swedes people.

Many respondents claimed they follow many social media groups and try to interact with Swedish people. Other respondents claimed they interact with their neighbors; few said they tried Språkcafe⁸, and few said they attempted to communicate in the grocery store, which helped them a lot. Many respondents claimed that their integration could be possible because of their job. When they found a job, they get to meet different people, and they talk in Swedish, so it helped them to integrate, but again for getting a job, one should speak Swedish. So, all the respondents believed that language plays an important role in their social integration. Many respondents tried many interesting things to integrate with society, captured for instance with the following quote from Interviewee G -

⁷ Fika means take a break from work or study and have coffee and chat.

⁸ Språkcafe is a language cafe where immigrant can get an opportunity to interact with Swedish people and develop their Swedish language.

I got a driving license. My driving license didn't transfer to Sweden, so then I decided, I will get the driver license and I will do it all in Swedish. And that made me feel really integrated once I got the driving license. Because I didn't even understand the rules for driving here, it is so different here. They are completely different from the US. The signs are, different, and the rules are totally different. This is something that really helped to integrate. (Interviewee G)

Another respondent is socially very active. She is very good at Swedish and she goes to exercise classes and interact with many swedes. She often goes for lunch with Swedish people and walk with them and socialize. (Interviewee F) Where another respondent thinks if she speaks better Swedish in the future she can interact more with people. She feels that she can do a lot of things which she cannot do it now. She said she often want to help people on the street sometimes, but she can't because she cannot speak fluent Swedish. (Interviewee L, Kenya, female)

One respondent shared her experiences when she was new in Sweden and could not interact in Swedish:

Sometimes I did have a problem because of not knowing Swedish. Sometimes you feel stupid, you feel like a child. One thing you don't know the cultural roots another thing you don't know the language to express yourself. I remember, I visited a friend, and his son said to his mother, is this lady stupid? And then I thought, yes that exactly how I feel. I felt stupid. (Interviewee F)

Another respondent has something similar perception on not knowing the language:

When you don't speak one language, people from that language thinks you are stupid (laugh) for some reason it's like you don't lack the knowledge of subject but you don't know how to express it and then they misunderstand by it that you don't know the subject. So, that's the big difference when you know the language. (Interviewee, B)

One respondent claimed that if she speaks better Swedish in the future, she can do a lot of things which she cannot do it now:

I think I will be able to socialize more, will talk to people, even on the street, sometimes I want to help someone on the street, but I can't help people because I cannot speak fluent Swedish. (Interviewee L, Kenya, female)

However, other respondents have different perceptions of interacting with Swedish people. They think, because of language they can interact with Swedes in Swedish easily, but if they have to choose for going out or socialize, they will choose other immigrants. Two women from the US claimed the same thing, both of them living in Gothenburg for a long time. They think it is quite typical if you are an immigrant, then most of your friends will also be immigrants. A respondent was asked how often they interact with Swedish people, she replied "very poorly". Another respondents answer was, "this is just absolutely impossible". One respondent claimed that most of her friends are international not Swedes. Majority of respondents claimed they interact with swedes mostly at work, outside work they do not interact with Swedish people. One of the respondents claimed that her social life is zero because she does not have anyone to interact or socialize, even though she speaks Swedish.

A respondent who has a Swedish partner, she claimed that she only interacts with her husband:

My husband is Swedish, so of course we interact. But apart from that I feel like that its sort of (paused) ...if I get to choose whom I hang out with in my free time, I would always choose people who are non-swedes (big Laugh). (Interviewee G)

During the interview, some other interesting facts came out when they were asked about the interaction with swedes. Many respondents claimed that Swedish people are very cold, anti-social and reserved, and hence it is difficult to interact with them. A woman from Brazil who defines Swedish culture like this- *I think, I can simplify by saying that they are too by themselves.* A woman from the US also feels that Swedish people are very cold, and they do not talk much

Here, I get to hear, "vi hörs", "vi hörs", (we will talk) a lot. Something that they say a lot but no one ever HÖRS (talk) ... (laugh). Nobody calls, nobody does anything. But I would like to say that, Swedes are different in summertime and, they are different in wintertime. So, it's totally seasonal. (laugh) (Interviewee M, US, Female)

Other respondents have also claimed that Swedish people are very reserved, and it is difficult to make friends with them even though you speak Swedish. She found that it is hard to find friends here. People are more reserved. And it is really important to know how to approach people. One respondent said:

It is not easy to communicate with them. It is very hard to make friends with them. They are quite with themselves. It takes time to know them, unless you are working with them, then they do talk to you. But still they are very reserved (Interviewee N, Malaysia, Female)

Another respondent who is new in Sweden and she is learning the language to integrate into society. She called in a government organization and asked if she can speak English, but they said, No. She had to think, what to say and it was really difficult for her to interact. (Interviewee L)

5.4 Identification Integration

All the respondents have various perceptions about the sense of belonging. Majority of the respondents feel the sense of belonging while they speak Swedish, and few respondents think that they will feel the sense of belonging when they will start speaking very good Swedish. But one perception is common among these respondents that speaking Swedish gives them a feeling of being a part of the Swedish society. They believe that learning the Swedish language does improve their sense of belonging. All the respondents can speak good English, but they feel that if one person speaks English in Sweden, they will always be an outsider. When one immigrant learns Swedish and interacts with the people in Swedish, the society will consider them as a part of them which gives them a sense of belonging. One respondent claimed like this: *Even though people speak really good English here. But it feels different when they speak Swedish with you. Actually, they can open up to you much more easily when they speak in their own language. It feels really different. (Interviewee, A).*

Another respondent shared her perception on interacting Swedish in a group. She claimed- *If you are in a group, most of them speak Swedish; they will end up speaking Swedish. Even if everyone speaks English, in the end, they will switch to Swedish. And you will sit alone in the corner of the table. (Interviewee, B)*

Interviewee I claimed that, *if you don't speak in their language, and you don't understand what's going on, you will automatically feel excluded.* Even a new immigrant who is living in Gothenburg sense the home when she speaks Swedish. She is living in Gothenburg for two years. *I spoke in the supermarket, even though my Swedish was not accurate, but they understood what I was looking for, so it made me happy and I felt more confident. That day I felt this could be my home if I learn the language and speak fluent Swedish. (Interviewee O, Bangladesh, Female).*

Another respondent thinks the sense of belonging is a bit difficult for her. But she also thinks that if she speaks fluent Swedish in the future it will definitely help her to feel the sense of belonging. *(Interviewee K)*

However, even though some respondents feel the sense of belonging when they speak Swedish language, but some respondents claimed that it does not give them the sense of belonging. They think that even though they speak Swedish, they do not feel the sense of belonging. Since they believe that knowing Swedish is not enough to feel the sense of belonging. Here are some statements from the respondents who do not feel the sense of belonging through language:

I speak good Swedish, but I don't think; it gives a sense of belonging. It still comes a lot of other things, like- where are you come from, cultural differences. I think, no, I don't feel that. (Interviewee N)

I feel like, no matter how much Swedish I try to speak, I don't think that I will ever truly belong here. When I speak Swedish with other Swedish, like in class we speak all day, 8-9 hours we speak in Swedish. And I still don't feel like I belong. Because in our class, Swedes hangouts together, and immigrants' hangouts together. There is a definitely division. (Interviewee M)

Even though you speak good Swedish, I don't think; it gives a sense of belonging. It still comes a lot of other things, like- where are you come from, cultural differences. I think, no, I don't feel that. (Interviewee N)

A respondent thinks, to sense the belonging here language does not helpful. She feels that naturalization or citizenship is more important to feel the sense of belonging. *"I got the sense of belonging when my husband and my kid got citizenship. But for speaking language, I don't think so." (Interviewee H)*

5.5 Some common expressions used by the respondents

When the respondents were asked about their life after learning Swedish, many respondents emphasized the word "comfortable". They believe speaking Swedish makes them more comfortable. Those respondents who are new in Sweden and struggling with the integration, they also agreed that, if they could speak better Swedish, they will feel more comfortable and can integrate easily. Some respondents also mentioned that Swedish is essential for a better opportunity; they believe that they are in a better position at their workplace because of the Swedish language.

It (Swedish) made me comfortable now, because I understand what is happening around me. (Interviewee I)

When I will speak fluent Swedish, I think I can apply for more jobs, and It would be definitely easier for me to connect with the Swedish people because then I would catch their sense of senses of humor (laugh). And I also think that I will be much more comfortable than now." (Interviewee O)

If you learn Swedish, you become confident, you go to a job interview, or speak to a friend or even a stranger. You are more comfortable when you have good language skills. (Interviewee P, Syria, male).

I am more comfortable in speaking Swedish. I can talk in Swedish for an hour and hour; it's not a big deal for me... (laugh). And obviously, it would have possible for me to become a Doctor in Sweden. It helped me to fulfil my dream. (Interviewee H)

Some respondents mentioned that Swedish language helps to get "better opportunity". They believe that they are in a better position at their workplace because of the Swedish Language.

I think I got more opportunity because of the Swedish language. (Interviewee A)

It (language) totally gives you better opportunity at workplace. (Interviewee D)

Better opportunity and comfort are the most useable expressions by these respondents about the language. Better opportunity can get from their workplace which is within the structural dimension and by saying comfort they mean the language helps them to understand the Swedish culture, so it is within the cultural dimension.

6 Discussion

The interviews showed that the respondents perceive the importance of language in various ways in the different theoretical dimensions of social integration. In the structural dimension, according to these respondents, language is perceived to help them to enter the core social institutions. Majority of the respondents claimed that they got their job because of the language. So, language helps them within this structural dimension. Similarly, language was perceived as important for the cultural dimension, helping the respondents to understand the Swedish culture. Majority of the respondents can follow Swedish culture because they understand Swedish language. So, language is helpful for these non-EU immigrants within this cultural dimension.

When it comes to the interactive dimension, language seems to work differently for the respondents. Some claimed that language helps to interact with people, and it helps them to be accepted by the host society. But they also feel that even though they can interact with people in Swedish, there will always be a barrier. Immigrants prefer to interact more with other immigrants or people from their own country. And they feel, Swedish people also choose to interact with other Swedish people than immigrants. So, the language is only partially perceived by the respondents to integrate within this interactive dimension.

There are some variations in the identification dimension. Some respondents feel the sense of belonging when they speak the language, where others do not feel the same way. Some of the respondents are struggling with the language, and they think that they will feel the sense of belonging if they speak fluent Swedish in the future. Some thinks that naturalization can give the sense of belonging, not language. So, it can be said that language does not fully help them within this dimension.

The findings from the conducted interviews show that the respondents have different perceptions of how language influence their social integration process. Majority of them believe that language helps to get a better opportunity in their workplace, and it also makes them secure and comfortable in the Swedish society. So, it can be said that language is perceived as one of the crucial elements in the structural dimension and it also helps to gain knowledge about the Swedish culture. With the help of the language they are entering into the core institutions of the society and getting into the culture. However, while some of the respondents claimed that speaking Swedish language helps them to interact with swedes, there are some other barriers which makes it difficult to integrate with the Swedish people.

There are some respondents who thinks that language gives them the sense of belonging when they speak but majority of them feels they do not feel the same way. So, according to these respondents the language does not work in the Bosswick and Heckmann's interactive dimension and identification dimension. The study's main contribution is to understand how language plays a role within these four dimensions of social integration for non-European immigrants in Gothenburg.

7. Conclusion

This thesis sets out to explore how non-European immigrants in Gothenburg, Sweden, perceive that language influence their social integration in their new home country. The social integration of non-EU immigrants in Gothenburg has a significant contribution to the Swedish society. The non-European immigrants play a vital role in this city and their involvement in the society, including interaction, following culture, sense of belonging and accessing in the core institution, are the essential factors for a successful integration.

Using Bosswick and Heckmann's four dimensions of social integration theory, I conducted seventeen semi-structured interviews with non-European immigrants in Gothenburg. The study has mixed responses about the perceived importance of language in social integration process. While many previous studies indicate that language is vital for immigrants in their social integration, my findings show that respondents have different experiences with language in their social integration process. Some respondents claimed language helped them; on the other hand, some of the respondents claimed language does not help them. The majority of them however believe that the Swedish language is essential for living in Sweden.

To conclude, some of the respondents feel language is a crucial factor for a successful integration. They are comfortable when they speak Swedish, and it gives better opportunity in their workplace. Language can influence the non-Europeans to some extent in the structural dimension and the cultural dimension. but according to some respondents, it does not "fully" influence them to integrate within the interactive dimension and the identification dimension. For instance, few of the respondents feel the sense of belonging when they speak Swedish language. Therefore, in contrast to expectation in previous researches regarding the importance of the language, some of the respondents included in this study do not perceive that language influences their social integration in their new home country.

So even if they make an effort to learn Swedish, they do not believe that language is helpful for them to integrate into society. The study also shows that some non-European immigrants prefer to interact with other ethnic people, rather than Swedes even though they speak fluent Swedish.

This thesis has provided a greater understanding of how non-European immigrants themselves experience the influence of language on social integration in Gothenburg. But in order to understand the issue from a broader perspective, further research should be conducted on a broader scale, for example, the social integration of non-European immigrants from other cities of Sweden or other countries. Since I ended up with an overwhelming majority of female respondents, future studies should also explore potential gender differences in the perception of how language influences social integration,

Appendix A Interview Guide

Basic Information (The purpose of these four questions is to get the basic information of the immigrant to know something about them)

- From Which country you came from?
- When did you come to Sweden?
- Why did you come to Sweden?
- What are you doing currently?

A. Structural integration – (The purpose of these question is to know their experiences on accessing in the core institution of the society)

- Experience on learning language in the language school?
- Does it really help to know about the labor market?
- How much did you get help from the language school to integrate in the Swedish society.
- Did learning language make it easy for you to get a job?

B. Cultural integration – (The purpose of these question is to know how language helps them to know about culture)

- Know or follow any Swedish culture?
- follow Swedish music, tv, movies, Newspaper.
- Thoughts on Swedish culture.

C. Interactive integration

Describe your social life- The purpose of these question is to know how they interact and socially involved with the society.

- Interaction with Swedes.
- -Activity

D. Identification integration – (The purpose of these questions to know about the sense of belonging when they speak Swedish)

- Sense of belonging when speak Swedish.

Life after learning Swedish:

- Changes in life
- Opportunities

Appendix B

Respondent's Profile:

Respondents	Age	Gender	Country of origin	Occupation	Years in Gothenburg	Family Situation	Interview Information
Interviewee A	20-30	Female	Iran	Working	12 Years	Living with her family. She has a son who born here and speak Swedish.	Interview was taken in April 2020 and talked for one hour on skype. The transcription length are 6 pages.
Interviewee B	30-40	Female	Brazil	Working	8 Years	Living alone.	Interview was taken in May,2020 and talked for one hour on messenger. The length of the transcription are 6 pages.
Interviewee C	20-30	Male	Nigeria	Student	5 Years	Living with his Mother. His mother speaks Swedish.	Interview was taken in April,2020 and it was one hour, and 10 minutes conversation on Skype and the transcription length is 7 pages.
Interviewee D	30-40	Female	Brazil	Ph.D. Student	13 years	Living with Swedish fiancé and her son. Her son born here, and he is Swedish.	Interview was taken in April,2020 and duration of the interview was one hour 15 minutes on Skype and the length of the transcription is 8 pages.
Interviewee E	40-50	Female	US	Ph.D. Student	28 years	Living with Swedish partner and children.	Interview was taken in April and the duration of the interview was one hour on Skype. Transcription length is 6 pages.
Interviewee F	70-80	Female	Australia	Retried	46 Years	Living with children and Grandchildren. All of them speak Swedish.	Interview was taken in April and the duration of the interview was 1 hour and 45 minutes on Skype. Transcription length is 9 pages.

Interviewee G	30-40	Female	US	Working	9 Years	Living with her Swedish partner and children.	Interview was taken in April 2020 and the duration was one hour on Skype. Transcription length is 6 pages.
Interviewee H	30-40	Female	Bangladesh	Working	5 Years	Living with husband and her son. They are not very fluent in Swedish but understand it.	Interview was taken in May 2020 on Skype and the duration was one hour and 20 minutes. Transcription length is 8 pages.
Interviewee I	30-40	Female	US	Student +working	9 Years	Living with her Swedish partner and a child.	Interview was taken in April,2020 on Skype and duration was 1 hour. Transcription length is 6 pages.
Interviewee J	50-60	Female	Japan	Working	12 Years	Living with her husband.	Interview was taken in April,2020 on Skype and duration was 1 hour. Transcription length is 7 pages.
Interviewee K	30-40	Female	Mexico	Student	2 Years	Living with her Swedish partner.	Interview was taken in April,2020 on Skype and duration was one hour. Transcription length is 6 pages.
Interviewee L	20-30	Female	Kenya	Student	2 Years	Living alone.	Interview was taken in May,2020 on Messenger and it was for 1 hour. Transcription length is 6 pages.
Interviewee M	20-30	Female	US	Doing Internship	8 Years	Living with her Swedish Partner.	Interview was taken in April,2020 in a shopping mall. It was 2 hours face to face conversation and the transcription length is 9 pages.
Interviewee N	30-40	Female	Malaysia	Working + Student	5 Years	Living With her husband and son. Her son does not speak Swedish.	Interview was taken in May,2020 on messenger and duration was 1 hour. Transcription length is 6 pages.
Interviewee O	30-40	Female	Bangladesh	Student	2 Years	Living alone.	Interview was taken in April,2020 on Skype. Duration was one hour, and transcription length is 6 pages.

Interviewee P	20-30	Male	Syria	Student	6 years	Living alone.	Interview was taken in April,2020 on Skype for 1 hour. Transcription length is 6 pages.
Interviewee Q	30-40	Female	Iran	working	9 Years	She came as a refugee and living with her husband and child.	Interview was taken in April,2020 on messenger and duration was 1 hour. Transcription length is 6 pages.

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