



Food consumption of Syrian immigrants in Malmö, Sweden

A study on how food consumption of Syrian immigrants affects the nature of the foodscape in Malmö, Sweden.

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Independent project in Food Studies, 30 credits

Swedish University of Agricultural Sciences, SLU

Faculty of Landscape Architecture, Horticulture and Crop Production

Sciences/Department of Landscape Architecture, Planning and Management

Food and Landscape, Master's Programme

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Abstract

This thesis aims to study the food consumption of Syrian immigrants in Malmö, Sweden, and their habits regarding food. The first goal is to investigate why they eat food from their homeland, as part of a wider perspective of food and its effects on landscape in the city. The research explored a variety of factors that influence Syrian immigrant's choices of his/her food. The study depended on qualitative research methodology, based on 5 in-depth, semi-structured interviews with Syrian migrants. This study analysed the economic, social, religious, and other factors that influence their food consumption habits and the foodscape and landscape character of Malmö. The study concluded that there were many factors, that played a role for the Syrian interviewees that contributed to determine their cultural choices and consumption patterns. They gave me answers about the food habits of the Syrians in Malmö. Although, the study's findings discover that Syrian migrants' food identities play a significant role in shaping the character of the foodscape and landscape of Malmö. Finally, the results provide valuable insights to study the importance of the impact of food on the urban landscape and the need to consider the dietary identities of different immigrant groups when analysing the nature of landscapes. Qualitative research methodology was used in this study, but my results may not be considered generalizable to other contexts.

Keywords: Food consumption, immigrants, landscape, Malmö, foodscape.

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1. Introduction

Consumer demand for food and our relationship and perceptions of food have changed over the past decades because of social, cultural, technological, and economic changes in the past centuries, changing consumer demand for food (Roe et al. 2016). Therefore, our social and cultural appetites lead to a change in our eating habits and/or social habits, when they help us acquire taste, to accommodate a new social group. Our food or life choices certainly have a significant impact on our life goals (Waterman, 2018). Food choices have a clear impact on our behaviour, choices and food preferences, and these choices are determined by the specific perceptions of the place and the design of food outlets (Bridle-Fitzpatrick, 2015). But the most crucial point is that educated taste is not a phenomenon specific to a particular class, in any school setting, culture, or at any time. The cultural transmission of good and comfortable things is preferred and is done reciprocally "Food is not only good to eat, but also good to think with" (MacClancy, 1992:2). However, acquisition is discovering a taste or learning to appreciate something we have not experienced before. The idea of acquired taste refers to the taste of foods, that we like but do not appreciate at first, but that acquired taste develops slowly because of learning or experience. Accrued tastes are the clearest evidence of the relationship between acquired tastes (and prejudices) and landscapes (Waterman, 2018). However, modernity and urbanization have clearly influenced our changing relationship with food. Food processing has contributed to expanding the concept of our food intake from culture to science and from high quality food production to a focus on quantity (Polan, 2008). Most people are more aware of their cultural traditions and customs after the spread of globalization that dominates the world (Solomon ,2002), and they face difficulties to accept customs and traditions that are not their own (Cars et al. 1999). Self-identity arises through food (James, 2002). as Solomon et al. (1999, p. 422) calls it "nostalgia food", which has gradually become extinct due to globalization and is a food inherited from a culture or society. Moreover, food ways can refer to global and transnational food culture and landscapes, as well as to local and regional practices and heritage (Waterman, 2018). However, international

migration has led to the emergence of diverse cultures, and that will lead to the growth of local markets and the emergence of new and multicultural consumption patterns. In Sweden, new groups and cultures of consumers have emerged from most Middle Eastern countries, where eating habits and culture are considered one of the most culturally committed traditions that will inevitably lead to the emergence of new food products. However, each city will have certain consequences, with the emergence of new patterns of behaviour, adopted by the immigrant. Therefore, the immigrants will choose their lifestyle and diet derived from their culture. But sometimes the immigrant will not have the luxury of choice, but that will certainly reflect on the person's lifestyle (Penaloza, 1995). All people in any society work to preserve their inherited culture and uniqueness, but also tend to associate with the new society or with a group (Berry, 1997). However, the researcher's social, historical, and cultural background closely affects qualitative research. The researcher's cultural values, beliefs and habits are clearly reflected during study, a concept emphasized by Hamersley and Atkinson (1995, p. 237). Reflectivity is an important characteristic, and it permeates all phases of the research process and decisively influences the direction of the research to maintain a critical and self-aware perspective. As a researcher, my similar Syrian background to my study participants was of unique and invaluable value to my research. And because I come from Syria and have the same customs, traditions and food culture as the participants, this cultural affinity with the participants positively affected my research. It supported familiarity in establishing a relationship, and gaining insight into their food patterns and preferences, so I formed a relationship with them, and the participants did not hide their welcome to help me because of our Syrian identity common. And this familiarity with their food patterns and their knowledge of Syrian cooking and recipes had the most important impact in the analytical part of my research, and it strengthened my analytical capabilities for the results I reached. It gave me the opportunity to understand the types of foods they consume, the reasons behind their choices, and their emotional relationship to those foods. In short, my shared background and cultural and societal affinity with the participants in this study proved to be the building the reliability, which facilitated open and honest communication. In addition, my deep knowledge of Syrian cuisine and recipes associated with the Syrian

culture, ensured me a balanced and accurate understanding of the participants' experiences and points of view, which contributed to the validity and richness of the study in general. The character of a city is the result of people's interaction with and experience of food and how this interaction is reflected and shown (Roe et al. 2016). At the peak of the crisis in Syria, Sweden in 2015 took in more Syrian refugees than any other European country. 163 thousand Syrian refugees arrived there in 2015, 32,000 of them were granted asylum, and many Syrian refugees went to settle in Malmö. Therefore, Malmö has a growing Middle Eastern population. (Independent ,2017). However, awareness of all issues related to our style and culture of food consumption, including cultural and societal influences, can open the door to understanding our relationship with food and our food consumption choices, which have a significant role in determining our lifestyles (Roe et al .2016). In Malmö, Lebanese and Turkish immigrants worked to introduce the customs and traditions of their food culture derived from the Middle Eastern cuisine, where the principles and foundations of the food scene were established, which in turn was reflected in the flourishing of Syrian restaurants later in the city (Independent ,2017). As the result this leads to the spread of stores that sell foreign foodstuffs. In Malmö, it changed the city's urban landscape. Many foreign foods stores trade in products that immigrants demand and look for them but can't find. For example, halal meats and special types of non-alcoholic sweets or certain types of rice, herbs, spices, fruits, and vegetables in Middle Eastern stores and the prices are usually lower compared to the average Swedish retailer.



Fig.1. A drawing showing the impact of international immigration on the landscape of Malmö. Source: My own A drawing.

1.1 Background

Sweden has been called the country of immigration. Historically, Swedes embarked on journeys in pursuit of wealth, resulting in significant immigration, and later Sweden has received large numbers of immigrants since 1880 (SCB 2005). However, according to the Swedish Migration Agency (2020) in the first decade of 2000s the number of immigrants to Sweden increased, as Sweden experienced the largest influx of immigrants in 2015. Therefore, the number of asylum seekers in Sweden was at its highest, reaching 162,877 applications, with many new refugees arriving to the European Union. In 2016, immigration increased for several years, as Sweden worked to facilitate asylum laws compared to European Union countries. After that, the number of asylum seekers gradually decreased, reaching 29,000. Since then, it has decreased to 11,400 in 2021, a number affected by the COVID-19 pandemic. See Figure 1. More concretely, the peak of the refugee crisis in 2015 and 2016 caused changes Sweden's liberal. immigration laws and policies (Brzozowski, 2017).

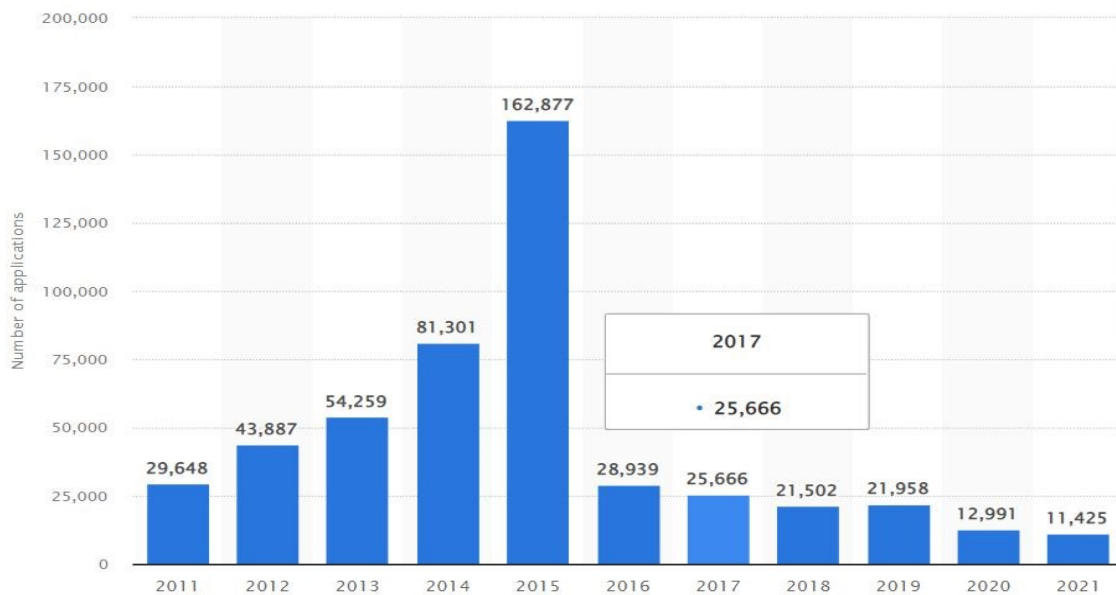


Fig. 2. Number of asylum applications in Sweden from 2011 to 2021. source [Statista Research Department](#), Mar 22, 2022

The total population in Sweden

According to Statistics Sweden’s homepage, the number of foreign citizens has clearly increased as a proportion of the total population of Sweden from 2011 to 2021. In 2011, around 1.86 million foreign citizens lived in Sweden and then increased to 2.75 million in 2021. Over the same period, the Swedish inhabitants increased from 7.63 million to 7.7 million. And the Swedish population from 7.63 million to 7.7 million. Overall, over the past ten years, the total number of foreign-born citizens living in the Scandinavian country has increased dramatically (SCB, 2021).

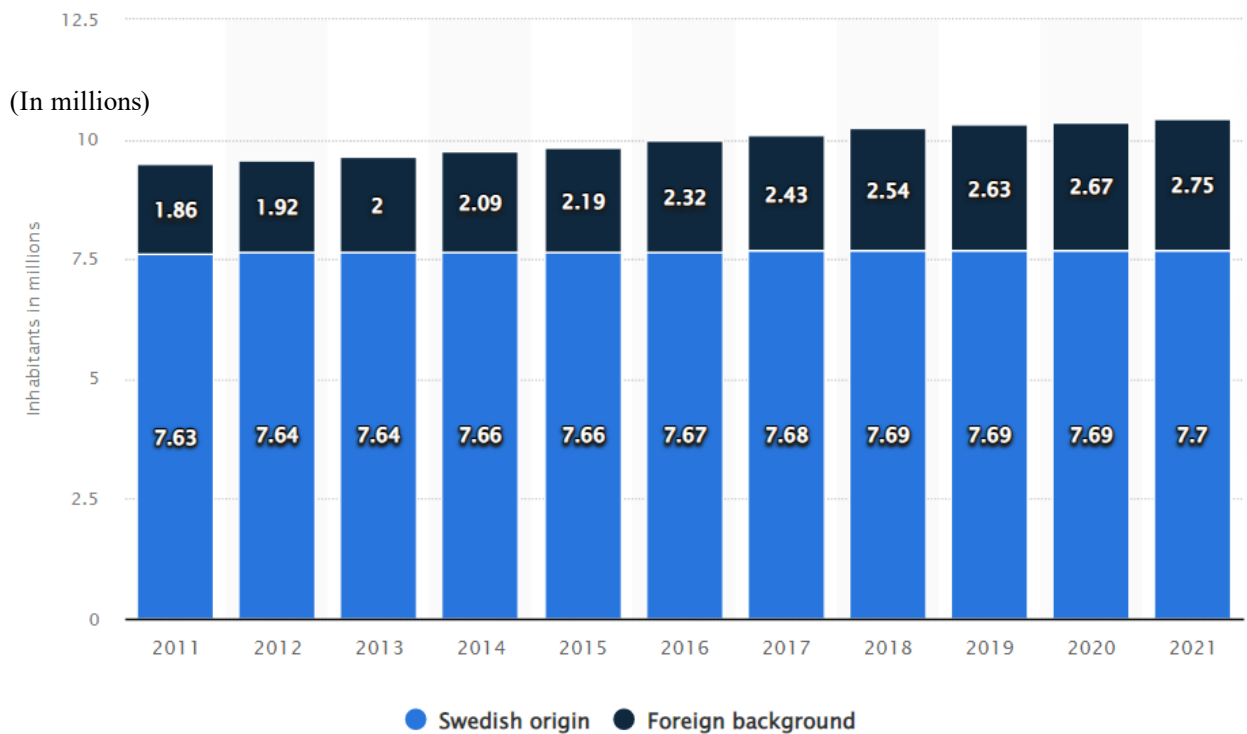


Fig 3. Population in Sweden from 2011 to 2021, by origin (in millions). Source [Statista Research Department](#), Mar 22, 2022

(In millions)

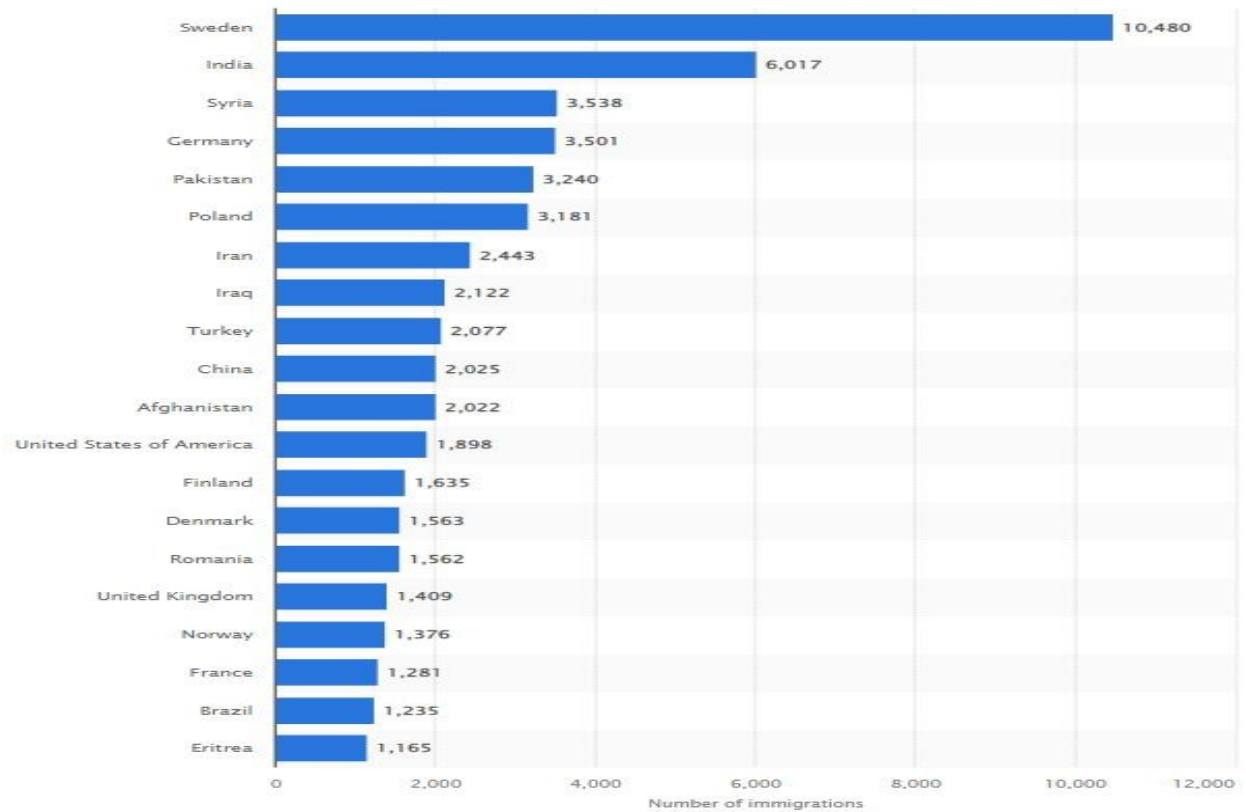


Fig. 4. Foreign-born population in Sweden in 2021, by country of birth. Source [Statista Research Department](#), Mar 9, 2023

1.2 Syrians in Sweden:

Syrians are the largest group of foreign-born citizens in the Nordic country. The number of Syrians in Sweden has witnessed a notable increase since 2011, to reach 128,654 in 2020, with a peak of 51,338 asylum seekers from Syria during the so called a refugee crisis in 2015. The 2015 refugee influx had a significant policy shift and an impact on the economic, social, and political spheres. Also, Syrian-born people made up the largest group of foreign-born population in Sweden in 2021. Around 196,000 Syrian-born in Syria lived in Sweden as of 2021. Iraqis were the second largest foreign-born citizen, followed by Finland, neighbouring Sweden (SCB, 2021). This led to a great cultural blend between the culture of the Swedes and the culture of Syrian

immigrants to Sweden who brought new food ingredients, spices, customs, habits, and other differences that clearly influenced Swedish society from different languages, tastes, and appearances. And that led to new nutrition products that are used by both immigrants and Swedes SCB (2005).

2. The Aim

The aim was to study the food consumption of Syrian immigrants in Malmö, and how it impacts the city's landscape. This study shows the importance of considering migrants' food identities, when analysing landscape character. Overall, my study highlights the importance of considering the complex interplay between food identities and landscape character.

2.1 Research questions:

In this study, I aimed to answer research questions. Firstly, what are the factors that influence the food culture of Syrian immigrants? Secondly, how their food culture might affect the Malmö landscape? By studying these questions, we can provide insight into the complex relationship between food, culture, and the urban landscape.

3. Literature review and theoretical framework

3.1 Syrian Immigrants cultural food habits

The culture of immigrants who come from Syria is like the culture of immigrants from the Middle East, especially the food culture and the culture of consumption. Their meals and types of food products differ compared to the Swedish cultural food habits, which leads to the emergence of new needs and new requirements. They have three meals, breakfast, lunch, and dinner. Breakfast consists of cooked eggs, bread, and cheese. Lunch meal is considered the main meal and usually consists of a main dish of rice, meat, and vegetables. Dinner is remains lunch and/or bread and cheese

(Livsmedelsverket, 2002). However, there are many common products in Syria, the most famous of which are Arabic coffee, bread, and yogurt is an important product, also, sweets of all kinds and some diverse types of spices. We can consider that the main Syrian eating habits are remarkably like the eating habits of Egypt, Iran, Greece, Turkey, and countries in the Middle East, but there are a lot of differences as well. Compared to the Swedish food habits in Northern Europe and especially Sweden, mostly Swedes have 4 to 6 times a day, meaning that 2 to 3 of these meals are main meals. (Domnauer and Risérus, 2006). As a result, there is a clear difference between the Middle East and Northern Europeans in terms of food and cooking preferences, types of food products and methods of consumption, Immigrants brought with them diverse types of food, that were not present in Sweden before (Livsmedelsverket, 2002). Salad is not always consumed with every meal, and in general cooking in Sweden is with margarine and/or butter, while in Middle Eastern countries such as Syria, it is with olive oil instead. The third major difference is that Swedes say they eat more (Aronsson, 2000).

3.2 Syrian Immigrants' food consumption in Malmö

Sweden has been receiving increasing numbers of immigrants since 1880. These immigrants to Sweden have introduced many diverse cultural customs with their cultural differences, different languages, tastes, and appearance. This led to the emergence of new products in the Swedish market, especially food products, which are types of food and products, that were not present in Sweden. Since the arrival of Syrian refugees in Sweden, many of whom settled in Malmö, they have actively sought to establish their own businesses and produce their own goods. Therefore, they were looking for this either by opening small shops or resorting to the small shops opened by other immigrants. According to a study conducted at Uppsala University, out of every five new companies established in Sweden in 1997, four were in the service sector (Bassam, 1999). Around 20% of these newly founded businesses in the service sector are immigrant-owned or people with immigrant parents (SCB, 1998). However, Malmö now has the many cultures living here, especially the food culture and its diversity. The food culture of this city is a bridge between the diverse cultures in it.

For the population, about 43% of Malmö's population of 317,000 now has a foreign background, around 40,000 Iraqi-born citizens and their descendants, they constitute the largest group (Guardian: 21 May 2016), these immigrants have played a pivotal role in changing the city since their arrival in Sweden. In 1980s, it was in a deep slump after the collapse of its shipbuilding industry, and almost one in seven residents left it, reducing the population to 230,000 people. "Malmö in the '90s was a totally depressing place: everyone was miserable" new immigrants change the city centre to around Möllevången square, where it has a large vegetable market and many shops selling Syrian, Iranian, Iraqi, and Lebanese goods. "Malmö has completely changed," (Guardian: 21 May 2016:2). Much of the food consumption research of immigrants is quantitative research with reliance on statistics. There is a clear difference between Swedish food culture and Syrian food culture, in terms of food and cooking preferences. Therefore, this research aims through two qualitative studies, to examine the food consumption of Syrian immigrants in Malmö, and to provide insights into how Syrian immigrants consume food and its impact and overlap on Swedish consumption culture.

3.3 The connection between food and landscapes in cities

Food is related to the details of our daily lives and choices and reflects our lifestyle and culture. (Steel, 2008) (Olwig, 2017). Food is the key that can help unite people and landscapes and represent them together with clear symbols (Olwig, 2017). Food reflects our urban lifestyle as it is an essential and connected part of our daily life (Steel, 2008). Food is a unifying force and identity creation that have cultural significance and reflects early human cultural history (Steel, 2008) (Olwig, 2017). The emergence of the global food market has resulted in significant changes in food production since the advent of railways, where local production was most essential. Additionally, the advent of modern cities has transformed cooking and meal preparation. Processed foods have become ubiquitous, which is saving time and adding value in the form of time. (Steel, 2008). Therefore, this close relationship between food production and cities, motivates us to search for our food needs in more

sustainable ways. It is what distinguishes us from other animals (Tuan, 1986). It is a uniquely human pursuit that is closely tied to our cultural values and traditions (Olwig, 1993). The concept of landscapes is multifaceted, encompassing both the natural and cultural heritage of a place. In urban planning the landscape is the green spaces of the city with places outside the cities that are associated with the national romantic tradition (Olwig, 1993) (Lindholm, 2011). The European landscape convention defines landscapes as our living biological and cultural heritage, which includes all the features of identity in its various forms within urban and rural spaces. It is a land mass in which locals and visitors live, changing over time with the influence of natural processes and human influence. The European landscape convention aims at the desire to preserve unique and valuable landscapes with a management that cares about landscape values (Council of Europe, 2004). The concept of urban landscape includes many different activities and geographic patterns. It emphasizes the importance of links with ongoing reality and everyday knowledge (Lindholm, 2011). Moreover, the concept of landscape has a direct relationship to landscape architecture. The concept of identity is volatile and can include various identities operating simultaneously (Clayton, 2010). Identity is something that is constantly changing (Butler et al. 2017). Identity is to distinguish things from one another, individuals or groups do not belong to a single identity (Butler et al. 2017). However, food is the main lens on which we depend, relationships with food are strong and they are linked to the individual and collective attitudes of people, as well as their relationships with food on the one hand, and on the other hand with physical places. Landscape identity is related to the interaction between physical conditions, preferences, relationships, and the use of landscapes. It is related to psychological concepts, and describes the human relationship, and what exists within a person and his role in creating an identity for a place or landscape. That is, related to the physical and physical characteristics, that distinguish one landscape from another, which are reflected in visual and aesthetic qualities. for landscapes (Butler et al. 2017). The concept of identity is very complex and includes the relationship between people and places. And the degree of influence of these relationships to contribute to the formation of people and places, so identity is directly related to perceptions, influences, behaviours, and social aspects, such as

cultural and economic aspects (Clayton, 2010). The concept of identity changes based on the social impact of people's use of the physical conditions of a place over time. The situation changes due to the practical processes that occur at the site (Butler et al. 2017). Therefore, Relationships between people and places are one of the indicators of human well-being, as they have a role in belonging and security, and through the concept of identity (Butler et al. 2017). Studies distinguish three different concepts which are landscape-related identity and landscape identity, and the practice of landscape identity. Therefore, landscape-related identity consists of subjective memories and feelings in relation to places, and this influences individual or group connections to places (Butler et al. 2017). Landscape identity practice unites with practical use, and how a landscape or place is related to individual behaviour and routines, which associated with physical and mental activities and physical objects (Butler et al. 2017).

3.4 The Concept of Foodscape

Foodscape is used to investigate studies of food, and its effects on us and our health, or the political and cultural aspects of the global food market. Foodscape is a scalable study used to study an entire city, or the study of people's relationships with food. The spatial and detailed food conditions of cities, and their impact on identities and connections between people and all places associated with food culture (Hauck, 2010). Tuan describes emotional relationships between places and people as topophilia, in connection with beliefs, values and worldview (Tuan, 1977). Foodscape are places that are directly related to food, all places to buy, consume, or even talk about food (Mackendrick, 2014). It is used in most studies related to cultural geography and urban studies, as it is an interdisciplinary lens (Mackendrick, 2014). It explains that the landscape analysis of food is related to the concept of landscape and clarifies the link between landscape architecture and identity as the connection to place and clarifies the connection of people to it through food. Attachment location is an association with places and is derived to how attachment styles affect a person throughout life. However, attachment to place is a diverse and complex concept that characterizes

individuals, groups, and cultures (Altman, 1992, p. 4). And the concepts of linking to place and identity of place. According to the philosopher de Certeau, place describes the physical conditions of things in a place and their relationships without human influence (De Certeau, 2011). The attachment to the place is a comprehensive tool that helps to understand and analyse the interaction between people and places, by decomposing emotions, cognitions (thoughts, knowledge, beliefs) and utilization (actions and behaviours) (Altman, 1992). Attachments to everyday landscapes has importance and influence of routine and repetition for attachment to places (Altman, 1992). Attitudes and culture are clearly linked and reflect beliefs formed during life stages (Tuan, 1977). The concept of identity and communication deepens the concept that feeding is a unifying tool and it is as a bridge linking the countryside, city and nature and culture (Altman, 1992, p. 4).

4. Problem Discussing

Sweden witnessed international migration, like many other countries of the world, during long periods, and these migrations led to the mixing and overlap of cultures, with different traditions in the same city and place or even in the same market. As a result of the association of food consumption habits with cultural customs and traditions, in different ways and for different reasons, consumers are always searching for the preferred product among the many different varieties, according to their perceptions and cultural associations. This issue of preference depends on some factors that play a major role in influencing this food consumption, to access the economic, social, religious, cultural, and other factors that play a major role and explain diverse attitudes, and to understand the precise linkage of the culture of consumption, to the culturally related factors that reflected on the changing landscape in Malmö.

5. Methods and Methodology

5.1 Methodology

The goal of this study is to investigate the factors that influence the food consumption habits of Syrian immigrants in Malmö, and the relationship between food identities

and landscape character. A qualitative research methodology was used for this study, by conducting five qualitative interviews, to collect valuable insights into the attitudes, values, and beliefs of the respondents. Qualitative research provides valuable insights into respondents' attitudes, values and beliefs and highlights their behavioural patterns (Patton, 2002). Overall, the study seeks to provide a broader perspective on the role of food in shaping the landscape of the city and to shed light on the reasons behind the Syrian immigrants' food consumption choices.

5.2 Study design

The study design follows an explanatory approach, using qualitative data collection to study the perspectives of the Syrian consumer. Study design method involved finding Syrian immigrants residing in Malmö, rather than those born in Sweden, to understand the main factors that affect the consumption of Syrian consumers, and how this is related to their cultural heritage and customs as well as their religion. To achieve my research objectives, I began by designing research questions and finding a theory related to this topic, to obtain a clear picture that helps us in interpreting my results. The analysis of each interview was linked to directly to the theoretical part, by citing relevant references, followed by clear analysis to show patterns in all the interviews I conducted, and finally, I concluded with a summary or discussion, bringing together the interpretations to answer the research questions. As a qualitative study, my study conducted in only in Malmö. This will allow for a more accurate analysis and enhance the credibility of the findings in my work, and to focus efforts and resources on this city only. The study also used only relevant data in the interviews to ensure the validity of my research. The factors that influenced my choice of research approach include the primary data that I obtained as specific models of behaviour, beliefs, and ideas that in turn affect this consumption. To analyse the data, I conducted individual interviews with my participants and looked for patterns and themes that emerged from their responses. During the interviews, I explored what motivates interviewees to eat and the crucial factors related to food consumption, including cultural, religious, economic,

and social aspects, and to what extent immigrants buy the food of their country of origin out of their connection to their culture, in recent times the tendency for new and exotic Middle Eastern foods such as falafel, kebabs and others has increased in all cities of Sweden. The Willys food chain in Malmö, for example, began to seek to provide products in the Middle East, while the largest food chains in Sweden, ICA, as well as Coop did not begin to widely offer these types of products. Therefore, it is likely that a large target group of initiators of the Middle East will lose because of such policies. I ensured that my interviewees were former Syrian refugees or born to parents of Arab origin. In terms of gender, I didn't aim for gender equality but perhaps it would be better to have that representation. we acknowledge that including both sexes to reach a more comprehensive perspective. About age, I did not specify anything. But I recognized that age may influence food consumption habits. Regarding religious, I aimed to take this into account during my research, even if it is some sensitive matter. Each religion has its own beliefs, which will certainly have an impact on consumption choices because different religions have unique perspectives on food consumption. According to (Creswell, 1998) when we want to research social and human issues, a qualitative study is what will be required, because it is the best method to study this kind of problem, especially when the researcher wants to study all the data accurately and in detail during the analysis. The basis will be based on a recommendation (Miles Huberman, 1994), regarding how to create the work, with the first method being done either through a qualitative study. Qualitative methods are usually used when conducting interviews, to gain a deep understanding of how people's food consumption relates to cultural customs and traditions. A conclusion will be made that should be economically significant for large grocers to target this group and to find out the factors that contribute to this and to explain the diverse situations, (Kvale) 1997: Miles & Hubermann, 1994). However, the method of data collection will initially depend on the primary data, and the primary data for this thesis consisted of the interview method. It consists of 5 qualitative interviews, aimed at knowing and discovering the needs of the Syrian consumer that are affected by his culture and cultural habits. Subsequently supplemented with secondary data consisting primarily of articles and notes linked

together to explain how food consumption relates to the food landscape in Malmö. Understanding the factors that play a significant role in influencing consumption.

- Study Design Points

1. Defining the problem studied by formulating clear research questions.
2. Adopting a relevant theoretical framework adopted in the study, that is relevant to the research questions and aligns with the study's objectives should be selected
3. Select of Syrian consumer groups.
4. Collecting qualitative data using multiple methods, by interviews, and other data collection methods such as observation and document analysis.
5. Interpretation and analysing of data using the theoretical framework of the study. The data analysis and interpretation should be grounded in the theoretical framework, and the findings should be supported by evidence from the data.
6. Conclusions and results.

Study design

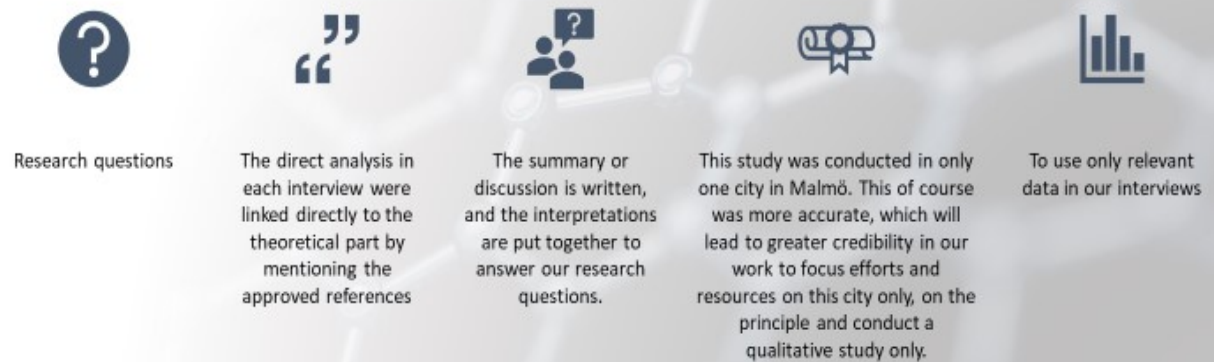


Fig. 5. Study design. Source own design

In this study, a case study approach focusing on Syrian refugees and their food consumption in a specific environment in Malmö can aid in developing theories and understanding the impact of consumer culture on the landscape. The use of a case study approach has been recommended by Harding (2008) as a valuable research method in such scenarios.

5.3 Research Evaluation

There is no 'one way' to evaluate qualitative research because of the diversity of its structure and nature as it differs from quantitative evaluation methods. The following structure is for qualitative assessments, (where all parts relate to quantity).

1. Trustworthiness or credibility: that is, conducting the research correctly and qualitatively. and credibility of interpretation and analysis of the answers of the participating interviews.
2. (External validity): i.e., generalizing the results of the obtained research, i.e., reaching comparable results.
3. Reliability: enables research to evaluate the process from which results are produced.
4. Verifiability: by developing interpretations of all data to achieve objectivity. Cultural literatures were a source of inspiration for interpretations, to ensure objectivity, all data must be carefully interpreted and analysed. Cultural literature will be a valuable resource in this process. While the concept of authenticity is complex and requires careful consideration (Haddad, 2007).

5.4 Theoretical Approach and Discussion

1. Factors affecting the food consumption of Syrian migrants

Food identities is a concept of describing the way food is consumed on a regular basis or the preferred food and/or forms of food are eaten according to what is seen, where it is purchased and/or even grown, and how people can evaluate food and its purpose (Roe et al. 2016). "It is not just a political act but also a cultural act that reaffirms one's

identity and worldview” (Salmón, 2012, p. 8). my way of choosing my food is also reflected in our culture. Do we rely on fast food on the go, or do we take the time to cook, for example, at home, to eat together?

It is necessary to study the behaviour of Syrian immigrants in choosing their eating habits. Knowing the factors that affect the food consumption of Syrian migrants, and the reasons behind the Syrian migrants’ strong attachment to their food culture? This will support the economic and emotional views behind this association. And revealing the stages that Syrian immigrants go through here in Malmö, which affects the decisions they make in their lives, including the type of food they eat, and how this was reflected on the landscape in the city after the spread of Syrian food shops and restaurants in it.

1- Emotional factors

Explaining the influence of emotional factors means how food can be related to our family life and its impact on relationships in the family materially and its reflection on family roles (Bourdieu, 1990). However, most important here is how home-cooked food can have an influential symbolic meaning in this family's relationships (Bugge, 2003; Petridou, 2001). Foodways explicitly expresses food practices as being embodied, emotional and sensory, reflecting customs, traditions, rituals, attitudes, emotions, identities, beliefs, and ethnicities (Waterman, 2018). The economic situation of the immigrant plays a significant role, as it gives the reasons behind this his economic options and the narrow possibilities in which the immigrants must live. It reflects family traditions and increases and reinforces the feelings of solidarity that bind in the family (Lupton, 1994). Food is a crucial factor that enhances intimacy and bonds within the family (Arnold, 1991). Consumption of food in the family is reflected in family values and obligations and is also linked to moral experiences that are considered valuable within the family (Gullestad, 1995). The large part of the Middle East is characterized by strong emotional ties, cultural bonds, and solidarity strong. Moreover, emotional relationships, especially among respondents in the Middle East, are often strong as they communicate in emotional ways that form friendship - and in building relationships they have a great sense of loyalty once friendship is formed.

There is a large social security, therefore, they take care of the interests of friends and family. Also, a large part of the Middle Eastern countries has significant religious influences from Islamic values and traditions. (Usunier & Lee,2005).

2- Economic Factors

The economic situation of immigrants to Sweden during the 1970s was better than that of those who arrived in 1988-90 as they were able to support themselves better (Ekberg and Gustafsson, 1995). In another study conducted by (Bevelande, 2004). at the University of Malmö on the economic situation in relation to immigrants, the study linked immigrants' education level to the level of unemployment they face. As a result, immigrants faced the reality of unemployment harshly between 1993-1995. The study showed that the unemployment rate among immigrants was three times that faced by Swedish citizens (Lundh et al. 2002). It takes a relatively long time to get a job in Sweden which results in two things, the immigrant must seek welfare assistance, and the immigrant also takes longer to integrate into Swedish society (Ekberg and Gustafson 1995). Among the latter group of immigrants, 20-30% are considered poor (Ekberg and Gustafsson, 1995). Regarding the physical context, Swedish market, and of Malmö, it should be considered that Syrian immigrant respondents usually have little experience in Swedish traditions. The immigrant family cooks food at home to save money. As cooking reduces the money used for food because the family eats the same type of food for several days. When buying food products, poor families tend to buy bulky packages because they cost less. (Baysan & Bennerstam,1990).

3- Religious factors

Religion is indeed an important factor when examining matters related to immigration, as it has been shown that Islam is indeed the fastest growing religion in Europe (Solomon, 2002). (Moore, 1957) clarifies that many of the things that people adopt for food are the meanings that a person acquires from his religion and culture, which are certainly not innate. A person's inclinations and feelings toward certain types of food in religious contexts follow specific rules according to his or her religious beliefs Religion has a great impact on some behaviours, as a result it reflects the desire of the immigrant person and his ability to integrate into the new society. Will this be easy for

him or not (Perry et al. 2006). In the study of (Baysan & Bennerstam, 1990) proves the existence of a definite correlation between the religious complexities of Muslim Turkish immigrants and the type allowed in their choices about their consumption of food products. Where food is greatly affected by religion and measures the belief in which they believe and their choice consumed type of food consumed, their food choices are we identify them. For Muslim children in schools, they have the right to choose the foods they want. It has become accepted in Sweden that Muslim children, according to their religious beliefs, do not eat pork, so it is widely allowed for them to choose other meals containing a different type of religiously acceptable meat instead. Pork-based meal (Baysan & Bennerstam 1990).

4- Cultural and social factors

Foodways play a strong role in connecting individuals together, they define a clear framework for group access and identity characteristics, identify what distinguishes the inside group from any external group, have a clear role in communication between groups, strengthen these relationships and encourage cultural cohesion. As a result, this provides the appropriate environment that facilitates the performance of rituals environmental, social, and cultural group. Especially in ethnic or regional groups, region and race are often intertwined (Waterman, 2018). Syrian culture is completely different from Swedish culture. Therefore, Attitudes related to food products and consumption can be studied through the study of cultural influences. (Hoch et al, 1998) revealed that it is people's attitudes that facilitate how consumers perceive this for the great diversity of food products in stores. However, even eating habits are influenced and vary between different cultures. As most of the concepts stem partly from our cultural heritage because they are the product of past experiences and significant values. When we express our opinions, we present only limited facts, but our opinions reflect what is culturally binding. Therefore, food identities that express the diverse lifestyles of individuals are closely related to the characteristics of urban spaces. Food identities are constantly changing because they are linked to many motives (Roe et al. 2016). Thus, the immigrant will undergo new experiences and will believe in different goals and will be related to different lifestyles (Ziad & Swadian et al, 2006). As the

different lifestyles will affect the choices of the immigrant greatly and will lead him to various changes superficial and deeper. Superficial changes will be associated with daily habitual changes e.g., housing, education, and food choices (Ziad & Swadian et al, 2006). Therefore, the deeper changes will be more drastic in the life of the immigrant, including several changes associated with language shifts, religious conversations, etc. (Ziad & Swabian et al, 2006). Armstrong and Sweeney (1994) revealed that when we decide in life, culture plays a significant role in it, which is clearly reflected in consumer behaviour, for example when we want to choose to buy a product. We give value to that product based on our original culture and work to preserve those Standards and values are always (Berry, 1997, Ziyad, Swabian, et al., 2006). They reflect the extent to which the immigrant accepts the host culture instead. Therefore, he seeks to consolidate and enhance his culture as he tries to integrate with the host culture to preserve his spirit and authenticity. Berry et al. (2006) describes more assimilation as a means of preserving cultural heritage at a time when the immigrant tends to connect with the new society and the new culture.

5- The effect of other characteristics such as age and gender on the way of consumption

Effect of other characteristics such as age and gender on the way food is consumed: The behaviour is highly correlated with consumer choices of food i.e., “personal food system” (Connors, Bisogni, Subal, & Devine, *Appetite*: Vol. 36 (3), p. 189-200, 2001). And many other factors (Burgoyne et al., 2009) which can be defined by what is called food identity (Roe et al. 2016). The older generation believes that continuity is achieved through the transmission of old recipes to reach and persist in the younger generation (Moiso et al., 2004). But the truth is that the younger generation is more integrated into new societies and is less connected to traditions than the older generation. For the younger generation, Food is not of the same nutritional value in life as it is for their grandparents (Moisio et al. 2004). (Berry et al. 2006) explains that for young immigrants, integration gives them opportunities to increase their chance of staying in the new country or community. This is reflected in children, who are also definitely affected by the culture of their parents, so they can prefer foods and reject other foods according to this culture (Moore, 1957). For example, when comparing

children who grew up in Italy with children from around the world, it was found that these children prefer olive oil more because olives are extremely popular in Italian culture. The same example applies to snacks or sweets. Children have special notions in some societies that they consider it a prize, because they cannot always have it (Moore 1957). That is why sweets are highly valued.

6. Malmö

Malmö is a vibrant city located in southern Sweden and is widely recognized as the third largest city in the country, after Stockholm and Gothenburg, and the sixth-largest city in Scandinavia, with 353 145 inhabitants. It is in the temperate vegetation zone, on the southern Swedish agricultural plains, this region is characterized by its fertile soils, making it ideal for agriculture and means precipitation of 600 mm/year". Area: 158.4 km², population: 344,166, employees: 18,575, population: 353 145. Malmö occupies an area of 8105 ha, of which 1133 ha are classified as small housing units (Wikipedia ,2022).

6.1 Geography, food, and agricultural activities. immigrant peoples

Malmö is the largest city in the Swedish province of Skåne. Scania is known as Scania is known as the pantry of Sweden, because it has a good warm climate and is characterized by the quality of its soil because it is considered suitable for all kinds of crops. it is one of Sweden's most fertile lands, but it produces About half of the food grown in Sweden (Malmö stad, 2021). Malmö is a municipality in the district of Skåne, the central location being Malmö. The demography of Malmö is different from the rest of Sweden thanks to the refugees who live side by side with the hipsters residing in Malmö. Malmö in Sweden has helped flourish and a wonderful scene for Syrian food (Arabamerica, 2020). However, changes the foodscape of a city and creates food related places that can work to form or strengthen a cultural identity. Malmö was marked by drastic changes in its identity from an industrial city to a city with an identity linked to knowledge. The city is characterized by great ethnic diversity, new innovations, and global entrepreneurship. Malmö was ranked fourth in the 2013 Forbes

ranking of innovation cities in the world (Pentland, 2013). Food in Malmö has become a tool for planning environmental management, as a study was conducted with the aim of preparing a local food strategy for the city in 2018, considering Malmö a food city. During the 21st century, food has become an essential part of Malmö's city identity (Malmö stad, 2021). In 2006, Malmö was awarded the city of fair-trade award. In 2010. However, the Malmö city council set food policies for the city, as a result, Malmö was active in establishing many new projects in the city and food was one of the most important aspects of these projects, such as urban farms. The food scene in Malmö has been associated with several new initiatives and private companies working in the food field. Malmö has been called the Swedish Food city (Silow, 2019). The history of Malmö is clearly reflected in its distinctive identity, which is reflected in the city's unique and distinctive dining scene (Silow, 2019). However, People's food choices, how they eat and what they consume, and with whom they eat are symbols and signs that have connotations of politics, social structures, and culture (Hauk, 2010). Food consumption is an ever-changing process that is indicative of the study and understanding of individuals or groups and their connections to the values and principles they believe in through food (Hauk, 2010). The concept of food voice has a direct relationship to identities, landscapes, and the relationship to place, which are often associated with traditions or memories, these memories reflect an identity for all people. For example, falafel in Malmö has become clearly linked to the identity of food, and it has been linked to the city's food cultural identity. In the urban landscape, where we find places to eat falafel in many places in Malmö, i.e., falafel as a symbol of Malmö. The association with falafel as a dish is another dimension to the family that falafel saved from kidnapping and fled Lebanon during the war and established a falafel restaurant when he arrived in Malmö (Qvarnström, 2017). This reflects the role of food as a unifying tool. And as a bridge between different cultures, professions, and races. These stories help to document and understand the city's food scene. Falafel has become a cultural symbol where people from the same culture can come to Malmö to eat from their home countries (Qvarnström, 2017). Food has become directly linked to cultural identity, part of the collective identity in Malmö, and has become a symbol of contemporary Malmö through food.

6.2 Food strategy in Malmö

“Food is not an isolated phenomenon, but food problems affect the whole city. To make a difference, we need to change our focus and work patterns. We must do it together” (Miljöförvaltningen, Malmö City, 2018, p. 14). Work has begun to create a specific nutritional strategy for Malmö in alignment with the national and regional level nutritional strategies easily involving many different actors in food and drink (Miljöförvaltningen, Malmö City, 2018). Therefore, to support partnerships between actors working on the food landscape to be a springboard for future food efforts to make Malmö city sustainable in the future (Miljöförvaltningen, Malmö City, 2018). This serves to understand the extent to which parts of the food chain influence positively and negatively (Miljöförvaltningen, Malmö City, 2018). And to support private or non-profit food projects and initiatives. Language is important with different means of communication and linguistic terminology within different groups (Silow, 2019).

6.3 Malmö's Fantastic New Restaurants

Malmö has emerged in the culinary world over the past years as a hot and important region for all types of cooking in Sweden (Arabamerica, 2020). The city has about 453 restaurants (Malmö stand 2021). However, Malmö has the best ethnic food option in Sweden today, so Sweden's third southernmost city has made significant progress in its restaurant scene in recent years. Where there is the most creative pastry studio in the country, the most fun gourmet hotel and many of the best Syrian food (Arabamerica, 2020). Möllevångstorget and the surrounding area of Möllevången are now the most prominent example of the charm of Malmö through the intertwining mixture of multiple cultures with restaurants representing half of the Middle East and its food culture. The Independent British newspaper praised Malmö as the city that serves the best Syrian food outside of Syria. There is also a wide variety of food through the foods in Malmö, for example the chocolate candy that reminds us of beautiful jewels and all kinds of food imaginable for sale. There is a shopping hall and a lot of beautiful hotels. Therefore, Malmö includes everything that a hungry visitor could wish for in terms of dining experiences.

6.4 Syrian immigrants are changing food culture, food scene and landscapes in Malmö.

In 2015, Sweden took in more Syrian immigrants than any other European country, many of them chose to settle in Malmö. This is because there was already a large Middle Eastern presence in it (Arabamerica, 2020). Malmö became: the Swedish city where the Syrian immigrants reside and show their food culture that affects the landscape of the city. Two years ago, several Syrian restaurants were added to the food scene (Scandinavian Traveler, 2019).



Fig. 6. View of the entrance from inside the premises of Damas's restaurant. Source <https://www.facebook.com/Damas.malmö.cot> ,2022

6.5 Integration

Integration means that both newcomers or immigrants to any new country or community work to integrate or adapt to create a successful relationship together (Castles et al., 2002: 113). (Heckmann ,2005) defines the integration of immigrants into a new society as “a long-term process of immigrant integration and acceptance into the basic institutions, relationships, and conditions of the receiving society.” For a multicultural society, it is a way for everyone in the society to achieve equality in

their human, civil, social, political, and cultural rights (Castles et al., 2002: 113). For immigrants, integration is a process of learning a new culture in a new society and working to understand the appropriate ways to acquire rights, build personal relationships and societal bonds for newcomers with new community members, to achieve belonging and integration into the new community. (Heckmann, 2005: 18). In the context of acculturation, integration expresses the way in which individuals and groups act to preserve their cultural identity upon integrating into the new society (Perry, 1980). It is necessary for the newcomers to accept the new society in a way that guarantees them the preservation of their cultural and social identities. Moreover, preserving the cultural identity is linked to achieving democracy (Castles et al., 2002: 113). Acculturation means the adaptation and integration of new immigrant groups into the new society and its diverse cultures (Castles et al., 2002: 113). This thesis will examine the study of the impact of the food consumption culture of the Syrian refugees in Malmö, and their integration into the new society in a way that allows them to preserve their food cultural identity. In addition, the thesis will explore how and why Syrian consumers value product attributes among food, to study Syrian consumer attitudes, as part of a broader perspective of food and its landscape effects on Malmö and host culture foods.

6.6 Research on Syrian Migrants in Malmö, in Foodscape Studies

6. 6.1 The way of life of a Syrian immigrant in Malmö

Many Syrian immigrants have opened their own businesses, whether it is small shops, small groceries, or restaurants. Since the immigrants arrived in Malmö, restaurants, bakeries, and many grocery stores have begun to open everywhere. More than 40 per cent of Malmö's population is of foreign origin, and the mixed identities are reflected in the city's multicultural cuisine. Be it Kurdish, Turkish, Lebanese, Iraqi, Iranian, Balkan cultures - and most recently Syria (National geographic society newsroom , 2016).

6.6 .2 Syrian Restaurant in Malmö

We can consider the taste, food, or details of daily life as a clear reflection of the nature of agricultural and horticultural practices in any city and a clear expression of the

influences of cultural life. In such cultures, the practices of daily life, the rituals of the kitchen, its distinctive details and symbiosis are complete expressions of the landscape and the relationship of people to it through generations (Waterman, 2018). In Malmö it has become the norm for the main square in the Möllevången district to be full of colour on Saturdays. Where the open-air market appears in the square; this cosmopolitan corner has recently gone from a working-class area to a multicultural area and is an important hub for some of the most authentic Syrian food outside of Syria (Independent, 2017).



Fig 7. An image showing the distribution of some Syrian restaurants in Malmö. Source own image.

Some examples of the most famous Syrian Restaurants in Malmö:

1. Shamiat, Restaurant, Södra Förstadsgatan 78B, 214 20 Malmö, established on October 1, 2013. It is the first Syrian restaurant in Malmö. This restaurant is famous for its innovative methods of very old recipes from Syria. Syrian food lovers celebrate this place (Arabamerica, 2020).

2. Restaurang & Café Damas Malmö, Södra Förstadsgatan 42, Malmö, Sweden .
3. Aliwan al shami, Södra Förstadsgatan 90, 214 20 Malmö.
4. Ayam Dimashq, Östra Förstadsgatan 18, 211 31 Malmö. Syrian restaurant scene is located north of Möllevången, on the border of the districts of Värnhem and Carolikvarteren, in Östra Förstadsgatan. It has a wonderful design, with a geometric logo and furnishings that reflect images of the landmarks and streets of Damascus, with small details selected with golden threads (The Independent, 2017).
5. Jasmin AL sham, Södra Förstadsgatan 23B, 211 43 Malmö. It is a new restaurant, was the most visible sign yet of an unexpected injection of Syrian money hitting Sweden's third city (Guardian, 2016).
6. Arous Damascus, Bergsgatan 37, 214 22 Malmö.



fig 8. Shamiat, Restaurant. Source (Infomigrants,2017).

6.6.3 Syrian Cuisine and (How their meals are formed

The Cuisine, is a type of collective work that changes due to the influence of others, making it constantly open to evolution over time, according to the understanding in

the concept of Henri Lefebvre, it is also related to the landscape of both cities and countryside in various works, in a way that includes the kitchen also (and by extension Gardening and agriculture) to be a unified pattern of daily life practices and complete taste, and all food methods (Waterman, 2018). The nature of the urban landscape changes and varies with the changing food identities of people, as it is influenced by them and their evolution, and this helps us in understanding the difference and variance of food personality types (Roe et al. 2016). However, the idea of homeland does not mean dwelling only as a separate concept, but rather it is a mixture of ideals, social and political aspirations, and different ways that help link taste, foodways and daily life to the world of politics in general (Waterman, 2018).



Fig 9,10. Syrian Cuisine. Source (Tayybeh ,2020).

“Food and landscape are mutually constituted,” writes (Matthew, 2013: 261). The kitchen is culturally as well as spatially and clearly linked to the garden, as all the cuisines that originate in the kitchen reflect their great connection with the communities (Strong, 2011). The entire 'world' (the social environment) is contained in food; It is thus a form of communication. As the changing forms of consumption have a clear impact and reflection on the urban character, both in terms of urban population or urban fabric and processes (Barthes, 2018). To understand the meaning of food, sociologists have studied the kitchen and all the elements of food that

contribute to it, how it is composed, and the rules for its preparation and preparation; Or understanding the habits that play the main role in determining them and influencing them and on people, and what are the manners of eating; or specifying the taboos of foods or prohibitions and the types of restrictions imposed on the consumption of certain foods and what are their causes under certain conditions applicable to persons; Or the concepts and meanings associated with the concepts of foods in specific fields (Waterman, 2018). Syrian cuisine is considered one of the most diverse in the world, and it used to offer a wide variety of different and delicious dishes. In fact, it is an intertwined mixture of influences from different origins and diverse and overlapping cultures such as Arabic, Persian, and Turkish culture, as well as culture, Palestinian and Lebanese from the Levant such as Syria. In preparing their dishes, Syrians focus on the visual appeal of the prepared dishes, and work on different colours of vegetables, spices, and other ingredients to create attractive dishes that attract connoisseurs of these dishes (Study country ,2022). Syrian cuisine is one of the most prominent kitchens in the Middle East, with its advanced and diverse traditions that spread to include the whole of this region, reaching with its spread to become known worldwide. As the oldest cities, Damascus, and Aleppo in Syria, were in fact culinary capitals since the thirteenth century. They brought interested chefs from all regions of the world to hone their skills in the arts and sciences to perfect and prepare the varied meal. As Syria was a geographical crossroads between Europe, Central Asia, North Africa, and Arabia. She had a clear distinction. Pray on the trade routes and silk paper to import spices and herbs of all kinds, and this is one of the obvious reasons for the distinctive flavours that characterize Syrian food (Study country ,2022). One of the reasons for the distinctiveness of Syrian cuisine is also the clear distinction from the terrain, landscapes, and climates of the country. Where the great diversity of forests and fertile valleys in the country, or whether mountains seem covered with snow or was a barren desert, where Syria is considered a distinguished home for many different agricultural environments that made its lands suitable for cultivation for a wide range of different crops. This was reflected greatly on the diversity of cuisine Syrian and distinguished. The landscape and the kitchen are one combination of all our collective actions that reflect the past to the present and are highly attuned to

changes in the future. Taste plays a critical role in how we relate to all practices in landscape, foodways, and food routes from our perspective, and it drives our individual and collective ambitions. It is an educated taste that supports and establishes good lifestyles (Strong, 2011). It can be said that landscape and architecture are in an interdependent relationship: they are both buildings, and neither one of them is ahead of the other. The kitchen and the garden, for example, are in a unified relationship that can never be separated we must regard them as hanging together (Waterman, 2018). Over time, the Syrian countryside was considered self-sufficient, which means the availability of many agricultural products that truly enriched the Syrian cuisine with various seasonal varieties and many options and experimental methods for growing vegetables and herbs that enriched the Syrian cuisine with all kinds such as Molokhia, chard, eggplant, zucchini, to figs, apples, and sour cherries. Syrian soils are very suitable to produce unusual vegetables and fruits throughout the region (Study country ,2022). The Syrians used to eat most of the meals in Syria over a long period of time, to eat these meals in large groups in the family or with friends or relatives and neighbours as a traditional cultural character to bring the family together, taking care to diversify the dishes to include appetizers, then main dishes, and then desserts. Furthermore, food in the Syrian cultural tradition is a culinary enjoyment, not a quick meal. The Syrian cuisine is characterized by generosity and mastery, and the greatest evidence of this certificate of mastery is that the Syrian cuisine is distinguished by the way most dishes are prepared in ways characterized by craftsmanship, mastery and difficulty. For example, the typical Syrian family dinner includes even before serving the main dishes a wide variety of delicious cold and hot appetizers, salads, and traditional dips, whether prepared at home or in a restaurant. The typical family dinner at home or at a restaurant will feature so many delicious cold and hot mezzes, including a wide range of traditional salads and dips, even before the mains are served. In addition to the generosity of the cuisine, the difficult and elaborate process involved in preparing the Also, one of the best things about Syrian cuisine is the healthy ways to choose dishes for all occasions, in addition to for the freshness of the ingredients used, the dishes can be completely vegetarian or have a variety of vegetable types, which are the most popular. However, it consists of stuffed vegetables or different

varieties of dips or spreads that use chickpeas, eggplant, zucchini or even salads, where we see a wide variety in dishes, preferences, and dietary restrictions. Many are dairy-free, gluten-free, nuts or vegetarian. An example is the Syrian cuisine in Taybeh, where Syrian chefs from all the governorates in Aleppo, Damascus, Latakia or Hama prepare various foods. These recipes have been taught to them by family members as an educational families' heirloom and have been preserved for generations. The chefs in this kitchen have their own unique touch on famous traditional recipes. By preserving the traditional culinary art and working on their regional development in the region (Tayybeh ,2020). The most famous Syrian dish is the kibbeh dish stuffed with different ingredients of meat and onions, and some nuts can be added to it, and it can be fried or cooked with milk. It can also be eaten and served uncooked without adding meat. Cheese is one of the most popular dishes in Syrian cuisine, like Mashallah cheese, which is pulled and rolled together and is usually made of curd cheese. Syrians also take care of the appetizers before eating the main course (Study country ,2022). All cities of Syria are generally famous for their sweets. One of the most famous of these popular sweets is the Baklava, usually in the form of a triangle, which is pastries made in the form of layers consisting of nuts such as pistachios or walnuts, and syrup is added to it. As for the Ma'amoul, they are sweets made in the form of a wooden mold, it is often made on holidays. They are a cookie stuffed with pistachios or walnuts. Moreover, Syria is rich with the diversity of agricultural products such as vegetables and lentils. One of the main dishes is the Mujaddara dish made of lentils cooked with wheat or rice, to which onions are sautéed in vegetable oil (Study country ,2022).

6.6.4 The unique touch of Syrian immigrants in the food scene in the Western world

Foodways, in all their detail, are a mechanism for conducting processes within landscapes that are inherently operational (contrary to some of the many ideas that have come to see landscapes as an artifact or a landscape) (Waterman, 2018). Syrian cuisine has flourished in most Western countries and spread rapidly in them such as Germany, Sweden, the UK, USA, and Canada. As Syrian refugees arrived all over the world, they brought their food with them. Their distinctive ways and recipes in

preparing their meals. Many Syrian families, projects for Syrians in cities began in the form of a small Syrian food kiosk on busy street corners, which gradually began to develop into a shop or restaurant. Initially, Westerners wanted to help Syrian refugees by buying and consuming their food. However, Syrian cuisine's uniqueness later gained popularity and formed an important and thriving commercial sector in these countries that brings many tourists to try the delicious Middle Eastern dishes (Arabamerica, 2020).



Fig 11. View of the entrance from inside the premises of Dama's restaurant. Source <https://www.facebook.com/Damas.malmö.cot> ,2022)

7. Qualitative Interviews

Interviews play an essential role in studies related to migrations (Feyduk & Zentai, 2018). Interviews allow finding good methods in the study of media and migration, they enable researchers to gain a comprehensive understanding (Smets, 2019). In this

qualitative approach, my goal was to find respondents for the interviews that I will conduct in this study. To achieve this, I tried to rely on social media to search for those who wish to cooperate with me. Additionally, I tried to reach out to people attending Swedish courses for newcomers, Swedish language schools or universities in Malmö to find Syrian respondents who would like to participate. By conducting the interviews, the respondents who were interviewed were asked to answer questions related to my study and related to my purpose. However, the most important goal in my research is to find the primary reason for the consumers' choice among Syrian immigrants in Malmö for the food products they choose when purchasing from Swedish stores, and what is the consumption culture that is related to these choices its reflection in the city's landscapes, which are influenced by the consumption habits of Syrian immigrants. The goal was to gather subjective responses from the Syrian immigrants, which will require careful explanation and analysis later. For my study, Qualitative interview were employed using a flexible way to know the feelings of the interviewees and to give them the opportunity to express themselves comfortably. Therefore, the personal interviews conducted in a semi-structured manner using an interview guide. to be suitable for dealing with such information from the participants, Therefore, open answers were required, and questions were asked to interviewees in an open and free manner to give them an opportunity to respond and answer without interference or influence and without assistance. This approach ensures that the participants have the freedom to respond openly. By this method, the participants were given the opportunity to choose the aspects and impressions that they want to highlight. This allowed me to understand everything related to the Syrian refugees, whether for their food consumption preferences or their integration into the new society in Malmö. When I conducted the interviews, I worked on taking notes during them, and I added them to the answers and then arranged them and linked them to the approved references that lead me to analyse and interpret my results. The participants were asked to provide more details when answering, as I almost knew most of the details. As a researcher, I have a similar background, being from Syria and having the same customs, traditions, and food culture, some of the participants had the desire to help me because I belong to the Syrian society also. In addition, I was familiar with most

of the food patterns they consume, as well as all the information related to Syrian cooking and the details of Syrian recipes. This helped me even more in the analytical part, as I looked at the types of foods they consume their relevance, and the emotions associated with them. In social research, the researcher's social, historical, and cultural background, represented by his cultural values, customs, traditions, and interests, forms the direction of the research. Reflexivity is indeed an "important trait" according to Hammersley and Atkinson, (1995, p:237). Reflexivity is dealt with during all stages, starting from research design to data collection and then analysis and conclusions. The presence of the researcher during the interviews when collecting data is crucial for monitoring participants' reactions, and language use, and to know the response of the participants to the answer (Shuman, 1982).

7.1 The sample:

This study targets the Syrian refugees and asylum seekers residing in Malmö, the interviews were conducted in various locations, some interviews took place in the participants' homes or in my home if the participants agreed, and some were conducted in various places in the city such as language schools for expatriates, libraries, cafes, or public parks. The study targets Syrians who have arrived in Sweden as asylum seekers and have been granted or will be granted protected status in the future. Furthermore, in this study, gender balance was sought during the interview process, resulting in interviews with two male and three female participants. Table1:

Name	Gender	Age	Civil status	Arrival to Sweden	Education Background	Current work	Interview length	Date of interview	Residence
Lina	Female	42	Widow	2017	Bachelor's degree in civil engineering	Lathe coordinator	02:15:07	19-07-2022	Permanent
Osama	Male	32	Single	2019	High school graduate	Student bachelor's degree in medicine	01:22:00	01-08-2022	Temporary
Hawa	Female	35	Married	2015	Master's degree in economic	Research assistance	02:15:00	04-08-2022	Permanent
Mia	Female	31	Married	2019	Bachelor's degree in teaching	Student (Sfi) Komvux	01:55:46	25-07-2022	Permanent
Fadi	Male	15	Single	2014	Primary school	Student in primary school	01:28:22	07-03-2022	Permanent

Table1: Demographics of sample.

- Komvux refers to Kommun vuxenutbildning, which means Municipal adult education.
- SFI refers to Svenska för invandrare, which means Swedish for migrants.

8. Results

The empirical results obtained have been meticulously analyzed to discern meaningful patterns and insights and to understand and simplify my findings when conducting the interviews. To enhance the credibility, a connection was established between the participants' responses and relevant approved references, then link the analysis of these interviews in ways that clarify my understanding of the different personalities and nature of people, and then summarized the results.

8.1 Interviews

The interviews were conducted with the aim of highlight on the food and consumption habits of Syrian immigrants to gain insights into the dietary preferences and behaviours of Syrian consumers, I considered all the overlapping factors, that significantly influence lifestyle and consumption patterns. ultimately impacting the formation and nature of foodscapes.

8.1.1 Interview Analysis 1

I 1. 1. Personal information and Background:

The first individual I interviewed was Lina, 42-year-old Syrian woman. She is a Christian from Homs. She is a widow and has one daughter, Rita, who is 15 years old. She came to Sweden five years ago, having lived in Damascus for 15 years prior to her arrival. She studied civil engineering in Damascus. Lina is currently working as a lathe coordinator in the Skåna region.

Theme 1: Personal integration and Religion:

Lina is an Orthodox Christian. When I talked to her about the impact of her Christian religious beliefs on her consumption of food, she clarified that she only adheres to some types of foods and sweets during religious occasions, and she usually finds a wide variety in the shops that sell these products. Despite living in Sweden, she believes that she still adheres to many of the customs and traditions inherited from her parents, including religious traditions. Furthermore, Lina embraces some non-religious but traditional meals that are famous in Homs, and she relies on buying them from some small Arab shops that sell such Arab products, which reflects her commitment to the food culture of her upbringing and here shows the extent of commitment. The person was influenced by the original food culture on which he grew up (Moore, 1957).

Given the extent to which Lina is exposed to Swedish meals and eating habits, she replied that she is influenced by her daughter Rita's desire to prepare some Swedish meals. Rita has gradual separation from her religious practices, she eats a lot of meals in her school. There is no link between Rita's faith and the food she eats. This indicates that religion often does not prevent the immigrant from assimilation or accepting the host's food culture (Berry et al. 2006).

Theme 2: Food culture and its effect on consumption pattern:

Lina moved to Sweden alone with her daughter Rita. She came to Sweden because she wanted her daughter Rita to complete her studies in a developed country, to experience freedom and support for women, which Sweden is known for, and this was exactly what she was looking for and she said that she is happy because she feels that her daughter Rita enjoys her childhood and absolute freedom away from any Pressures.

As highlighted by Charles and Kerr (1988), that relocation has a major role in changing previous identities when we migrate to a new place (Charles and Kerr, 1988). The identity of the original family is automatically reflected on people, but migrations and movement to a new place impose the possibility of adopting a new identity of the immigrant person over time instead of the acquired identity by the family (Moisio et al. 2004). Lina's move to Sweden somewhat affected her food choices. While preparing some meals that Rita requests, which Rita used to eat at school, Lina occasionally incorporates new and unfamiliar Swedish products into her daily cooking. So, it is necessary to prepare for the purchase of Swedish products that do not belong to her eating habits, this blending of culinary traditions adds a new dimension to our food habits, and a new list of products to her daily cooking (Berry, 2003). In other words, Lina has integrated well, but she has some preferences in her food consumption that belong to her indigenous culture and customs. She reached an advanced stage in her learning of the Swedish language, which began to be reflected in her learning of some Swedish terms and food products, but she still refers to some Arab and East Asian shops and restaurants, which she leaves with her original food culture, separation from complete integration is caused by curbing some values and living according to them (Baumann-Warner, 1998).

Theme 3: Food consumption and its relationship to the foodscape in Malmö

When inquiring from Lina about the extent of her acceptance of Swedish food and her favourite types of some recipes. She replied that she had begun to accept some types of Swedish foods and meals that her daughter Rita had begun to share. Lina finds Swedish meals simpler to prepare compared to Syrian dishes, which often require more time and intricate cooking methods that. She also added that she can find a wide variety of ingredients in Swedish dishes and meals, as it contains vegetables, meat, or grains, and she sees it as a complete meal because she likes to eat more healthy food. It mixes Syrian meals with Swedish dishes. The acceptance of the culture of the host country can play a clear role in moving away from the individual identity of individuals. (Hofstede, 2001). Lina explained that she still loves Syrian dishes and sweets, which represent the culture of Homs, and until now she goes to Syrian shops to look for these foods. Here it is shown how some of the small Syrian shops excel in serving Arab

food. That many small grocery stores are still working to provide different foods, but not to the extent you desire. Lina said that she moved to Sweden to seek a better life for herself and her daughter, Rita. She specifically chose Malmö because of the unique blend of cultures in this city, which has had a significant impact on her integration. Malmö has a great diversity of identity of restaurants and shops; many restaurants and shops reflect the contemporary urban planning and realities of the city. Restaurants reflect contemporary urban planning that relates to reality and continually influences the urban identities of the city (Silow, 2019). Lina said that Malmö is beautiful and bustling with movement and activity, and she sees that the nature of Sweden's cities is very beautiful. This interconnectedness and harmony give her a great opportunity to merge. She said that Malmö has a wonderful nature in terms of landscapes, which does not prevent the availability of a very wide variety of restaurants and shops. She finds all what she needs of Swedish products in large Swedish stores such as Willys and Lidl, and when she wants to look for products that reflect her Syrian culture, she finds them at Syrian, Arab, or Middle eastern stores. She does not mind going to many Swedish restaurants when Rita expresses a desire to visit them. The adoption of the culture of a host country begins when a person moves to the new host country. Here, Lina's ability to replace products, customs and traditions is shown with ones from the host culture (Baysan and Bennerstam, 1990). When asked about her desire to cook Syrian food, she replied once or twice a week when she wants to remember her family's Sunday food. However, due to the time-consuming nature of Syrian cooking, she also tends to cook some Swedish meals that Rita desires, and at the same time she sees an opportunity to diversify and break the routine, as it is faster to prepare. In many days, she goes to many of Syrian restaurants that offer Syrian recipes and Syrian dishes, distinguished as the new Damas restaurant, which seemed very special and unique from her opinion. She feels that Syrian restaurants in Malmö have become widely spread and this is confirmed by Love that restaurants have become a very important part of the shared dining identity in Malmö (Silow, 2019). Regarding the acculturation process for Lina, she said that learning the Swedish language made it very easy for her to understand and accept the culture of Sweden. She says that speaking Swedish to her daughter Rita made it very easy for her to learn Swedish culture and gave her a chance

to get her job. Moreover, this helped Lina facilitate her integration in Swedish society, she was able to attend a lot of typical Swedish activities, which gave her an opportunity to taste the original Swedish food and integrate into many Swedish traditions. Lina explained that she uses Swedish at home with her daughter Rita and with her daughter's Swedish friends. As a result of this cultural exchange, she feels completely satisfied in Sweden. Here, Lina's culture and education made her, and her daughter Rita people capable of effective harmony in Swedish society. While they are significantly influenced by Swedish culture, they also can influence their Syrian culture positively.

8.1.2 Interview Analysis 2

1.1. Personal information and Background:

Interview 2 with Osama, a young man from Raqqa. He is 23 years old, and he came to Sweden in 2018. He came to Sweden with his family, who arrived in Sweden four years ago. The family consists of seven members. Osama identifies as a Muslim, but he seems to be slightly influenced by Swedish culture. He speaks Swedish well and hopes to continue his studies in the field of human medicine.

Theme 1: Personal integration and Religion:

When Osama was asked about the impact of his religious belief as a Muslim on his food choices, he responded with clear expression. It was clear from his answer that religion played a major role in his life, and it affected his food choices. At school, for example, he selects food types from seafood, vegetables, and grains, and stay away from other meats. Because he is sure that are not halal and do not adhere to Islamic principles of slaughtering. He is still influenced by the peace teachings of which he was brought up and which have reflected as a consumer behaviour in his family's home food. As Moore (1957) Confirms that the foods served at home during childhood will be clearly reflected in our choices as we grow up. Osama emphasized that his parents are keen to buy halal meat and alcohol-free products, and he sees this as a moral duty based on the teachings of his religion, which articulates and expresses his moral values. Our religious beliefs strongly influence our food choices and navigates consumer behaviour with a blend of adherence to religious principles and personal preferences.

(Bugge, 2003; Gullestad, 1995). However, he clarified it clearly that he is the one who determines his food choices, except for that, and he chooses what he wants from other products, and he freely selects other products based on his preferences.

Theme 2: Food culture and its effect on consumption pattern:

In the case of Osama, I find it very necessary to understand the reason for the transition. The conditions of war and political tyranny in Syria was the primary motive for him. In the case of Osama and his current situation as an immigrant, I can consider the transfer itself. It will greatly affect the lifestyle that will paralyze the fusion process. Migration and relocation will inevitably affect mental readiness for acceptance of physical movement of a person's susceptibility and actual desire for actual integration into the host country (Peñaloza, 1994; Solomon, 2002). In the case of Osama, it will definitively affect not only him but also his family. It's important to keep in mind that when moving to Sweden, there will be various stages of adaptation that individuals will go through, including changes in their food preferences and consumption habits. Over time, this process may involve a gradual shift towards different food products and dietary patterns, which can contribute to the willingness to bond and integrate with the new society (Berry, 1996; Berry, 2006). However, the extent to embrace the host culture will also influence the food choices. If there is a resist assimilation and reject the culture of the host country, this resistance may be reflected in their continued adherence to the old food habits to consume the types of food they grew up with, rooted in the customs, traditions, and culture of their home country (Solomon, 2002), that is, Osama's continuation of consuming the types of food that he grew up with and that are derived from the customs, traditions and culture of the original family ,Osama's presence Only four years ago in Sweden is not a significant period for changes to occur, such as cultural changes and food consumption . The acculturation process to new food habits often requires more time and exposure to the host culture. (Berry, 1998; Ziad & Sweden et al. 2006).

Theme 3: Food consumption and its relationship to the foodscape in Malmö:

Osama came to Sweden about four years ago. This period is short, and it is not sufficient to be fully integrated into any new society to ensure the integration of the

immigrant. Osama tries to be as integrated as possible, while still maintaining his Islamic religious teachings and the food customs and traditions of his family. Sticking to Osama's eating habits appears as a reflection of what he eats at home. Due to his adherence to religious beliefs, Osama does not mind tasting Swedish food, but he prefers Syrian food. This corresponds to his lifestyle. However, one of the reasons is also that the desire to move away from the country of origin brings a person closer to everything that links him to the country of origin and what reminds him of it (Moss, 1996). This categorically pushes him to search for Syrian products, Syrian restaurants, and everything belonging to this culture on which we grew up. However, the extent to which Osama was affected by his religious and cultural beliefs, which was reflected in his consuming choices for food, appears. These beliefs may affect the immigrant's full integration into the new society and his food choices when he adheres to his beliefs (Berry, 1997; Ziad & Swadian et al 2006). It can be thought that integration is impossible here, but this is not accurate because Osama is still trying to taste some Swedish meals in his school that do not contradict at all with his beliefs and habits and by buying Halal meat and home-cooked Syrian food. And with this Integration takes place in everyday life, but integration is of its kind It is sometimes considered a failure because this prevents full recognition of Swedish culture. This is exactly what prompts Syrian immigrants to request special types of foods derived from their culture and religion, or to go to Syrian restaurants in Malmö to satisfy the desire for Syrian foods if these types of food are not available in all large Swedish grocery stores. Characters must be crystallized. They appear through a lot of concepts, emotions, or even the way people view the world around them. The personality related to the place is linked to the identity associated with the landscape and the identity of the landscape. The landscape can be associated with both the physical unit that makes up the restaurant itself (the identity of the landscape) and its relationships with other places (Silow, 2019). In Osama's case, this does not prevent Osama from buying Swedish products either. Osama tells us that he only shops for Swedish products about twice a week and spends about 1500 SEK on such foods. But he says that his family buys Syrian food once a week, but it spends about 2500 kronor, which includes all the products of cheese, dairy, Makdous, zaatar and halal meat, in addition to Syrian bread and sweets.

They go to Syrian restaurants about three to four times a month. Osama says he loves Malmö and never minds being around Swedish citizens or using Swedish every day. He uses the Swedish language with his friends, but he sometimes uses it with his brothers at home. But his parents speak with everyone in Arabic to ensure that the mother tongue is preserved at home to preserve the Syrian identity. He prefers Syrian restaurants, as he feels that they are part of his traditions and identity. He feels comfortable when he hears them speak the Arabic language, which connects him with his family and his feelings, and this is what Love says that the restaurant is a fertile ground that connects a person to the place and his experiences. This is a creative process that allows drawing a person's identity that is interconnected both with place and food as well as within society. Here, we observe how these different identities were influenced by each other and which, in combination, formed the remarkable form of Malmö food's collective identity (Silow, 2019).

8.1.3 Interview Analysis 3

I 1. Personal information and Background:

This interview with Hawa, a 35-year-old woman who came to Sweden in 2015, She moved here with her brother and mother. They initially moved to Helsingborg, but today live in Malmö. Hawa holds a master's degree in economics. She is a Muslim who clearly shows her commitment to her religious beliefs.

Theme 1: Personal integration and Religion:

Hawa appears with her veil as a true representative of the Islamic religion. When asked about the influence of religious beliefs influence her food choices, Hawa clarified that she truly follows her religion, which impose clear limits on her food choices. Here we see how the references confirm that religious identity is clearly shown in our food choices (Baysan & Bennerstam ,1990). Hawa makes deliberate choices when purchasing food products, which ensuring with the teachings of her Islamic faith. She reads most of the contents on the products labels to verify their compliance with her religious guidelines to make sure that they are free of alcohol, and the pigs because they are forbidden in her religion. In addition, Hawa only buys halal meat slaughtered

according to Islamic teachings, and exclusively from stores that sell these products, such as Abdus and some Swedish stores, such as Willys, which began to show some of these products. Her religious identity plays a significant role in shaping her food preferences and consumption habits. However, it's important to note that how religious beliefs are linked to food consumption choices and how religion imposes the impact on the assimilation ability of immigrants (Baumann, 2002) (Warner, 1998). In general, Hawa adheres to all her religious beliefs and adheres to all that is imposed on her, and this is confirmed by Baysan & Bennerstam (1990) that religion has a strong relationship with food consumption. So, Many Swedes have come to know in Sweden that Muslims do not eat pork. Religion obliges believers in many cases to include many laws. (Baysan & BennerStam,1990).

Theme 2: Food culture and its effect on consumption pattern:

Hawa moved to Sweden with her mother and brother because she wanted a better life than the conditions she lived in during the war. She wanted to complete her postgraduate studies in economics. It clearly shows that she is on a higher level of culture. She studied Swedish and is fluent in English. This helps her in her food choices by ensuring that products she buys align with the requirements of her Islamic religion. This shows the extent of the correlation between food choices and religion (Warner,1998). Hawa expresses her love for Malmö, as she sees that Malmö has a unique nature of a cultural mix, and she finds that there are many Arab and Middle Eastern shops that sell halal products that reflect her religious beliefs.

Theme 3: Food consumption and its relationship to the foodscape in Malmö:

Hawa has a special emotional attachment to Syrian food. She confirms that she is accustomed to her Syrian food, which links her to all the beautiful memories and days in her homeland. This emotional bond is confirmed by (Moisio et al., 2004) who explained the existence of an emotional bond relationship between a person and food customs and traditions associated with culture and religion. Family traditions and cultural heritage and customs are reflected in emotional bonds with the type of food we consume (Lupton asserts, 1994). But Hawa explained that she does not have any negative responses to Swedish food but prefers Syrian food. This is normal for any

immigrant person to accept the food culture of the host country, especially when there is an emotional attachment to his food culture and a religious connection to his beliefs (Moss, 1996). It is a true reflection of all the beautiful moments since childhood and childhood (Bourdieu, 1990). Hawa buys all halal meats and many of halal products and Syrian products such as milk and cheese from a few Syrian and Arab stores in Malmö, which sell Arabic food and provided Islamic meat. She said she sometimes buys food from Willys, Lidl, and Coop, and some other products such as canned food, natural juices, frozen vegetables, and sweets, especially in the festive seasons and religious occasions such as Ramadan, which they are sold out only from the Syrian shops, which have become widely spread in Malmö because these stores are superior in their opinion to all other stores such as the Al-Basha store in Malmö. Hawa says that they spend monthly about 3500 SEK. And that makes it a loyal customer of the Syrian stores in Malmö, from which they buy Syrian products that meet their needs. Hawa and her mother and her brother, has been living in Malmö for 5 years. Before that, they spent two years in Helsingborg before deciding to move to Malmö. Hawa says that the area in which she lives in Malmö is almost isolated from the Swedish population, because it is surrounded mostly by Arab and other Syrian immigrants. She explained that in Malmö she lives constantly between Arabs and Syrians, who were friends of the family. And she doesn't have any problem with that, she feels a bit satisfied with Circle of neighbours and family who all came to Sweden from the same place. Despite her feeling comfortable in her immediate surroundings, Hawa also expresses a desire to integrate with the Swedish population, she likes to integrate with the Swedes too, because this makes it easier for her to learn the Swedish language, so she started going to Komvux to learn Swedish language. This gave her a chance to get to know Students from Sweden and from all over the world. The surrounding community and language dynamics play a role in shaping her level of integration. (Penaloza, 1994). When Hawa is asked about her integration and adaptation to Sweden, she says she accepts things to some extent but does not fully integrate into Swedish society. She says that her living in an area surrounded by Arab, and Syrians, has influenced the opportunities for integration, Hawa explains to us how she still speaks Arabic at home with her mother and brother, but when she goes to school, she

speaks Swedish. At university, she speaks English. Hawa goes to Syrian Arab restaurants where she finds all the famous Syrian items and recipes that carry with her all the beautiful memories, but she sometimes goes to some Swedish restaurants because she likes to integrate. The clear relationship between any restaurants and their surrounding landscape is reflected in the direct relationship between the visitor and their experiences and the food served by the chefs in them, and where the chefs express their values and beliefs that they link to the tradition of the taste culture they provide (Tuan, 1977). The restaurants in Malmö have managed to combine different identities, creating a unified identity for producers, restaurants and guests which eventually painted the distinctive collective food identity unique to the city (Altman, 1992). Moreover, language plays a crucial role for Malmö's food strategy, the importance of language represents the different sectors to the culinary landscape in the city (Miljöförvaltningen, Malmö City, 2018).

8.1.4 Interview Analysis 4

1.1. Personal information and Background:

The fourth interview was with Mai, a 31-year-old woman born in Damascus. She is married and has three children from her husband. She moved to Sweden in 2019. She is currently learning the Swedish language in komvux. She holds a university degree from Damascus and worked as a class teacher.

Theme 1: Personal integration and Religion:

Mai is a devout Muslim, she adheres to Islamic beliefs, which influences her food consumption choices, as it is like a compass that guides her about what she can choose. Here, the rules of religion can drive food consumption choices, our religious convictions act as a guiding compass in determining what we can and cannot choose to eat (Baysan & Bennerstam, 1990). Mai feels a little difficulty in accepting Sweden's eating habits, especially regarding meals provided in schools. She believes that meals should include some kinds of meat, which are a requirement aligned with her religious beliefs. So that her children can obtain meals that are consistent with their religious principles if it is not pork. Mai is committed to Islamic religious occasions such as

Ramadan, which underscores her commitment to her faith, and she chooses to serve dishes that reflect her culture and religion to preserve the identity that extends from its traditions. The religious observances play an essential role in lifestyle and food choices. (Arnould, 2000; Lupton, 1994). She is keen to pass her religious beliefs on to her children to preserve her beliefs and identity. Religious beliefs remain a central aspect of the identity and influence the approach to food consumption and daily life. (Gullestad, 1995). Mai chooses her products from Middle eastern stores or from Arab grocery stores and is keen to choose products that stem from her culture, such as Makdoous, and labneh, in her breakfast, as a desire to preserve her original food and the consumption habits that she grew up with (Mosisio, et al., 2004).

Theme 2: Food culture and its effect on consumption pattern:

Mai says that she moved to Sweden to be with her husband and children in a better country. Mai believes that Sweden is a comfortable country that guarantees her and her children a better future. She does not want her children to be under any pressure, whether from the political situation or the war. However, she does not see any problem for her children to grow up in a new society. The family really affects people, but immigration and change of place impose new conditions for the adoption of a new identity, instead of the individual clinging to the identity of the family on which he grew up (Moisio et al. 2004). She feels difficulty in accepting Swedish foods and She wishes her children to preserve their cultural heritage and adhere to their religious teachings. Therefore, she prefers that they receive meals of halal meat slaughtered in the Islamic way in schools. Here it can be shown that the period during which the individual stays in the host country greatly affects the integration and acceptance of the new culture, as only three years may be not enough for changes to occur, such as changes related to culture and dietary habits associated with food consumption (Berry, 1998; Ziad and Sweden et al. 2006).

Theme 3: Food consumption and its relationship to the foodscape in Malmö:

When I asked Mai about her attachment to her original food, she confirmed that she is very much attached to Syrian food and to every food related to the Middle East, but she prepares some Swedish dishes when her children ask for it. She says that she does

not have a negative attitude towards Swedish food, but she does not like it and does not feel that it suits her (Moore, 1957) asserts that immigrants' acceptance of the culture of the host country does not signify integration. A person who grows up on certain dishes, flavours, and spices is difficult for him to change. As for Mai, she says that she prefers Syrian foods that contain rice and chicken, and this dish is called Mandi, and it is one of the famous dishes in Syria. It is closely related to our worldly beliefs. Mai says that she loves to buy Syrian products, which give her happiness and reflects her way of thinking and beliefs. She buys halal meat, cheese, dairy, bitter Arabic coffee and Syrian sweets, especially from Syrian shops in Malmö such as Al-Basha and Damas restaurant, and she does not want to change her food traditions, as she sees it as a reflection of her Syrian identity, here, the extent to which shared values and beliefs are closely related, and with their link also to the daily routine, becomes an actual force that affects the identity of the landscape as a social product. Identity is shaped over time and is directly related to values and commitment to form a single social construct (Butler, 2017). So, the small Syrian shops have become a source for providing Arab food. However, Mai acknowledges that many grocery stores offer different foods, but perhaps not enough. Our preference remains rooted in the foods of our homeland (Moore, 1957). Since Mai moved to Sweden, she has gradually taken time to understand Sweden better and be able to integrate. There are new cultures and people have different mentalities. While she appreciates the sense of connection with the Arab community in her area of Malmö (Rosengård), but nonetheless there are pros and cons. (Berry, 2006) explains this so-called marginalization stage, in which the integration process is slow. These conditions of separation prevent the immigrant from integrating (Martikainen ,2005). Where in these areas of separation the immigrant can find all the requirements of life, but he will not be able to master the Swedish language, so it becomes difficult integration into the original Swedish ideology may says she simply feels connected to the Arabs in her area. While the integration process continues to progress, the presence of a close-knit community in the area offers a sense of belonging and reassurance (Hofstede, 2001). Mai says that she buys all the products from her area and that she only buys from Swedish shops when she wants to cook Swedish food at home because of their children. However, children at school eat some

Swedish meals and sometimes order preparations at home and this may help the family to accept more Swedish culture. Mai explains how she goes to Syrian restaurants in Malmö because she cooks all the traditional Syrian meals. She says that the chefs at Damas Restaurant are creative in serving Syrian meals and this reflects. How chefs create the meals and add through the rest their personal values and culinary beliefs, the process of choosing dishes is a true reflection of identity (Butler et al. 2017). This work creates an identity and can be linked through daily and routine use to the concept of landscape identity practice (Butler et al. 2017).

8.1.5 Interview analysis 5

I 1. Personal information and Background:

The fifth interview was with Fadi, a 15-year-old Syrian national from Aleppo, teenager now studying in primary school. He was in Sweden about seven years ago. He was influenced by separate cultures. He speaks Swedish as fluently as any Swedish citizen. He moved to Sweden with his family of four, his mother and two sisters.

Theme 1: Personal integration and Religion:

Fadi grew up far from his family's Islamic belief, and therefore he does not believe in their beliefs religious. When asked about the impact of Islamic religious belief, he replied that he does not adhere to any of it, and he eats everything in his school, including eating pork and so on. But his mother still adheres to not eating pork, but Fadi does not mind eating it, and he says that he loves the Swedish meals which are presented at his school. So, in short, his food choices were not affected at all. The ability to adapt to the local food culture shows a successful integration into a new society and reflects the diversity and openness of the country (Baysan & Bennerstam, 1990). Fadi, as a young immigrant who came to Sweden at the age of eight, has fully integrated when it comes to food traditions seven years after his arrival.

Theme 2: Food culture and its effect on consumption pattern:

Fadi came to Sweden at a young age, Fadi's exposure to Swedish culture and language, while his mother tried to impart some traditions and beliefs from the Islamic religion. Despite this, Fadi had a great opportunity to integrate more into Swedish society and

learn the Swedish language, so his arrival at a young age gave him reasons to be somewhat far from his family's beliefs. Young immigrant has seamless adaptation to the local food culture demonstrates his openness and willingness to embrace new culinary experiences (Berry, 1997; Moisio et al., 2004; Moss, 1996). Fadi does not mind tasting some Syrian or Arab food sometimes, as he likes some of the types that his mother cooks. This is what Moore (1957) pointed out to that we adhere to the customs, traditions, and preferences on which we were raised. and in Fadi's case, also loves the Swedish food served at his school. He prefers Swedish food, and this reflects his receptiveness to food and association with the new food (Bugge, 2003; Petridou, 2001). Migrations and relocation to a new place impose the possibility of adopting a new identity (Moisio et al., 2004).

Theme 3: Food consumption and its relationship to the foodscape in Malmö:

I asked Fadi about his relationship to Swedish food and he replied that he loves it and eats everything at his school. He explained that Swedish food is delicious and that he loves most types. Fadi has a positive attitude towards Swedish food and his ability to integrate into both Swedish and Syrian food cultures demonstrate the influence of his early arrival in Sweden. Here I see that the presence of Fadi at a young age helped in the speed of his integration and taking him to a very positive attitude towards Swedish food. Here it appears that attitudes help in the integration process, as attitudes affect our food choices for consumer products (Solomon ,2002). Fadi says that he eats Swedish food and Syrian food that his mother cooks as well. He mixes them. He does not apply the customs of one culture, but rather mutually between them. It can be said that Fadi has his current state of accepting the host culture. He tried to find a formula to balance between his Syrian food culture and the Swedish food culture. The flexibility in accepting and appreciating different food cultures reflects the current state of integrating into the host culture (Berry et al. 2006). Fadi's presence for a long time in Sweden at a young age helped him to integrate into Swedish culture, as time was the main effective factor in the integration process, over time, Fadi was able to accept more of a Swedish taste and even to the point that his food consumption has completely changed. Fadi became more Swedish than Syrian, although he is a little

influenced by his mother, who sometimes cooks Swedish food, but his connection to his mother's culture is a little simple (Moisio et al., 2004). The merger process is almost complete for Fadi, he was never affected by apartheid because of his complete integration into his school (Berry, 2003) shows that it is actual contact between cultures that facilitates cultural and emotional changes. Accept the host's culture and this contact is in the case of Fadi an event in his school. Fadi came as a young child to Sweden and the childhood period he spent here helped him to integrate and adapt to Swedish culture. The integration is closely related to the place of living and the time a person spends in the new country. The longer the period, for a young person live in the host culture, the faster and easier the integration (Berry et al, 2006). Fadi says that he loves many places and restaurants in Malmö. He goes to these places weekly with his friends, and here he shows how the relations with these places, which we always go to, are a reflection of the dynamic relations between us as people and between the places we used to go to, and this is actually what establishes the relationship between us (Altman, 1992). When Fadi is asked about the type of restaurants he likes, he says that he goes to Swedish restaurants with his friends, and he goes with his mother and sister to a number of Syrian restaurants and describes his experience in the Syrian Damas restaurant. He says that it is a beautiful restaurant and contains designs that resemble the Syrian environment, and this is what his mother told him, in addition to providing the restaurant to many from different Syrian recipes and it is considered different from Swedish restaurants and here it appears how the food culture is linked to the place and actually creates distinctive social relations between the visitors of the restaurant and the place and also between the chefs (Tuan, 1977). Then I asked Fadi if his place of living in Malmö had helped him accept Swedish culture. As a student, he has had ample opportunities to interact with Swedish friends and immerse himself in the local culture, and this made it easier for him to communicate with Swedish friends and thus to integrate into Swedish society. The integration process was upon acceptance of the host culture (Berry, 1998).

9. Summary Discussion

In this thesis, the focus was on understanding the lifestyles and food choices of Syrian migrants and what influences their lifestyles and eating in Malmö. And to find out the reasons that influenced by various factors, and how their food choices relate to the foodscape they interact with, and which are related to their Syrian identity. To explain their positions as part of a broader perspective of food and its effects on the city's foodscape. The study conducted five qualitative interviews to gain an initial understanding of this topic. The results of the study were expected and not entirely surprising. It is known that people in the Middle East in general and in Syria are linked to some extent by their local food habits and food cultures. I did not really expect a strong correlation between the behaviour of the participants in the survey and their food choices between their modern culture because of their integration into the new society. I found that many factors played a big role in the culture of food consumption, but religion was one of the most important of these factors. Although religion does play a significant role in influencing individuals' behaviour and food choices, most of the interviewees also had an emotional attachment to their food and food consumption choices. Most of them had religion play a major role in their lives and influenced their food choices, thus imposing clear restrictions on their food consumption choices. It was that religious identity is clearly visible in the culture of consumption, religious beliefs played a major role in our lives and impacted our food choices (Baysan & Bennerstam, 1990). For example, Hawa had a special emotional and an overwhelming sense of eating Syrian and Arabic foods from time to time, she had a special emotional attachment to Syrian food. She asserts that she is accustomed to her Syrian food, which links her to all her beautiful memories and days in her homeland and confirms her Islamic identity. This emotional connectedness has been explained by Moisio (et al., 2004), the degree of influence varied among individuals, leading to some minor differences in their choices. Moreover, religion has a clear influence as it controls and influences the lifestyles of the interviewees, influencing them in what they may do, eat, consume, and purchase food products. However, the control but this will be to varying degrees. I found some small differences that resulted from the influence of

their religion. For example, there was a difference between Osama and Fadi at this point. Osama used to eat only halal meat, and all kinds of meat except pork, and he was looking for it in Syrian or Middle Eastern shops and in Syrian and Arab restaurants, because he was influenced by the teachings of peace that he grew up on and which was reflected in his food consumption behaviour (Moore, 1957) explains that foods provided at home since childhood can shape our food consumption behaviour as we grow older.

On the other hand, Fadi, who arrived in Sweden at a young age, did not adhere to these religious teachings. He came to Sweden at a young age and his integration into Swedish food culture was remarkable as his arrival at such a young age allowed him to be more receptive to the new food culture in Sweden. young age upon arrival can allow to be more receptive to the new food culture and open to trying different foods, (Berry, 1997; Moisio et al., 2004; Moss, 1996). The study highlights that Christians, like Lina and her daughter Rita, were influenced to some extent by some Christian religious traditions, including some sweets accompanying such occasions to reflect the extent to which a person was influenced by the authenticity of the food culture in which he was brought up. Many factors contribute to the change of style and lifestyle, the culture of food consumption, the willingness of a person to integrate into the new society, or the acceptance of immigrants for new countries with new cultures, habits, new way of life, and acceptance of the culture of the new host (Moore, 1957). But how do immigrants accept the new environment they are moving into, and what are the reasons for the immigrant's full integration? Such as accepting the culture of food consumption, i.e., eating the same type of food or the person's culture and habits, or even speaking in his mother tongue. The most important question is what motivates us to change our eating habits? And how people relate to their cultural habits, which later constitute a motive for linking to the places or restaurants that connect them to this culture or that make them visit the shops or places that link them to providing the products that provide them with these products. Through the qualitative interviews, the study captures different types of integration among the participants, from low integration like (Hawa) to maximum integration into the new society like Fadi. Food was a major factor for all interviewees. But the results cannot be generalized. The aim

of the study is to understand the extent to which migrants are linked to the Syrian customs and traditions that raise them with their food cultures and impose clear links to all the places that formed a mirror and a reflection of providing and providing these foods in Malmö, such as restaurants and shops. Let's understand how immigrants' lifestyle influences their choice of food. Does the new culture have a role in changing their food consumption patterns? And how did this affect the food scene in Malmö and the identity of the landscape in the city because the unique identity of the landscape and all the attachments surrounding these landscapes and the places they contain are fixed, but this does not necessarily mean that there are no clear factors that can play an influential role in changing them and different characteristics, these factors are a mixture of emotions and actions resulting from the mutual relationship between these places and between people (Altman, 1992) (Butler. et al. 2017). In many cities of Sweden, especially in Malmö, because of the unique mix of cultures in this city, this affected the integration of Syrian immigrants, but the integration was not complete because it did not mix with the Swedish food culture to the extent of full recognition of the Swedish culture. The current season in Malmö has played a major role in influencing customs. This, in turn, was reflected in immigrants in general, as well as on the people interviewed in my study. Syrian immigrants are rushing to order special types of foods derived from their culture and religion, or to go to Syrian restaurants in Malmö to satisfy the desire for Syrian foods. Which represents the Syrian food culture. If I talk about restaurants here, I can say that they present through their chefs' meals and recipes that distinguish them and that are characterized by their personal values, ideas, tastes, and beliefs about cooking, so that their dishes ultimately reflect a clear and distinct identity of the food culture that this restaurant represents. Moreover, Syrian immigrants tend to buy many Syrian products if these types of food are not available in all large Swedish grocery stores. We can say that this identity emerges and becomes a distinct part that shares an associative relationship with the concept of landscape identity practice (Butler et al. 2017). And it shows through a lot of concepts, feelings or even the way people perceive the world around them. The character is linked to the place and the identity of the landscape. The landscape can also relate to both the physical unit of which the restaurant itself is composed (landscape identity)

and its relationships with other spaces (Silow, 1999) There is a great diversity in the identity of the restaurants and shops in Malmö, and this was confirmed by Love, the restaurants reflect contemporary urban planning which is linked to reality and constantly influences the urban identities of the city (Silow, 2019). In addition, there was a clear impact of the role of economic reasons, the average spending was 1500-2500 SEK per month to buy Syrian food related to Syrian cultural eating habits, from small Syrian shops or from Arab shops in general which is profitable. In addition to targeting Syrian restaurants scattered in Malmö, such as the Syrian Damas restaurant, which has become a very pony with its great distinction of Syrian culture, restaurants are a living part associated with the details of daily life in cities and have recently become associated with all the values that aim for an approach to increase sustainability. The individual and collective identity is linked to our relationships with our surroundings that have become a dynamic between people and places in a connected way (Altman, 1992). In my results, Osama asserts that he prefers Syrian restaurants, because he feels that they are part of his traditions and identity. Moreover, speaking the Arabic language gave him comfort and happiness inside the restaurant, which connects him with his family and his feelings, these relationships crystallize and appear more clearly when chefs present food products and recipes as a reflection of all the values they believe in. These relationships become the embodiment of the daily routine associated with the identity of the landscape and reflected as a social product. With the goal of creating an identity that relates to values and commitment and that increases with time to form a social construct (Butler, 2017). The importance of studying the consumer habits of Syrian immigrants related to Syrian food helps to understand the extent of the emotional connection of Syrian immigrants to their food culture, to restore their eating habits through these products, or visit restaurants that represent their identity, sometimes one common meal can build common ideas through our experience of this meal. Food and cooking are like a mirror which can reflect a language that translates the knowledge and beliefs of chefs and people who work in the restaurant, which can help between different actors (Silow, 1999). The tendency to buy Arab or Syrian products such as halal meat will be an important change, as Muslims insist on buying halal meat from Arab shops to ensure the meat is slaughtered

in truly halal ways. However, all the Muslims in my study answered that they buy this meat from some Arab shops in Malmö or from Syrian restaurants. Food here represents a link between people and these places, food becomes a language for the exchange of values and principles between people, which creates positive and negative points that gradually stimulate business development. In addition, the restaurant guest experience contributes to a significant development also for restaurants, discussions give an opportunity to develop dining experiences because the experience of restaurant visitors gives the restaurant its identity and character that distinguishes it. It is also linked to the location, values, and ideas that chefs hold about food culture. This identity is reflected in the relationships between restaurant visitors and the chefs or owners and employees of the restaurant (Butler, et al. 2017). In most of my interviews, the interviewees were similar in terms of purchases from these Syrian stores, i.e., small grocery stores that provide Syrian foods such as halal meat, cheese products, dairy, Makdous and Zaatar, in addition to Syrian bread and sweets, or in terms of going to Syrian restaurants several times a month. There is a strong connection to the places that is embodied by individual and collective behaviours (Tuan, 1977). The relationships of restaurants that greatly overlap with the places and landscapes also affect the relationship with the establishment's guests, which is reflected in the recipes and foods served to them in the restaurant (Silow, 1999). As the food served becomes distinctive for the identity of the place and its connection with the surrounding environment, the guests' visit to restaurants is a living expression to share the identity of these restaurants. Moreover, food becomes the true representative of the social relationship between both the visitors and the recipes served and the chefs who reflect this identity through the food (Silow, 1999). Food is emphatically representative of the knowledge, principles as well as the physical conditions that create an environment in which guests participate when sharing food (Olwig, 2017). The process of experiencing food, like cooking, is effectively related to the senses which reflects by association with place (Tuan, 1974). Eating as a verb is a suitable environment for strengthening relationships or conversations between the restaurant worker and the restaurant's guests and visitors. This is also represented in the cultural history of recipes and meals (Tuan, 1986) (Olwig, 2017). Finally, the role of restaurants is a collaborative

process of spreading food and through which values and knowledge related to taste and local food scenes are spread in cities. Moreover, restaurants have a direct impact on people's thoughts and their food consumption culture (Altman, 1992).

10. Conclusions

Swedish food culture in most regions of Sweden was influenced by the influences of the immigration cultures brought with them by immigrants, as well as by the cultures of other regions. The purpose of this investigation was to highlight the influence extent to which the consumption culture of Syrian in Malmö. Food is a reflective face that shapes cities, and our food culture is a true translation of the landscapes, and food landscapes in which our food is produced. The Western diet is linked to food culture and appears in the urban foodscape. Syrian immigrants in Malmö contributes to the differentiation of their food choices linked to the city's food landscape. Through the interviews, I concluded that there are many factors that played a role in the interviewed Syrians and that contributed to determining their cultural choices and consumption patterns. The composition of the diet depends on several factors, geographical, economic, cultural, and social, Socio-economic, and cultural conditions, which can determine the quality and availability of foods in any community or country as these factors are also very important in the way we shape our eating and our culture of food. Therefore, social development plays an important role influencing the composition of the diet in any society in addition to our dietary methods (Olsson, 2015). I came to understand the factors that variation in this Syrian consumption in Malmö might play on the landscape and foods. Immigrant Syrian consumers lack products in regular Swedish retail stores and many Syrian families start opening businesses for Syrians in cities like Malmö, and this opens opportunities, challenges and factors that have variation in this consumption and can impact on Malmö food culture and landscape in the city. The concept of a foodscape gives us a clear vision for the study of urban landscapes, as it is an effective tool that helps in planning because on the one hand it helps to understand history within the framework of the changes that occur, and on the other hand it shows the effectiveness of the current relationships between people, food

and places also in a complete study of the city (Roe et al. 2016). Food plays a clear role in the formation of cities, as it affects the behaviour of city dwellers and their culture of food consumption. The strength of feeling and connection between people and the traditions of the place and food clearly reflects their culture of food consumption. A study of the role of food in all cities, including Malmö, is a good source for stories, and thus for understanding the many possible explanations arranged. Phenomenological theory considers that people play a distinct role through their activities in creating urban landscapes (Silow, 2019), and in this case we explain that people's food identities have a clear influence on the nature of urban landscapes and the types of natural characters that we can distinguish. With the emergence of clear relationships expressing new food consumption culture (identities) with food, these two conditions evolve, influence urban landscape processes in cities and lead to the emergence of new types of urban landscape characteristics (Roe et al. 2016).

11. Future studies

The results of my paper are in line with existing research on refugees in Sweden, particularly Syrian refugees. However, I believe that more research is needed on Syrian immigrants/or immigrants from different backgrounds based on their personal opinions. And their different food experiences and cultures, but my results gave a small part of the information in this field. Moreover, I strongly suggest that the research needs more work to strengthen these results based on a much larger scale than my research for covering all cities of Sweden. Such studies are very useful, for giving a complete idea of the migrant groups studied or for any future research to address their social integration, culture, food consumption habits and their impact on urban landscapes in Sweden or elsewhere. Another study may be considered to discover all the details in this area. The following study could be a study based on other methods, tracking immigrants from the Middle East. Methods can also vary, without specifying exactly which method should be used the most. I suggest that a future study be able to use the results presented in this study or using a larger sample of participants, to discover more aspects of the social personality of Syrian immigrants and their culture, and its impact on the

environment of host communities, and to use advanced tests and questionnaires. The goal is to draw more conclusions that can help us reach the desired goal.

12. Final reflection

In this study, five interviews were conducted with Syrian immigrants in Malmö, and I concluded that there are many factors that played a role in the interviewed Syrians that contributed to determine their cultural choices and consumption patterns. They gave us answers about the eating habits of Syrians in Malmö. It is only natural that my results in my study achieved the goal that I hoped it gave us a small piece of information, that gives the reader a clear understanding of my interest in studying the attitudes of consumers of Syrian immigrant and its effects on the landscape of Malmö. Finally, I would like to mention that all questions and difficulties are associated with it. so, I strongly suggest that more research needs to be done, to either strengthen or neglect the results, which can influence the urban landscape and the evolution of new urban landscape character types. This additional research shed more light on how the food preferences and consumption patterns influence the evolution of new urban landscape character types in Malmö and other cities.

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14. Appendix

1: Interview questions:

Personal information and Background:

1. What's your name? Your gender?
2. Why did you come to Sweden?
3. When did you come to Sweden?
4. From which region of Syria?
5. Are you alone or in a family? How many members are in your family?
6. What are you doing now? (Work, study, other activities)

7. What is your education level?
8. What was your occupation before? Are you working now? what do you work? Was it difficult to find your job?
9. What language do you use often? Do you speak Swedish?
10. What is your religious belief?
11. What is the identity of your friends? Sweden or the Arab countries or Syria?
12. Do you intend to return to Syria?
13. How long have you lived in Malmö?
14. Why did you choose Malmö?
15. Your address in Malmö?
16. Do you work in Malmö?
17. Does Malmö help you integrate into Swedish society?
18. What attracts you to this Malmö city? What do you think about it?

Theme 1: Personal integration and Religion:

19. Are you adapted to Sweden?
20. How do you identify yourself as a migrant in Sweden?
21. Was it easy to adapt in Sweden? Do you have a real desire to integrate into Swedish society? What makes you belong to Sweden?
22. What kind of relationship do you think you have towards Malmö/Sweden?
23. Does the food you consume represent any affiliation to the Syrian identity?
24. How do you see the culture of Sweden in general? Is it close to the Syrian culture?

Theme 2: Food culture and its effect on consumption pattern

25. What do you think of Sweden's food culture?
26. Does Sweden's food culture have a role in your food consumption choices?
27. How do you choose where to buy the products you consume?
28. Are there certain foods or food products that you deliberately buy?
29. Is your food choice affected by your income?
30. Are there religious or cultural traditions that influence your choice when consuming foods?
31. what is your favourite dish?
32. Do you adhere to family traditions?
33. Do you still like the traditions of your food country?
34. Did you change from these traditions when you arrived in Sweden? Why?

35. Do you have knowledge of Arab products in the markets?
36. What do you think of Swedish food?
37. Do you like something from Swedish food or Swedish food traditions?
38. Has Swedish culture affected your food identity and changed the way or quality of your food consumption?
39. Is there a difference in the quality of Syrian consumption within the Syrian provinces and regions?
40. Did Swedish culture influence these differences?
41. How often do you buy Syrian products? from where?
42. How much do you spend/month on food products from Syria?
43. How much do you spend/month on Swedish food products?
44. Do you choose specific places to buy because of the economic situation?

Theme 3: Food consumption and its relationship to the foodscape in Malmö

45. Do you feel that the quality of your food consumption is different from the Swedish food consumption? What is the reason in your opinion? Do the environment, religion and culture have a role in that?
46. Do you find all your choices of foods in the Swedish market?
47. What do you think about cooking at home? Do you rely on it? How often do you cook?
48. Does your job allow you to eat your food at home?
49. Does your job affect your choice of food or the ability to cook at home?
50. What do you know about Malmö? Which aspects do you like and dislike?
51. Do you go to restaurants? How often? which restaurants do you prefer? What do you think of Swedish restaurants and Syrian restaurants?
52. Are the prices of goods, foodstuffs and meals in Syrian restaurants and Syrian shops different from their prices in others?
53. Do you prefer food at home or in a restaurant?

Do you have anything else to add?