DEPARTMENT OF PSYCHOLOGY

Women and Migration

A phenomenological study of the successful acculturation process

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Abstract

The aim of this phenomenological research was to study immigrant women with satisfactory lives and to explore their emotions, impressions, thoughts and experiences of a cultural transition to gain more insight in how they have managed to deal with the initial acculturation process. An open question was sent to the participants (n=8) via e-mail, and the self-reports were analyzed with MCA-Minerva (Meaning Constitution Analysis). One main finding showed the importance of interaction and the acculturation strategies used by the immigrant as well as by the host majority for the relational outcomes. The outcomes in this study can serve as an initial step towards a better understanding of the successfully acculturated female immigrant's situation and might give implications that could be further investigated through future research.

Keywords: migrant, women, acculturation, host society, phenomenology, successful

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Introduction

Issues concerning immigrants are addressed almost daily in our society today. Through television-news, newspapers and other types of media we become aware of the problems and difficulties that immigrants have to deal with in their daily lives. That is just it; we learn a lot about the *problems* involved in migration. Problems arising in the communication with the new culture, problems concerning the work situation and so on. But what about the successful immigrations? What about the people who migrate and actually manage to build up satisfactory lives of well-being and happiness? This was the initial thought that became the seed to our study.

Since we have come across a number of immigrant women through our lives that have been successfully integrated in their host society, we began to wonder if there was something unique about them that could be discovered and if these findings could eventually be a complement to previous research in the field of women and migration. As we started off with this project we realized that we wanted to focus on this positive approach and therefore we tried to find literature on successful female migration. This proved to be quite hard, since little research similar to ours seems to have been conducted.

The purpose of study

The purpose of our study is to show what has been of importance for successful women in the initial phase of their migration process. We hope that the feelings, thoughts, impressions and experiences that have been of significance for them can help us become familiar with each specific woman's individual life-world. How do immigrant women experience their first period of time in the new culture and does this experience influence the outcomes of the relations between migrant and host society? These are our main interests when carrying out the study.

Women and migration

To understand how migration influences women's lives a multifaceted projection is required. It is not enough just to judge whether or not or to which extent the woman has participated in the decision or to evaluate her integration in the host country by describing her cultural background, education, occupation or period of time spent in the new country (Lundberg Lithman, 1985). Individuals process stress- related information in a variety of ways. In one instance a potential stressor may be evaluated as threatening and in another it may be

perceived as a challenge. Therefore our main concern has been to try to construct a research that would give a deeper insight in women's life- worlds as a result of personal and nuanced descriptions and a multiple outcome. Our study is an attempt to investigate migrated women (with different nationalities and cultures of origin) as individuals, each one with her unique way of describing the relocation in a new society. By considering the woman's individual experiences of migration we can begin to evaluate the migration's consequences for women's situation in society, and by studying women who have been successful in their creation of a new stimulating life we can learn what it takes to make it.

Migration can be forced or voluntary and the outcome can be more or less successful. In this study we have chosen to focus on women who have migrated voluntarily and who have succeeded in creating well functioning and stimulating lives after migrating. The voluntary migrant relocates for a variety of reasons. Previous research concerning women's reasons for migrating shows that single women migrate mainly to escape social limitations in their lives. Different typologies built on women's motives, attitudes and social bonds, or purposes such as adventure, economic reasons, to seek new employment opportunities, improvement of lifestyle and financial stability are usually used. For sure these typologies have a value but sometimes they are insufficient to describe and explain migrated women's position in the host country or the migration's effects on their future life. Moreover, migrated women are usually looked upon as such a homogenous group that it is considered impossible to treat their circumstances regardless of each group's characteristics and situation respectively (Lundberg Lithman, 1985).

Women are affected by migration in different ways and although migration is a major life event, not all individuals experience distress when confronted with the new culture. Better educational- and work opportunities as well as the chance of stimulating hobby activities influence the emancipating effects that migration often has on women. Thus, women who have lost contact with family and friends might find themselves in a vulnerable position even if some have migrated specifically to escape social pressure. A reaction on life in the host country can also be a reinforcement of the traditional values and patterns of behaviour (Lundberg Lithman, 1985).

What is acculturation?

Acculturation can be described as changes that occur when first hand contact between individuals of different cultures is made. It is the process that individuals undergo as a result of a changing cultural context (Berry, Poortinga, Segall and Dasen, 1996). Acculturation in its

classical definition was presented in 1936 by Redfield, Linton and Herskovits; "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first hand contact with subsequent changes in the original culture patterns of either or both groups" (Berry and Sam, 1997). Acculturation can involve several different situations of contact between individuals, for example contact between different social groups in a country, different generations or different political and religious groups. Our study involves women who have left their country of origin to live in a foreign country and we focus on the first period of time after migrating, a period during which the acculturation is a significantly ongoing process influencing not only the individual but also her environment (Berry and Sam, 1997).

Immigrants, sojourners, refugees and asylum seekers

Berry and Sam (1997) define four different acculturating groups; immigrants, sojourners, refugees and asylum seekers. Immigrants and sojourners are characterized by a voluntary migration and acculturation while refugees and asylum seekers are forced into an acculturation process due to external circumstances. The groups are also characterized on their permanence in the new culture; immigrants and refugees are considered permanent while sojourners (for example guest workers and international exchange students) and asylum seekers (who might eventually be rejected in the country they are staying in) are considered temporary.

In our study we have only included women who have migrated voluntarily, although the initial aim has not been to migrate in each case. Some began as sojourners and ended up as immigrants and some still consider themselves sojourners. Since it is difficult to draw the line between these two categories we decided to include sojourners who have stayed in the new country for a minimum of one year (one of the criteria for participating) in our study, designating them immigrants as well as the ones intending to stay in the host country for the rest of their life.

The unidimensional model

For many years the unidimensional assimilation model, presented by Gordon (1964), has been used to explain the cultural changes that come about when a person migrates. The unidimensional model sees immigrants as moving along a straight line during their lifetime with the maintenance of the immigrant culture as one pole and the adoption of the host culture as the other. At the midpoint of this line biculturalism appears. This means that the

immigrants keep some of their culture of origin while adopting key elements from the host culture. The unidimensional assimilation model assumes that a successful assimilation means that the immigrant must give up the original culture totally and adopt the host culture to a full extent. Therefore biculturalism is only a temporary phase. The model places the immigrant culture on a lower stage in the social hierarchy. It is assumed that the host majority has an advantage in the relationship with the immigrant groups. It has therefore been expected that the immigrants are to adopt the host culture instead of the other way around (Bourhis, Moise, Perreault, Senécal, 1997).

A weakness in this model is that it does not take into consideration the changes that occur in the host majority when immigrant cultures are present (Bourhis, Moise, Perreault, Senécal, 1997). As a critique of the unidimensional assimilation model, a number of bidimensional models were developed. Bidimensional models suggest that an immigrant can have both strong and weak feelings and identifications connected with the culture of origin, as well as with the majority culture. They also point out that just because an immigrant feels strongly about the traditional culture it does not automatically mean that she will reject or show a low interest in the host culture (Ben-Shalom, Horenczyk, 2003). The most used and widely known bidimensional model of acculturation is that presented by John Berry (see table 2).

Women often develop a fluid sense of identity or "multiple identity" as a strategy for successful integration. A recent study among Latina immigrant women reported that nostalgia helped maintaining coexistence of the two worlds, Selves, and languages set apart through immigration. Contrary to traditional perceptions of nostalgia for the "old home" as regressive and blocking psychological growth, it was shown to have a sustaining and creative function serving to structure the "new home" (Berger, 2004). This multiple identity is an example of a bidimensional strategy by which women demonstrated their ability to contain and reconcile two identities. It can be applied to either the mediating type (see table 1) or the integration identification (see table 2).

Table 1

Outcomes of cultural contact on the individual level (Ward, Bochner, Furnham, 2001).

Reject second culture, exaggerate culture of origin			Synthesise both cultures
	Chauvinistic	Mediating	
	Marginal	Passing	
Vacillate between the two cultures			Reject culture of origin, embrace second culture

Psychological responses to "second culture" (host culture) influences and the effect on the individual presented as four different personality types. Here "Mediating" corresponds to Berry's "Integration"(see table 2).

Acculturation strategies

An immigrant can use different acculturation strategies to handle a new culture and as our participants have succeeded in creating functioning lives in their new environments we are interested in which acculturation strategies they might have used. A study on the reinvention of the Self following migration (Styles and Ward, 2003) revealed four distinctive types of post migration strategies; solitary, social, country and culture. Solitary strategies involve self-engrossing activities such as reading books, meditating etc. In contrast, social activities involve interaction with community, fostering friendship or seeking employment. Country and culture activities on the other hand are concerned with seeking information about the new country and its citizens by travelling or watching informative television programs. The participants who reported that they had become more confident, stronger and more independent since migration engaged mainly in social, country and culture activities. The participants who were mainly engaged in solitary activities reported an even higher level of independence but less strength and confidence.

According to Berry and Sam (1997) there are four main strategies of acculturation; integration, separation, assimilation and marginalization (see table 2). Integration occurs when an individual is interested in both keeping her own original culture and participating and

interacting with the dominant one. Separation on the other hand is used as a strategy when the individual wants to keep the culture of origin but does not want to be a part of the host society and therefore wishes to avoid interaction with the other cultural groups. Assimilation is used when someone is willing to adopt the host culture and does not care for maintaining the culture of origin. You then adopt the new culture and lose your original one. When a person is neither interested in keeping the old cultural identity nor wishes to form a new one by establishing relationships with the new culture it is called marginalization. Depending on situation and context (such as home or work) a person can use different acculturation strategies but there is usually one strategy that is dominant. It has also been shown that individuals use different strategies during different stages in life. Furthermore there is a possibility that people are prevented from using the preferred strategy in the host society because of national ideologies for instance.

Table 2

This table shows the four acculturation strategies presented as presented by Berry (Ward, Bochner, Furnham, 2001, p. 102).

	High heritage culture identification	
Low host culture identification	Separation	Integration
	Marginalisation	Assimilation
	Low heritage culture identification	High host culture identification

Different categories of acculturation; the most ideal situation is when an individual is able to highly identify with heritage culture as well as host culture (integration) and the worst-case scenario is an individual losing both cultures (marginalisation).

Acculturation strategies in the host society

It is not always up to the individual to decide what line to take. Sometimes the pressure and the attitude of the host society direct which path to take. Therefore we are interested in how women have been received and how this treatment might have influenced them. The host society members hold different views of how the immigrants should acculturate. When the host society prefers or pressures immigrants to assimilate to the new culture you might want to call it a "pressure cooker" whilst voluntary assimilation is often referred to as a "melting pot". In the case of pressure cooker the host society members want immigrants to totally give up their culture of origin and, as a result, a homogenous society will eventually be built (Berry, Poortinga, Segall, Dasen, 1996).

   Marginalization, when sought by the host society, means a sort of exclusion. The host society members neither want the immigrants to keep their culture of origin nor adopt the host society's culture. The result will be that the societies remain plural but there is very little integration between the different groups. When separation is sought by the host society it is called segregation. This occurs when members of the host society want the immigrants to hold on to their culture of origin but do not approve that the immigrants adopt the host society's culture. Here, as in the case of marginalization, very little contact is made between the groups although the societies stay plural. Integration on the other hand implies some voluntary cooperativeness from both sides or it cannot exist. A member of the host society who supports the immigrant who maintains features of the culture of origin at the same time as she adopts features of the host society is using the integration attitude towards the immigrant in her acculturation process. A multicultural society is built when integration takes place and when the host society values the existing plurality (Berry, Poortinga, Segall, Dasen, 1996).

The interactive acculturation model

Bourhis, Moise, Perreault and Senecal (1997) present the interactive acculturation model. This model connects acculturation orientations used by immigrant groups in the host society, acculturation orientations used by the host community towards immigrants and interpersonal and intergroup relations that are the result of the orientation of both the immigrants and the host community. The idea is that both the acculturation orientations of the host majority and the acculturation orientations of the immigrants are important to be able to understand the relations that are the result of the both groups coming in contact with each other. The

outcomes of the strategies used by the migrating woman and the society respectively can give us an idea of the woman's life- world and future possibilities.

Bourhis et al. presents a number of strategies that can be adopted by the members of the host society towards the immigrant groups. The integration and assimilation strategies as presented by Berry and Sam (1997), segregation which means that the host community members wish that the immigrants do not adopt or transform the host culture and therefore distance themselves from the immigrants while accepting that the immigrants keep their old culture, exclusion where the members of the host society are intolerant of the maintenance of the immigrant culture and also refuse to allow immigrants to adopt features of the host society, and finally individualism. The individualism orientation means that the host society members see themselves and others as individuals rather than as group members, such as part of the host community or part of the immigrant group. The group as a whole becomes less important and the emphasis is put on the personal characteristics instead. The group using this kind of acculturation strategy considers a successful acculturation to be less dependent on whether immigrants maintain their old culture or adopt the host culture. Since the personal characteristics are of most importance these people tend to interact with immigrants in the same way as they would with members of the host society. The model assumes an influence on the host majority by the state acculturation policies or the other way around. Although influenced by the state policy the host community acculturation orientations are not uniform, they may vary depending on the origin and character of the different immigrant groups (Bourhis, Moise, Perreault and Senecal 1997).

When acculturation orientations used by the host majority and the orientations used by the immigrants are combined you can predict the relational outcome of that match. When both groups share the integration, assimilation or individualism acculturation orientation there are most consensual relational outcomes. The relational outcomes become positive. Problematic relational outcomes arise when the immigrant group and the host community agree on some parts of their acculturation orientations and disagree on others. An example of this is when the host society members prefer the immigrants to assimilate to the host society while the immigrants prefer the integration strategy. Conflicting relational outcomes will probably arise between most host society members and immigrants using the separation strategy. Host majority members who use the segregation and exclusionist orientation towards immigrants are likely to evoke the most conflicting relations with the immigrant groups. (Bourhis, Moise, Perreault, Senécal, 1997)

Ben-Shalom and Horenczyk (2003) argue that the acculturation process occurs in a context of relations between groups offering both the support and the challenge that is necessary to the immigrant in reconstructing identity and Self. In our study we will try to figure out if our participants have certain personality traits in common, qualities that might have helped them in this process. In the identity reconstruction process during cultural changes immigrants try to understand and make sense of on one hand what is expected from them in the new host environment and on the other hand what they are expecting themselves. Ben-Shalom et al. suggest that a complete picture of an immigrant's cultural identity redefinition can be achieved if one does not only take into consideration the immigrant's attitudes towards her own acculturation but also the immigrant's attitudes towards the expectations held by the host society regarding the immigrant's acculturation. A series of studies has been made with an extended version of Berry's model, allowing the researchers to study both the acculturation attitudes of the immigrant and the immigrant's perceived acculturation expectations coming from the host society. Results have shown that immigrants often perceive the host society's expectations of assimilation as higher than the immigrant's expectations.

Intercultural contacts

Intercultural contacts can be classified into two broad categories: those among the residents of a culturally diverse nation or society and those that take place when a person from one country travels to another with a particular object in mind; for example to work or study. Some societies are more culturally diverse than others and therefore we have representatives of different continents and a number of countries including Japan, which is an example of a relatively culturally homogenous society, and more culturally diverse countries such as the U.S. (Ward, Bochner, Furnham, 2001).

The outcome of intercultural contacts depends, among other things, largely on the level of well-being, ability to progress through stages of culture shock, interaction possibilities and engagement in host culture, ability to "fit in" and degree of competence in negotiating new settings. A major theoretical principle is the similarity-attraction hypothesis which predicts that individuals are more likely to seek out, enjoy, understand, want to work and play with, believe, vote for, and generally prefer people with whom they share salient characteristics such as interests, values, religion, group affiliation, skills, physical attributes, age, language etc. This culture- distance hypothesis assumes that the greater the cultural gap between participants, the more difficulties they will experience (Ward, Bochner, Furnham, 2001). We hope to find out whether this theory fits with our participants' experiences.

Individualism versus collectivism

Studies by Hofstede (Ward, Bochner, Furnham, 2001) have found that European and North American countries emerged as high on individualism, whereas Asian and Latin American countries tended towards collectivistic thinking or group orientation (see table 3). When individualists and collectivists meet, they bring to the encounter different social attitudes, moral values and behavioural inclinations. For us this categorisation of orientations or ways of thinking might be of interest for the study since we have participants representing both groups and moving to the opposite, for instance a Chinese in Sweden (SW), a Japanese (JAPAN) in The Netherlands (NL) and an African in England (GB). Research also implies a link between individualism and wealth or socio- economic status (Ward, Bochner, Furnham, 2001).

Table 3

Showing individualism index

US	GB	NL	NZ	DK	SW	GER	FIN	SPAIN	JAPAN	IRAN	TURK	MEX
91	89	80	79	74	71	67	63	51	46	41	37	30

This table shows some selected countries included in our study and their different levels of individualism versus collectivism. On the left you find the countries with the highest level of individualism and on the right the collectivist countries. The mean individualism scores are based on 14 items from Hofstede's work- related values questionnaire from 1980 (Ward, Bochner, Furnham, 2001, p. 12).

Cross- cultural communication

Research has found that there are consistent and systematic cultural differences in the way in which people send and receive information, prescriptions (commands and wishes) and affects. One dimension along which members of different cultures vary is the preference for high versus low context communications. In low context cultures members convey information directly and rely heavily on verbal communication. Members of high context cultures convey limited information in coded messages such as situational cues. They communicate in a more indirect and often ambiguous fashion. When persons from two different cultures meet, they might have difficulty in communicating with one another to the extent that their respective

"codes" differ and, particularly in the case of encounters that share the same linguistic forms, they might be unaware that these differences exist because the similarities in language might obscure the cultural differences. Consequently, the participants may not realize that they are sending unintended messages and distorting incoming information (Ward, Bochner, Furnham, 2001).

Cultures also differ in the extent to which people are direct or indirect, how requests are made, and more importantly, how requests are denied or refused. The Chinese for instance use ambiguous forms of communication (high context communication) to a much greater extent than is the case in Western societies mainly due to a greater emphasis on polite usage and face- saving, a direct function of their collectivist, other- oriented self- concept (Ward, Bochner, Furnham, 2001).

Socio-cultural adaptation

Social rules tend to operate below the level of consciousness and most of the time people only become aware of the existence of a particular rule if they have broken it. Unless they have a host culture friend who can serve as a mentor in this regard, even sensitive sojourners and immigrants may miss some vital cues and behave inappropriately from their host's perspective. Individuals who are capable of predicting or snatching up and adapting social rules quickly are obviously more successful in adjusting to, and being comfortable in a new environment than the ones who are "stuck" in their own traditions. The culture learning approach suggests that skill deficits should be included in studies of intercultural contact (Ward, Bochner, Furnham, 2001). We are interested in what might be implicitly expressed by our participants in this study concerning social rules and intercultural contacts.

A research among international students in the U.K. assessing the amount of difficulty experienced in a variety of routine social encounters showed that the group containing participants from the Northern European countries expressed less social difficulties than the ones from the Southern European and South American group and the far group (Middle Eastern and Asian countries). This indicates that social difficulty is a function of cultural distance. By providing a migrant with a host culture friend that informs about the host country's "secret" codes, traditional values and traditions (see table 4) the immigrant can get the best of both worlds (Ward, Bochner, Furnham, 2001).

Table 4

Showing a social report scale

1. Listen and talk with you whenever you feel lonely or depressed
2. Give you tangible assistance in dealing with any communication or language problems that you might face
3. Explain things to make your situation clearer and easier to understand
4. Spend some quiet time with you whenever you do not feel like going out
5. Explain and help you understand the local culture and language
6. Accompany you somewhere even if he/ she doesn't have to
7. Share your good times and bad times
8. Help you deal with some local institutions' official rules and regulations
9. Accompany you to do things whenever you need someone for company
10. Provide necessary information to help orient you to your new surrounding
11. Comfort you when you feel homesick
12. Help you interpret things that you don't really understand
13. Tell you what can and cannot be done in… (country's name)

Social report scale made by Ong 2000 based on research with both international students and business people in Singapore (Ward, Bochner, Furnham, 2001, p. 89). This list suggests desirable aid a host culture friend would be able to offer.

The time perspective

The stress- and coping framework highlights the significance of life changes during cross-cultural transitions, the appraisal of these changes and the selection and implementation of cooping strategies to deal with them. Longitudinal research reveals that socio-cultural and psychological adaptation follows a learning curve with a steep increase over the first four to six months, then tapering off up to the end of the first year (Ward, Bochner, Furnham, 2001). (See tables 5 and 6). Therefore, to ensure we cover the most important acculturation period, we have chosen to include only women who have spent one year or more in a new country.

Table 5   Table 6

Socio-cultural adaptation over time   Psychological adaptation over time
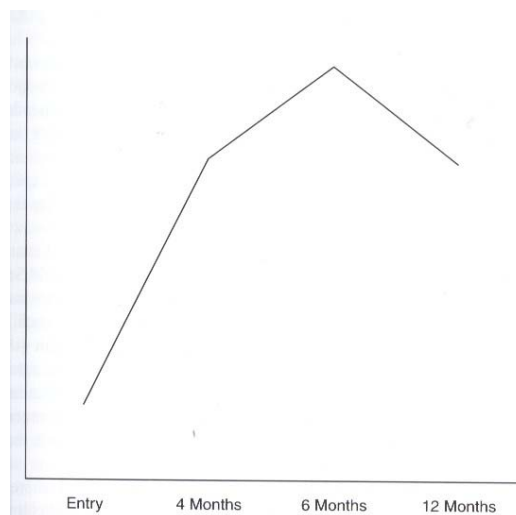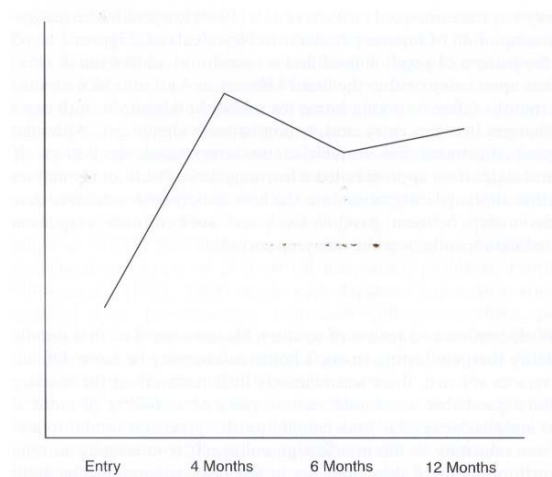
These tables show the pattern of socio-cultural and psychological adaptation in overseas students (Ward, Bochner, Furnham, 2001, p. 161-162). Note the significant changes between entry and 4 months.

Method

Approach of study: Phenomenology

Since we were interested in the experiences made by women in a new cultural context we decided that phenomenology was an appropriate approach for our study. We wanted to open up for the experiences of these women and try to reveal the way in which they constituted meaning in their lives. We wanted to dig into the life-worlds of these cultural individuals. The phenomenological approach, starting off with an open question, was a perfect method for us in our attempt to reveal the interesting feelings, thoughts and experiences of these women.

The phenomenological tradition started with Edmund Husserl in the early 20th century. He developed a philosophy and science that is concerned with studying the essence of phenomena. Where traditional psychology mainly is concerned with finding explanations for human behaviour, phenomenology instead wants to explore the life-worlds of individuals. Instead of asking oneself why something is the way it is one asks oneself what and how something is (Karlsson, 1995). Phenomenology is usually oriented towards discovery rather than hypothesis or theory testing (Giorgi and Giorgi, 2003).

Husserl wanted to explore how things appeared to the human mind since he was of the opinion that nothing could be spoken about if it did not enter consciousness. He viewed consciousness as something that should not be limited to awareness but a concept that involves both preconscious and unconscious processes (Giorgi and Giorgi, 2003). Research conducted in the phenomenological perspective does not divide reality into measurable variables and it does not try to control the context but instead tries to reveal the life-world of individuals. For new knowledge to be attained one needs to stay as close to the phenomenon and to the context in which it appears in the world as one possibly can. One therefore seeks individuals that have first-hand experience of the phenomenon of interest. The idea is that the researcher should study the way the phenomenon is experienced in the context were it is experienced and thereby find the psychological essence of the phenomenon. The human ability to handle experiences and respond to different situations is often greater than the ability to understand exactly what and why we do something. Thus an analysis of the meanings lived by persons can be of high value from a psychological perspective (Giorgi and Giorgi, 2003).

The researcher often gathers descriptions of people's experiences in form of a text written as an answer to an open question. Since the phenomenological approach studies the meanings of experience, the open question, which is often very general, is not too wide in order to conduct precise research. The key in phenomenology is to search for psychological meaning in how persons actually live through a situation. Through lived examples of the phenomenon one can analyse and study the psychological meanings that form the phenomenon (Giorgi and Giorgi, 2003).

A central concept in phenomenology is the life-world. A life-world is constituted by the way an individual forms her existence and the experiences of the context she is living in. Every person has a unique life-world which is formed by that individual's experiences, activities and thoughts about phenomena (Sages and Dahl, 1999). The way in which someone gives a situation or a subject meaning is called a horizon. It is these personal horizons that form the life-world of an individual (Karlsson, 1995). It is important that the phenomenon is being studied in the way it is experienced in everyday life, which is the life-world of an individual, otherwise the phenomenon may turn from original situation to something that is not recognisable (Giorgi and Giorgi, 2003). The life-world is subjective and also intersubjective where the individual is aware that someone else could view the world in a different way. It is also always taken for granted and not questioned in its existence. Objects in the life-world are perceived in perspective, they are given in a subjectively relative way; "I

only see one side of a chair I am looking at". They are also experienced immediately, that is they are not constructed or unperceivable as those in the natural science tradition (Karlsson, 1995). The different described experienced situations included in the phenomenological study can reveal some kind of relationship between the persons and the situations and thereby also the studied phenomenon. The researcher is thus trying to win a better understanding of the phenomenon (Giorgi and Giorgi, 2003).

Important in the phenomenological way of thinking is the concept of intentionality. It basically means that consciousness always is directed towards something. It is the essence of consciousness and not just awareness, it means that our consciousness is directed towards one "world" or another. It can be the real world, a dream world or an imaginary one. All acts of consciousness are directed to one object or another that goes beyond the acts themselves. As put by Giorgi and Giorgi (2003 p. 31) "a perceptual act perceives a perceptual object; loving is directed towards a loved object". Husserl calls the acts of consciousness intentionally directed towards something noesis and the object of these acts is called the intentional object. At any moment, this intended object has a more or less complex meaning structure, which itself is lived in specific ways. This meaning structure is called the noematic kernel. When taking into account these specific ways of living ("the modalities") and the noematic kernel, we have what Husserl calls the complete noema. Every noetic act has a correlate, the noema. The noema is the consciousness of the intentionality. The intentional object is the real object as lived from a particular perspective; the complete noema is this object as meant and intended. The concept of meaning is thus tied to the concept of intentionality (Karlsson, 1995). Together with the concept of horizon mentioned above we see that meaning is also closely connected with future expectancies, that is, to mean is to expect (Sages, 2003).

To be able to conduct phenomenological research one must be aware of one's own natural attitude. That is one must be aware that one's own earlier experiences and the life-world that is taken for granted give a world of preconception. One should in research not let own earlier experiences and feelings towards a phenomenon influence how one looks at a seemingly similar one. One must become aware of one's own preconceptions in order to prevent them from biasing the research. This is important to be able to go beyond one's own natural attitude. The statement "If you've been to one party you've been to them all" does not belong here (Giorgi and Giorgi, 2003)!

The epoche and the phenomenological reduction were developed to handle this problem. With the epoche the researcher changes her attitude so that she could be said to bracket her own experiences and knowledge about the phenomenon to be as open-minded as possible

about the phenomenon being studied. Still being aware of own experiences and knowledge about the phenomenon one leaves them out purposely so that it will not influence the considered phenomenon. Through this it will be possible to find new dimensions of the phenomenon (Giorgi and Giorgi, 2003). Here it is of importance to become aware of the uncritical acceptance of the existence of the world independent of consciousness and own absorption of non-reflective life-world experience (Karlsson, 1995).

Applying then the so called phenomenological reduction the researcher opens up and discovers the role of consciousness in giving meaning to the world, that is, the above mentioned correlation between meaning-giving acts (noetical processes) and the meaning structure they constitute (the complete noema). The next moment of the phenomenological reduction is to lead back to the different strata of the way meaning has been constituted. The final result is a description of this meaning constitution, opening to an understanding of the several horizons constituting the individual's life-world (Sages, 2003).

Sample

Our area of interest concerns the study of the life-worlds of women who have experienced a change in cultural context. So naturally we searched for participants who could share this experience with us. The selection criteria used when constructing our sample were the following; the participants had to be women, they had to have migrated as adults and had to have lived abroad for a minimum of one year.

Out of 20 responses we selected eight for a thorough and closer examination (see table 7 and 8). The selection was made in a way that provided as large a spreading of countries of origin and of host countries as possible. Thus we did not chose three responses all relocated within Europe for example. The participants were searched for among migrated friends and through personal contacts during travelling in foreign countries. As we had many acquaintances with the experience of interest we contacted these women with the request for participation. We also sought participants in our nearby surroundings, at the university for example. A description of the participants follows below:

Table 7

Shows a description of the participants

	Carol	*Diana*	*Erika*	*Kikko*
Country of origin	USA	Kenya	Sweden	Japan
Country/ countries relocated in	Dominican Republic, Holland	Tanzania, United Kingdom	New Zealand, Germany, USA	Holland
Age (years)	-	32	34	49
Education	-	College	Equestrian gymnasium, Stable manager education	Bachelor
Present occupation	-	Personal assistant (spinal injuries)	Entrepreneur	Housewife
Civil status	-	Married	Single	Married
Children?	-	No	No	No

Table 8

Shows a description of the participants (continued)

	Malihe	*Rier*	*Rui*	*Vefa*
Country of origin	Iran	Denmark	China	Sweden
Country/countries relocated in	Sweden	Sweden	Sweden	Turkey
Age (years)	42	49	31	36
Education	Psychology (140p)	Secretary, Zone therapist (neurological)	Ph. D.	Psychology (80p)
Present occupation	Student	Zone therapist	Post doc.	Student
Civil status	Divorced	Single	Married	Married
Children? Number?	Yes: two boys, one girl	Yes: two daughters	No	Yes: three sons

Data was collected from all the participants who gave their permission. Country of origin is presented first with the countries in which the participants have spent more than one year following. Many of the participants have lived in more than one foreign country during more than one year at different times in their lives. Some of them write about the cultural changes occurring at every one of their cultural shifts whereas others have concentrated on one. This will be noted on every participant when the outcomes later are presented. Further data such as age, education, present occupation, civil status and number of children (if any) are presented.

Of course it was optional for the participants to provide us with this data. Therefore we lack information about one participant who did not wish to give us her data. The participants were also asked if they gave their permission for usage of their first name in our thesis. This was done after the responses had been collected not to scare a potential participant away. All participants except one (whose name is fictive) agreed on the use of their first name.

Data collection method

With a chosen phenomenological approach we decided that the collected data was best to be in form of a text written by the participants themselves. As most of our participants do not live in Sweden we decided that contact through e-mail was an appropriate way to go. We thus contacted the participants of interest via e-mail and presented ourselves and our area of interest. When we received a response that showed interest and willingness to participate we sent the participants a description of our project (see appendix A) asking them to participate in our study. When a positive response was given by a contemplated participant we sent the open question that we kindly asked her to answer. The open question was formulated as follows:

"Please, be so kind and, in your own words, describe the first period of time after moving from one country to another (thoughts, impressions, experiences, emotions etc)"[1]

An additional note was made that grammar and spelling was not important and that it was the individual feelings and thoughts we were looking for. This to ensure answers written as freely and spontaneously as possible. (See appendix B for a full version of the question and instructions that were sent to the participants). Four participants answered our question in

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[1] Question used for participants with knowledge in the Swedish language: "Vill du vara snäll att med egna ord beskriva den första tiden då du flyttat från ett land till ett annat (tankar, intryck, upplevelser, känslor etc.)"

English and four in Swedish. Since we in our instructions emphasised the fact that spelling, grammar etc was of no importance, the participants could associate freely around the question even though the language they were writing in might not be their native one. The participants' knowledge of the foreign language were of satisfactory kind for this study, that is, the language posed few problems for our participants when freely associating around the question and writing their texts.

The question was purposely posed in this wide angle, we did not want the participants to be influenced by the way we put the question. We did not want them to start thinking of what it was that we were looking for, but instead we were interested in their thoughts and views on the area of interest and how they themselves would interpret the question. This is in accordance with the phenomenological approach that emphasises the non-influence by the researcher on the participants. In our study we were interested in looking at how the participant constructed her life-world. An open question allows this. By analyzing a text written by the participant herself one can discover the way she is giving meaning to her experiences of a cultural change. One thereby focuses on the subjective experiences of the individual in accordance with the phenomenological approach.

The responses where sent to us at various speed. Some of the participants were rather quick to respond while others took their time and waited to send in their responses. We were therefore forced to send these participants reminding e-mails, some of them were reminded several times. Eventually we were sent 20 responses, from which eight were selected for a thorough and closer analysis. The responses were selected to represent an as great variety among the participants as possible, as presented above.

The participants' texts varied in length, from about one third of an A-4 page, to about two A-4 pages. Since we were interested in the participant's impressions, emotions, thoughts and experiences we wanted to stay focused on these aspects while conducting our analysis. Based on these criteria we therefore "filtered" the participants' texts. We picked out all the meaning units containing words that expressed all these things and left meaning units that contained nothing of it behind. For example statements like; "I am 47 years old" and "I live in a house" were taken away whilst "I felt lonely" and "having a friend made it mentally easier" were kept.

Data analysis procedure: Minerva-MCA

Our data (the written and filtered text produced by each participant) were then analysed in the, by Roger Sages developed, software programme called Minerva or MCA (Meaning

Constitution Analysis) which is based on the phenomenological approach. A description of the MCA-method follows below.

The aim of the phenomenological analysis is to obtain a pure vision as free as possible from preconceptions of the problem under study. The MCA is a method of text analysis getting at the meaning and complex interactions of meanings as displayed by the individual herself. By putting aside all previous knowledge and expectations in accordance with Husserl's fundamental idea of the epoche and a "suspending of the natural attitude" the researcher approaches the phenomenon in as unprejudiced a way as possible. The method proceeds from a self- report in which a person is asked to answer an open question phrased so that the person can express herself freely and without any restrictions what so ever, while associating around the question.

The method seeks to identify meanings by breaking up the sentences into smaller meaning units. By breaking off every sentence wherever the researcher notes that there is even the smallest shift in meaning the exactness of the analysis is increased. To simplify the later analysis each meaning unit is numbered. Each resulting meaning unit is separated into two parts: pure, expressed meaning and modalities or personal form of expression. By putting the pronounced meaning unit "in brackets" the researcher should, to the greatest extent possible, free herself from all previous knowledge and open her mind to the new knowledge that shows itself in the text, in accordance with the phenomenological approach.

Another objective is to separate the pure meaning from its modalities of expression. The modalities should give an understanding of the experiences of the person. The modalities are the ways in which the acts of consciousness (noesis) picture the meaning structure of the intended object (noema) and, as such belonging to the deepest part of subjectivity (Sages 1998). Each meaning unit is in Minerva given one "label" from each modality category. Below follows a description of the modalities.

Modality	Category	Definition
Belief	Doxa- Affirmation	Certainty of what is expressed
	Doxa- Negation	Certainty of not being certain
	Probability	A probability is expressed
	Possibility	A possibility is expressed
	Question	Inquiry is expressed
Function	Perceptive	Expression is clear and distinct
	Signitive	Expression is vague and indistinct

        Imaginative   Figurative or metaphorical expression

In addition to perceptive, signitive and imaginative, the modality category of function contains combinations of the above mentioned.

Time	Present	Something is expressed as occuring now, at this moment
	Past	Something is expressed in past time
	Future	Something is expressed in future time
	Present/Past	Something in the past that has consequences in present time
	Present/Future	Something in present time that will have consequences in the future
	Always- Recurrent	Something is constantly occurring (is, are, in general, usually)
	Empty	No time comprehension can be interpreted

Affect	Positive-Prospective	Positive expression related to/directed towards the future
	Positive-Retrospective	Positive expression related to/directed towards the past
	Neutral	Neutral/unemotional expression
	Negative-Prospective	Negative expression related to/directed towards the future
	Negative-Retrospective	Negative expression related to/directed towards the past

Will	Engagement	Deep concern is expressed
	Aspiration	A demand is expressed
	Wish-Positive	A wish for something to happen is expressed
	Wish-Negative	A wish for something not to happen is expressed
	Unengagement	Absence of engagement is expressed
	None	No sense of will can be understood from the meaning unit

Property	My/Mine	Something belongs to me
	Yours	Something belong to you (singular)
	His/Hers/Its	Something belongs to him, her or it
	Our	Something belong to us
	Your	Something belong to you (plural)
	Their	Something belong to them
	None	No sense of belonging can be understood from the meaning unit

Subject	I	I is the subject in the meaning unit
	We	We is the subject in the meaning unit
	One-All	All, or all in a specific context, are the subject in the meaning unit
	Unspecified	No sense of subject can be found

Even if the same subject is being treated the modalities may vary, but every meaning is an acceptance of "Belief" which is an existential thesis (like certainty, negation etc according to the natural attitude) intending its intentional object in form of "Function" (perceptive, signitive etc) and delineated by "Time" (directed towards the past or the future). Therefore these three modalities are always presented first. Modalities like "Affect", "Will", "Subject" and "Property", on the other hand, will not always be present in a particular text even if they are of crucial importance in most of human experiences (Husserl 1954) (Sages, 1998).

In the following intentional analysis all the partial intentions have to be identified, and taken together they will lead to the constituted meaning. The partial intentions are the significant parts (the meaningful parts) in every meaning unit. Partial intentions can be either active or passive synthesises. What is explicitly expressed in the meaning unit is called the active synthesis and that that is not explicitly expressed but that is presupposed is called a passive synthesis. In a meaning unit that states "experience my work", "experience my work" is an active synthesis while "there could be something else than experiencing my work" is a passive synthesis. The method concentrates on the obtainment of the meaning structures that are configured by the set of syntheses and the aim is a specified and rigorous analysis, clarifying general and specific components of the meaning. The intentional analysis, which is an analysis of the meaning content obtained by the epoche, is the end of the first stage of the analysis where every partial intention must be derived from the pure meaning obtained by the epoche. It has to be concisely illuminated in all its general and individual aspects. A structuring of the partial intentions leads to the formation of the essential meaning structure of the object; the noematic kernel (Sages, 1998).

This is what you do:

1. Synthesis of the noematic kernel by identifing the *entities* (things that appear to exist for the experiencing individual, such as I, a house, a feeling etc) forming meaning constellations. These entities are found in a survey of the whole intentional analysis. Everything tied to an entity is accounted for in all its found variations, and the predicates (words and expressions used to speak of the entity) are tied to their respective entity. These predicates highlight the entities' meanings as they are experienced by the individual.

2. Synthesis of the modalities by "mapping" the different modalities. Hereupon, conclusions can be drawn concerning idiosyncratic ways of expressions that characterise the individual. By putting these conclusions in relation to the previously outlined entities and predicates, a picture of the object in its full richness (as it is intended by the individual) can be obtained. This "true" picture is the complete noema.

So far, we have made the following:

1. Breaking up the text in meaning units (the first application of the epoche)

2. Pure meanings and modalities (the second application of epoche)

3. Partial intentions (as a result of the intentional analysis)

4. Construction of the complete noema (including the analysis of modalities and the discernment of the entities, definition of what is connected to them and their relationship)

The next step will be temporalisation of the complete noema by formulation of horizon and life- world.

1. Horizon formulation

Synthesis of the analysis (noematic kernel and modalities) which makes it possible to single out the horizons of comprehension and their content and identify what we can see through them. In this way we hope to gain insight into the life- world of the person and understanding of the temporal structures of this individual's experiences.

2. Life- world formation

Taking into consideration the totality of the obtained horizons, a final synthesis is now made. This synthesis gives insight into the life-world of the individual, and how the surrounding world is constructed and experienced in it. The importance of the horizon lies in the transition from "what an individual really thinks and feels" (the general goal from an hermeneutical and humanistic perspective) towards "what can be expected from an individual". This is the phenomenological alternative to the concept of *prediction* in mainstream positivistic thinking and the concept of *understanding* in the opposite- to mainstream positivistic thinking. (Sages, 1998)

Validity

The concept of validity have always been emphasised in the science of psychology. Validity refers to the extent of truth in the research. Validity is in the positivistic approach said to exist if the researcher is actually measuring what she is intending to measure, the result should be a product of a correct measure of the object or phenomenon that it is supposed to measure (Shaughnessy, Zechmeister, 2003).

The traditional positivistic approach is characterized by an atomistic ontology of reality. This means that entities are believed to exist independent of each other. It is also characterized by an externalistic ontology of reality, which means that lawful and causal patterns of interactions between the independent entities are believed to be found through research. One thereby presumes that a person consists of a set of variables that independently can be measured in an objective way. This also means that the researcher is believed to be able to distance herself from his or her previous knowledge and stay independent of the research (Shaughnessy, Zechmeister, 2003).

Human science in a phenomenological orientation lies on different or even opposite ontological principles. The human being is not seen to consist of independent variables, but is seen as a whole. The individual can only be studied as a whole and in a context; the phenomenological orientation has a holistic view of the individual. Man is per definition a cultural being, her behaviour and experiences are part of a whole and can only be studied as one. Questionnaires or rating scales for example are rarely used in a phenomenological study. This because these methods remove the individual from its context, study variables independent from the individual and try to go about the research topic while not applying it to the original source; the individual living in a context. The life-world experience of an individual is always tied to the understanding process of that individual, and knowledge whether it is communicated, understood or produced always originates in the situated person. One thus must take the context in consideration when studying an individual. The acts of consciousness for a human being, the intentionalities, are always directed towards something, so is the case with the researcher. Research must always be a subjective process; this is from the phenomenological perspective something that actually makes the research more valid. It is the only way in which a researcher can gain true knowledge about an individual as a whole. The researcher can never distance herself from the area of study; she cannot live outside of it. This view breaks with the traditional positivistic tradition (Sages, 2003).

To attain validity the knowledge gained and reported by the researcher should be presented in such a way that it is clear to the reader which steps have been taken from the beginning of

the study to the end where hopefully new knowledge is attained. Step by step the reader should be able to see how the researcher has been led to new conclusions and why these conclusions are made. The original noetical processes that have led to the outcomes of the study should be able to be relived by the reader. This should be done based on the content of her own life-world (Sages, 2003). The researcher must be open and be able to change views about the intentional object (the object of study) as the research process proceeds. She must be able to radically modify her pre-understanding during the process and should not look past any possible interpretation of the collected data. Nothing is to be taken for granted and the researcher must be able to criticize the own interpretations. Through this, validity can be achieved. (Sages, 2003)

In our study we have tried to apply the concept of validity and by the use of Minerva as a part of our method tried to modify our own preconceptions. An open-mindedness have permeated our research process and we have tried to become as aware as possible of our own pre-conceptions and subjectivity, to try and prevent this from limiting our research. The question of ecological validity is taken care of by the use of an open question. The participants can freely associate and they are also studied in their own context. To as great extent as possible we have tried to present as many interpretations of the data as we could and have as clearly as possible presented the steps we have taken leading us to our results and conclusions. This to make the reader aware of how we arrived to our results.

Outcomes

Presentation of outcomes

The outcomes will be presented in two sections; section A will present the detailed analysis and interpretation of each subject's answer and section B will present the results of a comparison between all participants, looking for possible similarities as well as major differences between them.

Section A is divided in three parts; a - forms of expression (the so called modalities), b – context of expression (including entities and predicates) and c – a general interpretation, description of the subject's life world. The modalities (part a) will be presented in tabular form. Part b will present the entities one by one, with predicates and the modality "affect" belonging to each of the entities presented below the entities in tabular form. We found the modality affect to be interesting in connection to the entities and predicates since it can give us an even richer description of the way the participants constitutes meaning in their world.

Comments will be made after the entity tables where we have found it appropriate to note different tendencies in the participant's way of expressing herself. This means that we have made a choice, some of the entities are commented on separately while others have been formed together as a group and commented on together. This because some of the entities have showed to be of such interest that they deserve their own commentary, while others tell us more in relation to other entities.

   The different themes appearing in our outcomes were picked out after careful studying of the different entities and predicates in the texts written by the participants. We noticed entities that frequently repeated themselves in all our participant's responses. These entities were formed together and placed under different themes connected with different subjects in the participant's texts. These themes thus crystallized in the processing of the material. The themes are very widely formulated and we have included all entities related to a theme in that particular theme. The themes are: Subject (including entities such as I, we, they and people for example), Emotional aspects (including entities such as feeling, loneliness, safe, friendliness and feeling welcome for example) and Environment (including entities such as country, home and new environment). It is under these themes that the different entities and the tables including predicate and affect belonging to these entities will be presented. In part c- we make a general interpretation of the individual's material that we have presented and make a description of the subject's life-world, in accordance with the phenomenological approach. Section B will first present the mean value of the participant's modalities in tabular form (part a) and will go on discussing similarities and differences under the different themes appearing with the participants (part b).

   The phenomenological approach allows the researcher to include interpretation of the data to some extent in the presenting of the outcomes. Therefore the comments under the entities will comprise interpretations made by us based on our own understanding of the findings. The findings in our study are, as they should be in all human science research, of a contextual kind. This is something that is sometimes forgotten by the positivist approach. The results are based on the entities and predicates that have been picked out by us and are valid only for these entities. Well understood, they can though give us indications about how and in what ways they could also be of concern for other women, be they also satisfied with their lives, or inversely how they should be applied to increase the well-being of less successful women (Sages, 2003). The study is based on a small sample and though the results may give us indications that can be of concern for other women we do not wish to generalize our findings

to all immigrant women with satisfactory lives or claim that the results are of external validity.

Section A- Analysis and interpretation of each subject's answer to the open question

1-Diana

Speaks of her cultural change coming from Kenya to the United Kingdom

Part a - Forms of expression (modalities)

Table 9

Shows the distribution of modalities used in Diana's text

Belief			Will		
	doxa-aff	100%		engagement	38%
	doxa-neg	0%		wish-positive	0%
	probability	0%		wish-negative	0%
	possibility	0%		aspiration	0%
	question	0%		unengagement	0%
Function				none	62%
	perceptive	94%	**Property**		
	imaginative	6%		my	0%
	signitive	0%		your	0%
Time				his	0%
	past	56%		her	0%
	present	31%		its	0%
	future	0%		our	0%
	pres-pas	0%		their	0%
	pres-fut	0%		others	3%
	always-rec	0%		not stated	97%
	empty	13%			
Affects			**Subject**		
	positive-pro	9%		I	19%
	positive-retro	31%		we	3%
	neutral	47%		one-all	0%
	negative-pro	0%		unspecified	78%
	negative-retro	13%			

Table 9 shows a high percentage on modality belief: doxa-affirmation. Diana also scores high on modality function: perceptive. She speaks mainly in past and also some in present. Where an affect can be spotted she uses a majority of positive ones. She mainly does not use any will, but when she does it is with engagement. She almost never states any property and if she speaks of any subject she uses I.

Part b- Contents of expression

Theme: Subject (entities included: I, we, they, people)

Table 10

Shows predicates and affects connected to the **entity: I**

Predicate	Modality: Affect
That little did know	negative-retrospective
That felt	neutral
That had to undergo through this	negative-retrospective
That was given	positive-retrospective
That was given a good welcome by the neighbours	positive-retrospective
That believe	neutral
That believe something (the togetherness of the people) is very rare indeed	neutral
That now have settled well in my new home and country	positive-prospective

Diana speaks about herself as an individual that at first "little did know" about the new place she was going to, for her a negative emotion. She describes herself as a person with feelings and someone that had to undergo a certain procedure while arriving to the new country, also this something that was a negative experience. She later states that in the new environment things were given to her, which she experiences as something positive. "A good welcome" given by the neighbours made her feel at home. She also describes herself as a believing individual that is of the opinion that "the togetherness of the people is very rare indeed". Here you might be able to find a main thread from the beginning of Diana's first arrival which contained some negative emotions that later passes into more positive emotions since she discovers what the new culture has to offer.

Table 11

Shows predicates and affects connected to the **entity: we**

Predicate	Modality: Affect
That were invited	positive-retrospective
That were invited to one of the neighbours houses	positive-retrospective
That dearly miss her a lot (the mother in law)	negative-prospective

Table 12

Shows predicates and affects connected to the **entity: they**

Predicate	Modality: Affect
That made me feel	positive-retrospective
That made me feel very at home	positive-retrospective

Table 13

Shows predicates and affects connected to the **entity: people**

Predicate	Modality: Affect
That are very friendly	positive-prospective
That have a togetherness	positive-prospective

Diana speaks about "we" that "were invited to the neighbours" (the new made friends) which of course is a very positive experience on her part. She also mentions her mother in law that passed away and is dearly missed. She also defines herself in the context of others that are able to make her feel something. In this case it is obvious that other people play a big role in the encounter with the new culture, they make her "feel at home". She experiences them as very friendly which of course gives her a positive experience. She also experiences them as having "a togetherness" which is very rare, something that she sees as a positive quality. Diana's experiences becomes more positive the further into her story we reach and it is obvious that external circumstances such as other people have a great deal to do with her feeling of wellbeing in the new culture.

Theme: Emotional aspects (entities included: allowed and accepted, (feeling) welcome, excruciating, togetherness)

Table 14

Shows predicates and affects connected to the **entity: allowed and accepted**

Predicate	Modality: Affect
That is to be-positive	Retrospective

Table15

Shows predicates and affects connected to the **entity: (feeling) welcome**

Predicate	Modality: Affect
That is good	positive-retrospective
That is very good	positive-retrospective

Table 16

Shows predicates and affects connected to the **entity: excruciating (tied to the experience of being examined when arriving to a new country)**

Predicate	Modality: Affect
That is extremely	negative-retrospective

Table 17

Shows predicates and affects connected to the **entity: togetherness**

Predicate	Modality: Affect
That is very rare indeed	positive-retrospective

Diana speaks about her feelings of being "allowed and accepted" in the new culture, something that she experiences as a positive matter. She reflects on the importance of feeling welcome in a new culture. She also mentions an "extremely excruciating" feeling that a couple of meaning units later are discovered to be tied to an examination she had to undergo when she first arrived to the new country. She later states that she thinks "it was well worth it" to be allowed and accepted in the country. We may here see a tendency towards the integration strategy or possibly the assimilation strategies as they were proposed by Berry. Diana emphasises the importance of feeling welcome in the new country and relies a great deal on the people living in the host culture to help her get this feeling. At the same time she feels that she also is obliged to make an effort to integrate and make sacrifices. She also finds qualities in the host majority that she considers positive.

Theme: Environment (entities included: Africa, Country, home)

Table18

Shows predicates and affects connected to the **entity: Africa**

Predicate	Modality: Affect
That is (it was just like being home in)	positive-retrospective

Table 19

Shows predicates and affects connected to the **entity: Country**

Predicate	Modality: Affect
That is new home	Neutral

Table 20

Shows predicates and affects connected to the **entity: home**

Predicate	Modality: Affect
That is just like being back at again	positive-retrospective
That is new	Neutral
That I now have settled well in	positive-prospective

Diana speaks of her new country and the new home in a way of recognition. She feels that the home she now is living in is a new environment but that she has "settled well". Although it is new she feels that "it is just like being home in Africa".

<u>c- General interpretation, description of the subject's life world</u>

Diana is very certain of what she is talking about. Looking at her modality table we can see that her doxa-affirmation is 100%. She is also very clear and distinct in what she is saying. The modality perceptive lies on 94%. She thus seems to be determined and is very clear when she speaks of her thoughts and impressions. In the modality table you also see a high percentage of engagement. This high percentage may be an implication that Diana's impressions and experiences have been of the strong kind. She seems to be a person that is able to feel strongly about different things. This together with the determination makes her a person who may have good qualities when it comes to meeting new cultures. We may be able to expect a high determination, and a strong sense of wanting to succeed in the new cultural context.

Diana seems to be someone who at first has some negative emotions about the change, but later moves on to positive feelings when she discovers what the new culture has to offer. When positive-prospective and positive-retrospective are added we can see that she in 40% of the meaning units expresses herself in a positive way. Only 13% of the affects are of negative

character. She therefore might be said to be an open person, someone who can be expected to look for good aspects in new situations. Diana also emphasises the importance of other people in the encounter with the new culture. She seems to be open and welcomes the friendliness of the host majority with great pleasure. It is obvious that external circumstances have a lot to do with Diana's feeling of wellbeing in the new cultural context.

With Diana we can see a tendency towards the integration strategy or the assimilation strategy as they have been presented by Berry. It is hard to determine which one that might be used since Diana does not speak much of her feelings towards the old culture. Diana puts emphasis on the importance of the people of the host culture and their role in making an immigrant feel welcome and thereby facilitate the acculturation process. But she is also clearly under the impression that an effort has to be made by the immigrant herself too. She also reveals the secret of recognition in the successful acculturation process. Diana does not speak much about property. In the modality table we can see that 97% of the times it is not stated. When she mentions a subject it is almost always I, although most of the time she does not express a subject. This may imply that she is more likely to identify herself as part of a group instead of as an individual, something that might make an acculturation process more likely to succeed.

2-Erika

Speaks of her cultural change coming from Sweden to Germany, New Zealand and The United States of America

Part a - Forms of expression (modalities)

Table 21

Shows the distribution of modalities used in Erika's text

Belief			Will	
doxa-aff	92%		engagement	8%
doxa-neg	4%		wish-positive	2%
probability	2%		wish-negative	2%
possibility	2%		aspiration	2%
question	0%		unengagement	0%
Function			none	86%
perceptive	100%	**Property**		
imaginative	0%		my	2%

	signitive	0%	your	0%
Time			his	0%
	past	32%	her	0%
	present	14%	its	0%
	future	8%	our	0%
	pres-pas	0%	their	2%
	pres-fut	2%	others	6%
	always-rec	8%	not stated	90%
	empty	36%		
Affects		**Subject**		
	positive-pro	12%	I	10%
	positive-retro	6%	we	0%
	neutral	78%	one-all	12%
	negative-pro	4%	unspecified	78%
	negative-retro	0%		

Table 21 shows that Erika has a high percentage on the modality belief: doxa-affirmation and on the modality function: perceptive. She speaks mainly in past and present if time is stated. She mostly speaks in a neutral affect, but if an affect is stated the positive ones are in majority. She does not often express any will and almost never states property. The subject is often not specified, but if so she speaks in the form of one-all and sometimes also in I.

Part b- Contents of expression

Theme: Subject (entities included: I, one all, they, friend, people)

Table 22

Shows predicates and affects connected to the **entity: I**

Predicate	Modality: Affect
That don't really know	Neutral
That is about to begin	Neutral
That have moved (to several new countries)	Neutral
That have to speak (another language)	Neutral
That noticed	Neutral

Erika speaks about herself as a person that does not always have knowledge about everything all the time ("I don't really know"). She also states that she is beginning something new. She

identifies herself as a vagabond that has moved many times. She talks about the importance of the language when meeting a new culture and a couple of meaning units later you learn that she feels that this is something that is demanding. The words "I have to speak" states that the host country places a claim on her as a person to adjust to the host culture in this matter. She also describes herself as a person that notices things, that is observant, maybe a quality she has been able to use in her meetings with new cultural contexts.

Table 23

Shows predicates and affects connected to the **entity: friend**

Predicate	Modality: Affect
That exists since before	positive-retrospective
That was had is Germany	positive-retrospective
That exists up my sleeve	positive-prospective
That made it mentally easier	positive-retrospective
That made a big difference	positive-retrospective

Having a friend since before is obviously important to Erika. All feelings associated with the entity friend are positive and she explicitly says that a friend makes a change "mentally easier".

Table 24

Shows predicates and affects connected to the **entity: they**

Predicate	Modality: Affect
That are very friendly while at home ground	positive-prospective
That I would not have wanted to meet at a charter trip	negative-prospective

Table 25

Shows predicates and affects connected to the **entity: Germans**

Predicate	Modality: Affect
That are very friendly	positive-prospective

They are addressed in a way that we understand that Erika herself has been kindly received but she also feels that this may have to do with the context. At another place things might have looked differently.

Table 26

Shows predicates and affects connected to the **entity: one-all**

Predicate	Modality: Affect
That have landed	neutral
That feel	neutral
That felt before	neutral
That felt more safe	positive-retrospective

Erika often speaks of herself and her own experiences as part of a group, that is she often uses the expression one-all instead of I. This might imply that she sees herself as part of a whole instead of a separated individual.

Table 27

Shows predicates and affects connected to the **entity: people**

Predicate	Modality: Affect
That are laid back	positive-retrospective

Erika mentions a quality in the people she has encountered that seems to suit her. Erika thus speaks about the new culture in a way that we understand that she feels it places demands on her. At the same time she has been received in a nice way. She identifies herself as part of a group instead of at an individual level and seeks security in other people. We can through this understand that both she and the host culture make an effort to meet. This might be an implication that she, and the host culture is using the integration strategy as presented by Berry or possibly the assimilation strategy. It is hard to judge which one is being used since we don't know Erika's or the host majority's views about her keeping her old culture.

Theme: Emotional aspects (entities included: impressions, not easy, "a bit wow", friendly, big difference, safe)

Table 28

Shows predicates and affects connected to the **entity: impressions**

Predicate	Modality: Affect
That is the first	neutral
That can be so different	neutral

Table 29

Shows predicates and affects connected to the **entity: not easy**

Predicate	Modality: Affect
That exists (one meaning unit later you learn that she speaks about the different impressions)	negative-prospective

Table 30

Shows predicates and affects connected to the **entity: "a bit wow"**

Predicate	Modality: Affect
That is stated over that everything was so big	positive-retrospective

Erika talks of impressions in a way that you understand that they might have been a bit overwhelming for her. She mentions a feeling of "wow" and that it sometimes is not easy keeping the different impressions apart. Though overwhelming she manages to find positive aspects; the feeling of "a bit wow" is associated with a positive affect (this you learn a couple of meaning units later).

Table 31

Shows predicates and affects connected to the **entity: friendly**

Predicate	Modality: Affect
That exists	positive-prospective
That people in the USA are	positive-prospective
That Germans are	positive-prospective

Table 32

Shows predicates and affects connected to the **entity: big difference**

Predicate	Modality: Affect
That was made when a friend was available	positive-retrospective

Table 33

Shows predicates and affects connected to the **entity: safe**

Predicate	Modality: Affect
That was felt when a friend was up my sleeve	Positive-retrospective

The friendliness sensed from the host culture gave Erika a positive feeling, it probably made her feel welcome. She also mentions that a "big difference" is made when a friend is to be had

and the feeling of security coming from having a friend is emphasized also here. The feeling of being overwhelmed is pointed out by Erika, and we can see that she finds comfort and security in other people. Partly in the friendliness of the host culture, partly in a friend. Also here an implication of either the integration or the assimilation strategy.

Theme: Environment (entities included: country, USA, New Zealand)

Table34

Shows predicates and affects connected to the **entity: country**

Predicate	Modality: Affect
That is new	neutral
That is different	neutral

Table 35

Shows predicates and affects connected to the **entity: USA**

Predicate	Modality: Affect
That was the best	positive-retrospective

Table 36

Shows predicates and affects connected to the **entity: New Zealand**

Predicate	Modality: Affect
That is so laid-back	positive-prospective

Erika finds the new countries she has encountered to be very "different". Still she manages to find qualities in the countries, though different, that she appreciates.

c- General interpretation, description of the subject's life world

Erika's percentage on doxa-affirmation, 92%, shows us that she is very determined and certain of what she is saying. She also has a very high percentage on the function modality perceptive, 100%, something that shows us that her expression is clear and distinct. This might imply an individual that is certain and distinct, something that may be of importance in meeting a new cultural context.

Erika seems to be somewhat of a chameleon, someone who is observant of new cultures. She manages to find qualities that she appreciates in the different countries even though they are all different. The ability of being observant probably helps her in the acculturation

process. The impressions she gets are a bit overwhelming to her, but she still manages to find positive aspects. She mostly speaks in a neutral affect, but where an affect is stated the positive ones are in the majority. She is able to look for pleasant things in the situation she is living in.

She finds comfort and security in other people and has positive experiences of the friendliness of the host majority. She finds that a friend provides big security. She almost never states any property and she identifies herself as part of a group rather than as an individual. In her modality table we see that she mainly do not specify the subject but where she does she likes to use the expression one-all. This probably motivates her to integrate with the host majority. Erika speaks about the new culture in a way that we understand that she feels it places demands on her. At the same time she has been received in a nice way. What we see is that Erika partly makes an effort herself through being observant and finding positive qualities in the new countries and partly relies on other people, on the host majority to include her in their group. Thus you can see a tendency towards the acculturation strategy of integration or possibly that of assimilation with Erika.

3-Kikko

Speaks of her cultural change coming from Japan to Holland

Part a - Forms of expression (modalities)

Table 37

Shows the distribution of modalities used in Kikko's text

Belief			Will	
doxa-aff	100%		engagement	6%
doxa-neg	0%		wish-positive	7%
probability	0%		wish-negative	0%
possibility	0%		aspiration	0%
question	0%		unengagement	0%
Function			none	87%
perceptive	100%	**Property**		
imaginative	0%		my	3%
signitive	0%		your	0%
Time			his	0%
past	45%		her	0%

present	26%	its	2%
future	0%	our	0%
pres-pas	0%	their	2%
pres-fut	0%	others	0%
always-rec	0%	not stated	97%
empty	29%		
Affects		**Subject**	
positive-pro	7%	I	19%
positive-retro	19%	we	0%
neutral	61%	one-all	0%
negative-pro	0%	unspecified	81%
negative-retro	13%		

Table 37 shows that Kikko scores high on modalities belief: doxa-affirmation and function: perceptive. She mainly speaks in past and some in present or empty. She has a majority of neutral affects but if stated the positive ones are mainly used. She seldom expresses will and almost never stated any property. If a subject is used she uses I.

Part b- Contents of expression

Theme: Subject (entities included: I, people, Dutch people, me)

Table 38

Shows predicates and affects connected to the **entity: I**

Predicate	Modality: Affect
That didn't have a big problem for a daily life	positive-retrospective
That was very much impressed	positive-retrospective
That knew beautiful sceneries	positive-retrospective
That was so surprised	positive-retrospective

Kikko speaks of herself as someone who "didn't have any big problems" for a functioning daily life. She only expresses positive experiences connected to the entity I. She seems to have been very open to the new country as she has been able to receive all these positive impressions.

Table 39

Shows predicates and affects connected to the **entity: me**

Predicate	Modality: Affect
That was given a relaxing feeling	positive-retrospective

Kikko speaks of the "relaxing feeling" that was given to her in the new country. You learn a couple of meaning units later that she is referring to the beautiful sceneries of the country. This of course is a pleasant experience for her.

Table 40

Shows predicates and affects connected to the **entity: Dutch people**

Predicate	Modality: Affect
That are mostly able to speak English	positive-prospective

Kikko experiences the Dutch people as easy to interact with because most of them are able to speak English. Thereby the change is facilitated on both parts.

Theme: Emotional aspects (entities included: feeling, acclimatized, fun, exciting, stressful, impressed)

Table 41

Shows predicates and affects connected to the **entity: feeling**

Predicate	Modality: Affect
That is funny	negative-retrospective
That is relaxing	positive-retrospective

Table42

Shows predicates and affects connected to the **entity: acclimatized**

Predicate	Modality: Affect
That comes in the first place	neutral

Table 43

Shows predicates and affects connected to the **entity: fun**

Predicate	Modality: Affect
That exists	positive-prospective

Table 44

Shows predicates and affects connected to the **entity: exciting**

Predicate	Modality: Affect
That exists	positive-prospective

Table 45

Shows predicates and affects connected to the **entity: stressful**

Predicate	Modality: Affect
That exists	negative-prospective

Entities in tables 43-45 fun, exciting and stressful are mentioned in connection to the acclimatisation process.

Table 46

Shows predicates and affects connected to the **entity: impressed**

Predicate	Modality: Affect
That I was (by beauty of nature)	Positive-retrospective

Kikko seems to put emphasis on the process of being acclimatized. She mentions that this can be a "fun and exciting" procedure as well as a "stressful" one. She gets a funny feeling when she is surrounded by unknown sound (we learn about the unknown sound a couple of meaning units later), but as mentioned earlier, she mostly speaks about positive experiences.

Theme: Environment (entities included: Holland, new environment)

Table 47

Shows predicates and affects connected to the **entity: Holland**

Predicate	Modality: Affect
That is a place where everything seemed so new	neutral

Table 48

Shows predicates and affects connected to the **entity: new environment**

Predicate	Modality: Affect
That is to be acclimatized to	neutral

Kikko also here emphasises the importance of being acclimatized to the new environment. Though she states that Holland is a place where "everything seemed so new", we can see an openness in her attitude towards it.

c- General interpretation, description of the subject's life world

Kikko has high percentages on modalities doxa-affirmation and on perceptive. This means that she is certain of what she is expressing and has a clear and distinct way of looking at things. This might have been of help for her in the acculturation process since she might have been able to give her impressions structure, and has probably been determined to take part of the new cultural context. She does not state much will or property. If she mentions a subject it is mostly I.

Kikko seems to be very eager to become part of the new culture she is living in. She emphasises the acclimatisation process and seem to be very open to the new culture and exited to meet something new. This is of no doubt to her favour when encountering the new cultural context. She finds the Dutch people's knowledge in the English language to be of help for her. She speaks of positive impressions of the new culture, her affects are mainly neutral but if an affect is stated there is a majority for the positive. She discovers positive things that are given to her from the host culture. Kikko seems to be of the opinion that it is mostly on her part to try and become a part of the new culture. A tendency towards the assimilation strategy is discernible since she seems very eager to adjust to the new culture. She could also be using the integration strategy, we do not really know how she handles the relations to her old culture.

4-Vefa

Speaks of her cultural change coming from Sweden to Turkey

Part a - Forms of expression (modalities)

Table 49

Shows the distribution of modalities used in Vefa's text

Belief		**Will**	
doxa-aff	100%	engagement	18%
doxa-neg	0%	wish-positive	4%
probability	0%	wish-negative	0%

	possibility	0%	aspiration	0%
	question	0%	unengagement	0%
Function			none	78%
	perceptive	100%	**Property**	
	imaginative	0%	my	7%
	signitive	0%	your	0%
Time			his	0%
	past	44%	her	0%
	present	40%	its	0%
	future	0%	our	0%
	pres-pas	0%	their	0%
	pres-fut	0%	others	0%
	always-rec	0%	not stated	93%
	empty	16%		
Affects			**Subject**	
	positive-pro	6%	I	20%
	positive-retro	27%	we	7%
	neutral	47%	one-all	2%
	negative-pro	13%	unspecified	71%
	negative-retro	7%		

Table 49 shows that Vefa scores high on modalities belief: doxa-affirmation and function: perceptive. She mainly speaks in past and present and has a majority of positive affects when an affect is stated. She expresses some will and almost never express any property. If a subject is used it is mainly I.

Part b- Contents of expression

Theme: Subject (entities included: I, they, friends, we, one-all)

Table 50

Shows predicates and affects connected to the **entity: I**

Predicate	Modality: Affect
That felt strongly	positive-retrospective
That could speak the language	neutral
That did not have any problems when it came to making acquaintances	positive-retrospective
That very quickly gained a big circle of friends	positive-retrospective
That actually felt a bit sorry for the Swedes	negative-retrospective

| That believe it is a big shame | negative-prospective |

Vefa speaks of herself as person that is capable of having strong feelings for something. This is something that she considers as a positive quality. She states that she did know the language, which probably has been an advantage since we in the next meaning unit learns that she" did not have any problems when it came to making acquaintances", something that she obviously finds positive. This leads to the fact that she quickly gained lots of new friends. She emphasises the importance of quickly gaining friends as she mentions it again and again in her text. She feels "sorry for the Swedes", and one meaning unit later she ties this to the fact that the Swedes seldom experience the feeling of solidarity like the Turkish people. Vefa here identifies herself as part of a group of friends and does not like to think of herself as solely an individual. She is thus part of a bigger context.

Table 51

Shows predicates and affects connected to the **entity: they**

Predicate	*Modality: Affect*
That greeted me	positive-prospective

Vefa speaks of the entity they in a positive manner, you get the feeling that she finds the host culture majority as open towards her.

Table 52

Shows predicates and affects connected to the **entity: friends**

Predicate	*Modality: Affect*
That were curious	positive-retrospective

Also here you sense a feeling of openness, the friends were "curios" of Vefa. Perhaps because she comes from a different culture.

Table 53

Shows predicates and affects connected to the **entity: we**

Predicate	*Modality: Affect*
That unfortunately are suffering way too much from stress here at home	negative-prospective

Table54

Shows predicates and affects connected to the **entity: one-all**

Predicate	Modality: Affect
That learned that too with time	positive-retrospective

Vefa speaks of the Swedish people as a people that do not have the opportunity to feel that great a solidarity as the Turkish people. This she connects to the fact that Swedes are "suffering from stress". This implies that the host culture have something valuable to offer her in a new way of viewing life, she can also learn to stress down.

Theme: Emotional aspects (entities included: warm, strong, curious)

Table 55

Shows predicates and affects connected to the **entity: warm kisses and hugs**

Predicate	Modality: Affect
That I was greeted with many	positive-retrospective

Table 56

Shows predicates and affects connected to the **entity: strong**

Predicate	Modality: Affect
That was feeling	positive-retrospective

Table 57

Shows predicates and affects connected to the **entity: curious**

Predicate	Modality: Affect
That were friends	positive-retrospective

Vefa speaks of feelings for her new culture in nothing but positive ways. She experienced strong positive feelings while arriving and was received with open arms.

Theme: Environment (entities included: Turkish, Swedes)

Table 58

Shows predicates and affects connected to the **entity: Turkish**

Predicate	Modality: Affect
That had a way of valuing life	positive-retrospective

Table 59

Shows predicates and affects connected to the **entity: Swedes**

Predicate	Modality: Affect
That do not experience solidarity of this kind	negative-prospective

Vefa finds something in the new culture that does not exist in the old culture, something she values high. She feels that the host culture has something to offer her.

c- General interpretation, description of the subject's life world

Vefa scores high on modalities doxa-affirmation and perceptive. This implies that she is very certain of what she is expressing and has a clear and distinct view of her impressions. This might have been of help for her during the acculturation process since she might have been able to build a structure and has probably been determined to acculturate. Vefa identifies herself as part of a bigger context and does not like to see herself as other than part of a group. The modality of property are almost never stated. She experiences big openness in the host majority which receive her with open arms. She discovers qualities in the new culture that she did not know before. The new culture has something to offer her. If an affect is stated the positive ones are in majority. The modality subject is when stated, mainly I and it is always associated with positive feelings towards the host culture.

Vefa can learn and gain new knowledge while living in the new cultural context through the openness of the host majority. She also mentions her own efforts, she knew the language and she was able to make new friends fast. An openness coming from the host majority as well as from Vefa shows tendencies of the integration strategy as presented by Berry. Possibly she can be using the strategy of assimilation, it is not clear how she handles the relations to her old culture. She gives us reason to believe in a successful acculturation process.

5-Malihe

Speaks of her cultural change coming from Iran to Sweden

Part a - Forms of expression (modalities)

Table 60

Shows the distribution of modalities used in Malihe's text

Belief

			Will		
	doxa-aff	100%		engagement	10%
	doxa-neg	0%		wish-positive	8%
	probability	0%		wish-negative	0%
	possibility	0%		aspiration	2%
	question	0%		unengagement	6%
Function				none	74%
	perceptive	100%	**Property**		
	imaginative	0%		my	8%
	signitive	0%		your	0%
Time				his	0%
				her	0%
	past	41%		its	0%
	present	18%		our	0%
	future	12%		their	0%
	pres-pas	0%		others	2%
	pres-fut	0%		not stated	90%
	always-rec	4%			
	empty	25%			
Affects			**Subject**		
	positive-pro	6%		I	35%
	positive-retro	8%		we	0%
	neutral	65%		one-all	0%
	negative-pro	8%		unspecified	65%
	negative-retro	13%			

Table 60 shows that Malihe scores high on modalities belief: doxa-affirmation and function: perceptive. She mainly speaks in past and has a majority of neutral affects. When stated the negative affects have a small majority. She mainly does not state any will but if do, it is engagement. She almost never states property and if a subject is mentioned it is I.

Part b- Contents of expression

Theme: Subject (entities included: I, everything, someone)

Table 61

Shows predicates and affects connected to the **entity: I**

Predicate	*Modality: Affect*
That did not have any knowledge about anything	negative-prospective
That learned to live with a problem	neutral

That had a strong feeling of inner security	positive-prospective

Table 62

Shows predicates and affects connected to the **entity: someone**

Predicate	Modality: Affect
That was missed	negative-retrospective

This is tied to the meaning unit that Malihe missed someone to discuss her feelings with.

Table 63

Shows predicates and affects connected to the **entity: everything**

Predicate	Modality: Affect
That was seen as a challenge	positive-retrospective

Malihe speaks of herself as someone that did not know much about the culture she encountered to start with. She, in next meaning unit, lets us know that she felt curious for this reason. She says that she came across problems but "learned to live with" them. Through it all she had a "strong feeling of inner security" that helped her. Her vision of seeing everything as a challenge probably also helped along the way. She manages to find strength in herself. It seems Malihe might have reached into herself to find strength and security, rather than looking for it in other people. She despite this missed someone to discuss her feelings with.

Theme: Emotional aspects (entities included: curiosity, loneliness, good, problem, meaningful, challenge, security)

Table 64

Shows predicates and affects connected to the **entity: curiosity**

Predicate	Modality: Affect
That characterized my feelings	positive-retrospective

Table 65

Shows predicates and affects connected to the **entity: loneliness**

Predicate	Modality: Affect
That was great	negative-retrospective

Table 66

Shows predicates and affects connected to the **entity: good**

Predicate	Modality: Affect
That was tried to be found in what happens around me	positive-retrospective

Table 67

Shows predicates and affects connected to the **entity: problem**

Predicate	Modality: Affect
That was learned to live with	neutral

Table 68

Shows predicates and affects connected to the **entity: meaningful**

Predicate	Modality: Affect
That was a solution to be found	positive-retrospective

Table69

Shows predicates and affects connected to the **entity: challenge**

Predicate	Modality: Affect
That everything was like for me	positive-retrospective

Table 70

Shows predicates and affects connected to the **entity: security**

Predicate	Modality: Affect
That is inner	neutral

Also here you see a clear tendency in Malihe to seek within herself to find answers and strength. At the same time she is open to the new culture by stating that her "feelings were characterized by curiosity" and the fact that she was looking for "good" things in what was going on around her. She often speaks in positive words despite stating that she was lonely.

Theme: Environment (entities included: Sweden, country)

Table 71

Shows predicates and affects connected to the **entity: Sweden**

Predicate	Modality: Affect

That was to come to	neutral

Table 72

Shows predicates and affects connected to the **entity: country**

Predicate	*Modality: Affect*
That I was going to	neutral

Malihe speaks about environment (countries) in a neutral way.

c- General interpretation, description of the subject's life world

Malihe is high on the doxa-affirmation and on the perceptive modalities. She is thus certain of her impressions and has a clear and distinctive way of speaking about them. This may have helped her structuring her existence. She shows openness towards the new culture, but must often seek strength within herself. Malihe does not speak much about the way she was received in her new culture. But it seems she is at least trying to adopt the integration strategy or perhaps the assimilation strategy. She seeks meaningful solutions and good things in what is going on around her. She is thereby able to find good aspects in her new life. She is also curios about the new culture. Maybe the host culture has not been that welcoming for Malihe, she feels lonely for example.

6-Rier

Speaks of her cultural change coming from Denmark to Sweden

Part a - Forms of expression (modalities)

Table 73

Shows the distribution of modalities used in Rier's text

Belief			**Will**	
	doxa-aff	100%	engagement	0%
	doxa-neg	0%	wish-positive	8%
	probability	0%	wish-negative	0%
	possibility	0%	aspiration	0%
	question	0%	unengagement	0%
Function			none	92%
	perceptive	100%	**Property**	

	imaginative	0%	my	9%
	signitive	0%	your	0%
Time			his	0%
	past	25%	her	0%
	present	50%	its	0%
	future	8%	our	0%
	pres-pas	0%	their	0%
	pres-fut	0%	others	8%
	always-rec	0%	not stated	83%
	empty	17%		

Affects			**Subject**	
	positive-pro	25%	I	42%
	positive-retro	8%	we	0%
	neutral	59%	one-all	16%
	negative-pro	0%	unspecified	42%
	negative-retro	8%		

Table 73 shows that Rier scores high on modalities belief: doxa-affirmation and function: perceptive. She mainly expresses herself in past or future and has a majority of positive affects when an affect can be perceived. She almost never states any will or property and if a subject is mentioned it is mainly I.

Part b- Contents of expression

Theme: Subject (entities included: I, she (I), the Swedes, One)

Table 74

Shows predicates and affects connected to the **entity: I**

Predicate	*Modality: Affect*
Who can say	neutral
Who can	neutral
Who feel comfortable here now	positive-prospective
Who am planning to stay	neutral

Table 75

Shows predicates and affects connected to the entity: **she (I)**

Predicate	*Modality: Affect*
Who is Dane	neutral

Who is allowed to be a little crazy	positive-prospective

"I" is put in brackets since Rier refers to herself as "she"

Table 76

Shows predicates and affects connected to the **entity: the Swedes**

Predicate	*Modality: Affect*
Who felt very closed in the beginning	negative-retrospective

Table 77

Shows predicates and affects connected to the **entity: one (I, people)**

Predicate	*Modality: Affect*
Who can do more	positive-prospective

"I" and "people" are put in brackets since both she and others could be included in "one". There is no limit, not only I but anyone can do more. Words corresponding to herself such as "I", "me", "she" and "Dane" are repeatedly used in connection with positive words like "advantage", "do more", "ok", "allowed to be a little crazy", "wellbeing/ease" etc. The past is mentioned less positive as "the Swedes felt very closed in the beginning". However one could understand from this sentence ("the beginning") that she does not think that they (the Swedes) "feel very closed" any longer. This could be due to changes in her own personality as well as changes in the Swedes' attitudes. (Most likely it is a combination of both.)

Theme: Emotional Aspects (entities included: advantage, do more, be a little crazy, very closed in the beginning, feel comfortable here now)

Table 78

Shows predicates and affects connected to the **entity: advantage**

Predicate	*Modality: Affect*
That it has been	positive-retrospective

Table 79

Shows predicates and affects connected to the **entity: do more**

Predicate	Modality: Affect
That one (I, people) can	positive-prospective

Table 80

Shows predicates and affects connected to the **entity: be a little crazy**

Predicate	Modality: Affect
That she (I who is Dane) is allowed to	posistive-prospective

Table 81

Shows predicates and affects connected to the **entity: very closed in the beginning**

Predicate	Modality: Affect
That the Swedes felt	negative-retrospective

Table 82

Shows predicates and affects connected to the **entity: feel comfortable here now**

Predicate	Modality: Affect
That I do	positive-prospective

The text indicates a present attitude which is positive towards the present as well as the future (positive/prospective) This can be identified in sentences such as "One (I) can do more" and the fact that the word "wellbeing/ ease" is connected with "i", "here" and "now".

Theme: Environment (entities included: Dane, Sweden, Advantage, to stay)

Table 83

Shows predicates and affects connected to the **entity: Dane**

Predicate	Modality: Affect
Which she (I) is	neutral

Table 84

Shows predicates and affects connected to the **entity: Sweden**

Predicate	Modality: Affect
That it has been an advantage for me to be Dane in	positive-retrospective

Table 85

Shows predicates and affects connected to the **entity: advantage**

Predicate	Modality: Affect
That it has been for me	positive-prospective

Table 86

Shows predicates and affects connected to the **entity: to stay**

Predicate	Modality: Affect
That I am planning	neutral

Rier speaks about herself in third person; "she who is Dane". She also expresses that being a Dane in Sweden has been an advantage for her. The positive word "wellbeing/ ease" is connected with "i", "here" and "now" and another positive word, "advantage", is used together with "I", "me" and "Dane" indicating a positive attitude towards herself and her present situation.

c- General interpretation, description of the subject's life world

Rier is pleased with herself and her present life. The fact that she speaks about herself in third person as if seeing herself through the environment's eyes as a sign of integration could mean that she has the ability to step out of herself and thereby be aware of how others (her host culture) experience her. This ability has probably helped her to become acclimatized in her new environment, something that has certainly contributed to her present comfort and wellbeing. Being an immigrant (a Dane in Sweden) is obviously something positive, something which is not connected with restrictions or limitations but rather by freedoms and opportunities.

Modality "belief" suggests certainty and "subject" indicates that Rier is individual oriented ("I"= 42%). If connecting the modality results with the outcomes of the entities which show a positive attitude towards the future ("I am planning to stay") and the opportunities she sees ("one can do more") one could expect her life in the new environment to be continuously satisfactory although she does not clearly speaks specifically about the future. The fact that she no longer feels that the Swedes are closed (host segregation and exclusionist orientation) is a sign that she finds herself included by her host culture.

7-Carole

Speaks of her cultural change coming from USA to the Dominican Republic

Part a - Forms of expression (modalities)

Table 87

Shows the distribution of modalities used in Carole's text

Belief			Will	
	doxa-aff	100%	engagement	36%
	doxa-neg	0%	wish-positive	62%
	probability	0%	wish-negative	2%
	possibility	0%	aspiration	0%
	question	0%	unengagement	0%
Function			none	0%
	perceptive	74%	**Property**	
	imaginative	24%	my	9%
	signitive	2%	your	0%
Time			his	0%
	past	44%	her	0%
	present	9%	its	0%
	future	5%	our	0%
	pres-pas	0%	their	0%
	pres-fut	0%	others	4%
	always-rec	0%	not stated	87%
	empty	42%		
Affects			**Subject**	
	positive-pro	4%	I	22%
	positive-retro	5%	we	4%
	neutral	75%	one-all	0%
	negative-pro	9%	unspecified	74%
	negative-retro	7%		

Table 87 shows that Carole's scores high on modalities belief: doxa-affirmation and function: perception. She speaks mainly in past if time is stated. Affects are rarely stated but when they are the negative ones have a slight majority. Carole often states will and when she does she uses engagement and wish-positive. Property is almost never mentioned and if a subject is stated it is I.

Part b- Contents of expression

Theme: Subject (entities included: I, (I), My midwestern eyes (me)

Table 88

Shows predicates and affects connected to the **entity: I**

Predicate	Modality: Affect
Who was accustomed to hot summer weather	positive-retrospective
Who felt amazed	positive-retrospective
Who felt nervous	negative-retrospective
Who felt excited	positive-retrospective
Who sat feeling amazed	positive-retrospective
Who absorbed the initial impressions of my surrounding	neutral
Who had expected	positive-retrospective
Who now would be confronting	negative-prospective
Who experienced	neutral
Who viewed so many new sights	neutral

Note the wide range of predicates related to "I".

Table 89

Shows predicates and affects connected to the **entity: (I)**

Predicate	Modality: Affect
Coming from Iowa	neutral
Feeling overwhelmed by so much newness	positive-prospective
Feeling overwhelmed by the loss of all that which is familiar	negative-retrospective

Here "I" is put in brackets because even if she does not write "I" she still refers to herself (as "I").

Table 90

Shows predicates and affects connected to the **entity: my Midwestern eyes (me)**

Predicate	Modality: Affect
That the rich colours of the tropical vegetation were a shock to	negative-retrospective

Note that the only subjects that is used, direct or indirect, is "I". All predicates are connected with the subject "I" in this theme.

Theme: Emotional Aspects (entities included: amazed, nervous, excited, overwhelmed by the loss)

Table 91

Shows predicates and affects connected to the **entity: amazed**

Predicate	Modality: Affect
That I felt	positive-retrospective
That I sat feeling	positive-retrospective

Table 92

Shows predicates and affects connected to the **entity: nervous**

Predicate	Modality: Affect
That I felt	negative-retrospective

Table 93

Shows predicates and affects connected to the **entity: excited**

Predicate	Modality: Affect
That I felt	positive-retrospective

Table 94

Shows predicates and affects connected to the **entity: overwhelmed by the loss**

Predicate	Modality: Affect
That I was feeling	negative-retrospective

A wide range of emotions are presented and some, such as nervous (negative) and excited (positive expectation) are contradictory.

Theme: Environment (entities included: so much newness, all that which is familiar, the rich colours of the tropical vegetation, this heat, complete new world, the known, comfortable and familiar aspects, a period of culture shock)

Table 95

Shows predicates and affects connected to the **entity: so much newness**

Predicate	Modality: Affect
(that I was) overwhelmed by	positive-prospective

Table 96

Shows predicates and affects connected to the **entity: all that which is familiar**

Predicate	Modality: Affect
That was a loss of	negative-retrospective

Table 97

Shows predicates and affects connected to the **entity: the rich colours of the tropical vegetation**

Predicate	Modality: Affect
That were a shock to my midwestern eyes	negative-retrospective

Table 98

Shows predicates and affects connected to the **entity: this heat**

Predicate	Modality: Affect
That was thicker and much more intense than I was used of	negative-retrospective

Table 99

Shows predicates and affects connected to the **entity: complete new world**

Predicate	Modality: Effect
That it was	neutral

Table 100

Shows predicates and affects connected to **the entity: the known, comfortable and familiar aspects**

Predicate	Modality: Affect
That were of my former life	positive-retrospective

Table 101

Shows predicates and affects connected to **the entity: a period of culture shock**

Predicate	Modality: Affect
That this was a beginning of	negative-prospective

The former life represents security (known, comfortable, familiar) whilst the new world is represented as "shock" and very little of the secure aspects (which are referred to as "known, comfortable and familiar") but also by intensity, challenge ("I… now would be confronting" indicates certainty rather than hesitation) and excitement.

c- General interpretation, description of the subject's life world

Carole is insecure but determined and prepared for a challenge. "I" is constantly closely related to most of the things she do or feel throughout the text, indicating that she sees herself as present in, and a part of the experiences she describes. One could expect that she felt lonely or isolated at this occasion, or that she was in a state of "self- exploration", in which other people were of less importance for her. Some feelings, such as nervous (negative) and excited (positive expectation) are contradictory but still used to describe the same phenomenon which might be interpreted as if she felt somewhat confused.

By stating that she was accustomed to hot weather and had expected (overwhelming poverty) she also shows a certain amount of preparation and readiness to meet the new requirements and experiences this new world would offer her. However, even if she had expected certain things, she is now confronting them which is considered something larger and although she is prepared this new world is a shock. She refers to "life" when talking about the past and "world" when talking about the future as if life is not only continuing but it has transformed into a new shape, a whole new world of its own. Refering to herself by worlds related to her culture of origin ("Midwestern eyes" and "coming from Iowa" shows the awareness of where she comes from, an awareness that might have become more clear and obvious as she entered this unknown environment.

The modality "function" is mainly perceptive which indicates certainty but also imaginative (24%) indicating that she has a well developed ability to see things in a different light and see their symbolic values and alternative shapes. She speaks mainly in past tense and affects are mainly neutral but all alternative affects are represented. Will shows mainly engagement and wish- positive which means she is positively engaged in the event. Clearly individually oriented she uses the subject "I" 12 times (22 %).

She does not show much interest in being integrated in the new world even if she is interested in it as a phenomenon, contrary she repeats words associated with her culture of

origin as a sign of separation. Considering the level of challenge and mixed emotions this seems to have been a revolutionary once-in-a-lifetime experience that has probably had a great influence in her life. By being confronted with this new world, the old one was probably also clarified, re-examined and re-valued in a way that would not have been possible or would not have occurred if these extreme contrasts had not been clearly visualized.

8-Rui

Speaks of her cultural change coming from China to Sweden

Part a - Forms of expression (modalities)

Table102

Shows the distribution of modalities used in Rui's text

Belief			Will		
	doxa-aff	92%		engagement	43%
	doxa-neg	2%		wish-positive	0%
	probability	6%		wish-negative	2%
	possibility	0%		aspiration	0%
	question	0%		unengagement	0%
Function				none	55%
	perceptive	98%	**Property**		
	imaginative	2%		my	0%
	signitive	0%		your	0%
Time				his	0%
	past	4%		her	0%
	present	4%		its	0%
	future	0%		our	0%
	pres-pas	6%		their	6%
	pres-fut	12%		others	0%
	always-rec	51%		not stated	94%
	empty	23%			
Affects			**Subject**		
	positive-pro	27%		I	10%
	positive-retro	0%		we	0%
	neutral	43%		one-all	39%
	negative-pro	20%		unspecified	51%
	negative-retro	10%			

Table 102 shows that Rui scores high on modalities belief: doxa-affirmation and function: perceptive. She mainly speaks in terms of always-recurrent when it comes to time. When affect is stated she speaks almost equally in positive and negative terms. If will can be perceived she mainly uses engagement. Property is almost never stated and if a subject is mentioned it is mostly one-all.

Part b- Contents of expression

Theme: Subject (entities included: People, People here, They (people), I, You, Me, Strangers (I), Everybody (not me), Other people (I)

Table 103

Shows predicates and affects connected to the **entity: people**

Predicate	Modality: Affect
That show me the way very carefully	positive-prospective
That are beautiful	positive-prospective
That enjoy a lot of freedom and democracy	positive-prospective
That enjoy vacation, wine, learning cooking and develop their own hobby	positive-prospective
That also like to make small groups	negative-prospective
That are very gentle and kind	positive-prospective

Table 104

Shows predicates and affects connected to the **entity: people here**

Predicate	Modality: Affect
Who are too quiet and shy	negative-prospective

Because of this attitude Rui finds it hard to make friends here.

Table 105

Shows predicates and affects connected to the **entity: they (people)**

Predicate	Modality: Affect
That I think seems also feel alone	negative-prospective
That show jealous and very carefully not to take risk to take some unnecessary responsibility when threatened	negative-prospective

by other people (I)	
That don't speak out their really thinking most of time	negative-prospective
That I think just keep their own territory	negative-prospective
That seems afraid strangers (I) come close to them	negative-prospective
That seem to follow some rule everybody (not me) knows at heart	negative-prospective
That I found are still very nice in nature	positive-prospective

Note the number of predicates related to the entity "people" and the number of variations of the entity "people". Note that people are still very nice *in nature.*

Table 106

Shows predicates and affects connected to the **entity: I**

Predicate	*Modality: Affect*
Who found	neutral
Who think	neutral
Who sometimes feel alone in this country	negative-prospective
Who still love this country	positive-prospective
Who don't know why they seem afraid strangers come close to them	negative-prospective

In the original text Rui mentions that "I think seems *they* <u>also</u> feel alone" long before she reveals that "sometimes *I* feel alone in this country".

Table 107

Shows predicates and affects connected to the **entity: you**

Predicate	*Modality: Affect*
Who are lost and ask the way	negative-prospective

Table 108

Shows predicates and affects connected to the **entity: me**

Predicate	*Modality: Affect*
That people show the way very carefully	positive-prospective

In the original sentence; "When you are lost and ask the way, people show me the way very carefully", it is interesting to note how Rui begins referring to herself as "you" ("one") and continues by referring to "me".

Table 109

Shows predicates and affects connected to the **entity: strangers (I)**

Predicate	Modality: Affect
That come close to them (people)	negative-prospective

Here she talks about strangers as a certain group of people (not "people") in which she (I) is included.

Table 110

Shows predicates and affects connected to the **entity: everybody (not me)**

Predicate	Modality: Affect
That knows in heart	neutral

Another example of exclusion in which she does not belong to the majority.

Table 111

Shows predicates and affects connected to the **entity: other people (I)**

Predicate	Modality: Affect
That they (people) feel threatened by	negative-prospective

Again she includes herself in the group of "other people" and not "they" ("people").

Theme: Emotional Aspects (entities included: safe and braver, very gentle and kind, too quiet and shy, alone, love, hard, not so pressure, enjoy)

Table 112

Shows predicates and affects connected to the **entity: safe and braver**

Predicate	Modality: Affect
That belonging to a group makes them (people) feel	positive-prospective

Again she does not belong to "them" ("people").

Table 113

Shows predicates and affects connected to the **entity: very gentle and kind**

Predicate	*Modality: Affect*
That people are	positive-prospective

Table 114

Shows predicates and affects connected to the **entity: too quiet and shy**

Predicate	*Modality: Affect*
That I found people here are	negative-prospective

Table 115

Shows predicates and affects connected to the **entity: alone**

Predicate	*Modality: Affect*
That sometimes I feel in this country	negative-prospective

Table 116

Shows predicates and affects connected to the **entity: love**

Predicate	*Modality: Affect*
That I still (do)	positive-prospective

When she talks about love it is "this country" she expresses love for.

Table 117

Shows predicates and affects connected to the **entity: hard**

Predicate	*Modality: Affect*
That it is (to make friends)	negative-prospective

Table 118

Shows predicates and affects connected to the **entity: not so pressure**

Predicate	*Modality: Affect*
That the working environment is	positive-prospective

Table 119

Shows predicates and affects connected to the **entity: enjoy**

Predicate	Modality: Affect
That people (do)	positive-prospective

In this theme a number of emotions are expressed.

Theme: Environment (entities include: Sweden, Nature, The whole society, This country, Here, Working environment, Work rhythm)

Table 120

Shows predicates and affects connected to the **entity: Sweden**

Predicate	Modality: Affect
That is a very quiet place	?

Here it has not been possible to determine whether "a very quiet place" is positive or negative.

Table 121

Shows predicates and affects connected to the **entity: nature**

Predicate	Modality: Affect
That Sweden has very nice	positive-prospective

Table 122

Shows predicates and affects connected to the **entity: the whole society**

Predicate	Modality: Affect
In which everything moves so nice	positive-prospective

Table 123

Shows predicates and affects connected to the **entity: this country**

Predicate	Modality: Affect
That I still love	positive-prospective

Table 124

Shows predicates and affects connected to the **entity: here**

Predicate	Modality: Affect
Where it is so hard to make friends	negative-prospective

Table 125

Shows predicates and affects connected to the **entity: working environment**

Predicate	Modality: Affect
Which is not so pressure	positive-prospective

Table 126

Shows predicates and affects connected to the **entity: work rhythm**

Predicate	Modality: Affect
Which is not very fast	positive-prospective

Here different environmental aspects are mentioned, nature as well as society and work, showing a broad perspective and attentiveness.

c- General interpretation, description of the subject's life world

Rui speaks mainly in present tense indicating that she might not yet passed the initial state as a "newcomer". "Their *territory*" indicates a barrier between "them" and her. Their world is not hers, she is not a part of their territory. There are several examples of division into groups and one can sense a feeling of exclusion or segregation. "They" feel safe belonging to a group. She on the other hand does not seem to belong to a group. Therefore one can assume that she either feels less safe and braver than they do *or* that she does not need to belong to a group to feel safe and braver. She is not people, she is *other* people. She is not everybody, therefore she is not familiar with the rule they (people) know by heart. A feeling of being an outsider in the Swedish society can be understood from the analysis. She thinks they (people) *also* feel alone and this is actually mentioned before she reveals that she feels alone sometimes in this country. One could consequently figure out that she feels alone before she says so. Does she feel alone in other countries as well or is it in Sweden particularly? This we do not know.

   She likes people, think they are very nice but do not understand them fully. Thinks they sometimes act strangely and irrationally and that they should let strangers (her) come closer to them. The working environment is not so pressure compared to what she is used to *or* to what she expected. Both people and country are described as beautiful. Also the word nice is used repeatedly throughout the text in relation to people, country and society and she expresses a loving attitude towards her environment. This can be a sign of willingness to integrate. The great number of times using the subject "people" or other subjects corresponding to "people" indicates that Rui is group oriented. Perhaps this makes her expect people in her surrounding

to include her in the community to a greater extent than they do. In the beginning "I" is referred to as "one" but is soon replaced by the more personal and less formal "I" creating a more intimate relation to the reader of the text.

Rui shows tender feelings towards her new environment as well as confusion and some criticism. She mentions "people" ten times (39%) even when it comes to describing feelings, as if she lives her feelings through others, which also indicates group- orientation. Modalities: Belief doxa-affirmation is strong, function mainly perceptive, affects mainly neutral but all affects are represented *except* positive-retro which means she does not mention any positive affects related to the past. Will shows engagement (43%) and subject one-all 39% (including people) compared to subject I which shows 10%.

Despite negative aspects and a certain amount of frustration ("It is hard to make friends", "Don't know why", "They don't speak out their real feeling"), Rui still loves many things about her new country and new life. She wishes to share the advantage of vacation, develop own hobby etc like Swedes do, a tendency towards assimilation, and she sees opportunities to do so. She wants to understand why people react the way they do and she wishes to be integrated in the community. Since she is attentive to her new environment both visually and emotionally, and shows interest in her new culture, she is able to notice certain habits and traditions. Therefore it is likely that she will investigate them further to gain a greater insight and perhaps reveal the "secret code". However she is already able to enjoy what her new culture has to offer.

Section B - the results of a comparison between all participants

part a - The mean value of the distribution of the participant's modalities

Table 127

Shows the mean value (percentage) of all the participant's distribution of modalities

Belief			**Will**	
	doxa-aff	98%	engagement	19,875%
	doxa-neg	0,75%	wish-positive	11,375%
	probability	1%	wish-negative	0,75%
	possibility	0,25%	aspiration	0,5%
	question	0%	unengagement	0,75%
Function			none	66,75%
	perceptive	95,75% **Property**		

imaginative	4%	my	4,75%
signitive	0,25%	your	0%
Time		his	0%
past	36,375%	her	0%
present	24%	its	0%
future	4,125%	our	0%
pres-pas	0,75%	their	1%
pres-fut	1,75%	others	2,875%
always-rec	7,875%	not stated	91,375%
empty	25,125%		
Affects		**Subject**	
positive-pro	12%	I	22,125%
positive-retro	13%	we	1,75%
neutral	59,375%	one-all	8,625%
negative-pro	6,75%	unspecified	67,5%
negative-retro	8,875%		

Tabel 127 shows a very high percentage on modalities belief: doxa-affirmation and function: perceptive can be seen. In modality time; past, present and empty are in majority. On modality affect; neutral is used about half of the times and where an affect is noticeable the positive ones are in majority. Mainly the participants do not state any will but if so, engagement and wish-positive are often used. Almost never are any property stated. On modality subject: unspecified is in majority, but if a subject is mentioned it is mostly I, followed by one-all.

part b - similarities and differences between the participants, discussed under the different themes

We will here present similarities and differences between the participants that have been discovered when studying the different themes. The same phenomena have revealed itself under several different themes whereas some repetitions may occur below.

Theme: Subject (entities included; I, we, they and people for example)

Discovering what the new culture has to offer

More than 50% of our participants emphasise the importance of discovering what the new culture has to offer them. This can be new ways of viewing life or qualities in the host

majority that the immigrants are not used to but finds positive, for example. The discovering of what the culture has to offer is associated with a positive affect and the participant gain more and more positive feelings of the host culture the further into their cultural change process we reach. They show eagerness towards the experiencing of new phenomena and the more they integrate and become aware of what they can gain from the new culture the more positive their feelings towards it become.

The importance of other people and being part of a bigger context

Almost all the participants focus on the importance of other people in the cultural changing process. Other people (members of the host majority) play a huge role in making the immigrant feel welcome in the new environment. The importance of a friend living in the host majority (a host culture friend) is mentioned and when an immigrant is nicely received by the host culture the positive affects rise. Some of the immigrant-women have no problems with making new friends and speak of the importance of the language in integration with the members of the host majority. Thus external circumstances such as other people have a great deal to do with the feeling of well-being in the new culture for a majority of our participants.

About half of the women are eager to identify themselves as a part of a bigger context, a group, and wish not to see themselves as solely individuals. Something that they also feel that they are. A couple of them wish to be a part of a bigger context but feel that they are not. They refer to themselves as being part of "the other people". One of our participants is on the other hand focused on her own self-exploration, and other people seem to be of less importance to her.

Openness of the immigrant and friendliness of the host majority

Almost all of the participants speak of their own openness towards the new culture. They are open and curious of the host society. They are ready to meet the new world and to experience and discover it. A majority seem to have been received nicely in the new culture. They sense friendliness in the members of the host majority. Here; an effort is made both from the host society to receive the immigrant in a nice way and from the immigrant who is open and curious of the new culture and therefore seeks integration with its members. There is a couple of exceptions were the immigrant does not seem to have been experiencing any friendliness from the host majority. In those cases the result seems to be an immigrant with feelings of loneliness, the openness exists with the immigrant, but not with the host majority. Here we have an example of an immigrant who deals with this problem by reaching into herself to find

inner strength. She relies on herself to gain a feeling of security instead of on other people and is able to see everything as a challenge wile looking for good things in the world surrounding her.

Theme: Emotional aspects (including entities such as feeling, loneliness, safe, friendliness and feeling welcome for example)

Importance of feeling welcome and the efforts made by the immigrant women

We can also here see that many of the participants focus on the friendliness of the host majority. The importance of the feeling of being welcome and being received in a nice way is closely associated with the well-being of many of the participants. A friend is proposed to make this happen by one participant. A couple of the participants do not rely so much on others to provide them with a feeling of safety but rather seek within themselves to find strength. Feelings of being allowed and accepted in the new culture are associated with positive emotions for some of them and one woman very much emphasises the importance of being acclimatized to the new culture.

   Most of them agree that the immigrant herself must make an effort to integrate with the host majority and this might bring some difficulties at first. Almost all of them state an openness towards the host society and mention words like "curious" and "being prepared for the challenge". Therefore many of the women can be said to agree that the host majority and the immigrants must meet halfway for a successful acculturation to occur.

A couple of the women have not experienced this welcoming feeling from the host majority but still tries to be open towards the new culture.

Qualities in the host society

A majority of the women manages to find qualities in the host majority that they consider being positive. Despite initial difficulties for some they still manages to find positive things in their surroundings. Some frustration, feelings of confusion and of loneliness have occurred for a couple of the participants but they have still been able to find positive ways of coming around. A majority associates positive affects with the host culture, though some of them have contradictory feelings towards it. Both criticism and approval of the host society is presented by some of the women.

Theme: Environment (including entities such as country, home and new environment)

Differences, recognition, positive qualities and challenges

This is the theme where the participants differ the most. Three of the participating women speak of the new country as a very new place, something that is very different from what they are used to. One participant states the opposite she feels like "it is just like being home", and emphasises the importance of recognition. Most of them are able to find positive qualities in the new culture even if they experience it as different. They are open to new experiences and discover things that the host culture has to offer with pleasure. One participant explicitly emphasises importance of becoming acclimatized to the new culture. Another looks at her former life as representing security while the new one lacks this quality. Despite this she is positive since she wants to take on the challenge of becoming acculturated with excitement. One of the women even shows tendencies towards thinking that it is an advantage to be an immigrant in a new culture.

Discussion

Discussion of the mean value (percentage) of modalities

When looking at the modalities there are two characteristics that are common for all the women in our study; they are all high in belief "doxa- affirmation" (98%) which stands for certainty, and function "perceptive" (96%) which corresponds to clarity and distinction. If they are a result of the migration or a qualification for it is hard to say but they seem to be qualities necessary for succeeding!

   Past tense is used 36% and present 24% when describing the first period of time in the new country. Depending on which tense the participant uses one might be able to predict how far they have come and how well they consider themselves integrated in the host society. The ones who talk about the first period of time in past tense indicate that they have left the period behind and that they are now in a latter stage whilst the ones who use present tense might consider themselves still being in the initial stage of the acculturation process. Future tense is only used 4% which is not surprising since we do not ask the women to talk about their future but describe an event that has already taken place. Engagement indicating deep concern is expressed 20% and the wish for something to happen 11% compared to less than 1% wish for something not to happen showing that these women do not seem to be afraid of negative things to happen but show a confident attitude and trust in the future. The positive and

negative affects as well as past and future tense are evenly spread. The fact that the present affects relating to the future (positive- prospective 12%) are not higher than the positive-retrospective (13%) expressing affects relating to the past indicates that the women generally seem to have realistic expectations about the future and that their past is not connected with difficult conditions.

Property is hardly ever mentioned and only 8% of the time a sense of possession could be understood from the meaning units. This might indicate that these women are not particularly interested in worldly possessions or to whom something might belong. The modality "Subject" shows for instance whether the woman talks about herself (I) or everybody/ people (one-all). This could indicate whether she is individual- or collectivist oriented. "I" was used 22% compared to "one-all" which was used 9%. One participant is an exception with 10% "I" and 39% "one-all" making the "one-all"- average, which would otherwise be about 3%, rise. The large number of times using "I" does not only indicate an individually oriented group (regardless culture of origin) but could also be a result of the question suggesting focus on the storyteller. However we believe that a strong sense of Self makes it easier to relate to a new surrounding. We also want to point out that we do not have a control group to compare our results with. Therefore we can not be sure that these figures are unique for this particular group.

General discussion

A number of research projects about refugee*s* (women who have been "forced" to migrate more or less against their will) have been carried out and, more important they mainly focus on *problems* associated with the migration. Different typologies built on women's motives, attitudes and social bonds or purposes are usually used and, as mentioned in our introduction, focusing on problems and the use of these typologies are sometimes insufficient to describe and explain migrated women's life-worlds. With few exceptions research in the field "women and migration" is also made from a "dual comparative" point of view, meaning that it compares migration from one country to another and the other way around, and migrated women are usually looked upon as such a homogenous group that it is considered impossible to treat their circumstances regardless of each group's characteristics and situation respectively. On the contrary we believe it is both important and possible to investigate voluntarily migrated, successful women from an individual and multicultural perspective. In this research we therefore used a different approach, trying to go beyond the explicit meaning of such women who have chosen to begin a new life in a new country. To avoid the "dual-

comparative" approach, our study contains of participants from different countries and some of them have experience of living in three or more countries.

Can we then, after studying these women carefully, apply the acculturation models presented in the introduction to them? As mentioned before the outcome of intercultural contact depends, among other things, largely on the level of well- being, ability to progress through stages of culture shock, interaction possibilities and engagement in host culture, ability to "fit in" and degree of competence in negotiating new settings. Previous research has shown that immigrants often perceive the host society's expectations of assimilation as higher than her own expectations. A clear tendency in our research that can be noticed both in the construction of the participants' life-worlds and in the comparison of the different themes is that almost all of the participants speak of their own openness towards the new culture. Many of them are curious about the new culture and experience positive emotions when discovering what the new country has to offer. Even if some problems come across many of them try to find qualities in the host culture that they consider positive, and previously mentioned social post migration strategies seem to be used for that purpose.

Previously we have mentioned the similarity-attraction hypothesis and research that indicates that social difficulty is a function of cultural distance. Does this mean that those women in our research who are from a culturally different country will be less successful in integrating and creating a new life in the host country? And is it necessarily so that the ones who initially experience less difficulty eventually become the most successful ones? Regardless of whether the new culture is found to be very different from the original one or not we can detect an openness towards the new host society showing that many of the participants want to become a part of the new culture. They can be said to use the acculturation strategy of either integration or assimilation as the strategies were presented in the introduction but it is hard to tell whether it is a question of integration or assimilation since very little is said about how the participants handle the relations with the culture of origin. One of the participants speaks very clearly about the importance of becoming acclimatized and seems to find that it is mostly on her part to take responsibility for this acclimatization.

We have previously mentioned the difference between high versus low context cultures and collectivist versus individualist countries as a barrier between migrant and host culture but are these phenomena determining factors? Almost all of our participants, regardless which context culture and country of origin, emphasise the importance of other people in the acculturation process. They speak of the importance of feeling welcome and someone

mentions that having a host culture friend makes life much easier. With only one exception everybody express the need of belonging, feeling that they like to be part of a bigger group, and a majority of them also feel that they do belong. Most of the women are received in a satisfactory way and feel friendliness and openness from the host majority towards them leading to positive relations. Here the host majority can be detected to having adopted either an integration strategy or an assimilation strategy of acculturation towards the immigrants. It is hard to determine which one is used since we know very little about how the host majority feels about the immigrant women's relations with the original culture. Another possible acculturation strategy that can have been adopted by the host society towards the immigrant woman when she is received in a nice way is the one of individualism. If this is the case a good welcome depends on the characteristics of these women as individuals. If the individualistic approach has been adopted the women have not been judged on the basis of the fact that they are part of an immigrant group but on their personality, and consequently they have been treated equally to anyone else in the host culture. That means that most of the women in this case must have had characteristics that fitted well in with the preferences of the host majority. Perhaps developing people's inner skills and ability to actually deal with and behave towards foreign situations would therefore be more efficient than to simplify their new life in the new environment as much as possible. Individual qualities and host culture attitudes seem to be of greater importance than a possible cultural distance. However our most individually oriented participant is from the U.S. and the most collectivistic is from China.

With the interactive model as a framework we can see that when an immigrant and the host society both share the integration, assimilation or individualism acculturation orientations the most consensual relational outcomes are made and the relations become positive. Small problems can arise if a combination of two of the strategies is used, for example if the host majority prefers the assimilation orientation and the immigrant uses the integration strategy. As we see a majority of what can be interpreted as positive relations, we might presume that the same acculturation strategies are used by host majority and immigrant. The majority of the immigrant women seem to agree that an effort has to be made both from the host majority and from themselves. Most of them, regardless culture of origin and regardless whether or not they arrive to a country similar to theirs concerning collectivist versus individualist orientation, have been received nicely and are open to the new culture which gives rise to good relational outcomes. Therefore we can conclude that it is individual qualities such as awareness, attentiveness and adaptation ability as well as intentions, attitudes and strategies

used by immigrant and host rather than cultural differences such as high versus low context and collectivist versus individualist countries, that determine the acculturation outcome.

A couple of the women feel that they want to be part of a group and have an openness towards the new culture, but do not feel that they are let in by the host majority. The acculturation strategy of these women is the same as for many of the others, they either want to assimilate or integrate. The host society could in these cases be said to have adopted a marginalization orientation (named by Berry, Poortinga, Segall and Dasen) or, as the same strategy is called by the authors of the interactive acculturation model (Bourhis, Moise, Perreault and Senecal), exclusion towards the immigrants. Another possibility is that of segregation. In all these cases the immigrant is not let in by the host society. So we have an immigrant who wants to belong to the group and a host majority that does not wish to include her. This has problematic relational outcomes as predicted in the interactive acculturation model. These immigrants feel lonely and left out and seem to reach into themselves to find inner strength to deal with their problems. As an exception one of the women included in our study does not seem to care much about becoming part of a new group. She is mainly focused on herself and her own personal development. She is not very interested in integrating with the host majority, but rather wishes to keep her old culture alive by speaking about it. An acculturation orientation of separation can be detected in her. She feels no sense of security in the new culture.

We can assume that the capability of dealing with and solving foreign situations is of vital importance when trying to forecast how an individual will succeed in integrating in a new culture. Perhaps providing a migrant with a host culture friend that informs about the host country's "secret codes", traditional values and traditions would be a constructive way to reinforce integration since one of the worst states of conflict are said to arise when the separation strategy is used by either the immigrant or the host society.

The acculturation models presented in the introduction have showed themselves to be very much in accordance with the results presented in our study. Especially the interactive acculturation model with its ability to predict relational outcomes when studying the acculturation strategies of the host society and the immigrant has showed itself to be very useful and applicable to the women of our study. By going beyond the explicit meaning of the individuals we have been given the opportunity to indirectly participate in personal acculturation processes and detect unique characteristics as well as shared distinguishing qualities among these women.

Discussion of method

In the process of finding participants for our research we did not come across any problems since we had many acquaintances, both the ones found during different periods of our lives and people we came across during the process of preparing our thesis project, that had experience of the phenomenon of interest. These women were all part of a homogenous group in the sense that they had all been able to construct a functioning and satisfactory life after a cultural change. On the other hand the sample was chosen from twenty responses and the selection was made to represent as many different countries and hopefully also as many different cultures as possible. A larger sample could have provided us with a greater variation, but a smaller sample made it possible for us to make a more thorough analysis of each participant.

The collection of data via e-mail showed to be efficient and we got many responses but everything did not run smoothly, many of the participants had to be reminded several times and a few women were not interested in being included in the study or agreed initially but did never reply. However, we mainly got positive responses to our request.

The texts we were sent varied in length. Some of them were very long while others were a bit shorter. We were interested in the thoughts, impressions, experiences and emotions of the participants and wanted to stay focused on these aspects. Because of this we "filtered" our material and removed meaning units that did not contain any of these aspects. Here we might have missed out on meaning units that could have been of interest for our study. Possibly this may have resulted in potential outcomes that were not discovered in our study but still we were very careful in picking out the meaning units of relevance for us and stayed close to the original question.

When using MCA-Minerva as a data analysis procedure we noticed that it is possible for persons to use it in slightly different ways. The subjectivity that comes from this does not have to pose any problems as long as one is consistent when using the programme. Problems might arise if one intends to compare MCA-results analyzed by different persons. This is why we, before starting the analysing process, sat down together to develop a system in which we set up some "rules" for the way a text should be analyzed. Through this we could be as consequent as possible in our analyses. Some differences may have found their way into our analyses, but generally we used the same strategy when dealing with our data.

Discussion of validity

In presenting our results we have tried to include as many interpretations as we could find. The phenomenological way of viewing validity is connected with the including of each and every possibility in interpreting the data. We have tried to negotiate with as many interpretations as we could think of and have tried to keep ourselves open-minded to avoid taking anything for granted. By the use of Minerva when analysing our data we have attempted to modify our own preconceptions.

The phenomenon of interest have been studied by us in the context were it initially appears, we have found women with a first hand experience of it, who have been able to share their experiences with us. We have tried through the use of an open question to be able to let the women themselves associate around the subject of interest and have thereby been able to as to the greatest extent possible study the women as a whole and not dividing them into different measurable variables.

In our presentation of the outcomes we have tried to be as clear as possible and we have tried to show the steps that have been taken along the way leading to the findings in our study. Validity is obtained through careful guiding of the reader towards the final result, and we have tried to enable the reader to follow our path towards the outcomes of the study.

Conclusions

We feel that we have accomplished the aim of our study, which was to construct a research that would give a deeper insight in women's life- worlds as a result of personal and nuanced descriptions and a multiple outcome and thereby get a greater understanding of the experiences, emotions, thoughts and impressions of the migrated women included in our study.

One significant finding in our study is the one of the importance of the acculturation strategies to be adopted by both the immigrant and the host culture. We have found that one key to a feeling of well-being in the new culture is for the immigrant to adopt an open attitude towards the host culture and for the host majority to have this openness as well. When either integration or assimilation is adopted by immigrant *and* host culture positive relations are the outcome. When neither of them adopts a suitable acculturation strategy problems may arise. Especially the interactive acculturation model with its ability to predict the relational outcomes has showed itself to be useful in the cases of our women. Thus openness towards

the host culture as well as openness coming *from* the host culture towards the immigrant woman is of great importance.

We have also been able to gain more insight in the way they constitute meaning to their lives. It seems as the experiences during the first period of time in the new culture is crucial and might influence the outcomes of the relations between migrant and host society. By considering these women's individual experiences of migration we might be able to help others understand the migration's consequences for women's situation in society to a greater extent since we are more familiar with and aware of the different acculturation strategies that are used during the integration process. We have also been able to suggest ways to facilitate the period of adjustment for the individual during the sensitive initial stage of migration.

As mentioned before social rules, as well as other phenomena, tend to operate below the level of consciousness. By focusing on women as individuals we have given an example of how a qualitative research method such as MCA, which goes beyond the explicit level of consciousness and gives a more pure and multifold picture full of nuances, can reveal interesting and important information which can lead to a greater understanding of women's situation and a more constructive and "humane" view of the topic "women and migration", which might be useful when attempting to integrate women in a foreign society. The outcomes of the strategies used by the migrating woman and the society respectively can give us an idea of the woman's life- world and future opportunities.

Of course we are aware that the findings in our study are based on a small sample and we do not wish to generalize them to all women being in the same situation. We do not claim that our results are of external validity, but we think that they can give implications about what can be further investigated and thereby be of concern for many women around the world. The culture learning approach suggests that "skill *deficits* should be included in studies of intercultural contacts". Our suggestion is the contrary; include the human *resources* in future studies!

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Appendix A

Description of our project

Hi!

Thank you for participating in our study!

We are two students at Lund University in Sweden, Ellen Beronius and Sofia Lagerlöf Haraldsson, who will write our Bachelor's thesis in Cross-cultural Psychology this spring. Our supervisor is assistant professor Roger Sages.

Our field of interest includes women from different parts of the world who have migrated and succeeded in creating a functioning and satisfying life in a new country. (We find this group interesting since plenty of previously made research contrariwise focuses on women with problems.) The aim with this study is to reflect these individuals' lives and experiences.

We will use a phenomenological method. This qualitative method focuses on the individual and her thoughts and experiences. The participants will answer an open question by writing a free text using own words. The essential is the individual's own thoughts and feelings. Consequently there is no "right" or "wrong" way to answer the question. This open question might be completed by a short additional question or a simple questionnaire.

The answers will be treated confidentially and no personal data (except first name and some complementary data provided that it is approved by the participant) will be mentioned in the report.

For those who are interested the essay will be available from mid- June 2005.

We look forward to your participation!

Ellen & Sofia

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Appendix B

Full version of the open question and instructions that were sent to the participants

Hi!

Please, be so kind and, in your own words, describe the first period of time after moving from one country to another (thoughts, impressions, experiences, emotions etc).

Write freely and spontaneously! Spelling and grammar is not important. Remember, there is no "right" or "wrong" way of answering the question. It is your individual thoughts, feelings and views we are interested in!

We look forward to your reply!

Ellen & Sofia