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THE TURKS IN SWEDEN IN THE TRIANGLE OF ACCULTURATION, INTEGRATION AND HOMELAND

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ABSTRACT

In this field study, social, cultural, political identity and sense of belonging to Turks in Sweden, to which degree they are integrated into the country they live in, their perception about their homeland, and whether there is a difference between the generations about this subject were assessed in line with the data obtained in the research. The data obtained in the field study carried out in Stockholm, Göteborg and Malmö cities, the most densely inhabited cities by Turks, and the analysis of the data was made using SPSS 18 programme. When the data obtained are analysed, it is revealed that Turks in Sweden care for the identity formation representing their homeland and its continuation in socio-cultural terms, and they generally tend to be conservative in this sense. Nevertheless, it is also understood that the contact of Turks in Sweden with Turkish culture and Turkey is gradually decreasing (when it compared to the past). This also reveals the differences between the generations. When that 3rd generation young Turks born in Sweden came to Turkey, they generally do not feel like in their homeland, but in a foreign country or a country they visit as guests, and this also related to this kind of change. While negativities occur at the point of active participation of the Turks in Sweden in the political system in this country, that they are generally in a positive level at the point of corporate integration is another result arising out of the data obtained in the field study.

STRUCTURED ABSTRACT

The mass labour migration from Turkey to Sweden occurred in the mid-1960s. In historical terms, it is possible to say that the relationship between Sweden and Turks has a rooted past dating back to the 16th

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century, i.e. to the Ottoman Empire. That Turks went to Sweden as a result of this historical relationship dates back to an early date, the beginning of the 18th century. On the other hand, the date that is determinative for labour migration at a mass level is 1963 and after. The employment of Turkish workers in Sweden gained a legal regulation with Turkey-Sweden Labour Force Agreement signed in Stockholm on 10 March 1967 between Turkey and Sweden. Kulu district of Konya stands out in migrations from Turkey to Sweden. The most important reason for this is that the first people to migrate in the migration movement that started in 1963 were from Kulu, and the migration movement following this was mostly in the form of chain migration. Most of the immigrants of Turkish origin living in Sweden have bonds with Kulu district of Konya somehow. It would not be wrong to say that people of Kulu origin living in Sweden more than the actual population of Kulu in Turkey.

The main city that Turks in Sweden live is the capital city Stockholm, and this is followed by Göteborg and Malmö. In the 1960s when the mass migration to Sweden from Turkey occurred, the common feature of these three major cities was that they were industrial cities. When compared to other European countries that Turkish immigrants emigrated, the number of scientific studies on Turks in Sweden is at a more limited level. It is observed that the limited number of the studies on Turks in Sweden is generally carried out focusing on Stockholm or one or several districts of Stockholm. The sample group of this study includes not only Turks in Stockholm, but also in Göteborg and Malmö.

This research was carried out on first, second and third generation immigrant Turks living in Sweden. The number of the people living in Sweden whose homeland is Turkey, and who have ancestors who previously migrated to Sweden from Turkey even if they themselves migrated from Turkey, and were born in Sweden, is approximately 100,000. On the other hand, this universe is quite a dispersed universe. Choosing the sample within the universe led to major difficulties as the universe is dispersed, and it is impossible to obtain their exact addresses. In this context, the primary aim was to reach the number of the samples that can principally represent the universe. Thus, more than 500 questionnaire forms in total were prepared and filled in total. 429 valid forms among these were taken into consideration. Thus, the research was carried out within 95% confidence interval and with an error margin of 4.72%. The cluster sampling technique among the sampling techniques primarily based on the possibility was used as the sampling technique. The reason for this is that the universe is large and dispersed. On the other hand, the snowball sampling technique was used first in order to discover the universe and the cluster sampling technique was preferred in the continuing process in order to maintain the research on the basis of a possibility-based method.

When the results obtained in the research are generally examined, it is revealed that a great majority of the Turks in Sweden attach importance to their religious and cultural identities, and exhibit a conservative attitude in this context. Considering that they are a group of immigrants, such elements of identity both as intra-group collective identity elements and as part of belonging to the homeland are considered important by the Turks in Sweden in terms of ensuring cultural

Turkish Studies

sustainability. Undoubtedly, the perception in this sense is closely related to the socio-cultural integration into the country where one lives. While such a perception keeps the intra-group integration alive, it will keep the interaction with the local people of Sweden and other ethnical elements at a limited level. Considering the data obtained from the research, Turks in Sweden are also aware that this kind of socio-cultural barriers limits their interaction with the local people. This obviously should not be explained only over intra-group elements. It should be taken into consideration that quite a great majority of the Turks in Sweden complain about negative prejudices against Muslims and think that the immigrants are generally accused of negative situations are also effective in the formation of such socio-cultural borders. That a great majority (71,8%) think that they are regarded as foreigners by local Swedish people although they are Swedish citizens and also the discrimination against people of foreign origin gradually increases in recent years should also be taken into consideration in this sense. Especially that a great majority of the young generation who are born in Sweden and regard themselves as locals of this country express that the Swedish consider them as foreigners are significant in this sense. Again, that they think that they are exposed to negative discrimination as a result of the Muslim identities or cultural identities, especially in terms of employment in the labour market, should also be taken into consideration in this context.

When generally considered in terms of corporate integration, it is important that the Turks in Sweden state that they generally rely on the institutions in this country. Although the thoughts about the sufficiency of corporate or legal regulations are generally positive, it is seen that the participants state that there are negative differences at the level of discrimination against immigrants. Although negativities on certain institution such as health, politics, education and judgement are expressed by the participants, it is understood that there is a generally positive tendency at the point of integration of the Turks in Sweden into the country they live in. The approaches of the Turks in Sweden regarding the political system contain certain paradoxes from certain aspects. Although a general tendency that the political system in Sweden is open for the participation of the immigrant, it is striking that an overall negative tendency is observed at the point of active political participation. Although the Turks in Sweden state that the representation of the Turks in the political area is not at a sufficient level, that they act reluctantly or step back at the point of their active political participation in order to eliminate this deficiency is defined as a paradox.

Considering the findings obtained in the research, a great majority of the participants expresses that they attach importance to transferring the Turkish language and Turkish culture to the next generations in terms of protecting Turkish identity, it is revealed that the Turks in Sweden state that the daily use of Turkish has gradually decreased when compared to the past, and their relations with the Turkish culture and Turkey have also gradually weakened. Although the use of the mother tongue is cared for in terms of cultural sustainability and the continuation of the relations with the homeland, it is observed that the active and fluent use of Turkish seen among the first and second

Turkish Studies

generation Turks has decreased when compared to the third generation Turks and Swedish is in the position of active language of communication both within and outside the group. While there is a strong sense of belonging to the homeland among the first and second generation Turks, it is striking that the third generation young people who are born in Sweden declare that they generally feel like foreigners or guests when they go to Turkey. While such a perception can be considered positively in terms of the sense of belonging and integration into Sweden, it will definitely affect the relationship with Turkish culture and identity more negatively, and increase the formation of bicultural identities with the increase of acculturation. Despite this tendency observed in the cultural identity, it is revealed that there is more resistance in religious identity, and the conservative tendency is higher in this sense. Although a great majority of the Turks in Sweden generally put forth an anti-acculturation tendency by taking a conservative attitude in the subjects of homeland culture, mother tongue and religion, they accept that a process of acculturation is experienced with the increasing cultural interaction, especially among the young generations raised in Sweden.

Keywords: international migration, Turkish immigrants, acculturation, sense of belonging, identity perception.

AKÜLTÜRASYON, ENTEGRASYON VE ANAVATAN ÜÇGENİNDE İSVEÇ'TEKİ TÜRKLER

ÖZET

Bu alan çalışmasında, İsveç'teki Türklerin sosyal, kültürel, siyasal kimlik ve aidiyet algıları ile içinde yaşadıkları ülkeye kurumsal bağlamda hangi düzeylerde entegre oldukları, anavatanlarıyla ilgili algılarının ne yönde olduğu, bu konuda nesiller arasında farklılıklar olup-olmadığı, elde edilen bulgular doğrultusunda değerlendirilmiştir. Bu bulgular, İsveç'teki Türklerin en yoğun yaşadığı iller olan Stockholm, Göteborg ve Malmö şehirlerinde yürütülen alan çalışmasında elde edilmiş ve verilerin analizi SPSS 18 programı aracılığıyla yapılmıştır. Elde edilen veriler analiz edildiğinde, sosyo-kültürel açıdan İsveç'teki Türklerin anavatanlarını temsil eden kimlik oluşumunu ve devamını önemsedikleri ve bu açıdan bakıldığında genelde muhafazakâr bir eğilim taşıdıkları ortaya çıkmaktadır. Buna karşın İsveç'teki Türklerin Türk kültürüyle ve Türkiye'yle olan irtibatlarının geçmişe nazaran giderek azaldığı yönünde bir sonuç da ortaya çıkmaktadır. Bu durum nesiller arası farklılıkları da ortaya koymaktadır. İsveç doğumlu 3. kuşaktaki genç Türklerin, Türkiye'ye geldiklerinde kendilerini genelde anavatanlarında değil de yabancı ya da misafir olarak buldukları bir yerde hissetmeleri de bu yöndeki değişimle ilgilidir. İsveç'teki Türklerin bu ülkedeki siyasal sisteme aktif katılımları noktasında olumsuzluklar ortaya çıkmakla birlikte, kurumsal entegrasyon noktasında genelde olumlu bir noktada oldukları da alan çalışmasında elde edilen verilerden ortaya çıkan bir diğer sonuçtur.

Anahtar Kelimeler: uluslararası göç, İsveç, göçmen Türkler, entegrasyon, akültürasyon, aidiyet algısı, kimlik algısı.

Turkish Studies

Introduction

When considered with the transnational dimension in terms of the sociology of immigration, the second half of the 20th century stands out as a period when international labor migration is observed intensively towards the Western countries, which were economically developed or economically entered into an active developmental process. At the beginning of the 20th century, almost all the mentioned states adopted a restrictive immigrant policy and feelings developed against immigrants in these countries due to the Great Depression, which had a deep influence and caused unemployment in 1930s. Western European Countries, which came out of the Second World War with immense destruction in many aspects, began to go through a great economic transformation after the Nazism was defeated and the immigrant policies of these countries were closely affected by this situation. When the aforementioned countries, where substantial decreases appeared in the populations due to two world wars focusing on continental geography, couldn't meet their labor force needs for restructuring and economic development attempts from the domestic market, they preferred to import labor force from other countries. During this process, European countries with a colonist past (like United Kingdom, France and the Netherlands) fostered the migration from their former colonies and paved the way for migration to employ workers also from other countries because of the high deficit in the labor market during the post-war restructuring period. With respect to the international labor migration related to the Continental Europe, countries on the coast of the Mediterranean Sea and (former) Yugoslavia attract attention as the main countries that went through immigration or exported labor except for the migrations from former colonies. This foreign labor migration continued in the following periods as certain fluctuations. Such that the total number of the foreigners and non-nationals in 15 EU member countries with a population (immigrants) of 375 million people as of 1 January 1998 was around 19,1 million.¹

In the process of international labour migration, Turkey was one of the Mediterranean countries immigrating to Europe was Turkey, and it participated in this process at the beginning of the 1960s with some delay. Mass labour migration from Turkey to Western Europe started after the worker placement agreement signed with Federal Germany on 30 October 1961, and thus, Germany affected the migration from Turkey to other European countries in many aspects as the principal country in labour migration.² As a result of this principal role of Turkey, Turks migrating to countries other than Germany were also called "Almanci" (meaning Turks in Germany). In this migration process, when non-qualified people rather than qualified workers migrated, Sweden is one of the European countries that Turkey sent workers. It was foreseen that those who went to Germany, Sweden and other Western countries would return to their homeland after staying in these countries for some time, but the immigrants became permanent after first being guest workers by taking along their families in Turkey in the next process.

The mass labour migration from Turkey to Sweden occurred in the mid-1960s. In historical terms, it is possible to say that the relationship between Sweden in Scandinavia and Turks has a rooted past dating back to the 16th century, i.e. to the Ottoman Empire. That Turks went to Sweden as a result of this historical relationship dates back to an early date, the beginning of the 18th century.³ On the other hand, the date that is determinative for labour migration at a mass level is 1963 and after. The employment of Turkish workers in Sweden gained a legal regulation with Turkey-Sweden Labour Force Agreement signed in Stockholm on 10 March 1967 between Turkey and Sweden. As an extension of Sweden's policy of encouraging permanence rather than guest workers in contrast to

¹ For more information on this subject, see Spellman (2008: 22-23); Meyers (2004: 1), Toksöz (2006), Castles&Miller (2009).

² For more information on this subject, see Abadan-Unat (2011), Aydın (2014), and Bartram (2005: 32-33).

³ For more information on this subject, see Mengüç (1981: 3-4), Sever (1987: 14-15), Theolin (2000), and Anık (2012).

Turkish Studies

other European countries allowing immigrants, the immigrants going to Turkey from Sweden started to take their families in Turkey to Sweden as of the beginning of the 1970s.

Kulu district of Konya stands out in migrations from Turkey to Sweden. The most important reason for this is that the first people to migrate in the migration movement that started in 1963 were from Kulu and the migration movement following this was mostly in the form of chain migration. Most of the immigrants of Turkish origin living in Sweden have bonds with Kulu district of Konya somehow.⁴ As a result of this condition of Kulu, it is frequently witnessed that Swedish officials coming to Turkey generally visit Kulu and talk addressing to the citizens there and call attention to the importance of the bonds with Kulu and Sweden in these speeches. It is remarkable that a ballot box was set up in Kulu district of Konya in order to increase the participation in the last general election in Sweden (September 2014). It would not be wrong to say that people of Kulu origin living in Sweden more than the actual population of Kulu in Turkey.

There is no definite figure for the number of the immigrants of Turkish origin living in Sweden. That a long time has passed after the first migration, a regular and detailed record was not kept about the immigrants, the number of people born in Sweden (including their mothers and fathers) is gradually increasing, problems encountered in keeping records about these, and eventual illegal migrations can be regarded as the main reasons for the inability to declare a definite figure in this respect. According to 31 December 2006 data of the Republic of Turkey Ministry of Labour and Social Security, 63.580 Turkish citizens live in Sweden. This number includes those who ethnically define themselves as Kurdish, Syriac, Assyrian or Chaldean. It is also possible to talk about a number around 100,000 for today in a way that it includes these differences ethnically. Indeed, the Presidency for Turks Abroad and Related Communities indicates that approximately 100,000 people, 70,000 of whom are dual citizens live in Sweden.⁵ The main city that Turks in Sweden live is the capital city Stockholm and this is followed by Göteborg and Malmö. In the 1960s when the mass migration to Sweden from Turkey occurred, the common feature of these three major cities was that they were industrial cities.

When compared to other European countries that Turkish immigrants emigrated, the number of scientific studies on Turks in Sweden is at a more limited level. It is observed that the limited number of the studies on Turks in Sweden is generally carried out focusing on Stockholm.⁶ The sample group of this study includes not only Turks in Stockholm, but also in Göteborg and Malmö. In the light of the data obtained in this study, certain analyses will be carried out regarding the sense of belonging and identity of Turks in Sweden in cultural, social and political contexts, certain general perceptions of Sweden and Turkey, the acculturation perception and integration into Sweden in socio-political and socio-economical terms.

Analysis of the Field Research Data of the Turks in Sweden in the Triangle of Acculturation, Integration And Homeland

This research was carried out on first, second and third generation immigrant Turks living in Sweden. As is indicated above, the number of the people living in Sweden whose homeland is Turkey, and who have ancestors who previously migrated to Sweden from Turkey even if they themselves migrated from Turkey and were born in Sweden, is approximately 100,000. On the other hand, this universe is quite a dispersed universe. Choosing the sample within the universe led to major difficulties as the universe is dispersed, and it is impossible to obtain their exact addresses. In this context, the primary aim was to reach the number of the samples that can principally represent

⁴ For a study carried out about Kulu regarding the Turks in Sweden, see Lundberg&Svanberg (1994).

⁵ For more information on this subject, see <http://www.yvdk.gov.tr/ulke-6-isvec.html>

⁶ As examples to these Stockholm-based studies, see Alpay (1980), Lundberg (1991), Köksal (1991), and Narowe (1998).

the universe. Thus, more than 500 questionnaire forms in total were prepared and filled in total. 429 valid forms among these were taken into consideration. Thus, the research was carried out within 95% confidence interval and with an error margin of 4.72%. The cluster sampling technique among the sampling techniques primarily based on the possibility was used as the sampling technique. The reason for this is that the universe is large and dispersed. On the other hand, the snowball sampling technique was used first in order to discover the universe and the cluster sampling technique was preferred in the continuing process in order to maintain the research on the basis of a possibility-based method.

An aspect that must be primarily expressed is that the questionnaire form that we use as a data collection tool has quite a comprehensive content. Our questionnaire form consists of two main parts. In the first part of the questionnaire, there are questions about the reasons for being in Sweden alongside with demographical information, whether there were any relatives there before, and questions on determining social, economical, political and cultural lives in Sweden and the degree of their feeling of belonging to Sweden, alongside with questions in determining their interest in and bonds with Turkey. The second part of the questionnaire form consists of three main scales. The first scale is the "Political Identity and Sense of Belonging Scale". This scale consists of 11 propositions. The validity and reliability analyses of the scale were determined using the pilot application. The factor load values of the propositions making up the scale were found to be between .51 and .78, and these values obtained show that the scale is structurally valid. As a result of the factor analysis carried out, four factors explaining 66.4% of the total variance were obtained. The declared variance value is at a sufficient level in terms of the validity of the scale. Cronbach's Alpha coefficient was found as .71 in the reliability analysis of the scale, and this rate shows a sufficient level of reliability for social sciences.

The second scale is the "Socio-Cultural Identity and Sense of Belonging Scale". The scale consists of 15 propositions in total. The factor load values of the propositions making up the scale were found between .47 and .84, and these values obtained show that the scale is structurally valid. As a result of the factor analysis, four factors explaining 62.5% of the total variance were found. The expressed variance value is at a sufficient level in terms of the validity of the scale. Cronbach's Alpha coefficient was found as .78 in the reliability analysis. This rate shows a sufficient level of reliability.

The third scale is the "Corporate Integration Scale". As a result of the validity analysis of the scale consisting of 13 propositions, the factor load values of the propositions making up the scale were found between .64 and .84, and these values showed that the scale is structurally valid. Again, four factors explaining 63.5% of the total variance were obtained as a result of the factor analysis made. The explained variance shows that the scale is at a sufficient level in terms of the validity of the scale. Cronbach's Alpha coefficient found as .74 in the reliability analysis. This rate shows that it is a reliable scale at a rate of 74%, and this is a sufficient level of reliability for social sciences. In terms of reliability, issues such as subject reliability, observer (evaluator) reliability, situational reliability, instrument reliability and processing reliability were taken into consideration. As for validity, issues such as propositional validity, instrument validity, sampling validity, observer (evaluator) validity, subject validity, administration validity and analysis validity were taken into consideration.⁷

As this study is a paper, it is naturally impossible to present all of the details of the data obtained in the field study. Thus, we will try to reveal the sense of belonging and identity of the Turks in Sweden in the light of certain data that we chose in general tables.

⁷ For the theoretical information about the main criteria for reliability and validity, see Cobetta (2003: 81-84 and 173), Stufflebeam&Coryn (2014: 264-265).

Demographic Features of the Sample Group

53,6% of the participants making up the sample group consists of men and 46,4% consists of women. Achieving equality especially in the number of women and men is harder in such type of researches. The questionnaires were generally fulfilled in the offices, associations and collective events rather than the participants' homes. Considering that the participation of the immigrant women into non-domestic is lower than men, it is observed that the level of women participation in our research is high. Concerning the birth places of the participants, it is seen that 69,9% of them were born in Turkey. Most of the participants consist of first and second generation Turks (300 people). Third generation Turks born and raised in Sweden (121 people) also participated to the study. Other eight people of the participants whose homeland is Turkey consist of Turks born in other European countries such as Norway, Denmark and Germany and later migrated to Sweden with their parents. When participants were assessed by their educational status, it was understood that 30,8% of the participants were primary school graduates while 45% of them were high school graduates. On the other hand, that 12,4% of the participants are university graduates is a remarkable findings. While this rate is around 11% in Turkey, it is at a higher level in EU countries.⁸ Thus, we can say that Turks living in Sweden has an average rate for Turkey in the context of being a university graduate. However it is quite below the EU average.

Table 1. Demographic Features of the Sample Group

Gender Status			Place of Birth			Educational Status					
	Number	%		Number	%		Number	%			
Male	230	53.6	Sweden	121	28.2	Literate	8	1.9			
Female	199	46.4	Turkey	300	69.9	Primary School/ Grundskola	132	30.8			
Total	429	100.0	Other	8	1.9	High School/Gymnasieskola	193	45.0			
Marital Status			Total	429	100.0	Vocational School	16	3.7			
Single	57	13.3	Age			Folkhögskola ⁹	8	1.9			
Married	336	78.3	18-25 Years	81	18.9	University School/College (2 years)	17	4.0			
Divorced	28	6.5	26-35 Years	126	29.4	University/Faculty	53	12.4			
Cohabitation	8	1.9	36-45 Years	98	22.8	Postgraduate Education	2	.5			
Total	429	100.0	46-55 Years	76	17.7	Total	429	100.0			
Citizenship Status			56-65 Years	41	9.6	Socio-Economic Class					
Swedish Citizenship	395	92.1	66 Years and Above	7	1.6	Highest	Upper Middle	Upper Lower			
Turkish Citizenship	402	93.7	Total	429	100.0	2	0.5	21	4.9	19	4.4
						Middle-Upper	Middle	Middle Lower			
						112	26,1	216	50,3	35	8.2
						Lower Upper	Lower Middle	Lowest			
						9	2.1	6	1.4	9	2.1

When the marital status of the participants were examined, it is observed that 78,3% of the participants are married, and 13,3% are single while the rate of the divorced is 6,5%. According to 2013 data of TURKSTAT (Turkish Statistical Institute), there are 58.384.240 people above the age

⁸ Turkstat, 2013 Address-based census data. Available at: <http://www.turkstat.gov.tr/Start.do>

⁹ A kind of high school where people of different age groups continue.

of 15 in Turkey, and 1.979.260 of them divorced after marriage.¹⁰ According to the figures, 3,39% of the Turkish population above the age of 15 consists of divorced couples, while 63,76% consists of married couples and 9,34% consists of single people. What stands out is that the divorce rate of the people of Turkish origin living in Sweden is almost twice compared to that in Turkey.

When we investigated the age distribution of the sample group, it was observed that 18,9% of them are between the age of 18 and 25, 29,4% of them are between 26 and 35, 22,8% are between 36 and 45, 17,7% between 46 and 55, and 11,2% are above 56 years. Age distributions were appeared in accordance with general population density pyramid. When the sample group was asked in which social class they consider themselves in the country they live in socio-economical terms demographically, 50,3% of the participants indicated that they consider that they are in the middle of the middle class at social class plane that we divide into nine levels. On the other hand, the rate of those who consider themselves in the highest and lowest levels are quite low. As a result of our research, we found that 92,1% of the population constituting the sample group have Swedish citizenship, and 93,7% of them have Turkish citizenship. Hence, we understand that the concept of dual citizenship is quite high. On the other hand, it was determined that those who do not have Swedish citizenship are generally people who wait for their citizenship right or those who stay there for a definite period, not permanently. We can indicate that the concept of citizenship, which is a basic corporate factor for the individuals to feel themselves belonging to the country where they stay, is provided for the Turks in Sweden.

Political Identity and The Sense of Belonging

In order to determine the political identity and observe its formation in an individual, determination of her/his level of participation in the political events in her/his society and attitudes and thoughts about domestic politics is of principal importance. The scale developed in order to determine the political identity formation of the Turks in Sweden and their participation in Swedish politics in general and locally consists of 11 propositions. First, the views of the participants on the accession of Turkey into the EU, which includes Sweden where they live as well, were examined. The participants did not give a high consent in the context of the participation level into the proposition "Turkey should be a member of the EU by accepting the conditions of the EU". The sample group exhibits a significant differentiation by the level of the distance to the middle point (3) between the endpoints of totally agreeing (5) and not agreeing at all (1) [$t_{(429)}=-4,427$ $p<0,05$]. On the other hand, a scoring favouring the accession was obtained for the proposition that "Turkey's accession into the EU will make a positive contribution to Turks in Sweden ($\bar{x}:3,3613$). This shows that the participants have certain concerns about the acceptance of Turkey of all the conditions of the EU. However the sample population clearly thinks that their accession to the EU will be something positive for them.

¹⁰ Turkstat, 2013 Address-based census data. Available at: <http://www.turkstat.gov.tr/Start.do>

Table 2. Political Identity and Belonging Scale

	N	Mean	S.D.	t	df	Sig.
Turkey should be a member of the EU by accepting the conditions of the EU	429	2,6783	1,50514	-4,427	428	,000
Turkey's accession into the EU will positively contribute to the Turks in Sweden	429	3,3613	1,31223	5,703	428	,000
I believe I have a place in Swedish political system	429	3,0047	1,17806	,082	428	,935
I become members of political parties for my political view to be represented	429	2,6084	1,30618	-6,210	428	,000
In Sweden, there is a political party that generally represents my political view	429	2,8951	1,23072	-1,765	428	,078
Turks in Sweden are sufficiently represented in the political area	429	2,3240	1,14790	-12,197	428	,000
Turkish politicians in Sweden are interested enough in the problems of Turks	429	2,3753	1,02376	-12,639	428	,000
I believe Swedish democracy gives everyone the freedom of expression and choice	429	3,9464	,99504	19,700	428	,000
Leftist parties are more interested in the problems of the Turks in Sweden	429	3,0023	1,22950	,039	428	,969
The political party that defends immigrant rights is the most important party for me	429	3,4965	1,16736	8,809	428	,000
The discourse of Swedish politicians keeps us off from politics	429	2,6783	1,01577	-6,559	428	,000
General Scale Scores	429	2,9692	,64553	-,987	428	,324

One Sample t Test, Test Value 3, Range minimum 1, maximum 5

The Turks living in Sweden agreed with the proposition “I believe I have a place in Swedish political system” with a mean score of \bar{x} :3,0047. This mean score is neither towards accession nor towards non-accession. Hence, they actually do not have any opinion about whether they have a place in the Swedish political system in the strict sense. Moreover, this stands out as a real double bind situation. That the participants gave a score below the intermediate level to the proposition “I become members of political parties for the representation of my political view (\bar{x} :2,6084) shows that the participants prefer to exclude themselves from the political system at the point of the representation or defence of their political views. On the other hand, a score of \bar{x} :2,8951 was given to the proposition “In Sweden, there is a political party that generally represents my political view”, and this shows that a significant portion of the participants think that there is no political party in Swedish political system that fully represents their opinions. While the scores given to the propositions “Turks in Sweden are sufficiently represented in the political area” (\bar{x} :2,3240) and “Turkish politicians in Sweden are interested enough in the problems of Turks” (\bar{x} :2,3755) and the mean values obtained principally show that the representation in political area is not sufficient, they also show that the sample population thinks that Turkish politicians in the political system also do not care enough for the problems of the Turks. They will definitely affect the sense of belonging to the society or the state negatively.

Studies on Turks in Sweden of previous periods show that the political integration of the Turks in this country is weak. In his field study completed in 1980 about the political participation of Turks living in Stockholm city, Şahin Alpay (1980: 236) indicates that the knowledge of Turks in Sweden about Swedish politics is quite low when compared to other immigrant groups. Alpay states

Turkish Studies

that almost half of the participants during field study do not watch the news on Swedish press, radio and television, and Turkish radios are the most important source of news for this immigrant group. Findings obtained by Alpay also show that Turks differ from other immigrant groups quite distinctively in terms of being interested in Swedish politics. Turks are the group that is least interested in Swedish politics among immigrant groups. Another result of the study is that Turks are the only immigrant group who are more interested in the politics of the country where they come from. Although Swedish media is more closely followed now as the 3rd generation people who were born in this country and talk Swedish like their mother tongue emerged and Swedish is learnt among the first and especially the second generation at a more advanced level during the period between the year when the field study in question was carried out up to now, not much change has occurred in terms of the trends in interest in politics in Sweden.

The agreement with the proposition “I believe Swedish democracy gives everyone the freedom of expression and choice” in the context of the freedom of expression and choice theoretically in the corporate sense (\bar{x} :3,9464) shows a high agreement when compared to other propositions. The thought that in Sweden, which has a well-established and functioning democracy, everyone is given the freedom of expression and choice, is agreed by most of the participants. On the other hand, while the thoughts of the participants that the rights of the Turks in Sweden are more supported in leftist parties are not quite for certain, the research data show that political parties that support immigrant rights are more important for the immigrants¹¹ and they stated that the discourse of the politicians did not affect their political participation much. When we look at the general scale scores, the average score of \bar{x} :2,9692 is just below the intermediate level when compared to the levels of not agreeing at all (1) and totally agreeing (5), and this is at unstable-intermediate level. The average score shows that people of Turkish origin living in Sweden do not feel like they belong to Sweden in terms of political identity and the sense of belonging, in other words, they do not consider themselves completely as a part of the Swedish political system and are not fully integrated into the political system.

Whether the general data of the political identity and belonging scale vary by certain demographical features of the sample group was also tested. First, it was examined whether there is a significant difference according to the gender of the interviewees, and it was found that there was no significant differentiation by gender [$t_{(426,690)} = -0,578$ $p > 0,05$]. Thus, the gender does not affect one's considering herself/himself a part of the Swedish political system.

¹¹ The Turks in Sweden mainly support the Swedish Social Democratic Party (Sveriges Social demokratiska Arbetare parti –SAP), which is the center-left party, and the Green Party (Miljöpartiet de Gröna-MP), which is the green-left party among the political parties. One of the common features of both parties is that they generally support immigrant rights.

Table 3. Political Identity and Sense of Belonging Scale by Demographic Variables

		N	Mean	t	df	Sig. (2-tailed)
Gender	Male	230	2.9526	-.578	426.690	.564
	Female	199	2.9884			
Place of Birth	Sweden	121	2.9058	-1.452	252.983	.148
	Turkey	300	3.0007			
Being Swedish Citizen	Yes	395	2.9628	-.884	35.935	.383
	No	31	3.0613			
Being Turkish Citizen	Yes	402	2.9585	-1.320	29.508	.197
	No	27	3.1296			
The Thought of Permanently Returning to Turkey	Yes	150	2.8500	-4.078	261.770	.000
	No	133	3.1639			

In the sample population, there are a few more countries as the place of birth other than Sweden and Turkey. The total percentage of these countries makes up 1.9 of the sample, and our sample consists of 429 people and only 8 of this sample expressed that they were born in countries other than Turkey and Sweden. Thus, we did not have the chance to evaluate statistically. When the scale is assessed according to whether the place of birth of the participants is Sweden or Turkey, there is still no significant difference between the groups in terms of political identity and sense of belonging [$t_{(252,983)} = -1,452$ $p > 0,05$]. Both the people born in Sweden and Turkey exhibit a very close tendency.

When the scores given by the sample group to the political identity and sense of belonging scale according to the state of being Swedish citizen and Turkish citizen, there is still not a significant difference between the populations in accordance with the t-test results. Consequently, those who are Swedish citizens and those who are not indicated their level of agreement with the propositions constituting the scale with a very close average score. The same applies to the state of being a Turkish citizen. However, the difference between the average scores of those who are not a Turkish citizen and the Turkish citizens is a bit higher. Lastly, the difference between the scores of the political identity and sense of belonging of the people who are willing to return to Turkey permanently and the scores of those who do not consider to return to Turkey permanently was found to be statistically significant [$t_{(261,770)} = -4,078$ $p < 0,05$]. The level of the agreement with the political identity and sense of belonging scale of those who do not consider returning to Turkey permanently is higher than those who consider returning to Turkey permanently. In this framework, the scale average of those who consider returning to Turkey is 2,85; while the scale average of those who do not consider returning to Turkey is at the level of 3,16. Both rates correspond to the unstable-intermediate level in five-point Likert-type scales. The idea of returning to the homeland survives among a considerable number of the Turks in Sweden, and that affects their political integration into Sweden negatively.

Socio-Cultural Identity and Sense of Belonging Scale

This scale shows the level of the sensitivity of the Turks living in Sweden towards their own culture, the attitudes of the local people towards this cultural identity, and how these attitudes affect the sense of belonging and identity states of the Turks of immigrant origin. 15 propositions were proposed in order to obtain these data, and the level of agreement with the propositions of the sample group was determined. First, the participants scored the proposition “Speaking Swedish is necessary to live in Sweden” at the completely agreeing level ($\bar{X}:4,3615$). That the agreement with this proposition is high shows that the participants have a discrete and realistic manner. In the context of

Turkish Studies

International Periodical for the Languages, Literature and History of Turkish or Turkic
Volume 11/2 Winter 2016

adopting the symbolic values of the society one lives in as an indicator of belonging, the rate of agreement with the proposition “that Turks living in Sweden support Swedish National Team is normal” is at the level of 3,2914, and this level is the unstable-intermediate level. The scoring obtained shows us that the consciousness of being Swedish, i. e. the sense of possessing the symbolic values of the society one lives in, is not much effective on Turkish immigrants. For the level of agreement with the propositions shows that there is a conscious or non-conscious resistance against change in the cultural sense.

The rate of agreement of the participants with the proposition “Turks should protect their cultural identities in the process of integration into Swedish society” was found to be at the level of completely agreeing (\bar{x} :4,3660). Thus, Turks in Sweden show that they clearly exhibit an anti-acculturation.¹² In this framework, it is also observed that there is a high agreement with the proposition “Teaching Turkish to young generations is important in terms of ensuring that they do not separate from Turkish culture” (\bar{x} :4,5594). Turkish immigrants living in Sweden show that they care for the function of the mother tongue in ensuring the cultural sustainability with this scoring. On the other hand, certain differences between the generations can be mentioned at this point. In the research process, it was observed that a fluent Turkish is used as the language of communication between the first and second generation Turks, while third generation Turks, born in Sweden and studied at the schools in Sweden use Swedish most as the language of communication. While Swedish is generally the off-group language of communication between first and second generation Turks, Swedish is both off-group and intra-group basic language of communication between the third generation Turks, and Turkish they generally use with the first and second generation is not fluent.

Another important issue in protecting the cultural identity in addition to the language is a religion. The agreement with the proposition “Religion is an important cultural bond between the Turks in Sweden” was found to be at the level of \bar{x} :4,2331. This rate obtained is defined as complete agreement level. This level of the agreement shows that Turkish immigrants living in Sweden do care about religion as a common element of identity. Islamophobia is one of the most important problems that Muslim immigrants in the Western countries have experienced in their daily lives. The Islamophobic approach mainly contains negative prejudices against Muslims. At this point, it is observed that Turks in Sweden who express that they consider religion as an important element of cultural identity complains about such prejudices. Indeed, the agreement level of the participants with the proposition “There are many prejudices against the immigrants coming from Muslim countries” is at complete agreement level as a negative attitude of the local people towards Islam (\bar{x} :4,3473). The prejudice that immigrant Turks face as a result of their religious belief both affect their social and cultural communication with the local people negatively and also lead to a tendency towards conservatism with the thought of protecting their religious identities. Immigrants of Turkish origin constituting the sample population express that there are significant differences between Swedish culture and Turkish culture. Although these differences are accepted, the rate of agreement of the Turks in Sweden with the proposition that their bonds with both Turkish culture and Turkey are gradually weakening has been quite high. On the other hand, it is observed that the use of Turkish as a language of communication has decreased gradually when compared to the past. This can be assessed as an indispensable reflection of a change in time despite the resistance shown. A process of acculturation is experienced with the concept of increasing cultural integration into the local culture in the society one lives in, which is, especially observed among the generations, raised in Sweden with the transition to permanent citizenship from immigration, and this is expressed as a sociological phenomenon by the participants in the research group.

¹² For a theoretical reading in this subject, see Berry (2006) and Jang&Kim (2011).

Table 4. Socio-Cultural Identity and Sense of Belonging Scale

	N	Mean	S.D.	t	df	Sig.
Speaking Swedish is necessary to live in Sweden	429	4,3613	,90300	31,224	428	,000
That Turks living in Sweden support Swedish National Team is normal	429	3,2914	1,22910	4,910	428	,000
Turks should protect their cultural identities in the process of integration into the Swedish society	429	4,3660	,74185	38,138	428	,000
Teaching Turkish to young generations is important in terms of ensuring that they do are not separated from Turkish culture	429	4,5594	,60707	53,205	428	,000
Religion is an important bond among the Turks in Sweden	429	4,2331	,96757	26,396	428	,000
There are important differences between Turkish culture and Swedish culture	429	4,2751	,89852	29,392	428	,000
The contact of the Turks living in Sweden with Turkish culture is gradually weakening	428	3,8178	1,03993	16,268	427	,000
The bonds of the Turks living in Sweden with Turkey are gradually weakening	427	3,6651	1,09105	12,597	426	,000
Turks living in Sweden use Turkish less when compared to the past	429	3,8485	1,01294	17,350	428	,000
That relationships between Turks are generally limited to their close vicinity affects their integration into the Swedish society negatively	429	3,8485	,91349	19,238	428	,000
That the relations between Turks and Swedish people are limited increases the prejudice of the Swedish towards Turks	429	3,7576	,91046	17,234	428	,000
Discrimination in Swedish society is rising when compared to the past	429	3,9138	,92197	20,528	428	,000
Prejudice against immigrants from Muslim countries is higher	429	4,3473	,78426	35,583	428	,000
Prejudices of the Swedish people against immigrants affect the integration of the Turks into the Swedish society negatively	429	3,5571	,89109	12,949	428	,000
That Swedish people generally exhibit a dismissive or prejudiced attitude towards the immigrants in their social relationships affect the union of the Turks with Swedish society negatively	429	3,3380	,93228	7,509	428	,000
Overall Scale Scores	429	3,9598	,45417	43,670	426	,000

One Sample t Test, Test Value 3, Range minimum 1, maximum 5

The sample group gave an average score of 3,8485 to the proposition “That the relationships between Turks are generally limited to their close vicinity affects their integration into the Swedish society negatively”. This level of scoring is at the level of agreement and differs significantly from level 3, which is the intermediate level [$t_{(429)}= 19,287$ $p<0,05$]. That social relations mostly occur within the group affects the socio-cultural integration into the Swedish society negatively, and this is a phenomenon accepted by the participants. On the other hand, the score given to the proposition “That the relations between Turks and Swedish people increases the prejudice of the Swedish against Turks” ($\bar{x}:3,7576$) partially affirm the proposition. That the relationships are maintained within a closed group causes the development of certain prejudices of the people outside the group towards the group. People of Turkish origin living in Sweden prefer to maintain their social relations more among themselves, prefer less to establish social relations with the Swedish, and this causes the

Turkish Studies

International Periodical for the Languages, Literature and History of Turkish or Turkic
Volume 11/2 Winter 2016

formation of certain prejudices in the Swedish towards immigrants. Furthermore, the levels of agreement with the propositions show that this is also realized by Turkish immigrants. This is confirmed with the score of agreement given to the proposition “Prejudices of the Swedish people against immigrants affect the integration of the Turks into the Swedish society negatively.” The existence of a vicious cycle is also seen here. While the prejudice of the Swedish prevents the integration of the Turks into Swedish society, the reason for such prejudice is that Turks communicate with the Swedish at a minimum level. Thus, it is possible to mention mutual cultural barriers and prejudices resulting from this. On the other hand, the prejudice of the Swedish cannot be explained with a single reason. These reasons can be diversified as cultural, religious and political. Furthermore, the immigrants in Sweden do not only consist of the Turks. The attitudes and behaviours of the immigrants from different countries may have caused prejudice against the immigrants in general. The level of agreement of the proposition “That Swedish people generally exhibit a dismissive or prejudiced attitude towards the immigrants in their social relationships affect the union of the Turks with Swedish society negatively” varied significantly from the intermediate point (3) between not agreeing at all (1) and completely agreeing (5) towards agreement [$t_{(429)}= 7,509$ $p<0,05$]. As is indicated, that the Swedish exhibit negative attitudes and behaviours towards the immigrants as a result of the prejudice affect the integration of the immigrants into Sweden negatively.

The sample group indicated that the discrimination in the society, especially in recent years in Sweden, increased when compared to the past. It is seen that the level of agreement with the proposition in question is high. Moreover, this shows that discriminative tendencies show a negative effect in the context of socio-cultural integration. When the scale generally evaluated, it is observed that Turks living in Sweden act with the reflex of protecting their own cultural identity, and they tend to protect their cultural structure rather than feeling that they belong to Sweden in the sense of belonging and socio-cultural identity as the Swedish consider them as different from themselves and their tendency to accept them as they are is low.

Examining whether there is an effect on socio-cultural identity and sense of belonging by demographic variables, it was firstly observed that being female or male does not constitute a significant difference in the scoring of the scale [$t_{(421,645)}= -1,120$ $p>0,05$]. The difference of the place of birth was a variable that was expected to have a significant difference. However, the analysis made showed that whether the participants are born in Sweden or Turkey does not lead to a significant difference in terms of socio-cultural identity and sense of belonging tendencies [$t_{(208,136)}= -,220$ $p>0,05$]. This can show us that the effect of intra-family cultural transfer still continues intensively.

Table 5. Socio-Cultural Identity and Sense of Belonging Scale by Demographic Variables

		N	Mean	t	df	Sig. (2-tailed)
Gender	Male	228	3.9369	-1.120	421.645	.263
	Female	199	3.9861			
Place of Birth	Sweden	120	3.9500	-.220	208.136	.826
	Turkey	299	3.9612			
Being Swedish Citizen	Yes	394	3.9645	.485	33.066	.631
	No	30	3.9205			
Being Turkish Citizen	Yes	400	3.9692	1.520	28.983	.139
	No	27	3.8205			
The Thought of Permanently Returning to Turkey	Yes	150	4.0041	.223	279.705	.824
	No	133	3.9919			

When the scale is evaluated on the basis of citizenship, whether being a Swedish citizen or not does not affect the scoring of socio-cultural identity and sense of belonging scale. Similarly, being a Turkish citizen or not did not affect the differentiation of the scoring of socio-cultural identity and sense of belonging scale. Citizenship is assessed at a corporate quality rather than being a cultural state. Again, the thought of returning to Turkey permanently or not does not have a determinative effect in the tendencies in the context of socio-cultural identity and sense of belonging.

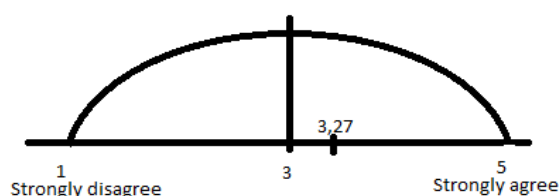
Corporate Integration Scale

This scale shows the degree that the Turks living in Sweden adapt to Swedish corporate structure and their attitudes toward this corporate structure. 13 propositions were determined for the analysis of the situation and the corporate integration levels of the sample groups were tried to be established by assessing their attitudes towards these propositions. First of all, the sample group gave a score at the level of agreement (\bar{x} :3,4685) to the proposition “The Swedish Constitution protects the rights of the immigrants.” The participants do not foresee a significant problem in terms of protecting immigrant rights in the context of Constitution. How the reflection of these norms on practice is also important in addition to normative regulations foreseeing natural equality. Indeed, the level of agreement of the participants with the proposition “the security forces in Sweden do not discriminate between people of immigrant origin and the Swedish” shows us the difference of the situation in practice. The scoring made for the proposition in question did not significantly differ from the intermediate point (3) of the scoring [$t_{(428)} = ,695$ $p > 0,05$]. Thus, it cannot be clearly said that the security forces in Sweden do not discriminate between the immigrants and the local Swedish people. It is possible to encounter different studies on the sensitive problem in this subject regarding the immigrants and people of foreign origin. In his book titled *Sveriges Likas Lag* (2004), an ex-police officer Michael Lundh expresses that he observed that his colleagues had prejudices against foreigners when he was working in Normallmpolis team, and they frequently reflect this on the foreigners.

When the subject is discussed in the context of judgement, the level of agreement (\bar{x} :3,2727) with the proposition “Swedish courts make fair decisions without discriminating between the immigrants and local Swedish people” is at the level (\bar{x} :3,2727) of indecisive-intermediate. There is a significant difference from the intermediate point (3) here. The trust in courts is higher within the group when compared to the attitudes of the security forces toward immigrants. In the scientific study based on investigation and conviction files titled *Likhet In för Lagen* published in 2005, corporate discrimination in the Swedish justice system was examined and led to discussions in this sense. The study in question included the fact that elements such as gender, ethnicity and regional differences are effective in the process of judgement although the Swedish Constitution includes the principle “equal penalty for equal crime”, and immigrants are exposed to negative discrimination in judgement in this context (Diesen et al., 2005). The report published by Swedish National Council for Crime Prevention in 2008 shows that people of foreign origin and different ethnical and religious minorities are exposed to a discriminative treatment in police investigation, during the process of criminal investigation and in judgement system (Brottsförebyggande Rådet, 2008). On the other hand, the increase in the number of the participants expressing positive opinions among the Turks in Sweden, as an immigrant group, is remarkable. It is also evaluated this situation that a decrease occurred in the corporate discrimination problem encountered in practice in the judgement system in Sweden in the elapsed time. Turks in Sweden expressed that they generally do not experience many difficulties for being immigrants in their official jobs in Swedish government offices. However, the average score (\bar{x} :3,2751) given to the proposition in question is not at the level of agreement either.

Turkish Studies

International Periodical for the Languages, Literature and History of Turkish or Turkic
Volume 11/2 Winter 2016



The level of scoring made by the Turks in Sweden to the proposition “Doctors in Swedish hospitals do not exhibit negative attitudes towards immigrants” is at the level of agreement (\bar{x} :3,7622). It can be expressed that immigrants do not face any negative attitudes, especially in health issues, has a positive effect in the context of corporate integration. The scores of the sample group for the proposition “The Swedish political system is completely open for the political participation of the immigrants living in Sweden” is at the level of agreement (\bar{x} :3,8159). That immigrants think that the political system is completely open for them gives rise to the thought that they can express themselves in Swedish political system and corporate structure, and this thought can create affiliation or integration towards Sweden, so that the right of political representation or choice can partially prevent the immigrants to see themselves as others. That individuals feel themselves free, especially in performing their religious practices, is an extremely important criterion. Turks living in Sweden indicated that they could comfortably perform their religious practices with an average score of 3,8625.

The immigrants constituting the sample group tended to agree with the proposition “I prefer to use my savings in Swedish banks or Swedish investment funds rather than in Turkey”. The tendencies differ significantly from the intermediate point (3) [$t_{(428)}= 7,401$ $p<0,05$]. The thing to consider at the point of using one’s savings is the duration and purpose of the immigrants to go to Sweden and stay there. The psychological state that is defined as expatriate includes the possibility to return and make the investment that will sustain one’s life when he/she returns in the homeland. Thus, that all investments cannot be used in Sweden can be regarded as a natural situation. In this sense, the score given to the proposition can be regarded as a high level.

Turkish Studies

Table 6. Corporate Integration Scale

	N	Mean	S.D.	t	df	Sig.
Swedish Constitution protects the rights of the immigrants	429	3,4685	,90278	10,749	428	,000
Security forces in Sweden do not discriminate between the immigrants and Swedish people	429	3,0350	1,04174	,695	428	,487
Swedish courts make fair decisions without discriminating between immigrants and local Swedish people	429	3,2727	1,07770	5,242	428	,000
We do not encounter any problem in the official transactions in Swedish government offices because we are immigrants	429	3,2751	1,17563	4,846	428	,000
The doctors in the hospitals in Sweden do not exhibit any negative attitudes towards immigrants	429	3,7622	1,05873	14,912	428	,000
Swedish political system is completely open for the participation of the immigrants living in Sweden	429	3,8159	,95022	17,783	428	,000
Turks living in Sweden indicated that they can comfortably perform their religious practices	429	3,8625	1,08396	16,480	428	,000
I prefer to use my savings in Swedish banks or Swedish investment funds rather than in Turkey	429	3,4056	1,13507	7,401	428	,000
There is literally an equal opportunity in the education in Sweden	429	3,8881	,95044	19,354	428	,000
Swedish education system allows immigrant children to be raised well	429	3,8415	,93631	18,615	428	,000
Teachers of Swedish origin are not prejudiced against students of foreign origin	429	3,3147	1,06178	6,139	428	,000
The time allocated for the education in mother tongue is not sufficient in Swedish education system	429	3,8485	1,00600	17,469	428	,000
Education in mother tongue in Swedish education is poor	429	3,6177	1,01312	12,629	428	,000
General Scale Scores	429	3,5402	,56345	19,856	428	,000
One Sample t Test, Test Value 3, Range minimum 1, maximum 5						

The last part of the corporate integration scale was shaped in the context of education. The sample group gave a score at the level of agreement to the proposition “There is a complete equal opportunity in education in Sweden” (\bar{x} :3,8881). The level of education obtained shows the confidence in the education system. That immigrants rely on the corporate functioning, especially in terms of education with regard to the future of their children, will affect their integration into Sweden positively. Again, the scoring made for the proposition “Swedish education system allows the children of the immigrants are raised well” (\bar{x} :3,8415). This proposition also consolidates the score given to the previous proposition and the inference made. On the other hand, thinking that local Swedish teachers are not prejudiced against students of foreign origin in a general sense (\bar{x} :3,3147) is also an important issue. While the rate here is not at the level of agreement, it has significantly differentiated from the intermediate point (3) towards the agreement level [$t_{(428)}= 6,139$ $p<0,05$]. This differentiation will have a positive effect on the integration.

Another issue deliberated in the scale is an education in mother tongue. It is observed that the sample group is not in a satisfactory attitude in the context of education in mother tongue. This is closely related to the fact that the corporate importance attached to the education in mother tongue in Sweden decreased during the period when the labour migration was intensive (Anik, 2012: 187).

Turkish Studies

When this is assessed in the context of corporate integration, education in mother tongue that is insufficient will definitely have a negative effect on integration. However, being aware of the content of the education system as a corporate structure, the sensitivity and interest show that Turks are not in a problematic situation in terms of integration in a corporate sense. Again, the general assessment of the scale shows us that there isn't a big problem in terms of corporate integration.

When corporate integration levels are investigated by demographic variables, the most important issue that stands out is there is a significant difference in the context of corporate integration between being born in Sweden and being born in Turkey [$t_{(227,718)} = -2,753$ $p < 0,05$]. What is the interesting point here is that people born in Turkey have more corporate integration than those who are born in Sweden. This is remarkable in terms of showing the corporate integration success of the first and second-generation Turkish immigrants. When compared to other European countries, it is found that Sweden is more successful in terms of ensuring corporate integration. That there is a widespread non-governmental organization network in Sweden, the state encourages non-governmental organizations and supports them materially have been effective in obtaining this success. That immigrants established their own associations and federations especially in periods when the labour migration outside the country was intensive, and that these institutions act as a bridge between the state and the immigrants and carry out activities for the integration of the immigrants into the society they come to, are remarkable in this sense.¹³

There is a significant difference between those who are not Turkish citizens and those who are Turkish citizens in terms of the scoring made to the corporate integration scale in the sample group [$t_{(33,454)} = -2,419$ $p < 0,05$]. It is seen that those who are not Turkish citizens make a higher scoring for corporate integration scale when compared to Turkish citizens, thus it is understood that being only Swedish citizen has a positive effect on corporate integration.

Table 7. Corporate Integration Scale by Demographic Variables

		N	Mean	t	df	Sig. (2-tailed)
Gender	Male	230	3.5269	-.526	422.867	.599
	Female	199	3.5555			
Place of Birth	Sweden	121	3.4260	-2.753	227.718	.006
	Turkey	300	3.5885			
Being Swedish Citizen	Yes	395	3.5528	.617	32.825	.542
	No	31	3.4721			
Being Turkish Citizen	Yes	402	3.5276	-2.419	33.454	.021
	No	27	3.7273			
The Thought of Permanently Returning to Turkey	Yes	150	3.5152	-.986	278.362	.325
	No	133	3.5810			

As for the gender, we see that gender does not affect integration in corporate terms. Similarly, being a Swedish citizen or not also does not affect corporate integration. Lastly, we see that the thought of returning to Turkey permanently or not does not lead to a significant difference in the scoring made for corporate integration scale.

¹³ For a study carried out in this subject regarding the Turkish Associations in Stockholm, see Lundberg&Svanberg (1991).

Single-Factor Variance Analyses of The Scales for Certain Variables

In the assessment of the scales, whether there is a significant difference between more than two groups in a variable is revealed by F test. Whether there is a significant difference between at least two of the variables that have more than one groups in “Political Identity and Sense of Belonging”, “Socio-Cultural Identity and Sense of Belonging” and “Corporate Integration” in the context of agreement was tested. First of all, the age group variables were examined. The age group variable was assessed in six groups in total being 18-25 Years, 26-35 Years, 36-45 Years, 46-55 Years, 56-65 Years, and 66 Years and above. In this sense, we observe that there is a significant difference between at least two of the groups of the variables for each scale when we conduct the F test. That the sample is within a particular age group affects the scoring made using scales. Thus, the age is important both in terms of the political identity, socio-cultural identity and corporate integration.

The variable marital status consists of four groups being married, single, divorced and co-habitation. In terms of the average score given by the groups for each group, it is observed that no significant difference occurs in view of the f value and $P < 0,05$ significance level. All groups gave similar scores. Thus, the difference in marital status does not have a negative or positive effect on the integration.

The educational status of the interviewees is quite different from each other. The educational status variable is divided into eight groups from being illiterate to having master’s degree. There is no significant difference in terms of the scoring made to the scales between eight groups that make up the variable. As a result, we can say that the difference in the educational status does not have a negative or positive effect on the sense of belonging and integration to Sweden.

Professional status is the variable that contains the most groups. The participants specified approximately 24 professions. Among these are different professions ranging from doctors to hair-dressers. Although there are this many professions, there is no statistically significant difference between the professions in the context of the scoring made for the scales. Whether the profession is at a top or low level, it does not have a statistically positive or negative effect.

We gathered the participants in seven groups in terms of simplifying the assessment of the years that they live in Sweden. These groups were determined as 1-5 years, 6-10 years, 11-15 years, 16-20 years, 21-30 years, 31-40 years and 41 years and above. Among these groups that are determined, the only scale that there is a difference in terms on scoring made between at least two of them is the socio-cultural identity and sense of belonging scale. The difference of the duration of the years in Sweden affects socio-cultural identity and sense of belonging positively or negatively. On the other hand, the years spent in Sweden do not have a significant effect in the context of political identity and sense of belonging and corporate integration.

The variable of the reason for being in Sweden consists of work, family reunion, having one’s family in Sweden, Political asylum, being born in Sweden and the Education groups. There are significant differences in the scoring made by at least two of the groups making up the variable in the scoring they made for the political and socio-cultural identity and sense of belonging scales. Thus, we can say that the reason for being in Sweden does not affect the corporate integration level significantly but it affects the political and socio-cultural identity and sense of belonging.

The Swedish language level consists of five groups. These groups were defined as very good, good, medium, low and none at all. The distribution of the sample into groups concentrates on the levels of very good, good and intermediate. The percentage of those who have no knowledge in the sample is just 0,2%. In the F test carried out, it is observed that there is no significant difference

between the groups in terms of the scoring made for the scales. This does not mean that there is no difference, and the only difference is not determinative as a general tendency. Considering that the level of speaking Swedish is around 88,1% in the sample group when assessed together in the intermediate level and above, that there is no difference of effect in the context of socio-cultural identity and sense of belonging and corporate integration appears as a normal situation.

The identity definition variable consists of 7 groups and these groups consist of Turks, Muslims, Muslim Turks, Swedish, Swedish Turkish, Swedish Muslim Turkish and European. It was considered that the identity definitions of the immigrants making up the sample group would create a difference at significance level in the scoring made for the scales. However, that there is a significant difference between at least two of the groups only in the context of political identity and sense of belonging was revealed when the F value was taken into consideration. That the participants define themselves in terms of the other scales did not create a significant difference. They scored the scales at similar levels no matter how they defined themselves.

Religious identity definition variable consists of five groups being Muslim, religious Muslim, moderate Muslim, Alevi and Atheist. It was observed that there was a significant difference in the scoring made for only the political identity and sense of belonging scale in terms of the scoring made by these groups for the scales. The difference between the scoring made for the socio-cultural identity and sense of belonging and corporate integration scale between the groups is not significant in terms of the levels of agreement.

Table 8. Single Factor Variance Analysis for the Variables (Anova)

	Political Identity and Sense of Belonging Scale		Socio-Cultural Identity and Sense of Belonging Scale		Corporate Integration Scale	
	F	Sig.	F	Sig.	F	Sig.
Age Groups	4.398	.001	3.349	.006	2.607	.024
Marital Status	.663	.618	.712	.584	.396	.812
Educational Status	1.121	.349	1.787	.088	.965	.456
Professional Status	1.452	.083	.974	.499	.644	.897
Years in Sweden	1.567	.155	2.203	.042	1.187	.312
Reason for Being in Sweden	3.111	.015	3.377	.010	2.052	.086
Language of Communication Used in the Family	4.242	.000	1.555	.147	1.967	.058
Swedish Language Level	.340	.851	2.075	.083	1.828	.122
Sense of Belonging and Identity Definition	4.537	.000	1.512	.124	1.636	.086
Religious Identity Definition	16.085	.000	.664	.618	1.528	.193
How they consider themselves in Sweden	4.308	.002	.308	.872	1.298	.270
What do the Swedish think about them	2.738	.028	1.469	.211	2.232	.065
Participation of those who have the right to vote into the elections in Sweden	6.600	.000	2.527	.057	5.492	.001
Thought about whether local governments treat them fair	1.623	.168	.946	.437	9.881	.000
Thoughts about the rise of the racist-discriminative politics in Sweden	8.218	.000	5.256	.000	2.347	.054
That immigrants think that they are exposed to discrimination in Swedish labour market	1.879	.113	6.834	.000	1.241	.293
Agreement with the idea that the fact that immigrants are generally brought to the fore in acts of crime prevent the immigrants to feel that they belong to the Swedish society	1.615	.169	1.860	.117	3.995	.003
Being pleased with living in Sweden	6.248	.000	.550	.770	2.654	.015
Feeling that one and one's family are safe in Sweden	6.870	.000	1.033	.390	9.976	.000
Being exposed to discrimination	3.040	.029	3.038	.029	11.936	.000
How they feel in Turkey	2.022	.091	2.373	.052	1.817	.125
Thinking that they have a place in Swedish political system	49.005	.000	4.952	.001	9.041	.000

Another variable is the variable how they consider they are in Sweden. This variable consists of five groups being a political immigrant, guest worker, local and foreigner. It is expected that significant differences are found in the scoring made for the scales according to how the participants consider themselves in Sweden. At least two of the groups of the variable made different scoring for the political identity and sense of belonging scale at the level of significance. There is no difference at the level of significance between the scoring the groups make for the socio-cultural identity and sense of belonging scale and corporate integration scale. When how the participants consider themselves in Sweden and their place of birth were associated, it was found that those who were born in Sweden consider themselves locals of this country at a rate of 66,1%. This rate is 16,3% for those who are born in Turkey. While 37% of the people born in Turkey consider themselves as immigrants

Turkish Studies

in Sweden, only 8,3% of those born in Sweden consider themselves as immigrants. On the other hand, 25,6% of those born in Sweden and 39,7% of those born in Turkey consider themselves as foreigners. Starting from this, we can say that those who are born in Sweden feel that they belong to this country more, and those who are born in Turkey are more distant to this feeling.

The variable of how local Swedish people consider the Turks living in this country consists of four groups being immigrants, guest workers, locals and foreigners. What stands out here is that 71,8% of the sample group expressed that local Swedish people consider themselves as foreigners. On the other hand, there is a significant difference between the groups only in terms of their level of agreement with the political identity and sense of belonging scale, and there is no significant difference in terms of their level of agreement with the other two scales.

When how the Swedish consider the Turks in this country was associated with the place of birth of the participants, it was revealed that 67,8% of those born in Sweden and 73,3% of those born in Turkey express that the Swedish consider them as foreigners. Similarly, 20,7% of those born in Sweden and 22,7% of those born in Turkey expressed that the Swedish consider them as immigrants. 11,6% of those born in Sweden and only 1,3% of those born in Turkey express that the Swedish consider them as locals. We can say that Turks who are born in Turkey and Sweden have similar opinions in that the Swedish consider them as immigrants and foreigners. Surely, these rates seem a bit lower in people who are born in Sweden. On the other hand, the real striking point in this subject is that significant levels of proportional differences are found in how the Turks in Sweden consider themselves in Turkey and how the Swedish consider them. That a large portion of those born in Sweden expresses that they consider themselves as locals in this country, while another large portion of the same group expresses that the Swedish consider them as foreigners are quite a striking result.

The variable of the participation of those who have the right to vote in the elections in Sweden consists of three groups. The first group has the right to vote in both local elections and parliament elections, the second group has the right to vote in local elections, and the last group does not have the right to vote. It is believed that the right to vote will differentiate the scoring made for the scales significantly. Our hypothesis is not only valid for the socio-cultural identity and sense of belonging scale ($f:2,527 P>0,05$). A significant level of difference is observed in the scoring made by the groups in political identity and sense of belonging scale. The same applies to the corporate integration scale. Thus, it can be expressed that the right to vote is an important factor for the harmony and sense of belonging for the society one lives in general sense.

The variable in which the sample group expresses its thought on whether the local governments in Sweden treat them fairly consists of five groups. The first group consists of those who express that they do not treat them fairly at all (10,7%), the second group consists of those who think that they don't treat them fairly (29,8%), the third group consists of those who express that they are indecisive about whether they are treated fairly or not (24%), the fourth group consists of those who express that they treat them fairly (27,7%), and the fifth group consists of those who express that they agree that they are treated completely fairly (7,7%). It is believed that the state that the local governments in Sweden treat them fairly or not in subject related to their jurisdiction will create a significant difference in the levels of agreement with the scale, especially in the context of corporate integration. It was observed that there was a significant difference between the levels of agreement of the groups constituting the variable to corporate integration scale ($f:9,881 P:0,000$). Starting from this, it can be said that the attitudes of local governments affect corporate integration. On the other hand, the same does not apply to both scales. Whether the local governments treat immigrant fairly in subjects related to their jurisdiction does not affect the political identity and sense of belonging levels, and socio-cultural identity and sense of belonging levels.

Turkish Studies

The variable about the thoughts on the rise of Racist-Discriminative politics in Sweden consists of five groups. The groups expressed their opinions as those who do not agree at all (3%), those who do not agree (8,4%), who are indecisive about whether to agree or not (17%), those who agree (41,5%) and those who completely agree (30,1%). Upon examining whether these opinions create any difference by the scoring made for the scales, it is observed that there is not a significant difference between the groups at the level of agreement only in the corporate integration scale. The participation of the groups differs at the level of significance in the context of the other two scales. The research data revealed that the rise of the racist politics is an important effect in terms of the sense of belonging.

That the immigrants think that they are exposed to discrimination in the Swedish labour market again consists of five groups. It is in the form that those who do not agree with the fact that they are exposed to discrimination in Swedish labour market (0,5%), those who do not agree (7,7%), those who are indecisive about whether to agree or not (11,9%), those who agree (49%) and those who completely agree (31%). The only scale that there is a significant difference between the groups of the variable with regard to the agreement level with the scales is socio-cultural identity and sense of belonging scale. The levels of agreement in other scales do not exhibit a significant level of difference among themselves.

The state of agreeing with the thought that immigrants agree with the idea that the fact that immigrants are generally brought to the fore in acts of crime prevent the immigrants to feel that they belong to the Swedish society consists of five groups. These are those who do not agree with the proposition at all (1,6%), those who do not agree (10,5%), those who are indecisive about whether to agree or not (7,7%), those who agree (45,7%), and those who completely agree (34,5%). There is no difference at the level of significance between the scoring made by at least two of the groups to the corporate integration scale. This shows that the confidence in the institutions can differ by whether being regarded as guilty or not. On the other hand, there is no difference between the groups with regard to the scoring made to political identity and sense of belonging scale. The same applies to socio-cultural identity and sense of belonging scale.

Whether the participants are pleased with living in Sweden was expressed in seven different ways. First one are those “who are quite pleased”, the second are “who are generally pleased”, the third are “those who are pleased”, the fourth are those “who are indecisive”, the fifth are those “who are generally not pleased”, the sixth are those “who are not pleased”, and lastly “those who are not pleased”. When we examine these seven groups, in general, we observe that the percentage of pleasure is 78,3% and not being pleased is 15,2%. There is no difference at the level of significance between seven different groups formed in the context of pleasure between the agreements score they give to the socio-cultural identity and sense of belonging scale. A significant difference is observed in the scoring made for the other two scales. Starting from this, it is seen that the pleasure with the country where one lives in, especially in corporate context, closely affects the harmony with that country. On the other hand, it does not exhibit much difference even when one is pleased with that country by adopting a conservative attitude.

Another variable taken into consideration is the variable of the feeling that one and one’s family are safe in Sweden. This variable also consists of five groups. In Sweden, the state of feeling that oneself and one’s family are safe in Sweden are those who do not feel like that at all (2,8%), those who do not feel like that (5,4%), those who are indecisive (13,8%), those who feel safe (57,3%) and those who feel completely safe (20,7%). The scoring made by these groups to socio-cultural identity and sense of belonging scale did not differ significantly. However, a significant level of difference in the scoring made by at least two of the groups to political identity and sense of belonging scale and corporate integration scale was observed. Again, it is observed that cultural identity is an

important resistance here. That individuals feel that they and their families are safe in the society they live in does not change the sensitivity with regard to cultural identity.

It is believed that the states of being exposed to discrimination of the sample group will differentiate the scores given to the scales significantly. First of all, the variable of being exposed to discrimination consists of four groups. The first group consists of those who express that they are exposed to discrimination many times (9,3%), the second group consists of those who are exposed to discrimination a few times (26,1%), the third group consists of those who are exposed to discrimination only once (18,4%) and the last group consists of those who are not exposed to discrimination at all (46,2%). The scoring made by these groups for the scales is significantly different for each scale. Our hypothesis is verified as expected. Thus, the state and frequency of being exposed to discrimination affect the sense of belonging and the level of integration.

The participants in the sample group have different thoughts about how they feel themselves in Turkey when they go there. The percentage of those who feel themselves in their homeland in Turkey to the population is 37,5%, those who feel that they are where they belong is 11,7%, the percentage of those who feel themselves as guests in Turkey to the population is 33,8% and those who feel like foreigners in Turkey is 17,1%. When the scoring made by these four groups to the scales are examined, there is no significant difference between the groups in terms of their level of agreement with the scales. A value that is so close to the level of significance was found only in socio-cultural identity and sense of belonging scale ($f:2,373$ $P:0,052$).

When the relationship between the birth places and how they feel when they go to Turkey are compared, 23,1% of those who are born in Sweden indicate that they feel like they are in their homeland in Turkey, while this rate is 43,7% in those who are born in Turkey. Again, 15% of those who are born in Turkey indicates that they feel where they belong in Turkey, this rate is 1,7% in those who are born in Sweden. In parallel with these rates, 44,6% of those who are born in Sweden feel like guests in Turkey while this rate is 29,7% in those who are born in Turkey. Furthermore, 30,6% of those who are born in Sweden express that they feel like foreigners in Turkey, this rate is 11% in people who are born in Turkey. Starting from these data, it is possible to say that those who are born in Turkey have more positive feelings about being in Turkey while those who are born in Sweden have more negative feelings.

Lastly, the variable that is desired to test independently is the thought of whether the participants think that they have a place in the Swedish political system. This variable has five groups. These groups show whether the interviewees think that they have a place in the Swedish political system. Those who say that they do not agree with the expression in the variable at all is 12,6%, those who say that they do not agree is 21,2%, those who say that they are indecisive is 29,4%, those who say that they agree is 26,8% and those who say that they completely agree is 10%. There is a significant difference at least between two of the groups for the scoring made for the political identity and sense of belonging scale, socio-cultural identity and sense of belonging scale and corporate integration scale. Thus, this affects the level of the sense of belonging and integration.

Conclusion

When the results obtained in the research are generally examined, it is revealed that a great majority of the Turks in Sweden attach importance to their religious and cultural identities, and exhibit a conservative attitude in this context. Considering that they are a group of immigrants, such elements of identity both as intra-group collective identity elements and as part of belonging to the homeland are considered important by the Turks in Sweden in terms of ensuring cultural sustainability. Undoubtedly, the perception in this sense is closely related to the socio-cultural integration into the country where one lives. While such a perception keeps the intra-group

integration alive, it will keep the interaction with the local people of Sweden and other ethnical elements at a limited level. Considering the data obtained from the research, the Turks in Sweden are also aware that this kind of socio-cultural barriers limits their interaction with the local people. This obviously should not be explained only over intra-group elements. It should be taken into consideration that quite a great majority of the Turks in Sweden complain about negative prejudices against Muslims and think that the immigrants are generally accused of negative situations are also effective in the formation of such socio-cultural borders. That a great majority (71,8%) think that they are regarded as foreigners by local Swedish people, although they are Swedish citizens and also the discrimination against people of foreign origin gradually increases in recent years should also be taken into consideration in this sense. Especially that a great majority of the young generation who are born in Sweden and regard themselves as locals of this country express that the Swedish consider them as foreigners are significant in this sense. Again, that they think that they are exposed to negative discrimination as a result of the Muslim identities or cultural identities, especially in terms of employment in the labour market, should also be taken into consideration in this context.

When generally considered in terms of corporate integration, it is important that the Turks in Sweden state that they generally rely on the institutions in this country. Although the thoughts about the sufficiency of corporate or legal regulations are generally positive, it is seen that the participants state that there are negative differences at the level of discrimination against immigrants. Although negativities on certain institution such as health, politics, education and judgement are expressed by the participants, it is understood that there is a generally positive tendency at the point of integration of the Turks in Sweden into the country they live in. Despite the complaints of discrimination at the level of corporate practices for the immigrants and the statements that xenophobia has increased, it is remarkable that a great majority of the Turks in Sweden (78,3%) state that they are happy in living in Sweden, and another 78% indicated that they feel that they and their families are safe in Sweden. This will positively affect the feeling of belonging and the process of integration into the country they live.

The approaches of the Turks in Sweden regarding the political system contain certain paradoxes from certain aspects. Although a general tendency that the political system in Sweden is open for the participation of the immigrant, it is striking that an overall negative tendency is observed at the point of active political participation. Although the Turks in Sweden state that the representation of the Turks in the political area is not at a sufficient level, that they act reluctantly or step back at the point of their active political participation in order to eliminate this deficiency is defined as a paradox.

In the research that revealed a general tendency that the mother tongue and homeland culture should be protected, it is observed that the Turks in Sweden care for the language of the country they live in terms of corporate integration and generally indicate that this language should be taught as a common communication tool. That the level of Swedish knowledge of the participants is generally found as high in the findings obtained is important in that such an approach reveals that the practical transfer is also made. Without a doubt, this positively affects the integration of the Turks in Sweden as an immigrant group.

Considering the findings obtained in the research, a great majority of the participants expresses that they attach importance to transferring the Turkish language and Turkish culture to the next generations in terms of protecting Turkish identity, it is revealed that the Turks in Sweden state that the daily use of Turkish has gradually decreased when compared to the past, and their relations with the Turkish culture and Turkey have also gradually weakened. Although the use of the mother tongue is cared for in terms of cultural sustainability and the continuation of the relations with the homeland, it is observed that the active and fluent use of Turkish seen among the first and second

Turkish Studies

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Volume 11/2 Winter 2016

generation Turks has decreased when compared to the third generation Turks, and Swedish is in the position of active language of communication both within and outside the group. While there is a strong sense of belonging to the homeland among the first and second generation Turks, it is striking that the third generation young people who are born in Sweden declare that they generally feel like foreigners or guests when they go to Turkey. While such a perception can be considered positively in terms of the sense of belonging and integration into Sweden, it will definitely affect the relationship with Turkish culture and identity more negatively, and increase the formation of bicultural identities with the increase of acculturation. Despite this tendency observed in the cultural identity, it is revealed that there is more resistance in religious identity, and the conservative tendency is higher in this sense.

Although a great majority of the Turks in Sweden generally put forth an anti-acculturation tendency by taking a conservative attitude in the subjects of homeland culture, mother tongue and religion, they accept that a process of acculturation is experienced with the increasing cultural interaction, especially among the young generations raised in Sweden. When the young Turks in the third generation are compared with previous generations, they have spent their whole socialization process in Sweden, and so they have become more open to cultural interaction with the effect of making friends from different cultures and the education they received as individuals who got to know with the history, social, political and cultural symbols of Sweden more closely. As a sociological determination, this leads the phenomenon of acculturation to stand out as a more clearly observable phenomenon in this generation when compared to previous generations.

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