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Integration of non-European elderly migrants in Sweden: With focus on everyday-life experiences

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Abstract

The aim of this study is to explore the integration of non-European elderly migrants in Sweden with focus on everyday-life experiences. The study has an explorative design attempting at problematizing the integration of this group and finding new aspects that previous research has not addressed. A qualitative method with semi-structured interviews with four non-European elderly migrants has been carried out. The theories utilized for analyzing the research material are social integration theory and social exclusion theory. This study shows that non-European elderly migrants face linguistic and cultural barriers in their social integration and when seeking social support. They experienced lack of support in their integration into the everyday life of the society, risking of being lonely, isolated and marginalized. Late-in-life migrants appeared to be the most vulnerable.

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1. Introduction

The integration of elderly migrants is becoming a global concern. It is one of the issues of focus in the United Nations. For example, The Madrid International Plan of Action on Ageing, April 2002, states, among the other recommendations, the development of policies and programs that facilitate the integration of elderly migrants into the host society (Sidorenko & Walker, 2004). This include the integration into the social, cultural, political and economic life of the receiving society and removing cultural and language barriers when providing public services (ibid). Elderly migrants are often described as the most vulnerable group due to the challenges associated with their ageing and living within a new society that has different culture, language, norms and values in their late age (e.g., Sidorenko & Walker, 2004; Wilmoth, 2004).

According to WHO Regional Office for Europe (2018), older refugees and migrants are categorized into two groups based on their time of arrival; those who arrived recently (late-in-life migrants) and those who migrated in younger age and have aged in the country of destination. Even though the issue of elderly migrants has been a global concern, research in Europe has been neglecting this group until recently (Ruspini, 2012). However, the few studies that exist show that this group face linguistic and cultural barrier which prevent them from social integration and seeking social support (ibid). In Sweden, the population of elderly migrant is composed of European and non-European migrants, and represent over 203 countries of origin (Ruspini, 2012). The reason why the authors are interested to study the non-European elderly migrants in Sweden is because this topic is not researched much, and because of the author assumptions that this group will find life in Sweden to be very different from where they come from; considering factors such as, difference in the weather, culture, in the living condition and the distance from Sweden to their home countries. It is the authors common experience that elderly migrants find problems of integration in their everyday-life and are interesting to find out if it is so, and in which way.

1.1 Background

Sweden is one of the countries in Europe that have a long history of migration, both immigration and emigration; including migration of labor, refugees and family reunion (Migrationsverket, 2019). More than one million Swedes were emigrated to USA and other countries during 1860-1930 mainly due to reasons such as poverty, religious persecution, lack of political freedom, and other pull and push factors (ibid). Sweden was turned into an immigration country during the Second World War (1939-1945) with labor force migrants from European countries; after 1970s with refugees from non-European countries such as Iran, Iraq, Lebanon, Syria, Turkey, Eritrea and Kurdistan; and has received another flow of refugees in the 1990s (ibid). Sweden is a well-known welfare state country, with generous migration policies and a welfare system characterized by a universal model in transition (Migration Policy Institute, 2006; Szebehely and Trydegård, 2012). The aim of the welfare model is to provide right based equal services to all citizens (ibid). However, today these policies have become more and more restrictive and less universal (Szebehely & Meagher, 2018). Elderly people in Sweden have been provided with public funded high standard care, however, today the quality of care has been reduced due to more limited resources (Szebehely and Trydegård, 2012; Gustafsson, Mac Innes, & Österberg, 2019; Forssell & Torres, 2012). Elderly migrants in Sweden have the right to public funded care and other social benefits once they get the residence permit to stay in Sweden (Forssell & Torres, 2012; Runspini, 2012). However, studies show that elderly migrants lack the support that meet their specific needs (Ruspini, 2012; Songur, 2009; and Forssell & Torres, 2012). Ruspini (2012) has explained that, elderly migrants do not have the same access to elderly care as the Swedish natives. Forssell & Torres (2012) also discuss that, 'social work practice in Sweden lack migration-awareness'; that, migrants are often assumed to be young; and this affects elderly migrants in meeting their specific needs. The authors also point out that, there is a perception of 'otherness', especially in the context of elderly care, where elderly migrants are regarded as ethnic "others" - different from the elderly Swedes.

The goal with the integration policies in Sweden has moved from the idea of 'assimilation', as in 1950s and 1960s with the labor migrants from other Scandinavian countries to the idea of 'integration' during 1970s with the diverse migrants from southern Europe and other parts of the world (Migration Policy Institute, 2006). The goal has been to meet diverse needs of population with diverse backgrounds. However, this has not worked as supposed, in practice the concept of diversity and the generous policies have

changed to more restrictive policies, especially from 2016 when a very large number of asylum seekers entered Sweden in 2015 (Migration Policy Institute, 2018).

In general, integration is discussed in Sweden to a great deal as integration through the formal system. Social work with elderly migrants in Sweden also focuses more on provision of care within social services (Forssell & Torres, 2012), which is in the formal system, not in everyday social life. This study will have a focus on the informal everyday life. The aim is to explore how elderly migrants by themselves express their experiences, expectations and challenges in everyday life of the society.

1.2 Aim and research questions

The aim of this study is to explore the integration of non-European elderly migrants in Sweden with the focus on their everyday life experiences, expectations and challenges.

1. Which experiences of integration do the non-European elderly migrants in Sweden have?
2. Which expectations of support do they express and what kind of support do they receive?
3. What kind of challenges do they face and how?

1.3 Essay disposition

The essay is divided into six overall chapters. The layout of the study is structured as following; The study starts with an introductory chapter as the *first chapter* where a description of the problem area, background, aim, research questions and explanation of concepts of this research is presented. The *second chapter*, consists of the selection of previous research which is presented under four themes. The *third chapter* presents the theoretical framework of this research and how these are going to be used. The *fourth chapter* presents the methodology of this research followed by ethical considerations, trustworthiness, tools of analysis, discussion of methods and limitations. The fifth chapter presents a summary of the result. The *sixth chapter* presents discussion of the findings in the lens of this study's previous research and theoretical framework and implication to social work practice and suggestions for further research. Finally reference list and appendices is presented.

1.4 Explanation of concepts

This section consists of explanation of concepts that occurs in this research. Although, simpler concepts will be explained in the current text.

1.4.1 Integration

Integration is a concept discussed differently across the literature. Since the definition of integration and an integrated person also vary across different studies, the authors of this paper have preferred to base on Westin (1999) description of the concept which comprises three different meanings: (i) integration as cohesion, where a part of society becomes a whole, e.g. to be able to communicate and be understood through language; (ii) integration as participation, where minority groups in the society are recognized and allowed to, for example, to have a driving schools and teach/learn in their own manner; and (iii), integration as a process e.g. a process that leads to individuals becoming part of a majority, which involves social, economic, political integration.

1.4.2 Elderly migrant

When searching for a definition of ‘elderly migrant’, it appeared to be no universally agreed definition. Likewise, the definition of an ‘older person’ vary from country to country. How being an elderly person is perceived may also differ between Sweden and the society where the participants of this study came from. The concept of ‘elderly migrant’, in accordance to ‘Migration data portal’ is defined as:

“Older migrant is any foreign-born person who either moved to the country of destination via, for example, a family reunification programme, at age 65 or older, moved in the past and then reached the retirement age in the country of destination, or was displaced by conflict or climate change at 65 age older or reached retirement age while displaced.”
(Migration data portal, 2019)

This above definition preferable because it goes in agreement with the Swedish Social Services Act's definition (Socialtjänstlag) legal definition of age (SFS, 2001:453). However, since the definition by ‘Migration data portal’ did not include the elderly migrants who came to Sweden when they were young, the authors have added King (2012)’s definition of being an elderly migrant, which represents both those who have migrated to Sweden in their late age and those who migrated as young and who have aged in Sweden.

1.4.3 Informal and formal integration

The Informal systems and Formal systems are concepts the authors of this study utilized to distinguish between integration into the formal system as the state and the informal system as civil society as discussed in Reuter, Wijkström & von Essen (2012). Formal system include the organizational, institutional system and governmental system, and informal system include friends, neighbors, and people in their community. Civic society is a new concept introduced in the literature in the period (1995-2005), which is not discussed much. However, is described as social structure in between the governmental system and the informal system.

1.4.4 Late-in-life migrants

According to WHO Regional Office for Europe (2018), older refugees and migrants are categorized into two groups based on their time of arrival. Those who arrived recently (late-in-life migrants) and those who migrated in younger age and have aged in the country of destination.

2. Previous research

This section presents existing knowledge about the integration of elderly migrants. The previous research will be presented under four themes. In the end of this section a discussion of the previous research relevance to this study is presented.

2.1 Elderly Care & Social work practice with elderly migrants in Sweden

Paolo Ruspini (2012) in his article titled, “*Elderly migrants in Europe: the need for ad hoc research and tailored policies - A Swedish case study: care for elderly migrants in a modern welfare state.*” has discussed about care for elderly migrants in Sweden with more focus on the non-European migrants. This article is written based on a preliminary report for the European Committee on Migration of the Council of Europe (CDMG). According to Ruspini (2012), ‘ageing and migration’ is a new issue on most European countries’ political agenda. There is generalization in treating elderly migrants and the heterogeneity within this group is not recognized by the policy planers. Policies lacked specific distinction between categories of elderly migrants. Ruspini (2012) pointed out that, the Swedish welfare policy categorize the older population, however, ‘elderly migrants do not have access to elderly care in the same way as Swedes.’ This is due to the lack of ethnic, cultural and language-suited care (ibid). The author pointed out that, in Sweden, the diversity of elderly migrants is not recognized. Highlighting the diversity of migrants, even migrants from the same country and how they differ depending on their age, gender, educational background and factors such as time of arrival and traumatic experiences; the study suggests the consideration of these differences and how they affect the conditions of health and integration the migrants in order to deliver appropriate services.

More similarly, Forssell & Torres (2012) in their article “*Social work, older people and migration: an overview of the situation in Sweden*” discuss social work practice and elderly care in Sweden, and the type of social work needed in order to deal with the ethnic diversity in the elderly population in today’s Sweden. They explained that social work with elderly migrants focus primarily on the provision of care which is different from social work with younger migrants that involves leading them to work, integration and economic independence. The article discusses mainly about the challenges of the growing

ethnic and cultural diversity in the ageing populations, especially in the context of Swedish elderly care where elderly migrants are often regarded as ethnic ‘others’ (non-Swedish). The authors pointed out that the Swedish social work lack migration-awareness, and that it has failed to meet the specific needs of elderly migrants. Shortcomings in language and knowledge of the system in Sweden has become obstruction for the elderly care recipients in seeking assistance and succeeding in the processes of need assessment, hence, many of the migrant families tend to engage in informal care.

2.2 Social Integration and language and cultural barriers

Wilmoth (2004) made a study about social integration of older adult migrants in the United States. The title of the article is "*Social Integration of Older Immigrants in 21st Century America*"; and the author discusses the importance of social integration to the older immigrants’ well-being, which is relevant to our study on the integration of non-European elderly migrants in Sweden. According to Wilmoth (2004), the level to which the elderly person is socially integrated has a significant impact on his/her physical and mental health outcomes. She further explains that, social integration provides the elderly migrants with the opportunity to develop supportive networks of relationships, increase their access to resources, and give meaning to life; which also have positive outcome in their health; for example, it minimizes stress and improves mental health.

Park (2016) has also written an article based on experiences of older Korean migrants and their families in New Zealand. The article broadly discusses the confusion of cultural identity among migrants (including elderly migrants) due to changes in culture, values and norms which Park (2016) refer it as “anomie”; and how this hinder their adaptation and resettlement and adversely affect their family relationships and social connections. The study focus on late-in- life migrants, and identify them as a group facing ‘double’ risk of being isolated by both language and culture which limits their social resources, including health and social services. Finally, Park (2016) suggest, ‘anti-anomic’ social work practice in working with migrant populations.

2.3 Gender differences and integration of elderly migrants

Peeters & Wouter (2015) made a study on pensions and poverty among elderly women in Belgium, which can be relevant to this study to consider gender differences. The researchers found differences in financial resources between male and female migrants,

where elderly migrant women found to be at higher risk to live as poor pensioners. One reason for the difference is that, men are being viewed as the ones who support the household financially and not the women. Peeters & Wouter (2015) also state that the unsafe economic situation for older women does not only occur in Belgium but is well established in developed countries.

2.4 Elderly migrants in a new environment

Professor of gerontology, Judith Phillips and colleagues made a study on how older people experience environments they are not familiar with (Phillips, Walford & Hockey, 2012). The article is titled, '*How do unfamiliar environments convey meaning to older people?*'. The study was conducted in United Kingdom; however, the researchers argue that it can be applied in a global context because of the fact that ageing is becoming a global phenomenon through global factors such as migration. According to this authors, older persons can experience unfamiliar environments when they go to new environment as travelers, tourists, visitors and as migrants; and also when familiar environments they used to know before become unfamiliar due to changes in the environment and/or due to the older persons cognitive decline, and other reasons. The article also discusses concepts such as "Attachment to place", which refers to a kind of attachment (biological, social, psychological attachment) a person can create with familiar places 'through long time periods of exposure to that place'. According to the article, older people can experience feelings insecurity and 'detachment' in unfamiliar environments. Another relevant concept discussed in the article is "Place identity", when the person incorporates the place into the bigger concept of 'self'. The word 'place' according to the authors is as a socially constructed concept, described as "space", which has 'social and emotional meaning' to the person. A person can experience 'placelessness' when a place conveys no sense of identity, emotion or attachment to the person.

According to Phillips et al., (2012), unfamiliar place and placelessness can be experienced for both short and long periods of time; and the length of time that takes for a person to become attached to place can vary among individuals and depending on how the person adapt to change. They further elaborate that, older persons can be prepared for a degree of unfamiliarity with the help of available mobile and innovative technologies such as Google Street View. However, exclusion from social and material resources can lead to detachment and placelessness. Detachment and placelessness can be experienced when

the older person is unable to participate in particular places and spaces due to barriers in the environment.

2.5 Relevance of the previous research for this study

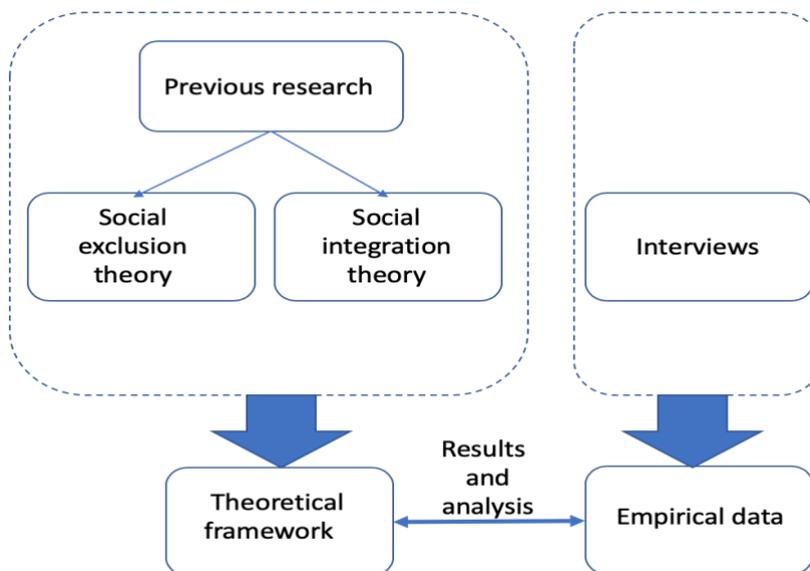
Two of the previous research Ruspini (2012) and Forssell & Torres (2012) are about Sweden. Ruspini (2012) discuss about elderly migrants in Europe but also discuss about Swedish elderly care as a case study. The authors chose these two articles because the previous research done in Sweden that they found were all discussing the same area. The other previous research selected Park (2016), Wilmoth (2004), Peeters & Wouter (2015), Phillips, Walford & Hockey (2012) are done outside Sweden, however they are chosen because they are relevant to the study. The article by Ruspini (2012) is relevant for our study to explore how the ethnic, cultural and language diversity of elderly migrants affect their integration into society. Likewise, Forssell & Torres (2012) help us to understand how the Swedish social work practice perceive elderly migrants and they deal with the diversity of elderly migrants. The article by Wilmoth (2004) help us to understand aspects of social integration and effects of social integration on the wellbeing of the person. Park (2016) help us to understand how language and culture barriers limit the elderly migrants social resources, and in seeking support. This article also explain how elderly migrants experience confusion of cultural identity due to changes in culture, values and norms. Peeters & Wouter (2015), is also relevant because it help us to explore how gender differences affect the integration of elderly migrants. The article on older people and unfamiliar environments by Phillips, Walford & Hockey (2012) is relevant to our study, to understand how elderly migrants, and late-in-life migrants in particular experience of the new environment, and the support elderly migrants may need to be able to adapt to the new environment, as well as when they need to maintain the previous place-attachment with their homeland.

3. Theoretical framework

In this section the theoretical perspectives are going to be presented.

The theories chosen are social integration theory and social exclusion theory. These theories were chosen with an aim to help interpreting and understanding the interviews with four non-European elderly migrants and fulfill the aim of the study. Both the theories have been utilized in the analysis of this research to highlight the research participants experience of the situation. *Figure 1* highlights the process and connections of the theoretical perspectives, previous research and empirical findings of this study. Previous research and the theories constituted a theoretical framework and the material collected from the interviews constituted the empirical data for this study. This has guided the authors to analyze and bring a result.

Figure 1 process and connections of the theoretical perspectives



Source: The authors; Forslin & Weldekiros (2019)

3.1 Social integration theory and social exclusion theory

The two theories chosen for this study are interrelated (Taket, Crisp, Nevill, Lamaro, Graham & Barter-Godfrey, 2009). Also, Social exclusion theory is discussed in relation to social inclusion theory, since they are interconnected in the meaning; they are ‘two sides of the same coin’ (Sheppard, 2012, p. 27). In this study the concept of social exclusion is understood in relation to social inclusion and social integration. These theories are relevant for this study because they enable the researchers to understand the social inclusion and integration of the non-European elderly migrants in Sweden.

The term social integration was first used in the study of a French sociologist, David Émile Durkheim (1895) (cited in, Calhoun Gerteis, Moody, Pfaff, & Virk, 2012). He was concerned with, maintaining integrity and coherence in the society where there is religious and ethical differences (Allan, 2005). Social integration is a broad concept, and it is widely used in migration studies; to explain the degree to which immigrants adapt to the customs, social relations, and daily practices of the receiving society (Wilmoth, 2004). Wilmoth (2004) discuss social integration theory and older adults with the focus on elderly migrants. She identifies some aspects for the integration of individuals into the society, which are: (i) social values: refers to people’s beliefs; (ii) formal and informal group memberships: refers to the groups they belong to, and (iii) social roles: refers to the positions they have in the society. For an elderly person to maintain the basis of his/her social integration he/she need to preserve his middle age patterns in the explained areas. According to Wilmoth (2004), elderly persons beliefs don’t significantly change in their late-life, however, their social roles and group memberships get weakened, and this erode their social participation. Majority of elderly migrants, especially late-in-life experience this situation, which makes them the most vulnerable.

Susanne Urban, associate professor of sociology (2018), discuss social integration and distinguish between “Social integration”, a mutual overall process, and “Assimilation integration” which is a one-sided process, and highlight that, integration is not that a smaller group should be adapted to a larger, pre-defined community, rather, larger and integrated society needs to include everyone who lives in society. She discusses social integration in the context of Sweden and explains that the systems appear to be cramped, that more people not being able to fit; and she suggest the need for a new, comprehensive integration reforms to include everyone. Urban (2018) points out that, there are lots of people who need help to be integrated, such as the new arrivals who have the knowledge

but who have not yet learned the Swedish language. She also discusses integration into workplaces and segregation in labor market and points out that people can be segregated in the labor market based on their background, due to the education system such as validation of their education documents; the recruitment methods, such as regulations for professions, business opportunities; and discrimination.

The concept of social exclusion is also originated from France during the 1970s with central concerns such as solidarity and Social cohesion (Mathieson Popay, Enoch, Escorel, Hernandez, Johnston & Rispel, 2008). The concept of social exclusion can be connected to the work of David Émile Durkheim (1895) who has discussed social cohesion and the problems resulted from weak social bonds (cited in, Mathieson et al., 2008). The concept social exclusion, which refers to poverty and multidimensional dropping out of diverse societal systems, was adopted across European Union during the early 90s (Taket et al., 2009, p. 6); from Europe, the concept Social exclusion spread to the other parts of the world (Mathieson et al., 2008). According to Mathieson et al., (2008), definitions of ‘social exclusion’ vary across different institutional, political, historical and geographic contexts, however, the definitions emphasize on aspects such as, the groups at risk of being excluded, what they are excluded from, the problems associated with the exclusion, the processes driving exclusion and the levels at which they operate, and the agents and actors involved. Social exclusion also refers to an isolation, which is not necessarily related to financial hardship; but, to individuals/groups excluded, “by individual prejudices and by the stigmatizing policies and structures of the wider society.” (Sheppard, 2012).

In Sweden, the term ‘outsidership’ [utanförskap] has been used instead of ‘social exclusion’ (Davidsson & Petersson, 2018). This term has been an established concept in the national social policy and labor-market reforms, during the right-wing government in the period 2006–2014 (ibid). The Swedish political way of discussing social exclusion reminds of the concept of social exclusion in the United Kingdom policy setting; where it is used to describe situations such as, (i) ‘being cast as a position’, often refers to being unemployed and/or being dependent on social security or social insurances; (ii) operationalized as a variable ; and (iii) a social problem that should be addressed by welfare to work interventions (ibid). According to Mathieson et al., (2008), the Swedish strategy of reducing or preventing social exclusion is based on the policy of universal welfare. The universal welfare perceived to provide the basis to create social cohesion and equal opportunities for everyone. Sweden focus on the importance of the combination

of high employment and a generous welfare system as way to achieve social inclusion. This is through high participation in the labor force and maintain a generous and financially sustainable welfare system (ibid).

Social exclusion and social inclusion are interconnected in the meaning; they are ‘two sides of the same coin’ (Sheppard, 2012, p. 27). It is also explained in relation to social integration (Taket et al., 2009). Taket et al., (2009, p. 7) explain social exclusion as a process where individuals or groups people are systematically blocked and denied access to opportunities, various resources and rights that the rest of the society is enjoying. This can include, employment, housing, health care, participation in the civic and democratic rights of the society. These are all crucial for the social integration of the individual or a group (ibid).

Even though ‘social exclusion’ is a new term, it has long been a concern of social work. Social work is concerned with social exclusion and works for social inclusion and integration of marginalized groups and individuals (Sheppard, 2012). The notions of social exclusion and inclusion are foundation to social work. Social work has long been concerned with the relationship between the mainstream society and the marginalized; and has long concern that people can experience themselves as ‘outsiders’ through factors, such as economic disadvantage, ethnic group, health, disability, and personal factors/characteristics. Social work is concerned with the dignity and worth of human, and works with socially excluded people, seeking to increase their opportunity, through a range of means for inclusion.

4. Methodology

This section will present the choice of method, mode of procedure, trustworthiness, ethical consideration and limitations of this study.

4.1 Research design

This research is a qualitative study aimed at exploring and investigating the integration of non-European elderly migrants in Sweden. The study has an explorative design attempting at problematizing the integration of the non-European elderly migrants and finding new aspects that previous research has not addressed. Semi-structured interviews with open-ended questions has been carried out with four participants migrants from non-European countries. The interview method applied in this study is personal semi-structured face-to-face interview. The participants spoke Arabic, Tigrinya and Swedish. Hence, the languages used for the interview were Swedish, English Tigrinya and Arabic. The authors' language skills are limited to Swedish, English and Tigrinya, therefore an interpreter has been used for the interview in Arabic language. The sampling method used was 'Snowball' sampling; this method facilitates the search for informants as the participants recruit further (Grinnell & Unrau, 2018). The analyzed method used is 'inductive thematic analysis', with the six-phase approach to thematic analysis suggested by Braun, Clarke, Hayfield & Terry (2019). Using this method, the data from the interview was analysed into different themes and was compared with the previous study and the theories selected for this study.

4.2 Preliminary understanding

The authors of this research had some preliminary understandings about the integration of non-European elderly migrants. Most of the understanding came from what the authors learned throughout this bachelor program, e.g., about ageing, migration, vulnerable groups, culture and ethnicities, and also from general conversation with some elderly migrants they met.

4.3 Mode of procedure

In this section the four qualitative interviews with non-European elderly migrants will be presented.

4.3.1 The choice of previous research

Based on the study's aim and research questions we searched literature using the following databases; Discovery, Diva, SocIndex, Ebsco and Google Scholar. Some of the key terms that were used when searching previous research were among others "Integration of elderly migrants", "Inclusion of elderly migrants", "Elderly migrants in Sweden", and "Elderly immigrants in society", "ageing and migration".

At first the authors used the title of the study "*Integration of non-European elderly migrants in Sweden*" when searching for previous research, however, only one (1) related article appeared. After that, using key terms like "integration" or "migrant", it could produce up nine (9) findings. Then, using synonym words like 'Elderly', 'older', 'aged' made the searching process flexible and it gave a large number of findings. This is because it narrowed the findings down and made collection of previous research more available for the topic of this research.

4.3.2 Selection of persons to be interviewed

In order to collect material relevant to the research aim and questions, a goal-driven selection was introduced in the form of criteria (Grinnell & Unrau, 2018). Three men and one woman, a total of four people were interviewed for this research. The age of range between 67-78, and they were all non-European migrants who came from different countries outside Europe such as Eritrea, Palestine, Syria and Kurdistan-Iraq (the way the participant call it). Two of the participants came to Sweden when they were young in their 40s and the rest two came in their late life. Again, two of the participants are working and the other two are not. We came into contact with the informants by creating contacts through asking persons in the city. When we met the first person willing to be interviewed, we used 'snowball sampling' where this person gave us directions to find another informant which goes in line with Grinnell & Unrau (2018).

As predicted, it was difficult to find informants for the interviews for various reasons e.g. language barriers, difficulties to organize time and place convenient for all, as well as to find interpreter when needed. For that reason, snowball sampling was used to find informants through asking direction from the persons we first came into contact. It was helpful in facilitating the search for informants when the participants recruit further, as explained by Grinnell & Unrau (2018). Although, the goal was to include equal number of female participants as male for this study, only one woman was found who could

participate. The challenges on finding more women participants in this study is explained in the section about limitations

4.3.3 Description of the investigation process

The interviews were conducted in different places convenient for participants as much as possible. One interview was done in a library, another one in a park, the third one was at the informants home and the fourth interview was done at the informants workplace. The length of time of the interviews conducted range between 30 minutes to 1,5 hours depending on the formulation of the informants answer and the time it took to go through the questions presented in the interview guide. The use of a interpreter was of help with the participant who wish to be interviewed in Arabic, as the authors' language skills are limited to Swedish, English and Tigrinya. The participant suggested a person who could translate during the interview which the authors confirmed.

4.3.4 Collection of data

We collected data for the study through semi-structured interviews. The interview guide consists of open questions regarding integration in society connected to being an elderly migrant (Appendix 1). Since the study should be an explorative study, the authors asked open-ended questions which allow the informant to express themselves without restriction.

During the research process, we discovered that there was different perception of what integration is, so we thought it would be interesting to know the informants own understanding of the concept of integration by asking what 'integration' is for them. In this way we were able to get the informants' own definition of the concept and compare to how it is discussed in Sweden and in the literature. Beside the main questions, we also asked introductory question that ask their age, the country they came from, the kind of work they were doing before they became pensioners. This was in order to get valuable background information that help when doing analysis.

The interviews were recorded with the permission of the informants. After conducting all the interviews, they were divided among the authors for transcribing; and when needed they were translated so both authors could read and understand the material.

4.4 Tools of analysis

The transcribed data was analyzed using ‘inductive thematic analysis’ which involve identifying themes, coding and interpreting content of themes (Braun, et al., 2019). As discussed by Braun et al., (2019) thematic analysis method is used to systematically identify, organize and gain insight of themes (patterns of meaning) across the dataset. This method of analysis also provides mechanism of analyzing qualitative data by connecting it to theories and previous studies. Thematic analysis can be approached in different ways; one of them is an inductive way. An inductive approach means, “coding and theme development are directed by the content of the data” (Braun et al., 2019). In this study the authors have followed the six phase approach to thematic analysis suggested by Braun et al., (2019), which include (i) *Familiarization with the data*: refers to becoming familiar with the data through reading several times; (ii) *Coding*: refer to identify features of the data relevant to answering the research question; followed by organizing codes and relevant data extracts; (iii) *Searching for themes*: refer to identifying significant patterns of meaning by examining the codes and the organized data relevant to each candidate theme; (iv) *Reviewing themes*: refers to checking the candidate themes to determine they enable to answers the research question. This may involve refining themes, splitting, combining, or removing. (v) *Defining and naming themes*: refer to a detailed analysis of each theme; using an informative name for each theme; (vi) *Writing up*: refers to incorporating the analytic narrative and data extracts; contextualizing the analysis in relation to existing literature.

The authors of this study have tried to apply the procedures of inductive approach of data analysis carefully. As suggested by Braun et al., (2019), the authors have taken time to understand and become familiar with the content of the data before the analysis to find patterns and themes has begun. This helped in facilitating the stage of coding; which involves noting ideas, concepts, and relevant points to answering your research question. As a next stage, the entire dataset was systematically coded, by tagging segments of data with codes that capture the essence of content in the tagged segment. The authors of this study did not use a predetermined ‘coding framework’, instead the codes came up in the progress. The coding was done electronically, in a word-processing program using different font colors, when coding was finished, the next step was organizing the coded data relevant to each code using copy and paste, but together with a note that show where it come from. The codes that were very similar and overlapping were combined together. Then, the next stage of identifying themes, meaning the identification of cluster of codes

with similar meaning together followed, keeping the research question in mind. The final part of the analysis work was to see the overall structure of the analysis. By looking different themes that appeared; the authors realized that the themes are of different levels, as the main themes and the smaller themes. The smaller themes were combined with the main themes to become subthemes. The authors have also included the ‘theme definition’ for each theme by selecting an informative name for each theme and contextualizing the analysis in relation to existing literature and theories as suggested by Braun et al., (2019).

Using thematic method of analysis has many advantages, one of them is it flexible and can be used within different frameworks such as, an inductive and deductive ways. In this study, the authors have been open and looking for emergent patterns (themes) in the data by utilizing the discovery or inductive approach (Patton, 2004). Merriam & Tisdell (2015), stresses the importance of beginning to analyze early in the research process. This means, collecting and analyzing data should be a simultaneous process in qualitative studies in order to facilitate the research process and make the data easily accessible. Hence, for this research, plans for data collection are made through an inductive approach, which means the research questions were already put into categories before starting to conduct the interview (see Appendix 1). The aim with sorting the research questions into categories is in order not begin the study with preconceived perceptions but to facilitate the process of identifying the different themes that come from the data itself.

4.5 Trustworthiness

The trustworthiness of this research will be described through reliability, validity and credibility. What strengthen and weakness the study will be discussed as well.

4.5.1. Reliability

Reliability, as discussed in Grinnell & Unrau (2018) is about the trustworthiness of the result of the study. Kvale & Brinkmann (2014) give an example of reliability in quantitative research; according to them, the result of the study should be the same in order to get high reliability even if a study is conducted several times and regardless of the researcher. Although, Kvale & Brinkmann (2014) discuss that reliability is considered in a different manner in qualitative research which has been considered in this research as well. The researchers of this study try to show this by being transparent and honest as possible during the research process, asking the same questions to the informants, and both researchers has coded the data (Grinnell et al., 2018; Kvale & Brinkmann, 2014). In

this study, even though improving reliability have been considered during the research, it is always hard to prove the research has high reliability; due to obvious reasons, for example, researchers' own experiences can affect the interpretation of the results (Grinnell & Unrau 2018).

4.5.2 Validity & Credibility

Validity in qualitative study is explained as 'meaningfulness' and 'insights' generated from the research (Patton, 2004). Kvale & Brinkmann (2014) discuss validity as a way of controlling the quality of the research and argue that validating the results should be done throughout the whole process, from the beginning to the end rather than validating only the product at the end of the research. According to Kvale & Brinkmann (2014), validity of a research can be achieved when what is supposed to be measured is being measured. It means that, the findings of the research should go in line with the aim of the study. In this study the authors have always been following the aim of the study, starting from the formulation of interview question throughout the process of analysis and the discussion.

Grinnell & Unrau (2018) discuss that, the procedures of assessing quality differ depending on their varied purposes and methods; and argue that qualitative studies should strive for "trustworthiness.", and this can be realized when the study represent the true perspectives of the participants of the research (p. 599). In other words, the findings of the study should represent the research participants' perspectives and personal experiences. The authors also suggest four concepts identified by Lincoln and Guba (1985), that are crucial for achieving "trustworthiness"; the concepts are, credibility, transferability, auditability, and confirmability (p. 559). These four aspects have been considered in this study; The authors have tried to be transparent during the research process, and be aware of their influence on the study, in the process of data collection as well as in the data analysis. This means the authors have tried to be aware of their own bias and how their own perspectives, knowledge and experience can affect the research, starting from how the questions were formulated, presented/asked, including the verbal and non-verbal communication with the informants.

Credibility according to Grinnell & Unrau (2018) is explained as the extent to which the findings of the study represent the participants perspectives, knowledge, feelings and behaviors, and so on (p. 559). Patton (2004) also explain credibility as the researcher's effort to gain rich information out of the cases selected. Credibility of a study can be

increased, among others strategies, by ‘*Reducing researcher’s bias*’, meaning, the influence of the researcher’s own perspectives, knowledge and experience to the study; *Reactivity*, means when the credibility of the findings is affected because of the researcher or the procedures of the research’s influence on participants; ‘*Reflexivity*’, means participants are given the opportunity to take a self-critical perspective on the stories they told earlier; and ‘*Triangulation*’, means using multiple sources, methods and researcher in a single study, in order to increase validity of the findings. Triangulation can be triangulating data sources, triangulating methods, triangulating theories and triangulating observers. (ibid)

The authors of this study have tried that the study reflect the participants perspectives, knowledge, feelings and behavior and have done effort to gain rich information out of the issue under study, and the researcher have tried to reduce their own influence on participants, and have considered to give the participants the opportunity to reflect on the information they provided; as well as a form of triangulation has also been applied, for example, both the researchers of this study have been involved in transcribing, reading and understood the material of the research, which can be explained as a form of triangulation.

Lastly, the Transferability of the study, “transferability” sometimes referred as “fittingness” (similar meaning to “external validity”), is explained as the degree to which the findings of the research can be transferred to other contexts, or can be generalized to the larger population that the research participants represents; it can also be used, for example, to future researches, policies, practice, education, and so on (Grinnell & Unrau, 2018). The authors of this study have considered this by trying to make the study inclusive, to include the diverse members of the interest group as possible. The samples include elderly migrants from different non-European countries, different ethnicity, language, age, time of arrival, educational background, working and non-working, and both genders. This study can also be used for example, to future researches and social work practice in Sweden because its focus has been on finding new aspects that has not been addressed by previous research, and aspects that need social workers attention.

4.6 Ethical consideration

This research work has followed ethical principles which go in line with Vetenskapsrådet (2002) and Grinnell & Unrau (2018). The principles include *requirement of information*

and *Requirement of consent* as well as, *requirements of confidentiality* and *requirement of using of the material*.

Requirement of information means that it is the researcher's duty to inform people participating in the study of what the study is about and its purpose; Requirement of consent means that the participants must also be informed that participating in the study is voluntary and they have the right to interrupt their participation at any time during the course of the study (Grinnell & Unrau, 2018; Vetenskapsrådet, 2002). Confidentiality requirement means that, the study should be done in a manner so that informants cannot be identified. The data collected must also be protected so unauthorized persons don't have access to it. and requirement of using of the material, which means that the collected material for the study is not allowed to be used in a non-scientific manner (Vetenskapsrådet, 2002).

The participants received information about the above-mentioned principles through a written consent (Appendix 2) that was signed by researchers and participants before the interviews were conducted. The consent form was translated into Tigrinya in written form (Appendix 3) and translated orally into Arabic by an interpreter. these principles were also explained orally to each participant in place before interviews were conducted.

In order for the informants to be anonymous, names on specific places (e.g. workplaces, park, library) have not been stated in the study because it could reveal the identity of the person. The requirement of using of the material was also considered because the material collected will only be used for this research.

4.7 Ethical dilemmas

Some of the ethical dilemmas that could affect the research is *the use of an interpreter*. The use of an interpreter could affect the research in terms of confidentiality of the participant and trustworthiness of the study. In this study the authors used an interpreter in one of the interviews, and the interpreter was selected by the informant, a relative to the informant, and was not a professional interpreter. As discussed in (Bragason, 1997) the use of interpreter can affect the way the questions should be presented as well as the answers from the informant. In order to reduce such risks and make the interview effective, the authors of this research applied the strategies suggested by Bragason (1997); which are explained as follows:

The first strategy is *selecting the interpreter*, that the interpreter should have one common language with the researcher and share/have knowledge of the culture that the informant has. The second strategy is, *preparing the interpreter*. It is valuable to make sure that the interpreter understands the topics of the interview in order to make the interview effective. The third strategy is to have a *clear and consist interview guide* (Appendix 1) that is easy to understand. The fourth strategy is *the contact with the interviewee*; this means, when using an interpreter limits the contact between researcher and informant, the researcher should use non-verbal communication. Bragason (1997) stresses on the importance of the researcher to learn to be able to say some words in the informant's language, for example, how to greet, in this case one of the researchers was able to greet and say some few words in the informant's language and it was helpful in creating contact between the researcher and the interviewee. With regard to the privacy of the informant interviewed with the help of interpreter, the authors have considered protecting the privacy of the informant; the fact that the interpreter was provided by the informant can reduce the harm of being exposed.

4.8 Limitations

Grinnell & Unrau, (2018) explains that there are limitations in every qualitative study. The limitations are often because of issues that could not be eliminated from the beginning. Although, it is common that some limitations are discovered late in the research process, some limitations can be discovered early, then they should be included in the proposal and with an explanation to minimize them (Grinnell & Unrau, 2018).

Some of the limitations in this study are; time limitations, language limitations, limitations of conducting interviews due to cancellation and limitations of finding appointments and interpreter.

Because of time limitation, four interviews were conducted for this study. Finding participants was a long process and to schedule for an interview. Looking for interpreters who could speak the desired language and to schedule a time for interview that matches for everyone was also time consuming. The authors of this study had prepared some interpreters ahead before the searching for informants started, however it was cancelled due to time and other inconveniences. When the authors realized the challenges of finding a skilled interpreter due to time limitation, they tried to apply these strategies suggested by Bragason (1997). That, the authors briefed the interpreter about the study and with instructions how the interview should be carried out before starting the interview itself. This was used with one of the interviews done with the help of interpreter.

Another limitation in this study is that, the number of women in this study is lesser than men. The authors have strived to interview as many women as men for this research in order to make the study inclusive; however, only one female participant was found. This can be due to various factors, such as the limit of time, the authors' presumption that it can be challenging to find female informants may also have contributed to this.

The authors also recognize the language limitation in writing this material. Since English is not the authors' first language, the authors recognize that there can be some grammar or any other linguistic errors. For this reason, the authors have been seeking help from other persons who are proficient in the language. However, they could not get enough help with this, due to reasons associated with the limited time and other inconveniences.

4.9 Discussion of methods

Using semi-structured interviews enables to explore a phenomenon in depth (Grinnell & Unrau, 2018). Although it is limited to one conversation concerning a particular context, it provides space for the informants to answer with their own words, which can be seen as a strength (ibid). However, the authors of this research lack of experience, as it was the first time they were interviewing, using a semi-structured interview might affect the quality of the interview. The use of an interpreter might also affect the quality of the interview, because the interview can be out of total control of the authors. In such a case, strategies of Bragason (1997) that include, selecting the interpreter, preparing the interpreter, a clear and consistent interview guide, and creating contact with the interviewee had been considered (explained in the section of ethical dilemma). The number of informants that were interviewed might contribute to limited results as the number of four can be discussed as not being enough. The use of thematic analysis enables the data to be analyzed through the lens of previous research and theoretical perspectives. Although, during the process of analysing the authors' preliminary understanding could effect on the orientation of the analysis even though the authors attempt to be objective and aware.

A quantitative approach could have been used to conduct this research about integration of non-European elderly migrants (e.g. to measure the number or percentage of non-European migrants that feel part of the Swedish society); because the quantitative research could contribute with data that is not possible to bring through a qualitative study, such as, statistics. However, the authors recognized the need for an in-depth

understanding of the subject, which was not researched much before; Hence, a qualitative method was conducted.

Figure 2 illustrates differences between a qualitative and a quantitative approach.

Figure 2 *differences between a qualitative and a quantitative approach*

Qualitative approach -	Quantitative approach -
Explore informants' experiences	Measures biological or physiological functions
Flexibility for data collection	Structured data collection
Analysis is derived through the use of conceptualization.	Analysis derived through the use of diagrams and statistics.

Source: authors inspired from Grinnell et al., (2018)

5. Result

In this section, the themes that are found when thematizing the data collected through interviews will be presented with their descriptions. The themes that came up first were nine (9), then they were reduced to three (3) main themes during the process of analyzing and summarizing the data. The three (3) main themes are: “Financial limitations, “linguistic & cultural barriers” and “migrants’ perception of integration”. Reducing the themes into three made it easier to connect the results of the interview with the previous research and theory.

5.1 Themes

The theme “*Financial limitations*” represent what the respondents shared about the challenges they faced with; the theme “*linguistic & cultural barriers*” represent the respondents’ experience of living in Sweden, and the theme “*migrants’ perception of integration*” represent the participants own definition of the concept of ‘integration.

The quotes have been translated into English from Swedish, Arabic and Tigrinya by the authors. Some words and/or sentences have been removed from the quote to shorten longer phrases, and the authors have used the symbol [...] in the place of the words or sentences that has been removed. As explained previously in the section about ethical consideration, the participants will be treated anonymously. Their names are coded instead of using their real names as Respondent one [R1], Respondent two [R2], Respondent three [R3], and Respondent four [R4].

5.2 Financial limitations

This first theme includes a description of how the limited financial resources affect their integration. This theme aims to describe challenges faced by the elderly migrants in their integration in Sweden, which in this study is the integration into the informal system or the everyday life experience.

All the interviewees have mentioned that they experience financial limitation and this prevent them from doing some extra things such as using part of their income for social life or do some activities.

[R1] explain that Sweden takes care of the elderly people in general very well and there is a lot of for older people including the elderly migrants. However, he says many elderly migrants live on very limited income as pensioners and they experience financial limitations when they want to do extra things, like activities outside the fixed costs such as house rent and food. [R1] is a pensioner but he also has his own small business. He explained that his financial situation would have been difficult without the money he earns from his business. He further explained that the money he gets as a pensioner is not enough to cover his extra expenses, e.g. when he wants to travel to his country.

“The financial support I receive is the pension, but I also have this business; it would have been difficult to depend on the pension alone. I have friends who didn’t learn the Swedish language when they came to Sweden and have been living on social support, now it has become difficult for them financially.” [R1]

Another interviewee, [R3] also talk about the same issue of financial limitation. [R3] is also a pensioner; she explain her financial situation and says that the money she get as a pensioner is enough for paying house rents, electric city bills and buying food and some medical expenses, but she doesn’t have extra money for other things she would like to do.

“My last son who is not yet married is supporting me financially when I want to do some extra things for myself, but tomorrow when he gets married, this will be a problem.” [R3]

[R3] has also talked about medical expenses, that the medical expenses are making her stressed as an old person thinking how much she will pay to see the doctor or for the medicine every time. When she was asked about her wishes that she say her life would have been better if some things could change, she said generally she is grateful with her life in Sweden as a pensioner, but she said she would feel better if the state could cover the medical expenses, because older people need medicine almost every time and it causes stress for an old person to think about medical expenses.

[R4] also explain financial limitation as one of the challenges that affect their integration into social life in Sweden. [R4] is a pensioner and he said he has no problem when it comes to some basic things like paying house rent, buying food and so on, but he has to

use the remaining money very economically. [R4] explain how the financial difficulties affect his social life:

“for example you can’t invite friends for a coffee in town and spend time together the way we do it in our country. “

5.3 Linguistic & cultural barriers

(sub-themes: ‘social life’ and ‘lack of information’)

This theme describes how the linguistic and cultural barriers affect the integration of the elderly migrants. The aim of this theme is to explain the importance of language for the integration of the elderly migrants, and the cultural differences between the elderly migrants and the host society and how it affects the elderly migrants.

All the respondents discussed the centrality of the Swedish language for the integration of the elderly migrants into the formal and societal system as well as the informal system which include the everyday life experience. One of interviewees who came to Sweden when he was young describe the ability to speak Swedish language as the key for integration.

“I have friends who did not learn the Swedish language when they came here [...] even if it was another country, language is the key to live in that country.” [R1]

The interviewee has been in Sweden for more than 20 years and now he speaks fluent Swedish and can make himself understood. He explains that he was aware of the significance of learning the Swedish language since the first time he came to Sweden.

“I studied SFI for one year when I was new in Sweden.” [R1]; SFI is the Swedish language course for foreigners.

Another interviewee who came to Sweden recently and does not speak the Swedish language shared his experience. [R4] explains how the lack of Swedish language affected him in his integration into the system of the society in Sweden. He explains how language is a key for interacting with the society, and how this has become the biggest barrier when it comes to communication with any person who speak Swedish and how this limit his social life.

“I don’t speak the Swedish language and because of that I can’t interact with the Swedish people. I only know how to say, ‘good morning!’ and ‘goodbye!’, and when I greet them using these words they greet back. They seem friendly, but because I don’t speak their language, it is difficult to know much about them.” [R4]

However, from the respondent’s discussion on language barriers, the ability to speak the Swedish language seems to be not depending on how long the person has lived in Sweden or having Swedish friends for all of them. For example, one of the interviewees [R3] speak very little Swedish even though she has lived in Sweden for more than 30 years, she has Swedish friends and she goes to activity center for the elderly where she meet some Swedish old people and learn some Swedish language lessons. She explains that speaking very little Swedish doesn’t prevent her from interacting with the Swedish friends, or affect her communication because the Swedish people always encourage her.

“I communicate with the few words I know and the Swedish people can easily understand you, they always encourage you and don’t laugh at you.”

Even though [R3] recognize the importance of the Swedish language in communication, from her experience with the Swedish people she does not feel language as a big barrier. This may show the awareness of the host society about difficulties associated lack of the Swedish language.

Another relevant point concerning language barriers mentioned by one of the interviewees was the use of interpreters. [R4] share his experience of communicating using interpreters, which is usually used by the service providers such as the social services, health centers and social insurance agency, and so on when they meet someone who doesn’t speak Swedish language. From his experience [R4] doesn’t think it is effective. He feels that many important things get lost in the process of interpretation.

Language and cultural barriers have been also discussed by the informants in relation to the risk of being isolated and lonely. Two of the elderly migrants we interviewed mentioned how elderly migrants can be lonely and isolated due to lack of Swedish language. For example, [R4] explain how some elderly migrants may end up isolated and lonely from the experience of some elderly migrants he knows. [R4] himself can Speak

the Swedish language, he can communicate in Swedish very well, and has Swedish friends; and he stresses on the importance of being able to speak the Swedish language to create contacts with the Swedish people and for the social-network.

“It becomes difficult for someone who do not speak the Swedish language; I can imagine how they live; they live isolated. You become depressed, you become sad, you become sick.” [R1]

[R4], who came to Sweden in his old age, has also talked about the same problem; that some elderly migrants’ risk of being lonely and isolated.

“For me I have my wife, I am not lonely, but I can understand how the older migrant can suffer from loneliness here. The old Swedish are better because they are in their country and they know the system.” [R4]

(Cultural barriers)

The informants discussed the cultural differences between their home-countries and Sweden, and all of them recognize that there are differences in cultural values and those differences create barriers and the migrants to feel of as outsiders. Some of the main differences all the interviewees emphasized are differences in the perspectives of family and social life. One of the interviewees explain his experience as follows.

“There is no Social life in Sweden as in my country, for example friends and family life in Sweden is different from my country. There is no strong family bond in Sweden, the old people in Sweden don’t get much help from their children. It makes me sad” [R2]

[R2] explained the value of children to take care of their elderly, that in Sweden elderly people can become alone because of the trust that the state will take care of them. [R2] continues, *“for example, I have a neighbor who has cancer and her daughter lives somewhere, far away, so she sits by herself in the apartment. I used to talk to her and greet her when we meet outside the house”*.

The social life from [R2] cultural perspective includes interacting with neighbors and helping each-other with practical things, which is done in a different manner from how the Swedish people do it.

“people here don’t interact, and they don’t help each other with the practical things. For example, here if you want to move to a new apartment you do it alone, no one will come to help you to carry your things.”

Another interviewee shares similar experience regarding the cultural differences between Sweden and his country. [R1] is a 68-year-old man and has been in Sweden for more than 20 years. He also recognizes the cultural differences; he remembers his experience the first time he came to Sweden.

“I had neighbors who will not talk with us when I was new here. So, it was difficult the first time in Sweden. The Swedes are cold, I am not talking about the weather, the people are cold; they are not interactive. No one knocks at the door and ask for a cup of tea. But we should accept that is their culture.”

[R1] has his own business which has been there for many years and has Swedish customers. He describes himself as a very interactive person who likes to laugh and joke with his customers and other people and he expect them to interact with him the same way. He does this especially with his Swedish customers to show them that they should not see him as a foreigner but as a regular citizen. He says he see himself as any other Swedish and doesn’t want people especially the Swedish to see him as a foreigner. However [R1] still experience cultural barriers.

“As I said here people don’t make jokes with each other the way we do it in our country [...] Sometimes when you take a bus and sit next to a lady in her 40s, young girls do not care as well, so she starts looking at you as a stranger and will not talk with you. But in my country even when all the seats in the bus are empty but one person is sitting there, then you go and sit beside that person and start chatting and you become friends from that day.” [R1]

Comparing Sweden and his country [R1] says,

“Here there is peace and there is equality; what is missing in Sweden is the social life. People don’t have contact with each other.”

When discussing differences from the home country and Sweden, [R1] also said that in Sweden there is much help for old people, such as nurses are taking care of the old people when the elderly loses the capacity to take care of themselves.

“When you get old in Sweden, it becomes difficult, very difficult! But at the same time there is much done for elderly citizens in Sweden, they take care of them; nurses help them and give them care. There is a lot of help in Sweden. Besides, where I come from, in my country, when you get old, your son or daughter take care of you in their own home”. [R1]

[R4] spoke about the cultural differences and how it affects his social life. He says he experience big differences between his country and Sweden when it comes to social life.

“where I come from, it is easy to interact with people and there are places where you can go and meet people, but here the culture is different, you can’t just go to town to chat with anyone you meet there.”

[R3], a 78 years old woman who has lived in Sweden for more than 30 years also recognize the cultural barriers, but from her experience she sees it as something you get used to it with time. [R3] says this time she doesn’t feel the cultural differences much. She has good social network; she has Swedish and Arab friends they invite to each-other’s homes and she has the group she meet at the activity center. At the activity center, she meet with elderly people from different cultural background and they have ‘fika’, coffee time together and some activities like handworks, they also organize visiting different places, like historical places and museums in Gavle and other cities and sometimes they organize trips with boats outside Sweden like Finland.

(Lack of information)

The importance of information for the integration of the elderly migrants was also discussed by all the interviewees. The informants, especially those who came to Sweden in their old age and who have less or no education explain how lack of information has affected them. The lack of information was explained in connection to lack the Swedish language.

[R4] came to Sweden 8 years ago (when he was old) and he cannot read or write and does not speak the Swedish language. He explains that he lack information about important things such as what rights he has in Sweden and what kind of support is there for old people. [R4] explain how he feel vulnerable because of lack of education and lack of Swedish language which prevented him from getting information by himself. He also said that he has never received any kind of information since the first time he came to Sweden.

“We old people need information about our rights and what support are available for us and what kind of activities are out there for older people and how to access them. I don’t have enough information about all this, and this make me feel that we the older migrants are forgotten.”

Unlike [R4], [R3] has lived in Sweden for quite long time, she came when she was young, but like [R4] she also lacks the Swedish language. When she was asked what kind of expectations or wishes she explained that it would have been helpful for her and others like her if there was information about elderly people’s rights and about available support for the elderly in Arabic language. [R3] think that her life would have been better if she can get more information about Sweden. She said Arabic news on tv or newspapers would help her to know what is going on in Sweden.

5.4 Perception of integration

This theme describes how the informants define the concept of integration and what an integrated person is for them. This theme aims at answering one of the questions of this research which attempts to explore how ‘integration is perceived by the informants and other relevant views around this concept, for example if they feel they are integrated or not, in what way do they feel that, and so on. The question was presented in a more simplified way to some of the interviewees who were not familiar with the word ‘integration’ or who don’t have the same word in their local language. So, they were asked if they feel they are part of the society instead, hence it is of value to understand their general feeling of being part of the Swedish society.

Most of the interviewees had similar perception of the concept of integration and what it means to be part of the society for them, but each one of them use different ways of

explaining their ideas. For example, [R1] is familiar with the word ‘integration’ and ‘integration’ according to him is when people look at him as a Swedish.

“I and the Swedes we don’t have difference. I want the Swedes to see me as a regular citizen, as a foreigner; but practically it is not like that”

[R2] is also familiar with the word ‘integration’ and for him the concept of integration is to be part of the society. He explains further how he tried his best to be part of the society by learning the language and participating in the social, economic and political life of the society.

“Integration for me is to be part of the society. I have tried all my best to be part of the society, for example, I learned the language, I tried to get a job, I participated in politics [member of one of the political parties], but it didn’t work the way I planned, and I don’t feel I am part of the society.

For [R3] the word ‘integration’ was not a familiar word, so she was asked if she feel that she is part of the society in Sweden and what it means to be part of the society for her. [R3] She said she feel that she is part of the society because she feels she is included in the society in many ways, for example, the financial support she receives.

Likewise [R4] was also not familiar with the word ‘integration’ and he was asked if he feel he is part of the society and explain how. [R4] feel he is part of the society in Sweden in some ways because he is living within the society and the fact that Sweden has received him and gave him asylum, and the financial support he receive from the society, but he feel that elderly migrants like him receive less attention comparing with the young migrants.

I will get the Swedish citizenship soon and if I die I will be buried here; I also feel that even we migrants are seen equally as the Swedes according to the law, so all these make me see myself as part of the society in Sweden. But as an old person I feel that there is less attention on us. There is nobody who try to know or understand our daily life, like where and how we spend our day.”

(Feeling of safety)

The elderly migrants we interviewed also explain the feeling of safety living in Sweden. All the participants mentioned the peace and feeling of safety in Sweden comparing with their home countries.

[R1] Was discussing differences between his country and Sweden and said:

“it’s incomparable, there is peace here and equality”

[R1] is grateful about the peace and security in Sweden and the fact that he came to Sweden looking for a peaceful and secure place where he and his family can live safe.

[R3] expressed her feeling of safety in Sweden as a peaceful place where she could raise her children and give them security and a secured future by sending them to school.

“Sweden is peaceful and safe for myself and my family. I am grateful that in Sweden I am able to raise my children, send them to school and now everyone of them has a job and have built their own families”.

(Support for elderly migrants)

The informants have discussed the support available for elderly migrants in Sweden in relation to their integration to the society. They explained the kind of support they receive from any direction and how that affect their life.

All the interviewees have talked about the state support for elderly people in Sweden; and have explained that they are very grateful the fact that Sweden takes care of elderly migrants and how this make feel included in the Society. Some of them talked about the financial support they receive in terms of pension and how it makes them feel part of the society because that money come from the Society in Sweden. Others also talked about how having their own income as pensioners helped them not to depend on others financially. The informants have also mentioned other kinds of support from the state, such as medical support and other subsidized maintenance support when their income is not enough to cover their expenses such as house rent, food and other bills like electric city bills. Apart from the state support, they also talked about support from family members and some about support from members of their own communities (their countrymen) in Sweden.

“I am getting financial support as a pensioner which comes from the Society in Sweden”
[R4]

[R4] also talked about support he get from any person in the neighborhood in terms of for example reading the letters for him, because he can't read, or book at the laundry, and other practical things. [R4] also mentioned that he gets support from the community of people from his country, in town where he lives in Sweden. He said they call him to know about him, and they invite him where there are some occasions like weddings and other social gatherings.

[R3] has mentioned the financial support from the state in terms of pension and maintenance support and medical support. She also talked about the financial and physical support she receives from her children who live in Sweden. [R3] has also talked about other kind of support from the social services, in terms of providing activities that she is participating at the activity center.

“I feel that I am part of the society and because I am getting the financial support, so I feel that I am included.” [R3]

(Lack participation)

The informants have also mentioned lack of participation in the society in connection to the topic of integration. They explained their participation in the social, economic and political life of the society and how it affect their integration to the society. All the participants expressed their feelings of limitations in their participation in meaningful life of the society in different ways. For example, [R1] talked about lack of participation elderly migrants in the media when he was asked what expectations or wishes he has. He wants the media to be inclusive and allow migrant families including elderly migrants participate, because it is one way the elderly migrants can make their voice heard. He also gave example that the media could present different perspectives of family and family relationships, especially the relationship between young people and the elderly. He thinks this could help people get a balanced understanding of how elderly people should be taken care of by their family members and by the society. However, [R1] says the media has not been participatory for all part of the society.

“I want to talk in the media and share my opinions, but as an old person it is difficult to make your voice heard.” [R1]

On the same topic [R2] talked about participation in the labor, where he shared his own experience. [R2] has studied at the university level in his country and has many years of work experience as a machine engineer and has worked as a lecturer at the university in his country. When he came to Sweden, he studied the language and has been looking for a job in his profession as machine engineer, however, he couldn't get a job. He has been also trying to start his own small business where he can sell Arab food but he find it difficult because they told him that he must pay a lot of money to change the contract for the building from the person who owned it before. He has been to a course about how to start your own business provided for emigrants, but he couldn't get practical help. [R2] thinks that he was not able to get the job because of his age and his background as emigrant and as a Muslim.

“One thing I feel bad is because I can't use my many years of work experience as machine engineer here in Sweden. It is good when we work; for example, we can pay tax and the state can use the tax we pay to help others. Also, I want to pass my experience to others.” [R2]

[R3] has also mentioned the issue of participation and talked about her participation in different activities for older people. She thinks that Sweden is doing its best to help migrants participate in the society. She focuses more on the social life such as having friends, meeting other people, visiting places and doing activities. [R3] feel that she is participating in the society and she give example about the different activities organized by the activity center and the social services for the elderly people including trips with boats to places outside Sweden, like Finland. She said she pay 100 kr for the trip, which she thinks is a very small amount of money.

Unlike [R3], [R4] expressed lack of participation in the social life of the society. He talked about lack of a meeting place for old people where they can meet with other old people, do some activities together, or it can be a place where they can learn the language (in a special way for older people) and get information about Sweden.

6. Summary of results & Discussion

This section consists of the summary of the results to fulfill the aim of the study and answering the research questions. The discussion of the findings is done by means of the theoretical framework and empirical data. This chapter also includes a discussion of the implications for continued research and for social work practice.

The findings of the interview show that the elderly migrants are grateful for the opportunity to live in Sweden which they describe it as a peaceful and safe place for themselves and their families. They were also appreciative about the care and support elderly migrants receive in Sweden, mainly through the formal system. The formal integration in Sweden include, public funded elderly care, and financial support for the elderly through pension; where elderly migrants who have the permit to stay in Sweden are entitled to. However, the elderly migrants experienced some challenges associated lack of information and lack of participation in the society. Outside the formal system, the elderly migrants experienced lack of support they needed in their everyday social life. The main challenges are explained in relation to cultural and language barriers as well as financial limitations.

Lack of information was found to have big impact in the social integration of the elderly migrants. Our findings show that, some of the elderly migrants were not provided with information about their rights, about the support available for elderly people and information about the society and how things work in Sweden. The findings also revealed that, the lack of information was experienced differently among the elderly migrants. Late-in-life migrants and elderly migrants who lack education were found to be affected the most. According the findings from interviews, elderly migrants can easily get connected to the informal system of the society through the formal system, such as through the social services in the local municipalities. However, the findings show differences among individuals in accessing to the available resources. For example, some elderly migrants were found to lack the information about meeting places and activity centers available in the municipality they live in, whereas some of them had the access to them.

The elderly migrants also expressed lack of participation in the society. They found it difficult to get jobs, as they expressed a wish to have a job, despite having qualifications such as education, language and work experience. They also expressed lack of participation in the social life of the society, such as participation in activities for elderly people, in Swedish medias. The elderly migrants felt that they are not included in the society. The informants of this study expressed their expectations and wishes that would make their life better. Their suggestions include, providing elderly migrants with basic information about the kinds of support that are available for older people and how they can access them, and information about practical things that help them in their daily life, the situation of elderly migrants to be included in the media and make their voice heard; they also expressed their wishes that their education and work experiences from their home countries to be able to be recognized and be able to use it in Sweden.

The elderly migrants faced financial limitations to do extra things, like activities outside the fixed costs such as house rent, food and other bills like electric city bills. The lack of financial resources has according to them limited the social integration. They also faced with cultural and language barriers which have affected their integration to the formal and informal system of the society. The elderly migrants expressed difficulties in coming into contact with the native Swedes due to cultural differences and lack of Swedish language. However, the authors of this study find it also of interest to find different opinion about language barriers from the elderly migrants who do not speak good Swedish language. One of the participants of this study describe the Swedish people as very encouraging and easily understood, that she could communicate or interact with them with the limited Swedish words she knows. This may show the awareness of the host society about the language barriers faced by migrants, and may also show how the host society want to play its role to make migrants included.

6.1 Risk of being lonely & isolated

The findings from the interview of this study show that some of the elderly migrants risk of being lonely and isolated due to factors such as, language and cultural barriers, financial limitations and lack of participation in the society. Elderly migrants' loneliness and isolation is also discussed by previous studies. For example, Park (2016) describes late-in-life migrants as a group facing "double" risk of being isolated due to language and cultural barriers. The informants of this study explained that there is big difference in the social life between their countries and Sweden. The culture of the societies where the

participants come from emphasis in social life, which is done differently from the social life in Sweden. This might contribute to changing of their social role in the society. Wilmoth (2004) discuss this from the lens of social integration theory, that how this affect their social participation and as a result the elderly migrants become vulnerable facing loneliness and isolation. Sheppard (2012) explain isolation from perspective of Social exclusion theory, in terms of being excluded from group membership due to individuals prejudices and stigmatising policies and structures of the society. Even though none of the informants of this study expressed experience of prejudice, two participants have experienced that they could not get a job with their education from their home country, which can be explained as lack of inclusive labour policies that isolate some members of the society. Urban (2018) has discussed how migrants can be excluded from labour market in relation to recruitment regulations, validation of their education documents for professions and discrimination in Sweden; from the perspective of social integration, she suggest the need for more inclusive system that include everyone and make them feel part of a common society.

Financial limitation has also its contribution to this risk of being lonely and isolated. The elderly migrants were not able to participate in the social life of the society due to limited/lack of financial resources. Our findings show, the elderly migrants have less or no participation in the social life of the society, including, in activities for elderly people and in the media. According to Social integration theory group membership and social role are important elements of social integration which directly affect the social participation of the person (Wilmoth (2004); in this case, the elderly migrants become vulnerable facing loneliness and isolation due to lack of social role and group membership.

Based on previous research, isolation can affect the wellbeing of the elderly migrants (Park, 2016). This is because isolation can limit their social resources such as, health and social services. Wilmoth (2004) also explain loneliness of elderly people and its physical and mental health consequences. In accordance to social integration theory, the level to which the elderly person is socially integrated has a significant impact on his/her physical and mental health outcomes. This shows how late-in-life migrants risk physical and mental health problems if their needs for social life are not met. The risk of being lonely and isolated tend to affect late-in-life migrants more, as compared to those who came to Sweden when they were young, because the late-in-life migrants find it difficult to

interact and create contacts with the Swedes and other people in their community who speak Swedish language, and this has affected their social network.

6.2 Vulnerability of late-in-life migrants

The findings of this study show differences in the vulnerability among the elderly migrants. The major difference seen is between the late-in-life migrants and those who arrived as young migrants and aged in Sweden. Comparatively, the late-in-life migrants appear to be more vulnerable. According to findings of the interviews, migrants who came to Sweden when they are aged receive less attention compared to the young migrants. The differences is also highlighted by the previous studies (Forssell & Torres, 2012; Ruspini, 2012). The social integration of elderly migrants into the everyday social life of the society seem to be ignored. There is limited/ lack of financial resources for their social life, and they lack support in terms of, such as, involvement in activities, involvement in meeting places for elderly people, and lack of inclusive media, e.g., tv programs and newspapers in their native languages. These limitations can make the late-in-life migrants vulnerable to loneliness and isolation.

Previous studies also describe late-in-life migrants as the most vulnerable group. For example, Park (2016) identify this group as the most vulnerable group facing language and culture barriers which limits their social resources. Phillips et al., (2012), from gerontological perspective, also explain how elderly migrants may risk of being vulnerable to unfamiliar environments. This group is likely to risk of feelings of sense of detachment and ‘placelessness’ in the new environment due to the difficulties to adapt to the new environment as well as disrupted previous place-attachment with the environments where they come from (ibid). Their vulnerability may increase when they are not provided with the necessary support to be able to adapt to the new environment, but also the support when they want to keep their previous place-attachment back home.

According to social integration theory, late-in-life migrants in general risk of being affected by weakened/lack of social roles and group memberships which are important aspects of social integration. This implies that this group need the support in creating and maintaining social-networks, which according to our findings seem to receive less attention. From the lens of social exclusion theory, late-in-life migrants in Sweden risk of being marginalized and isolated as their needs for the participation in the social life of the society continue to be ignored.

6.3 Social inclusion of elderly migrants

In accordance with Social integration theory, Allan (2005) explain the social integration of migrants as a broad aspect, and he states that, the migrant person is socially integrated to the extent to which the person adapts to the customs, social relations, and daily practices of the receiving society. The findings of this research show that the social integration of individual elderly migrants in one way depend on the individual perception of what it means for that person to be part of the society. As the elderly migrant, for example, may feel partly he/she is part of the Swedish society and at the same time feel partly as not part of the society. Two participants expressed that they feel partly part of the society in relation to receiving financial support, which make them feel that they are considered and included in the society, even if receiving a small amount of financial support. Another two informants expressed feeling of not being part of the society partly, in relation to their education and work experiences from their countries not being recognized in Sweden, in that sense the informants expressed that they were not being included in society. Some of the elderly migrants in this study mentioned lack of information in relation to feelings of being not included in the society. Lack of information was explained as a hindrance preventing some of them from participating in the society. For example, some of them did not know where activities for older people took place. This can be explained in relation to Forssell & Torres (2012), that social work with elderly migrants in Sweden focuses primarily on the provision of care, which shows integration of the elderly migrants into the social life of the society is being given less attention. In line with what Forssell & Torres (2012) discussion, the findings of this study show that, elderly migrants have the desire to be part of society through participation in the social, economic and political life of the society, however, their desires were not realized due to lack of effective support. This can be seen from the perspective of social exclusion theory, that the elderly migrants are being denied access to opportunities, resources and rights that the rest of the society is enjoying (Taket et al., 2009). Moreover, the elderly migrants' risk of being socially excluded, when the Swedish social workers do not prioritize their social integration.

The informants expressed their desire to participate in work and be able to contribute to society through being themselves financially independent and through paying tax which will be used to help others; they also have desired their education to be recognized, to get information about activities for them, to have their voice heard. From the perspective of social integration theory, this shows what Urban (2018) has discussed about the need for

a new, comprehensive integration reforms in Sweden to include everyone. She points out that there is need to help people for example the new arrivals who have the knowledge but who have not yet learned the Swedish language.

This finding also highlight gender difference among the elderly migrants in relation to their participation in labor and their income as pension. The female participant in this study did not work in Sweden even though she come when she was young, she was a house-wife during her stay in Sweden, and now entitled only to basic pension. The opposite to this, two male participants have been working and now have higher pension. This can be seen in relation to Peeters & Wouter (2015)'s discussion about the difference in financial support resources, where elderly migrant women found to be at higher risk to live as poor pensioners. According to Peeters & Wouter (2015), one reason for the differences can be because men are being viewed as the ones who support the household financially and not the women.

6.4 Implications to social work practice & continued research

This study implies that there is lack of research, knowledge and awareness of the integration of non-European elderly migrants in Sweden. Based on the findings of this study, the authors can conclude that there is need for improvement in providing information to the non-European elderly migrants, improvement in cultural competence of social workers, for example to interact with people from different cultures and to contribute positive attitudes about culture differences. Such commitments in social work can be made in order to improve quality of life for elderly migrants in Sweden. The authors of this study also hope to inspire social work practice in Sweden with the elderly migrants' own perspectives and work to meet their needs for the everyday life, and also create a "room" where the elderly migrants can make their voice heard.

The authors of this study suggest the need for more in-depth research about integration of non-European elderly migrants in order to improve integration strategies in social work practice as this research was limited to collect data from only four informants. Another proposal is, to make a qualitative research concerning gender differences of integration of non-European elderly migrants to understand in depth why some differences arise, for example, the difference found in this study that, it was easier to find male participants to interview than female participants.

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8. Appendices

8.1 Appendix 1 - Interview guide

Title:

Integration of non-European elderly migrants in Sweden: A study challenges and expectations of elderly migrants.

Aim

The aim of this study is to explore the integration of non-European elderly migrants in Sweden with the focus on their everyday life experiences, expectations and challenges.

Research questions

1. Which experiences of integration do the non-European elderly migrants in Sweden have?
2. Which expectations of support do they express and what kind of support do they receive?
3. What kind of challenges do they face and how?

Introductory interview-questions

1. How old are you?
2. Which country did you come from and how long have you been in Sweden?
3. What have you worked with?
4. Briefly, what major differences do you find between your country and Sweden?
(e.g., difference in the weather, the people, the countries' development, peace, freedom ...)

Interview themes and questions

(i) Perception of integration

- What is integration for you?
- Do you feel that you are part of the society?
- What does it mean for you to be integrated?

(iii) Experience

- How do you generally experience living in another country as Sweden where you are living now at your age?
- What kind of experience do you have as an elderly person living in Sweden?
- What kind of support do you receive, If you receive any?

(ii) Expectations

- What kind of expectations or wishes do you have in order to feel part of the society?
- What do you think should be done for integration of the Non- European elderly?

(iv) Challenges

- What kind of challenges do you experience as a non-European in your age?

8.2 Appendix 2 - Consent form English

Informed Consent

Hi,

Our names are Elina Forslin and Mengisteab Weldekiros. We are students at the University of Gävle, studying International Social work program. We are in the last year of the program and this time we are doing the final thesis/research. We wish to study the integration of non-European elderly migrants in Sweden and we are interested to understand the experiences, expectations and challenges of elderly migrants in their daily life here in Sweden. We hope that you find it interesting to be part of this study, and we believe your participation will contribute important knowledge.

We estimate that the interview for this research will take 1 hour, but longer or shorter time will be provided if it is needed.

The interview will be carried out with the language you prefer. You will be asked to describe experience, expectations and challenges from your point of view, even the kind of support you receive and the expectations or wishes you want to express living in Sweden as an elderly migrant. We are going to ask open questions, there will be no need for any preparation. We also hope that you do not mind that the interview will be recorded (audio recording). We follow ethical research principles which mean that we don't want to cause any harm and you have the right to end the interview at any time. All the recorded data will be destroyed after the study is finished.

Your contribution is important for the study and the increase of knowledge about the integration of the non-European elderly in Sweden. Are you interested in the final report, please take contact with Elina and/or Mengs.

Researchers: Waldekiros Mengs & Forslin Elina

Supervisor: Päivi Turunen, Ph. D. in Social Work , Senior Lecturer at the University of Gävle

Please contact Elina [telephone number provided] or Mengs [telephone number provided] with questions or concerns about this research.

Participant Signature

Date

Principal Investigator

Date

8.3 Appendix 3 - Consent form Tigrinja

ሰላም፡

ንሕና ኤሊና ፎሽሊን ን መንግስት-ኣብ ወልደኪሮስን ዝተባልና ኣብ ዩኒቨርሲቲ ያቭላ ተማሃሮ ናይ ማሕበራዊ ዕዮ (International Social work) ኢና። ትምህርትና ኣብ ምውዳእ ድማ ንርከብ። ናይ መወዳእታ መጽናዕታዊ ጽሑፍ እንቐርብሉ ግዜ ስለ ዝኾነ፡ ንሕና ክልቴና ንካብ ኣውሮጳ ወጻኢ ዝመጹ ሽማግሌታት ስደተኛታት ዝምልከት መጽናዕቲ ከነካይድ መሪጽና ኣለና። እዚ መጽናዕቲ ብዛዕባ ኢንተርኔት ናይ ልዕሊ 65 ዓመት ዕድሜ ዘለዎም ሽማግሌታት ስደተኛታት ኣብ ውሽጢ ሕብረተሰብ ናይ ሸወደን ኾይኑ፡ ብሓፈሻ ከም ሽማግሌታትን ስደተኛታትን መጠን ማዕልታዊ ህይወቶም ኣብ-ውሽጢ ሓድሽ ሕብረተሰብ ንምፍላጥ እዩ። እዚ ማለት፡ ኣብ ማዕልታዊ ህይወቶም ዝገጥሞም ተሞክሮታትን ብድሆታትን፡ ካብ ዝኾነ ወገን ዝረኽቡዎ ደገፋትን፡ ዘለዎም ርእይቶታን ንምርዳእ እዩ። እዚ እንገብር ዘለና መጽናዕቲ ንዓኸውን ኣገዳሲ ኮይኑ ክትረኽቡን ተሳታፊ ንምዃን ፍቓደኛ ክትከውን ተስፋ ንገብር። ናትካ ተሳትፎ ኣብዚ መጽናዕቲዚ ኣገዳሲ ፍልጠት ከም ዘበርክት ድማ ንኣምን።

እዚ መጽናዕቲ ምስ ተሳተፍቲ ቃለ ምሕተት ዘጠቓልል ኮይኑ፡ እቲ ዝርርብ ክሳዕ ሓደ ሰዓት ክወስድ ንእምት፡ ካብኡ ክሓጽር ወይውን ክነውሕ ከም ዝኽእል ምፍላጥውን ኣገዳሲ እዩ።

እቲ ቃለ ምሕተት ተሳተፍቲ ብዝመርጽዎ ቋንቋ ዝግበር ኮይኑ ንትግርኛ ተዛረብቲ ብቋንቋ ትግርኛ ክግበር ይከኣል እዩ። እቲ ሕቶታት ከም ሽማግሌ ስደተኛ መጠን ማዕልታዊ ህይወትካን ናይ ናብራ ተሞክሮኻን ዝገጥሙኻ ብድሆታት እንተለውን፡ ካብ ዝኾነ ኣካል እትረኽቡ ደገፋትን፡ ዘለካ ርእይቶታትን ዘጠቓልል ኮይኑ፡ ክፋት ሕቶታት ክኸውን እዩ። ስለዚ ብዙሕ ምፍላግት ዘድልዮ ኣይኮነን። ምስ ተሳተፍቲ ብምስምማዕ እቲ ዝርርብ ብናይ ድምጺ መቐረጺ (audio recording) ክቐረጽ እዩ። እዚ መጽናዕቲ ስነ ምግባራዊ ሕግታት ናይ መጽናዕቲ ተኸቲልና ከም እንገብር ነረጋገጽ። ዝኾነ ይኹን ናይ ተሳተፍቲ ውልቃዊ ሓበሬታ ንኻልእ ኣካል ኣይወሃብን። ተሳተፍቲ ኣብዚ መጽናዕቲ ብምስታፎም ዝኾነ ይኹን ጉድኣት ክበጽሑም ኣይንደልን። እቲ ዝተቐርጸ ድምጺ ናይ ቃለ ምሕተት ናብ ጽሑፍ ምስ ተቐየረ ብኡ ንብኡ ተደምሲሱ ካብ ስራሕ ወጻኢ ከም ዝግበር ነረጋገጽ።

ተሳትፎኻ ኣብዚ መጽናዕቲ ብዛዕባ ኢንተርኔት ናይ ሽማግሌታት ስደተኛታት ኣብ ሸወደን ጠቓሚ ኣብርክቶ ክህልዎ እዩ።

መጽናዕቲ ዘካይዱ ተማሃሮ፡

ኤሊና ፎሽሊን ምስ መንግስት-ኣብ ወልደኪሮስ

ስፖርቫይዘር፡ ፕይቪ ቱርነን፡ ፕሮፌሰር ኣብ ዓውዲ ትምህርቲ ማሕበራዊ ዕዮ፡ መምህር ኣብ ዩኒቨርሲቲ ያቭላ

ንዝኾነ ሕቶ ወይ ሓበሬታ በዚ ዝስዕብ ቁጽሪ ርኽቡና፡

ኤሌፍ [telephone number provided] ወይ

መንግስት-ኣብ (መንግስ) [telephone number provided]

ስም ተሳታፊ

ክታም

ስምን ክታምን ኣካየድቲ መጽናዕቲ
