

Self-awareness and social acceptability: A Psycho-anthropology for the Iraqi community in Sweden

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Abstract: As a specialist in Sociology, more specifically, in the field of Anthropology, the researcher argues that the problem of the current research is that immigrants spreading in countries all over the world, who have acquired a new culture as well as their original one, in addition to the subsequent social customs and traditions that affect the roots of the formation of personality have led a new generation of new social and value formation to emerge. This emergence has thus obliterated the accumulating anthropological roots of parental culture although modernity frees social relations from the limitations of direct interactions.

Keywords: self-awareness; social acceptability; anthropology; psychology

1. The Problem and Significance of the Study:

The culture and method of socialization supervised by the institutions of the countries of asylum (Diaspora) are organized in changing the behavior of children, and codify the processes of control and the acquisition of new values, and customs, especially in Scandinavia, including Sweden, where institutions play a role in the formation of individual and collective behavior of the children of immigrant communities since birth, other stages of growth and education, up to the socialization of the school, the street, both formal and informal organizations such as social and recreational clubs. Therefore, we cannot overemphasize that social changes will be organized and regulated by an institutional system, subject to continuous follow-up from birth to adulthood.

Children in the new culture - the culture of the diaspora learn to express opinion openly and without any fear. The law and legislation guarantee freedom of opinion, and new meanings grow for immigrants to be part of the culture of the country in which they live, learn and define concepts of identity, including concepts of democracy and liberalism for themselves. These, in sum, form human concepts (Schwalbe, 2005, p78).

The state of self-awareness, is a subjective state that is realized in some area of social life and has repercussions of anthropological residues that move the behavior of the individual as perceived through various socialization processes. This variable is directly related in terms of perception of acceptance and rejection in various aspects of social life. In terms of its variables, but in terms of its sample, which was not primarily in the original society, that is, Iraqi society. But in the Diaspora community, i.e., the Kingdom of Sweden, which has many advantages that may differ from other European societies. In Sweden, governmental organizations actively participate in the control of individual and collective behavior, not only in school, but in the street and the club, and within the family, making it difficult. The immigrant family must control the education and upbringing of its children randomly. This qualitative significance of this research, is that it is a diligent attempt to study the processes of social interaction and its anthropological roots in the Iraqi immigrant families and its implications for the behavior of the children.

2. Objectives of Study:

The present research study aims at explicating the following:

1. Social acceptability of Iraqi immigrants in Sweden.
2. Differences between social values and self-awareness of Iraqi immigrants in Sweden according to the variable of gender (M / F)
3. Differences between available opportunities and social acceptability within Iraqi community in Sweden according to the variable of period of residence.
4. Differences between social factors and social rejection of Iraqi community in Sweden according to the variable of education.
5. The effect of social relations and self-awareness of the Iraqi community in Sweden according to the variable of age.

3. Methodology & Theoretical Concepts

3.1 Methodology Used

The present study adopts the survey method using the sample method through distributing a form of a questionnaire to reveal social acceptability among the Iraqi community within Swedish society and interpret data collected, then analyze

it statistically. The survey method is a method used in social research systematically which aims at collecting data and facts from people who live in a certain geographical, cultural, and administrative area (Hafidh, 1981). Such method is used when we want to study a broad section of society using a representative sample since it would be difficult to ask every single person about what you need to know (Hess, 1989). The limits of the present research study are:

- **Human limits:** These include members of Iraqi community resident in Sweden for more than (10) years, (both male and females).
- The sample of the study has been (100) subjects: (50) males and (50) females.
- **Age group limits:** between (20 – 70) years.
- **Temporal limits:** February – March , 2019.
- **Spacial limits:** Orebro (Central of Sweden)including: Komla, Halisbery, Lakso, Askersond, Karliskoka, and Nora.
- **Sample determining:**

As for determining the type of sample, the researcher has resorted to using the intentional sample, which is defined as the sample that is selected and excludes others because its members represent what is sought more than others (Al-Hamadani, *Scientific Research Methods*, 2006), as the researcher intended the Iraqi community present in Sweden. the researcher was keen to provide a set of characteristics and traits, like (age, career, sexual and educational) ones in the sample with the intent that the sample be as much as possible, it is representative of the community and includes different segments and categories to give diverse visions, situations and perceptions about the research community.

3.2 Methods of Data Collection

It is known that the scientific study of any subject is not limited to merely selecting the appropriate method from the research methods, but rather you should use one or more data collection tools. Data collection is a significant stage of preparing the study in which the researcher obtains the appropriate field of information that he processes with the help of statistical means to explain the correctness of the assumptions he sets and achieves the goals for which the study was conducted. Additionally, the researcher in this research study has relied on more than one tool in collecting his data and it is not limited to one type, because the collection of information by different tools has important indications in many cases and the tools on which the current research study depends are (the questionnaire, the interview, the informants), as appropriate tools for collecting information from the field of study. The questionnaire was distributed in Sweden by Asst. Prof. As'ad Shareef El-Emara (an expatriate in Sweden).

3.3 Conceptual Limitation:

A: Awareness: The meaning of consciousness, and (awareness) of the hadith is related to its preservation. and God knows what lies in their stereotypes (Al-Razi, p. 729).

From a scientific point of view, the definition of consciousness was a matter of controversy between thinkers and theorists in setting a specific definition of consciousness. They also differed in determining its concept, nature and role.

(1) Consciousness, according to the researchers' view in sociology, is the individual's awareness of himself as a member of a group where G.H. Mead sees awareness as a result of social action where this process of communication lies in the awareness of the individual and not only others,

i.e. the other, but also sees himself in the perspective of the other, that is, he plays another role towards himself, and that the introduction of the other in this manner is a necessary condition for the establishment of consciousness) (Madkooor, 1975, p. 645).

(2) Self: The concept of "self" constitutes a basic subject in both psychology, social psychology, and sociology. Many different ideas and scientific theories have been developed around it, as well as a wide range of definitions about its elements and its being. Dr. Ahmed Zaki Badawi defined *Self* in the Dictionary of social sciences terminology as the image that an individual creates about himself as a result of his contact and interaction with others; as it is a manifestation of personality that implies a person's awareness of himself as a result of his social experiences as he grows and develops during the process of socialization. (Badawi, p. 372).

(3) Self-Awareness Self-awareness means when the individual knows the truth about himself and the motivations, tendencies, feelings and desires involved, in addition to what it has in terms of potentials and preparations, its shortcomings, defects, the circumstances surrounding it, the goals that it aspires to carry out its activity, and the extent of the possibility of its success in achieving it (Taha, 1992, p. 848). This concept was understood by Karl Rogers, as the awareness of the individual and his activity, or the set of experiences that are all attributed to one thing (the ego) (Ahmed, 2003, p. 554).

One of the researchers considers that the simplest definition of identity is *the awareness of the self* or *(self) awareness of itself*, that it is a process of identifying the self with its compulsory and causal elements, and those that are subject to change and transformation (Al-Murshid 2003, p. 168).

4. Theoretical side and previous studies:

4.1 Theoretical Aspect

When a people in a culture differs from other peoples, in terms of beliefs, this variation has not be ascribed to different cognitive processes, but rather because they faced different aspects of the world or because they learned other knowledge, and if people really differed deeply in their intellectual systems- their worldview and cognitive processes. So people's differences in terms of attitudes and beliefs, values and preferences, may not just be different interventions and teachings, but rather are inevitable consequence of using different tools in understanding the world (Nespet, 2005, pp.16,19). Belonging is associated with the motivation for achievement, the social role of the individual, and social adjustment. A relationship has been found between loyalty to the country and general harmony; a second relationship has also been found between national, religious and social belonging, and both self-esteem, self- affirmation, and social harmony (Ma'mariyya, 2009, p. 205).

Although there are different opinions about belonging, between being a trend, feeling and sense, or being a basic psychological need - because the need is the feeling of a living being missing a certain thing, whether the missing is internal, psychosocial or social such as the need for belonging, controlling and achieving - or being motivated or inclined, However, all of them confirm the impossibility of an individual's life without belonging, that which begins with a person from the moment of birth as a young person in order to satisfy his necessary need, and this belonging grows with the growth and maturity of the individual until it becomes a belonging of the large society that has to satisfy the needs of its members.

A person's sense of status, security, strength, love and friendship can only be achieved through the group. Human behaviour acquires its meaning only in a social position, in addition to the group providing the individual with several positions through which he can demonstrate his skills and capabilities, in addition to the individual's feeling of satisfaction that he derives from his membership in the group which depends on the opportunities available to him to exercise his role as one of its members. (Farghali et al., 1974, p. 143).

This sense of belonging seeks to consolidate identity which, in return, is an evidence of its existence, and then the behaviour of individuals emerges as indicators for expressing identity and then belonging.

Many theorists have used the term "unsettlement" in relation to globalized processes, while others preferred related terms such as removing local characteristics or emigration, or displacement to understand aspects of this process. Therefore, the experience of emigration or displacement in the modern era is not an experience related to alienation, but rather paradoxically, people possess their local places of phenomenology with a kind of provisional, conditional meaning and they realize at a certain level the absent forces that make up this property (Tomlinson, 2008, p. 147).

In the light of that, the French anthropologist Mark Auge described "non-places" as follows: "If a place can be defined as Relational and Historic, and it is concerned with identity, then the space that cannot be defined as Relational, Historic, or Identity-related will be" no a place "and the world where people are born in the clinic and die in the hospital (Tomlinson, 2008, p. 148) is a place that remains in the memory, and (his duty) adds that the anthropological place is the place that provides cultural identity and memory, and that connects its residents to the history of the local area through operations The daily repetition of social interaction (Tomlinson, 2008, p. 149). Horney). That alienation among people is only an indication that human relations are as troubled as the state of all neurosis. The extent of alienation depends on the severity of the disorder in human relations. Another feature that is often considered isolated is self-estrangement, that is, a loss of feeling in relation to the emotional experience and suspicion of what one is, i.e. in what he (loves and what he hates and whoever believes in him (Horny, 1988, p. 54 From the cultural anthropological vision, "The world appears to the Asians more complicated than it is in the eyes of Westerners, and understanding the events they have required thinking about a large number of factors that affect each other in a way that is not simple or inevitable, and the conceptual logic does not have a big role in solving the problem (Nisbet, 2005, p. 18).

4.2 Previous studies:

Study of the El-Emara and Al-Ghanimi (2014) The study was entitled "Satisfaction with the Diaspora Life of Iraqi Youth in Sweden". It aimed to identify the level of satisfaction with the life of the Diaspora among Iraqi immigrants in Sweden, the variation in the level of satisfaction according to the gender variable "females and males", and the variation in the level of satisfaction according to the variable of the education. The study population consisted of the Iraqi community immigrating to Sweden, both sexes, who spent five years and more in Sweden, some of them acquired Swedish citizenship. The study reached the following results: There is a low level of satisfaction among Iraqi community in Sweden; there is no difference between males and females; it was also found that there is a significant difference in favor of highly educated people (El-Emara and Al-Ghanimi, 2014, p. 299).

Abu El-Neel Study (2010) This study is titled "Social Belonging and the Satisfaction with Life and the Value of Reform as Variables Predicting Political Participation" and aimed to reveal the relationship between political participation and some psychological variables as represented by belonging to social groups. The sample of the study consisted of students from the College of Arts, Commerce, Science, and Applied Arts, where the sample reached (132) male and

female students. The study used a measure of political participation, social belonging, satisfaction with life, and a measure of the value of reform. The study reached the following results: There is no relationship between life satisfaction and political participation, as I also did not find a relationship between political participation and satisfaction with political life (Abu El-Nile, 2010, p. 8).

Hassan's Study (2008) This study is titled "The Relationship between Alienation and Psychological Compatibility of the Iraqi Community in Sweden", which is originally a doctoral thesis, the study aimed to answer the following questions: "Is there a statistically significant relationship between alienation and psychological compatibility with the Iraqi community in Sweden?; Are there statistically significant differences in alienation according to the variables of the variables: gender, marital status, number of years of expatriation, educational achievement?". The sample of the study was (300) male and female respondents. The results of the study found that there is a negative relationship with statistically significant difference between alienation and psychological compatibility. It also found that there are differences of statistical significance in alienation according to the gender variable and in favor of males, as well as the results showed statistically significant differences in alienation.

According to the gender variable, the results also showed statistically significant differences in alienation according to the variable of marital status and in favor of unmarried "singles". The study also showed statistically significant differences in alienation according to the variables of time and age in favor of the young age group. (Hassan, 2008, p. 5).

5. Research results according to field indicators First: The preliminary bio- data of the respondents:

1.Age Groups:

Table (1): Age Groups

Age Group	Frequency	Percentage %
21 - 28	9	9 %
29 - 36	13	13 %
37 - 44	27	27 %
45 - 52	26	26 %
53 - 60	15	15 %
60 - above	10	10 %
Total	100 %	100 %

The age groups of the present study sample were distributed within table (1) shown above, within the age groups started at (21) years old, where the respondents' ages in the current study came in (six) age groups, starting with the age group (21-28) years, and ending with the age group (61- above). The difference between one category and another (length of category is nine years, whereas the (width of category) is eleven years.

As it turns out that the age group (37-44) years is the most frequent category, and their number reached (27) respondents, at a rate of (27%) of the total sample units, whereas the age group (45-52) years came in second place, as their number (26) respondents, with a percentage rate of (26%) of the total sample units, as the age group (53-60) years came in the third rank, as their number reached (15) respondents, at a rate of (15%) of the total sample units. The age group (29-36) followed by the fourth rank, as they numbered (13) respondents, at a rate of (13%) of the total units of the sample, and in the fifth rank came the age group (61-years and above) by (10) respondents by (10%) Finally, the age group (21-28) came with (9) respondents, at a rate of (9%) of the total sample units.

2. Gender of Respondents:

Table (2): Gender of Respondents

Gender	Frequency	Percentage
Males	50	50 %
Females	50	50 %
Total	100	100 %

The data of the above table shows the distribution of the respondents according to gender. It was found that the percentage of female respondents has reached (50) females, at a rate of (50%) of the total sample units, while the number of male respondents reached (50) males, with a percentage of (50%) of the total sample units.

3. Marital Status:

Table (3): Marital Status.

Marital Status	Frequency	Percentage
Married	88	88 %
Single	10	10 %
Separated	2	2 %
Widow	0	0 %
Total	100	100 %

The above table shows that the number of married respondents reached (88) respondents, at a rate of (88%) of the total sample units, meaning that most of the respondents were married, while the number of singles (10) was surveyed at a rate of (10%) of the total sample units. The number Separated was (2) respondents, or (2%) of the total sample units.

4. Academic Achievement:

Table (4): Academic Achievement

Academic Achievement	Frequency	Percentage
Primary	0	0 %
Intermediate	10	10 %
Secondary	48	48 %
Baccalaureate	36	36 %
Higher Degree	0	0
Total	100	100 %

The data of the above table indicates that the number of those who obtained the preparatory certificate reached (48) respondents, at a rate of (48%) of the total sample units, while the number of those who obtained a bachelor's degree reached about (36) respondents, with a percentage of (36%) of the total sample units .

The number of those who obtained an intermediate certificate reached (10) respondents, at a percentage rate of (10%) of the total sample units, and the results of the study showed that the number of those who obtained a higher degree (MA or PhD) was (6) respondents at a rate of (6%) of the total sample units.

5. Duration of Stay:

Table (5): Duration of residence

Duration of Stay (years)	Frequency	Percentage
5 - 9	3	3 %
10 - 14	29	29 %
15 - 19	37	37 %
20 - 24	21	21 %
25 - above	10	10 %
Total	100	100 %

The residence categories of the study sample were distributed as shown above, within groups that started from five years. As the duration of the subjects' residency in the current study came in (five) categories, starting with the category (5-9) years, and ending with the category (25-more), the difference between one category and another (the length of the category) came by 4 years. As it was found that the residence of (15-19) years is the most frequent category, and their number reached (37) respondents, at a rate of (37%) of the total sample units, while the residence (10-14) years came in the second place, as their number (29) respondents, at a rate of (29%) of the total sample units, as the residence category came (20-24) years at the third rank, as their number reached (21) respondents, at a rate of (21%) of the total sample units. The residence category (25-or more) followed by the fourth rank, as they numbered (10) respondents, at a rate of (10%) of the total sample units, and finally the residence category (5-9) came with (3) respondents with a percentage of (3%) of the sum of the sample units.

6. I hold the Swedish Passport:

I hold the Swedish Passport	Frequency	Percentage
Yes	97	97 %
No	3	3 %
Total	100 %	

Table (6) above shows the distribution of the respondents according to their having the Swedish passport. It was found that the percentage of the respondents who possess the Swedish passport has reached (97) respondents, with a percentage rate of (97%) of the total units of the sample, while the number of respondents who do not possess the Swedish passport was (3) respondents, at a rate of (3%) of the total sample units.

Second: Research Data

1- Social Values and self:

Table (7): Social Values and Self of Iraqi Community

Responses	M/S	I agree	I relatively agree	I don't agree	Means	Standard Deviation	Result
1. The culture of the Swedish society affects my daily behaviour	No.	39	43	18	2.80	1.93	
	%	39 %	43 %	18 %			Medium
2. Customs and traditions of the Swedish customs and traditions have permeated my personality	No.	27	48	25	2.67	1.87	
	%	27 %	48 %	25 %			Medium
3. My ability to social adaptation decreases as I get older	No.	34	56	10	1.76	0.622	
	%	34 %	56 %	10 %			Very Low
4. Valuable difference reduces the chance of marriage	No.	60	29	11			
	%	60 %	29 %	11 %	2.60	1.70	Medium
5. The Swedish state plays a role in raising my children.	No.	75	20	5			
	%	75 %	20 %	5 %	3.08	1.214	High
6. Many family disputes arise because of new social values	No.	45	50	5	1.99	0.866	
	100 %	45 %	50 %	5 %			Low

Table (7) above shows results of the respondents' answers about the social and self-values in the Swedish society. The results can be summarized as follows:

The table above indicates the results of the answers to the first item F that clarifies the effect of Swedish culture on daily behavior. It showed that the option (I relatively agree) got the highest response rate as it reached (43) by (43%), while the lowest response rate was about an option I don't agree as their number reached (18) at a percentage of (18%) of the total sample units. The mean for this item was (2.80) with a standard deviation of (1.93), i.e. the degree of agreement is medium.

The results of the answer to the second item, which indicate the involvement of the customs and traditions of the Swedish community into the Iraqi community members, show that the option (I relatively agree) got the highest response rate, reaching (48) with (48%), while the lowest response rate was about an option (I do not agree) where their number reaches (25) by (25%) of the total sample units, and the mean for this paragraph has reached (2.67) with a standard deviation of (1.87), which means that the degree of agreement is medium.

The results of the answer to the third item, which touches upon the ability to social adaptation as getting older, show that the option (I relatively agree) got the highest response rate, as it reached (56) by (56%), while the lowest response rate was of the option (I do not agree) where the total number was (10) by (10%) out of the total sample units. The mean was (1.76) with a standard deviation of (0.622), meaning that the degree of agreement of the respondents was very low.

The results of the answer to the fourth item that clarifies the difference in values reduces the chances of marriage, showed that the option of (I agree) got the highest response rate as it reached (60) by (60%), while the lowest response rate was about the (I do not agree). The total number has been (11) by (11%) of the total sample units, and the mean was (2.69) with a standard deviation of (1.70), i.e. a medium.

The results of the answer to the fifth item that focuses on the role of the Swedish state through its institutions in raising "my children" showed that the option of (I agree) got the highest response rate where it scored (75) with a percentage of (75%), while the lowest response rate was the option (I do not agree) as their number was (5) with the percentage of

(5%) out of the total sample units; the mean was (3.08) with a standard deviation of (1.214), i.e. the degree of agreement of the respondents was high.

The results of the answer to the sixth item, which indicates that many family differences arise because of the new cultural values, show that the option (I relatively agree) got the highest response rate where it scored (50) with the percentage of (50%), while the lowest response rate has been for the option (I do not agree) when their number scored (5) at a rate of (5%) of the total units of the sample. The mean was (1.99) with a standard deviation of (0.866), which means that the degree of agreement of the respondents was low.

2- Social relations and self-awareness:

Table (8): Social relations and self-awareness of the Iraqi community in Swedish society

Responses	M/S	I agree	I relatively agree	I don't agree	Means	Standard Deviation	Result
1. I have extensive relationships with the Swedes	No.	60	31	9			
	%	60 %	31 %	9 %	2. 63	1. 75	Medium
2. I still feel stranger in Sweden	No.	22	55	23			
	%	22 %	55 %	23 %	1. 90	0. 855	Low
3. I maintain my relationships with my home citizens	No.	75	16	9			
	%	75 %	16 %	9 %	3. 11	1. 219	High
4. State institutions, including the social media help to integrate into Swedish society	No.	61	29	10			
	%	61 %	29 %	10 %	2. 50	1. 83	Medium
5. I am available in Swedish social places	No.	31	52	17			
	%	31 %	52 %	17 %	2. 60	1. 99	Medium
6. I share the Swedish their various religious and national ceremonies	No.	63	27	10			
	%	63 %	27 %	10 %	2. 69	1. 77	Medium
7. I communicate with my neighbor and my co-worker	No.	73	20	7			
	%	73 %	20 %	7 %	3. 60	1. 123	High

Results of table (8) above show the respondents' answers about social values and self in the Swedish society. These results can be summarized as follows:

Results of the answer to the first item, which concern the extensive relations with the Swedes, show that the option (I relatively agree) got the highest response rate as it reached (60) with the percentage of (60%), while the lowest response rate was the option (I do not agree). Their number reached (9) with a rate of (9%) of the total sample units. The mean for this paragraph reached (2.63) with a standard deviation of (1.75), i.e. the degree of agreement is medium.

Results of the answer concerning the second item, which pinpoint the feeling of alienation within Sweden, show that the option (I relatively agree) got the highest response rate, as it reached (55) by (55%), while the lowest response rate was about the option (I agree) where their number reached (22) at a rate of (22%) out of the total sample units, the mean for this paragraph was (1.90) with a standard deviation of (0.855), i.e. the degree of agreement is low.

The results that concern the answer to the third item, which focus on maintaining the relationship with the citizens of the motherland, showed that the option of (I agree) got the highest response rate, as it reached (75) by (75%), while the lowest response rate was about an option of (I do not agree). Their number was (9) with the percentage of (9%) out of the total sample units, and the mean (3.11) with a standard deviation of (1,219), i.e. the degree of the respondents' agreement was high.

Concerning results related to the fourth item which indicate the assistance offered by institutions of the State, including the social media, for the integration in the Swedish society, they have shown that the option (I agree) got the highest response rate scoring (61) with the percentage of (61 %), while the lowest response rate was scored by the option (I do not agree) where the number was (10) with (10 %) out of the total sample units, with a mean of (2.50), while the standard deviation of (1.83).

The results of the answer to the fifth item, which clarifies the presence in Swedish social places, showed that the option agreed somewhat "got the highest response rate if it reached (52) by (52%), but the lowest response rate was about the option not agree" Their number reached (17) with a rate of (17%), out of the total sample units, and the mean (2.60) with a standard deviation (1.99), i.e. the mean degree of the respondents agreement was average.

The results of the answer related to the sixth item, which show the participation with the Swedes in their various national and religious ceremonies, show that the option (I agree) got the highest response rate where it reached (63) with the percentage of (63%), while the lowest response rate was for the option (I do not agree) as their number was (10) with the percentage of (10%) of the total sample units. The mean has (2.69) with a standard deviation of (1.77), i.e. the

degree of the respondents' agreement was medium.

As far as the seventh item, which is related to communication with the Swedish neighbor or co-worker, is concerned, results have shown, that the option of (I agree) got the highest response rate with (73) by (73%), while the lowest response rate was for the option (I do not agree) as their number reached (7) with (7%) out of the total sample units. The mean was (3.60) with a standard deviation of (1.123), i.e. the degree of the respondents' agreement was high.

3. Available opportunities and social acceptance

Table (9) The available opportunities and social acceptability of the Iraqi community in Sweden

Responses	M/S	I agree	I relatively agree	I don't agree	Means	Standard Deviation	Result
1. Study and education are available to everyone	No.	83	15	2			
	%	83 %	15 %	2 %	4.10	1.891	High
2. I feel secure and stable in Sweden	No.	86	13	1			
	%	86 %	13 %	1 %	4.52	2.187	Very High
3. Job opportunities are generally available	No.	66	30	4			
	%	66 %	30 %	4 %	3.22	1.012	Medium
4. I practice my religious rituals freely	No.	87	12	1			
	%	87 %	12 %	1 %	4.44	2.341	Very High
5. Swedish laws give me freedom of opinion	No.	86	13	1			
	%	86 %	13 %	1 %	4.77	3.213	Very High
6. I still have my original (Iraqi) ID	No.	95	4	1			
	%	95 %	4 %	1 %	4.24	1.978	Very High

The results of the above table show the respondents' answers concerning the available opportunities and social acceptability of the Iraqi community in Sweden. These results can be summarized as follows:

The results of the answer to the first item which indicate the study and education available to everyone in Sweden, show that the option of (agree) has got the highest response rate as it reached (83) with the percentage of (83%), while the lowest response rate was the option (I do not agree) as they scored (2) with (2%) of the total sample units. The mean of this paragraph was (4.10) with a standard deviation of (1.891), i.e. the degree of agreement is high.

The results of the answer to the second item, which show the feeling of security and stability in Sweden, show that the option (I agree) got the highest response rate, as it reached (86) with (86%), while the option (I don't agree) got the lowest response rate of (1%) of the total sample units; the mean of this paragraph was (4.52) with a standard deviation of (2,187), i.e. the degree of agreement is very high.

Results related to the answer of the third item which indicate job opportunities that are generally available, show that the option (I agree) got the highest response rate as it reached (66) with (66%), while the lowest response rate was the option (I do not agree) as their number reached (4) with the percentage of (4%) of the total sample units. The mean was (3.22) with a standard deviation of (1,012),

i.e. the degree of agreement among respondents was medium.

The results of the answer to the fourth item that indicate the practice of religious rituals freely, show that the option of (I agree) got the highest response rate, as it reached (87) with (87%), while the lowest response rate was for the option (I do not agree) as their number was (1) at the percentage of (1%) of the total sample units. The mean was (4.44) with a standard deviation of (2.341), which means a very high degree of agreement.

Here, results of the answer to the fifth item that show "Swedish laws give me freedom of opinion", show that the option of "agreed" got the highest response rate if it reached (86) by (86%), while the lowest response rate was about an option that does not agree "as their number reached (1) At a rate of (1%) of the total sample units, the mean (4.77) with a standard deviation (3.213), i.e. the degree of agreement of the respondents, was very high.

Results of the answer to the sixth item that show the item (I still have my original (Iraqi) identity) show that the option (I agree) got the highest response rate where it reached (95) with (95%), while the lowest response rate was the option (I do not agree) as their number reached (1) with (1%) of the total sample units. The mean was (4.24) with a standard deviation of (1.978), i.e. the degree of the respondent's agreement was very high.

4- Social factors and social rejection:

Table (10): Social factors and social rejection of the Iraqi community in Sweden

Responses	M/S	I agree	I relatively agree	I don't agree	Means	Standard Deviation	Result	
1. It is difficult to marry a Swede	No.	60		25	15	2.99	1.11	Medium
	%	60 %		25 %	15 %			
2. It is difficult to find social ties	No.	31	54	15		1.10	0.22	Very Low
	%	31 %	54 %	15 %				
3. Social life is not vital in Sweden	No.	56	40	4		2.10	0.23	Low
	%	56 %	40 %	4 %				
4. We are still considered as strangers	No.	20	55	25		1.66	0.422	Very Low
	%	20 %	55 %	25 %				
5. Some Swedes feel resentful about practicing our rituals.	No.	13	36	51		1.56	0.32	Very Low
	%	13 %	36 %	51 %				
6. Most Swedes look at us with superiority	No.	17	41	42		1.49	0.30	Very Low
	%	17 %	41 %	42 %				
7. For any terrorist act which takes place in Europe, we are looked with a guilty view	No.	18	55	27		1.34	0.28	Very Low
	%							
8. Still, there is sensitivity about our Islamic religion	No.	28	41	31		1.44	0.29	Very Low
	%							

%	2	4	3
	8	1	1
	%	%	%

Results of the above table show the respondents' answers about social factors and social rejection of the Iraqi community in Sweden. The results can be summarized as follows:

Results related to the answer of the first item, which show the difficulty of marrying the Swedes, explicate that the option (I agree) got the highest response rate as it reached (60) with (60%), while the lowest response rate was option (I do not agree) as their number reached (15) with the percentage of (15%) of the total sample units; the mean for this paragraph was (2.99) with a standard deviation of (1.11), i.e. the degree of agreement is medium.

The results of the answer to the second item, which indicates that it is difficult to find social ties with the Swedes, show that the option (I relatively agree) got the highest response rate, scoring (54) with (54%). As for the lowest response rate, it was the option (I do not agree) where their number reaches (15) with (15%) of the total sample units; the mean of this paragraph has been (1.10) with a standard deviation of (0.22), i.e. the degree of agreement is very low.

Results of the answer to the third item, which state that social life in Sweden is not vital, show that the option (I agree) got the highest response rate, as it reached (56) with (56%), while the lowest response rate was the option (I do not agree). Their number was (4) with (4%), out of the total sample units; the mean has been (2.10) with a standard deviation of (0.23), i.e. the degree of agreement among the respondents is low.

Results of the answer to the fourth item, which state that Iraqis in Sweden are still looked at us as strangers, show that the option (I relatively agree) got the highest response rate, as it reached (55) with (55%), while the lowest response rate was the option (I agree) as their number reached (20) with (20%) of the total sample units; the mean was (1.66) with a standard deviation of (0.422), i.e. a very low degree of agreement.

As for the results of the answer to the fifth item, which shows that some Swedes feel resentful about the practice of Islamic rituals, show that the option (I do not agree) got the highest response rate if it reached (51) with (51%), while the lowest response rate was the option (I do not agree) as their number reached (13) with (13%), out of the total sample units; the mean was (1.56) with a standard deviation of (0.32), i.e. the degree of the agreement among respondents was very low.

Results of the answer to the sixth item, which show that most of the Swedes still look at Iraqis in Sweden with superiority, show that the option (I do not agree) got the highest response rate where it reached (42) with (42%), while the lowest response rate was the option (I agree) as their number reached (17) with (17%) out of the total sample units; the mean was (1.49) with a standard deviation of (0.30), i.e. the degree of the agreement among respondents was very low.

Results related to the answer to the seventh item that show any terrorist act occurring in Europe leads the Europeans to look at Iraqis with a guilty look, show that the option (I relatively agree) got the highest response rate where it reached (55) with (55%), while the lowest response rate was the option (I agree) that their number reached (18) with (18%), out of the total sample units; the mean was (1.34) with a standard deviation of (0.28) meaning the degree of agreement among respondents is very low.

Results of the answer to the eighth item, which indicates that "there is still sensitivity from our Islamic religion", show that the option

(I relatively agree) got the highest response rate if it reached (41) with (41%), while the lowest response rate was the option (I agree) as their number reached (28) with a percentage of (28%) of the total sample units; the mean (1.44) with a standard deviation of (0.29), i.e. the degree of the agreement among the respondents was very low.

5. Study Hypotheses

1- There are statistically significant differences between the sex of the respondents (the Iraqi community) and the nature of their agreement

with the social values and the same in Swedish society.

Table (10): Significant differences between respondents' genders & the nature of their agreement

Values and Self Both Sexes	I agree		I relatively agree		I don not agree		Qi Square	Significance
	No.	%	No.	%	No.	%		
Males	26	26 %	17	17 %	7	7 %	27.798	0.01
Females	27	27 %	15	15 %	8	8 %		
Total	53	53 %	32	32 %	15	15 %		

Data of the table above indicate that there is a significant difference between the gender of the respondents and the nature of their agreement with the social values and those existing in Swedish society. It was found that those who gave the option (I agree) among females are more than males, as the number of females reached (27) with the percentage of (27%), while the number of males reached

(26) at a percentage rate of (26%), while those who chose (I relatively agree) with social values, it was found that males were higher than females. They scored (17) with (17%), whereas the number of females (15) with the percentage of (15%);

while it was found that those who chose (I do not agree) with females are higher than males, scoring (8) with a percentage of (8%), while the number of males has reached (7) with (7%), and this means that there is a significant difference between the gender of the respondents and the nature of their agreement with the values Social and self in Swedish society and this makes us accept the alternative hypothesis in the study and reject the zero hypothesis.

2- There are differences of statistical significance between the length of stay of the respondents, the nature of their agreement with the available opportunities and social acceptance.

The results of the statistical analysis used by the researcher indicate that the hypothesis is veritable, that is, there are statistical differences between the period of residence of the respondents, the nature of their agreement with the available opportunities and social acceptance in Swedish society, as it reached a value such as Qi-Square (186,127) with a significance of (0.03) as indicated in the following table:

Table (12): The Moral difference between the length of residence and the nature of their agreement

Available Opportunities Length of Residence	I agree		I relatively agree		I don not agree		Qi Square	Significance	Result
	No.	%	No.	%	No.	%			
5 - 9	3	3	0	0	0	0	27.798	0.01	
10 - 14	20	20	5	5	0	0			
15 - 19	34	34	6	6	1	1			
20 - 24	19	19	2	2	0	0			
25 - more	8	8	2	2	0	0			
Total	84	84	15	15	1	1			

The data of the above table shows that there are statistically significant differences between the length of stay of the respondents and the nature of their agreement with the available opportunities, and it was found that the residence of (5-9) years for those who agreed reached (3), while those who agreed to some extent reached (0), Those who do not agree with the number of (0) respondents correspond to it

(0) of the total sample units, followed by residence of (10-14) years for those who agreed with the available opportunities numbered (20), while those who agreed to some extent reached (5) with a percentage rate of (5)%, Those who chose the option (I do not agree) with the number of (0) respondents which correspond to (0 %) of the total sample units. As far as he residence category (15-19) years is concerned, those who agreed with the available opportunities were (34) with the percentage rate of (34 %), while those who (relatively agreed) were (6), whereas those

who do not agree with the number of (1) respondent at a ratio of (1 %) of the total sample units, followed by the category of residence (20-24) years for those who (agreed) reached number (19), while those who relatively agreed reached (2). Those who (did not agree) with the number of (0) respondents correspond to it (0) of the total sample units, Finally, the category of residence (25- up) scored (8) for the option (I agree), while those who agreed to some extent amounted to (2), compared to those who (did not agree) scored (0), with a percentage of (0) of the total sample units.

This means that there are significant differences between the length of residence of the respondents and the nature of their agreement with the available opportunities, and this makes us accept the alternative hypothesis in the study and reject the zero one.

3- There are statistically significant differences between the academic achievement of the respondents and the nature of their agreement with social factors and social rejection.

Results of the statistical analysis have shown that there are significant differences between the academic achievement of the respondents and the nature of their agreement with the social factors and social rejection in the Swedish society, where the value of Q -Square was (54.095) with the significance of (0.05) as indicated in the following table.

Table (13) shows the moral difference between academic achievement and the nature of their agreement

Social rejection for education	I agree		I relatively agree		I do not agree		Qi Square	Significance
	No.	%	No.	%	No.	%		
Medium educational level	13	13	30	30	15	15		
High educational level	19	19	10	10	13	13		
Total	32	32	40	40	28	28		

Table (13) above indicates that there is a significant difference between the academic achievement of the respondents and the nature of their agreement with social factors and social rejection in Swedish society. Those with the medium educational level who chose the option (I relatively agree) were (30) respondents, i.e. (30 %), higher than those with a high educational level who were (10) respondents with a percentage rate of (10 %), while those who agree with social factors show those who have a higher level of education were higher than those who have an medium level of education as they were

(19) respondents with (19%), compared to (13) respondents with a percentage rate of (13%) who have a medium level of education. It was found that those who do not agree with those who have an average higher level of education than those who have a high level of education as they number (15) by (15%), compared to (13) respondents with (13%) of those who have a high educational level. This , in turn, indicates that there is a significant difference between respondents' educational level and the nature of their agreement with social factors and social rejection in Swedish society; it leads us to accept the alternative hypothesis and reject the zero one.

4- There is a statistically significant relationship between the ages of the respondents and the nature of their agreement towards social relations and self-awareness.

The results of the statistical analysis indicate that there is a statistically weak positive correlation between the ages of the respondents and the nature of their agreement with social relations and self-awareness in Swedish society, as the value of the correlation coefficient (Spearman) has been (0.281) with the significance of (0.005) as it is shown in table (14) below.

Table (14): The relationship between the ages of the respondents and the nature of their agreement.

Social Relations Age Groups	I agree		I relatively agree		I do not agree		Correlation Spearman	Coefficient	Significance	Result
	No.	%	No.	%	No.	%				
21 - 28	9	9	0	0	0	0	0.281		0.005	There are statistically significant differences
29 - 36	13	13	0	0	0	0				
37 - 44	26	26	4	4	0	0				
45 - 52	20	20	5	5	2	2				
53 - 0n	13	13	7	7	1	1				
Total	81	81	16	16	3	3				

The data of the above table refer to the relationship between the age of the respondents, social relations and self-awareness. It was found that the age group (21-28) who chose the option (I agree) in relation to social relations and self-awareness were (9) respondents with a percentage rate of (9%), while no one chose (I relatively agree) (0) with a

percentage of (0%). In the same manner, no one chose (I do not agree), (0), with a percentage rate of (0). The age group (29-36) for those who agreed regarding social relations and self-awareness were (13) with a percentage rate of (13%), while those who agreed to some extent were (0) with a percentage rate of (0%), while no respondent chose (I do not agree), (0) with (0 %).

Additionally, participants of the age group (37-44) who agreed in relation to social relations and self-awareness were (26) with (26%), while those who relatively agreed were (4%); As for those who did not agree (0), with a ratio of (0 %). It was also found that the age group (45-52) of those who agreed with social relations and self-awareness scored (20) with a percentage rate of (20%), while those who relatively agreed (5%), while those who did not agree were (2) with a ratio of (2 %). Finally, respondents of the age group (53-on) who agreed in relation to social relations and self-awareness were (13) with a percentage rate of (13%), while those who chose the option (I relatively agree) were (7) with (7%), As for the option (do not agree), only one member of that group chose this option (1) with (1 %).

This means that there is a statistically significant relationship between the age of the respondents and the nature of their agreement with social relations and self-awareness, so this leads us to accept the alternative hypothesis and reject the zero one.

6. Conclusions:

Having presented the field research data and analyzed it, it is necessary to present the most important results of the present research are as follows:

First: Results related to the initial characteristics:

1. Results of the main statistical data have indicated that the majority of the sample members with a percentage rate of (27%) belong to the age group (37-44), and the second percentage falls within the age group (45-52) with (26%).
2. Results study have shown that (88%) of the study population are married.
3. It was clear that the study community had a good educational level, as the proportion of secondary school holders was (48%), and university degrees was (36%) of the total study sample.
4. It became clear from the research that most of the sample members hold Swedish passport at a rate of (97%).

Second: Results related to social and self-esteem values of the Iraqi community.

1. It was clear from the results, that the Swedish community culture affects daily behavior differently (43%), and this indicates that most members of the sample are still influencing the culture of the indigenous community, despite the penetration of Swedish customs and traditions into their personality.
2. Research has shown that social adjustment varies with age in the individuals in the sample at a rate of (56%) of the study population.
3. Most of the sample respondents' answers stress that the difference in value reduces the chances of marriage by 60%.
4. It became clear from findings of the research that the Swedish state had a role, through its institutions, in raising Iraqi members integrated within the Swedish society, at a percentage rate of (75%) of the total sample.

Third: Results related to social relations and self-awareness among the Iraqi community in Swedish society.

Results related to social relations and self-awareness among the Iraqi community in Swedish society.

1. Members of the sample feel that they have extensive relationships with the Swedes, a factor affecting self-awareness, as the agreement rate was (60%) of the respondents.
2. The study show that the feeling of alienation is still different in the respondents' response, at a rate of (55%) of the percentage of respondents.
3. The research indicated that most members of the study sample still maintain relations with the members of the motherland, at a rate of (75%) of the sample members.
4. The study found that (61%) of the respondents believe that the state institutions helped them to integrate with the Swedish society.
5. It was found from the study that most of the sample respondents share the various national and religious ceremonies of the Swedes, at a rate of (63%).
6. The study shows that the majority of respondents, at a rate of (73%), communicate with the Swedes in the place of residence and in the workplace.

Fourth: Results related to the available opportunities and social acceptability of the Iraqi community in Sweden

1. The services provided in the field of study and education by the Swedish institutions made available to most of the research sample respondents to study at a rate of (83%), which could be considered an indication of the progress and development that exists in this field.

2. Most members of the sample respondents feel safe and stable in Sweden, at a rate of (86%) from the total sample respondents.
3. The study shows that (66%) of respondents believe that job opportunities are generally available to them.
4. The study shows that the majority of the study population, at a rate of (87%), believe that they practice their religious rituals completely.
5. The study shows that Swedish laws give them freedom of expression and opinion with a percentage rate of (86%) of the respondents.
6. The research shows that most members of the study sample still maintain their Iraqi identity at a rate of (95%), and this indicates their pride in their identity.

Fifth: Results related to social factors and social rejection of the Iraqi community in Sweden.

1. The research shows that most of the sample members find it difficult to marry the Swedes, at a rate of (60%) due to the different customs and traditions of the sample members.
2. The research indicates that the Swedes do not feel resentful about the practice of our rituals and the proportion (51%) of the sample.
3. The research showed that there is a variation in the respondents' Responses concerning Europeans' view of them as being guilty when a terrorist act occurs at a rate of (55%).
4. The research shows that there is a variation in the respondents' responses concerning the feeling of sensitivity toward the Islamic religion at a percentage rate of (41%).

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