

OSLOMET

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**Is social media useful for migrations?
The perspective of Turkish young adults
in Oslo**

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Abstract

Previous studies have demonstrated that migration can be a very hard and stressful process. However, new social media websites may be able to alleviate the problems, making it easier for the migrants to develop and use social networks in order to facilitate migration. For this study, I conducted semi-structured interviews with seven young adult Turkish immigrants to Oslo, in order to find out more about their experiences and the ways in which social media related to their migratory processes. I analysed the transcripts of the interviews by using thematic analysis and found three clusters of themes: (a) The two biggest issues that the participants faced when moving, and which caused significant mental distress, were language knowledge and finding a job. The issues were resolved with time through learning and developing weak social ties through work colleagues; (b) The biggest benefit of using social media for the participants was the ability to easily communicate with anyone, but they also enjoyed job-related uses, education-related uses and information obtaining. In contrast with that, the two main problems were social media addiction and upward social comparison. The negative effects of upward social comparison were less pronounced amongst the participants who used social media more for communication and less for posting and consuming content; (c) In the context of migrations, social media was useful for various purposes: maintaining old social ties, creating new ones, or obtaining information about jobs or housing. It may even be useful as a facilitator of language learning. The findings of this study are in line with previous literature but also suggest some novel ideas, mainly that the way social media is used can have different consequences for one's wellbeing and that social media may be useful for learning a host-country language.

Keywords: Social media, migration, social networks, integration, acculturation

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Abbreviations

NEET – not in employment, education, or training

PTSD – posttraumatic stress syndrome

UN – United Nations

USA – United States of America

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Chapter one: Introduction

This thesis explores how social media influence the migratory experiences of young adults who have immigrated from Turkey to Norway. I will explore two aspects of this relationship: how social media affects (i) migrants' use of their old and new social networks and (ii) their social identities in the transition from the old to the new culture. The thesis will examine how the migrants have used social media before, during and after the transition to the new country, and how they used social media during those times.

The main research question in this thesis is: how does use of social media among young Turkish adults affect their process of migration and integration into Norwegian society? In the following paragraphs I explain why this is a timely and interesting question.

Immigration

Immigration can be seen through different lenses: it can be a source of problems or a source of opportunities (Baubock et al., 1996). Either way, it is a world-wide phenomenon, relevant for millions of people and practically all countries in the world (UN Population Fund, 2002). The process of immigration, followed by integration into a new society, is one of the most complex processes an individual can go through. It is characterized by many difficult moments, feelings of confusion, and challenges, which all lead to personal change. This process of cultural and psychological change is called acculturation (Berry, 2003). A group will change its customs, as well as its economic and political life. On the individual level, a person needs to deal with their cultural identity, social behaviour, as well as with their attitude toward acculturation. The consequences of acculturation include a person's well-being and social skills in the new community (Ward, 2001).

It is important to note early on that the process of acculturation can be very difficult. It commonly causes acculturation stress, which can lead to depression, anxiety, alienation, psychosomatic problems, and diffusion of identity (Berry et al., 2006; Potochnik & Perreira, 2010; Sirin et al., 2013). There are many empirical studies which have shown that the level of distress caused by migration, can present itself as: alienating from peers in school, lower self-esteem and self-efficacy (Frabutt, 2006; Portes & Rumbaut, 1996), as well as PTSD symptoms (Jaycox et al., 2002). Some of the risk factors for immigrants' mental health are pre- and post-migration trauma (Jaycox et al., 2002; Levers & Hyatt-Burkhart, 2012; Foster, 2001), anxiety related to job insecurity and the

strains of low-wage work, experiences and perceptions of discrimination (Finch et al., 2001; Virruel-Fuentes, 2007), increased ecological risks (poverty or economic hardship), stressful life events (discrimination and school difficulties), lack of friends (Lane et al., 2005; Levitt et al., 2005), witnessing violence, legal status (i.e., legal, illegal, undocumented), eventful versus uneventful admissions into the country (e.g., border crossings), loss of loved ones and beloved objects, abrupt separation from primary social supports (Frabutt, 2006).

Turkish immigrants were among the first to come to Norway, in the late 1960's. The first wave of migration was mainly due to a search for jobs, which reached its highest peak around 1975. Afterwards, the second wave of immigration of Turks to Norway was mainly provoked by family-merging (Rogstad, 2009). According to Statistics Norway, as of the end of 2019, there were 20 075 people of Turkish origin in Norway (0.37% of the general population). Reports show that the main health issues of Turkish immigrants are related to smoking, obesity, and very high mental distress (Kumar et al., 2008). Furthermore, the problems of Turkish immigrants extend to their children as well. A report by Statistics Norway (2018) shows that the employment rate of young adults who are (Norwegian-born) children to Turkish immigrants is lower in comparison to the general population. One of the main reasons for this is that the men from this population commonly have only primary school education. K z (2018) conducted a study on Turkish children in Turkey and Norway to understand the differences between them. She found that immigrant Turkish children have incorporated Norwegian values, valuing achievement and individualism more and family ties less than their counterparts in Turkey. She interprets that the reason these children value achievement more is because their parents, as immigrants to Norway, had a lower social standing and worse jobs and pushed them to be better so that they could fully integrate to the Norwegian society. Based on the stated studies and statistics regarding Turkish people in Norway, it is clear that they do not have the easiest time integrating and living in a new society. Therefore, I thought that it would be very interesting to understand a group that has previously not been explored deeply enough, as understanding their issues could help build programmes which would aim to improve their position in the Norwegian society.

Berry (2003) proposed a model which suggests that there are two independent dimensions of acculturation: a person's relation to their original culture and to the culture of their host country. These relations include preferences for being involved in the two cultures (acculturation attitudes),

and behaving in ways people from those cultures do (language, social relationships). A similar model was proposed by Phinney (Phinney et al., 2001), suggesting that a person can have two independent identities for their country of origin (ethnic identity) and country of settlement (national identity). Thus, in order to understand acculturation and social identities, two main questions have to be asked: how much does a person want to retain their home country's culture and identity, and how much does a person want to get involved in the country they come to. By combining these two dimensions, Berry (2003) outlines four types of acculturation: *Assimilation* is an approach in which a person does not want to retain their previous culture and wants to be involved in the new environment. *Separation* is the opposite: a person wants to retain their old culture and is not interested in the new one. *Marginalisation* is when a person is not interested in either their old culture or the new one. Finally, *integration* is when a person both retains their old culture and accepts the new one (Berry et al., 2006). Ward (1996) proposed that there are two types of adaptation to acculturation: psychological (a person's well-being and mental health) and sociocultural (social competences). Immigrants who successfully develop dual identities have the greatest chances to have increased health, happiness (Nguyen & Benet-Martinez, 2013), better grades as students (Baysu et al., 2019), and better chances of thriving in general (Wiley et al., 2019). However, they may face challenges in the domain of psychological well-being, since their identities may be questioned or threatened by their ethnic and national groups (Wiley et al., 2019).

A more recent study conducted by Berry et al. (2006) investigated different patterns of acculturation amongst 7997 adolescent immigrants from 13 countries. They found that adolescents show four typical profiles of acculturation, which were based on acculturation type (integration, assimilation, separation, marginalization), sense of ethnic/national identity, ethnic/national language knowledge and use, ethnic/national peer contacts, family obligations and adolescents' rights. The first was the ethnic profile, which was characterized by an orientation towards their own ethnic group and a separation from the national group. They had high scores on psychological adaptation and low scores on sociocultural adaptation. The second, the national profile, was the opposite: the participants showed an orientation towards the national group, along with a separation from their ethnic group, and had low scores on psychological and average scores on sociocultural adaptation. The third, most adapted group (both in the psychological and the sociocultural aspect) was the integrated group, which acculturated through integration, was oriented towards both the ethnic and the national group, used both languages proficiently and had contacts with both groups.

The fourth and last profile was the least adapted in both aspects and was dubbed the diffused identity profile. They showed mixed patterns of acculturation, low identification with both the ethnic and the national group, no knowledge of the national language. These four profiles represent four typical ways in which an adolescent can behave when transitioning into a new society, which all have consequences on their psychosocial well-being. They have also shown that the integrated profile is the most common one and the diffuse is the least common one amongst adolescents who live in ethnically mixed communities, which indicates that the local environment has a big impact on the way in which a person will acculturate.

A crucial view of contemporary migration can be gained by analysing migrant networks (Dekker & Engbersen, 2014). Individual processes of migration are facilitated and perpetuated by migrant networks, which span across the world (Massey et al., 1999). The people who are the first to go to a certain country can then send information to others from their initial community, creating footsteps for future generations of migrants to follow and creating migrant networks. These networks can become the sole reason for migrating, when other factors become less important. Therefore, the context behind the reasons for migrating of future participants of the network is changed, which was dubbed “cumulative causation” by Massey et al. (1999).

International migration used to include a detachment of a person from their country of origin (Faist, 2000). However, this changed with the emergence of modern technology, used by immigrants to maintain ties with their old social networks. This change began with cheap international telephone calls (Horst, 2006) but developed further with the introduction of Internet-based communication. This has led to a “death of distance” (Cairncross, 1997). With the emergence of information technologies, otherwise distant people have an opportunity to participate in the global market. For instance, farmers who would like to sell their produce are no longer limited by their geographic location. Instead, they can use the Internet to market and sell it much easier than if it was not available. Similarly, Giddens (2008) spoke about how the new media empties time and space, thus separating social relations from their locations. In earlier times, space was connected to place. In this context, place is the geographical marker of the setting in which social interaction occurs. With the emergence of media, space is no longer connected to it: social interactions do not happen on the screen which we are looking at, but rather somewhere else. Social relations are relocated to virtual space, in which cultural interactions emerge. Internet enables people to talk to others whom

they have either 'strong' or 'weak' ties with (Granovetter 1973). Strong ties, as will be explained in the following chapter (Chapter 2), represent connections with members of a social network to whom a person is very close, such as friends, family, romantic partners, etc. On the other hand, weak ties are related to people to whom someone is socially connected with, but not closely. Furthermore, social media can be useful as a place to develop latent ties. Latent ties represent social relations which exist only technically, are not active in any ways, but have a potential to transform into new contacts and acquaintances through usage of social media (Dekker & Engbersen, 2014). In short, new social media creates a space in which otherwise unacquainted people can get to know one another and share information.

In a practical sense, media (including social media) can be very helpful to immigrants, since it can help them explore information about the host country (Hwang & He 1999; Walker, 1999). Immigrants who are the first to arrive to a host country can inform their relatives on the terms of migration, arrange jobs for them, and help them with other important steps. For example, Georgiou (2006) showed that the Internet helped immigrant communities in the UK develop communication channels which helped them spread important information. Social media has also been viewed as an arena on which information unavailable through conventional resources can be found, such as information about jobs, work permit, visa regulations, ways of crossing the border or places to stay (Dekker & Engbersen, 2014). However, since such information is not open to the public scrutiny or not exposed quality control from a third party, there is also a risk of misinformation (Dekker et al., 2018).

If immigrants want to maintain relations with others from the same country of origin, the Internet may help them find news about their country of origin, maintain contact with their ethnic peers, in the country and to establish new relations with ethnic peers in the new home country (Miller & Slater, 2003). Keeping a sense of ethnic identity despite not living in the place in which the ethnic group mainly resides has been called transnationalism. However, transnationalism goes deeper: it involves dense social ties which exist among many different members of a social group, on a formal or informal level (Faist, 2000). Novel communication technologies can help people keep transnational identities, since they let them express their ethnic identities through different activities (Komito, 2011). Aside from retaining ethnic identification, new communication methods

can also help with the development of a new (national) identity, as well as with the integration or combination of the two (Dekker & Siegel, 2013).

Elias and Lemish (2009) interviewed 70 teen immigrants in Israel in order to understand the role of Internet in the process of their migration. They found that the Internet was very useful to the teens during their integration in numerous ways: learning about the new society, social empowerment (overcoming difficulties related to being foreigners by being proud of their heritage and identities), practicing social interaction with local peers, and experimenting with new identities.

Komito (2011) interviewed 65 Polish and Filipino immigrants in Ireland and showed that social media can be used in facilitating both 'weak' and 'strong' social ties. He also found that social ties can be exceptionally useful when transitioning from one society to another. Social media websites can also be useful for creating a sense of connection to others through participation in their lives by following their social media accounts, commenting on photos, reading status updates, etc. A more recent study was conducted among 90 Brazilian, Ukrainian and Moroccan immigrants in Amsterdam and Rotterdam (Dekker & Engbersen, 2014). The study showed that there are four ways in which social media facilitates migration. The first way is that it eases maintenance of strong ties with family and friends. The second way is that the weak ties that help in organizing the processes of migration and integration are improved as well. Since people who are not close friends or family may be harder to contact, social media improves this capability. It gives a much easier way to contact someone who is not a friend of whom a subject would have a phone number or another way to contact. Thirdly, a new infrastructure consisting of latent ties is established. Social media provides a space in which practically anyone can be contacted, and especially people from groups and friends of friends are very easy to contact. Therefore, even though they may not be a social tie at the moment, they can be created into one easily. Fourth and finally, future immigrants can get discrete and unofficial information that they would not be able to receive otherwise. They have also found that there are certain problems with social media in the context of migrations. These problems include untrustworthiness of the information shared online, the absence of Internet access or literacy for some people, the motivation of people sharing certain information, etc. Dekker and Engbersen also found that the immigrants who had more reliable offline social support networks tended to use social media-based systems less. It seems that the interviewees trusted real-

life interaction more than virtual interaction. Dekker and Engbersen (2014) also found that younger immigrants used social media-based systems more than older immigrants, but there were no differences in the usage of social media amongst immigrants of different levels of education.

Dekker et al. (2018) conducted a study in order to find out how Syrian refugees used information from social media. They performed 54 interviews with Syrian immigrants who were awarded refugee status in the Netherlands. Most of the refugees used social media-based information, both before and during migration. They have spoken about trusting information on social media more when it comes from people they already know. Furthermore, they use a couple of strategies to validate data they come across: they check the source of the information, validate it with other trusted people or with their own experience, and triangulate the online sources. Another example of the usage of social media amongst immigrants is a study of gay men of various origins who immigrated to Copenhagen (Dhoest, 2016). The men reported that they had used a geosocial media application made for dating homosexual men (Grindr) to find partners, but also to find friends, learn about the city they came to, or even for social activism. A case study (McLean, 2010) examined the role of Internet through multiple interviews with a 15-year-old female immigrant to the USA from Trinidad and Tobago. The study showed that there were two distinct ways in which she used the Internet to construct her identity in the new environment. The first way is through reauthoring cultural models. The girl which this case study focused on had trouble in school because she felt like she needed to suppress her accent because otherwise her peers would not like her. Therefore, she needed a space in which she could safely exist, as a foreigner and a student, and the Internet gave her that. The second way is through performing identities. Due to being the only Trini girl in her surroundings, the girl also felt like her identity is unwelcome. The Internet again gave her an opportunity to express herself and turn from someone whose identity is unwelcome to someone proud of her identity.

Young adults (aged 18-29) use the Internet and social media far more than any other adult age group (Perrin & Anderson, 2019). In Norway in 2019, according to Statistics Norway, 73% of people aged 16 to 79 use social media daily or nearly daily, and the usage among the 16-24 year group, as well as the 25-34 year group is the highest (they reported using it daily or nearly daily in 90 and 92 percent of the cases, respectively). According to the media use among immigrants report (NRK Analyse, 2013), immigrants to Norway use the Internet less than the total population of

Norway, including the use of Facebook (52% compared to 64% in the general population). However, they use YouTube more. Furthermore, in Turkey, even though there is a lower overall usage of social media (64%), most of the users are in the 18-24 (20.5%) and 25-34 (34.5%) age groups (Kemp, 2020). Therefore, it is of special importance to understand the effects of social media on migration among young adults. This age group (especially the migrants amongst them) has recently been noticed as troubled in terms of employability. After the emergence of the 2008 recession, many young people have gone to not being in employment, education or training (NEET). (Halvorsen & Hvinden, 2018). In the present day, the problem of the employability of young people is much more complex than it was in the 20th century. Back then, the process of transitioning from education to employment was much more linear. Nowadays, young people need to account for changes in the job market, many uncertainties, and the circular relation between work and education. All these factors complicate (delay) the transition from a child - who is financially dependent, lives with their parents who they ask for advice, etc. - to an adult who has their own household, offspring and partner (Halvorsen & Hvinden, 2018)

As they are in the age of emerging adulthood (Arnett, 2004), they are still in the process of developing a firm self-concept (the general view of oneself) about themselves (Oyserman et al., 2012). As they face different social contexts, they try out different versions of themselves and cumulatively integrate them into their self-concept over time (Michikyan & Suarez-Orocozo, 2017). Some of the various aspects of identity which immigrant youth have to deal with in this age is the relation between their ethnic identity (related to their home country) and their national identity (related to their host country) (Phinney et al., 2001).

The literature shows that people may think differently about their multiple identities, based on several factors. Those factors include how central the identity relevant in the situation is to the self-concept, for instance, if someone thinks of themselves as a good friend and find that an important aspect of themselves, they will be very focused on a situation in which they can use that part of themselves, i.e. someone they consider a good friend is asking them for advice. This ties in to another factor, how salient the said identity is in a social context, which in this case would be very salient, but another similar situation, such as a situation when someone they do not know well asks them for advice. Finally, the meaning that the person has in their mind for “being a good friend” or even “being a friend” will also be relevant, since some may find just listening and agreeing a

good mechanism, and others may think that confronting a friend is the best for them. These three are just examples of the ways in which someone may express a part of their identity, based on the social situation, the way they see their identity, as well as how relevant that perception is to the social situation. (Michikyan & Suarez-Oroczo, 2017). How a person enacts their identity involves how they present themselves to a real or an imagined audience and how they disclose identity-related information to others in different contexts (Brown, 2007; Greene et al., 2006). The reactions of other may influence the way in which these identities are enacted and internalized within the self-concept (Brown, 2007). As previously stated, migration also represents a time in a person's life during which they have to make sense of different identity-related positions, mainly between their ethnic and national identity (Phinney et al., 2001). In a study of the developing identities of young women of Asian and Latina origin in California, Michikyan and Suarez-Oroczo (2017) showed that these women mainly used social media to present their personal/individual and relational/social identities, but also gender, ethnic, civic, student, occupational, and athletic identities. All these various identities are related to different aspects of their lives and the ways in which they identify with them. For instance, a young woman may want to show herself as an athlete when posting pictures of herself conducting in athletic activities, which would be a representation of her athletic identity. The same can be said for the rest.

Concluding remarks

This chapter has provided a brief overview of the scholarly literature relevant in the fields of migration and social media. Based on my reading of the existing previous literature, I have identified several assumptions which have been important when I designed this study:

- Migration is a very important phenomenon that has severe consequences for the people who aim to resettle in a new country. These consequences can be very negative in the short-term, which is why effort has to be put into understanding these people and helping them.
- When migrating, a young person will need to deal with different issues, including how they see themselves, their home, and host countries.
- In Norway, the Turkish immigrants represent a group that is facing many different problems, including lifestyle diseases, mental distress, and problems related to recognition of or completing education and achieving employment .

- Social media presents a very interesting and complex space that is being used by everyone more and more, and especially by young people.
- Social media has many uses that are related to migrations. It can foster it in different ways, and it represents an interesting and important field of research.

Therefore, I found this research topic (the intersection between migration and social media usage) to be both important and interesting. My aim was to find out how young adult immigrants from Turkey to Oslo used and understood social media in the process of their migration (before, during and after moving). In order to examine the topic, I started from two important theoretical concepts which were previously also used in this field, and which will be explored in the next (second) chapter: social capital and the presentation of self. Next, I considered methods of obtaining and analysing data that could help me answer my questions. As it will be presented in chapter three, the method I chose was semi-structured interviews and the way of analysing these interviews was through thematic analysis. Based on the interviews and the analysis of seven interviewees, I identified three main important groups of themes related to these topics amongst the participants: migratory experiences, social media, and social media in the context of migrations. These three themes be the topics of chapters four, five and six. The seventh, final chapter will be devoted to summing up the research topic and the findings of this study, as well as to providing a retrospective look at the strengths and limitations of this study and recommendations for future research.

Chapter two: Theoretical Framework

In this chapter, I will explain the two theoretical ideas which I will use in interpreting the data. Both social capital theory and Goffman's theory about presentation of self were previously also used in work on migrations and social media, which is why I chose them. I will first present the theory of social capital from the perspective of Pierre Bourdieu and Robert D. Putnam, as well as the way in which social capital theory can be (and will be) applied to the research of migrations. Then, I will elaborate on Erving Goffman's theory of presentation of self, and the way in which it can be used to understand social behaviour, specifically in the context of social media. In the end, I will summarize the two theories and what I expect them to bring to understanding my participants and answering the research questions.

Theories of social capital

The first account of social capital was provided by L. Judson Hanifan (1916, cited by Putnam & Goss, 2002):

In the use of the phrase social capital I make no reference to the usual acceptation of the term capital, except in a figurative sense. I do not refer to real estate, or to personal property or to cold cash, but rather to that in life which tends to make these tangible substances count for most in the daily lives of people: namely good will, fellowship, sympathy, and social intercourse among the individuals and families who make up a social unit....The individual is helpless socially, if left to himself....If he comes into contact with his neighbour, and they with other neighbours, there will be an accumulation of social capital, which may immediately satisfy his social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. (p. 4)

Since then, many social scientists have used the term social capital through which they referred to different ideas, but there is a general agreement amongst them that social capital is “investment in social relations with expected returns” (Lin, 2001, p. 6). Since outlining all of the different theories of social capital would exceed the aim of this thesis, two commonly used conceptions of social capital will be presented, that of Pierre Bourdieu and Robert D. Putnam.

Pierre Bourdieu's conception of social capital

Pierre Bourdieu investigated the topics of class, social structures, and most importantly, the concept of capital. Capital is a term that was first introduced by Marx, who saw it as a dual entity: on the one hand, it is a surplus in the cost of manufacturing of a good and the price at which it is sold, and on the other, it is an investment into the said manufacturing (or trading) of a good, which is expected to bring about a return in the future (Lin, 2001). Bourdieu discusses three dimensions of capital: economic, cultural and social (Bourdieu, 1986). Economic capital is possibly the simplest of the three. It represents either money or something that can be very quickly transformed into money, so that it can be used to buy property.

Cultural capital is more complex. It represents capital which can be transformed into economic capital under certain conditions, but is accumulated in different ways. While economic capital is materialistic and can be passed from one person to another through a simple exchange, cultural capital takes longer to accumulate. Cultural capital can exist in three states: embodied (different dispositions of the mind and the body: knowledge, physical capabilities, skills, etc.), objectified (books, paintings, architecture, etc.) or institutionalized (educational qualifications) (Bourdieu, 1986). Social capital, as Bourdieu (1986) sees it,

(...) is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition – or in other words, to membership in a group – which provides each of its members with the backing of the collectivity-owned capital, a “credential” which entitles them to credit, in the various senses of the word. (pp. 248-249)

In his opinion, social capital only exists as long as the social or practical exchanges which represent it exist. These exchanges may involve institutionalization and inclusion in a group (family, class, union, etc.), which are usually followed by a set of rules which exist in order to retain the status of the group. How much social capital an “agent” (a person) has is the result of the size of the network that the person can mobilize and the capitals (social, but also economic and cultural) of those people. Relationships present in these groups are “at once necessary and elective” (Bourdieu, 1986, p. 249), meaning that they are based on feelings of obligation (friendship, gratitude, etc.) and real

obligations, which are given institutionally. In order to maintain these structures, endless processes of exchange occur, through which mutual recognition is reproduced. When members are mutually recognized, the group is recognized (and reproduced) as well. Every group can rely its social capital into a single person who will then act and speak in the name of the group, thus representing it. This person then has the power to behave as if the whole group is behaving through him/her, thus “collecting” the whole social capital of the group. This is how a president of a country represents millions of people from that country, delegates of a party represent all the party members, etc. (Bourdieu, 1986).

Bourdieu also developed an idea of conversion amongst different types of capital. For instance, economic capital can be turned into cultural capital by paying for education or educators. This requires additional effort outside of the economic capital itself, but it is necessary. Conversely, having cultural capital (i.e. a degree) can be used to find a good job, which gives the person more economic capital. As for social capital, it can also be used to obtain both economic and cultural capital. For instance, economic capital can be turned into a gift for someone, which can strengthen social ties. Aside from the capital, again, the transformation also requires time, thought, and dedication, but it is at the basis of the gift itself. Again, conversely, if one needs a job, they can use their social capital to obtain it and therefore turn an “owed favour” into pure economic capital, seen as money gained from a job. All of these conversions require additional effort, which is why they are unnecessary from a purely economical perspective, but are very logical and useful in reality (Bourdieu, 1986).

It is important to note that Bourdieu’s theory of social capital can hardly be extracted from his work on other themes, mainly how social class differences are reproduced through people’s habitus. When exploring Algerian tribes in the 1960’s, Bourdieu created the concept of social habitus in order to:

incorporate the objective structures of society and the subjective role of agents within it. The habitus is a set of dispositions, reflexes and forms of behavior people acquire through acting in society. It reflects the different positions people have in society, for example, whether they are brought up in a middle-class environment or in a working-class suburb. (Bourdieu, 2000, p. 19)

In other words, habitus is the subjective characteristics of a person that make him a part of the group they are in. If someone listens to Bach, they belong to a certain class, if someone knows how to steal without getting caught, they belong to another. Another important concept is the concept of a social field. A social field is a part of the society in which different agents can take on different roles and struggle for power against each other. The main sources of power in these struggles are different forms of capital. The agents who have higher amounts of capital are placed into positions of power in such fields, and employ strategies to retain those levels of power. In contrast with that, the agents with lower capital aim to disturb this distribution of power into their favour (Bourdieu & Wacquant, 1992).

By maintaining forms of capital as a source for retaining or changing the status quo in a field or a whole society, Bourdieu mainly dealt with social class, or the ways in which social domination remains the way it is. In doing so, he highlighted the ways in which social capital can be used as a tool for the elite to retain their position, but underdeveloped the importance it can yield for the underprivileged, which is one of critiques which has been raised against his theorisation of social capital (Field, 2003).

Robert D. Putnam's conception of social capital

Putnam states a simple, basic rule of social capital: “social networks matter” (Putnam & Goss, 2002, p. 4). It is irrefutable that they matter, because he cites multiple sources which agree that social capital (social connectedness) is one of the most, if not the most important determinant of subjective well-being. His model of social capital has three components: social networks, values, and moral obligations/norms. He claims that, if a region has well-developed economic and political systems, it is due to accumulation of social capital. The most important social value in his work is trust. In order for a subject to do something good for the network, he/she must expect that the same will be done for him/her. In a large society, a person cannot reliably know that reciprocity will be achieved, but can expect it because of the generalized trust achieved in that society. This generalized trust is established through small steps of voluntary association and initial trust, which build reciprocity. Once reciprocity is the norm, new voluntary associations arise and trust is further confirmed. The more this social capital is used, the more it grows, because trust, voluntary associations and reciprocity create one another in a vicious circle, thus promoting social capital of the whole network (society) (Siisiäinen, 2000).

Putnam explains how dense social networks can be extremely beneficial to a community, because they foster reciprocity. For instance, he remarks that crime rates are lower in areas in which social connectedness is higher. If people in a society function on the basis of reciprocity and trust, the society will be more successful, because there is no reason to weight all favours and deeds against one another. Everyone will behave well towards others simply because they know that they can expect the same treatment in the future (Putnam & Goss, 2002). Social capital is referred to as capital because it holds value, is useful, and can be invested in. Creating social networks is an investment, but it has benefits outside from the potential “favours” a person can expect. Social connectedness (which translates into social capital) has been recognized as one of the most important factors influencing subjective well-being of a person. However, while social capital is mostly good for people belonging to a certain network, they can also be very dangerous towards others. This is most notable for hate groups, such as the Ku Klux Klan. Putnam was criticized, amongst other things, for underemphasizing the negative aspects of social capital which may develop when the accumulation of capital in one group brings about negative outcomes for those not belonging to that group (i.e. Portes, 1998).

Putnam and Goss (2002) outline that there are four distinctions that help outline different dimensions of social capital, which are not necessarily mutually exclusive, but instead serve as scopes through which different forms of social capital can be understood. First, social capital can be *formal* or *informal*. Although early research mainly dealt with formal groups, such as those that have rules, hierarchy, fees, etc., informal social networks may sometimes be much more important, although they are harder to keep track of and measure, especially on broader levels of analysis. Second, social capital may be *thin* or *thick*. The difference is simply in the strength of the bonds between the members of a network. As Granovetter (1993) first noticed, stronger ties between members of a group are not always better. He dubbed this phenomenon as “strength of weak ties”. For instance, it is better to have strong ties if a person is looking for help when moving or planning a celebration, but many situations are better facilitated by weak ties. Migrations are actually a great example of this. If a person would like to migrate to another country, it is more useful to obtain information from acquaintances than from close friends because it is more likely that they will have novel information. Third, social capital can be *inward-looking* or *outward-looking*. For example, a political organisation which wishes to seize power over a country and use it for its own benefits is an inward-looking group, because they are interested in their well-being and want to beat others in

obtaining and using social capital. Outward-looking groups may be those interested in the people who are not part of their group, such as charity organisations. The social capital of these kinds of groups (i.e. Red Cross) is invested in public good, or the good of an unfortunate group of people. The fourth, final distinction is between *bridging* and *bonding* social capital. The difference is between the social capital that connects people who are alike one another (bonding) or not (bridging). Bridging of social capital is most likely to produce good outcomes, spreading social capital across multiple networks, while bonding is more likely to produce bad outcomes, but not necessarily.

How does social capital work?

Lin (2001) elaborated on the different ways in which social capital embedded in social networks fosters the development of positive actions. First, it improves information exchange. Social networks provide their members with an opportunity to acquire information from other members of the network, and the wider and the better connected the network is, the more useful information may be. In the context of migrations, this information can be related to bureaucratic procedures, informal jobs, etc. Second, social capital can have influence on participants of an exchange, for instance, when someone “puts in a good word” for someone else. Third, they can provide a person with social credentials. That way, a person has a group behind themselves, as Bourdieu explained, increasing the social capital a person has by the social capital of the whole network they belong to. Finally, as Putnam explained, reinforcement of social ties brings about recognition of belonging to a network and having certain capital, thus increasing positive emotions regarding to belonging and being recognized but also reaffirming the social capital a person has.

Social capital in work on migrations

Finally, I would like to address the relevance of the theory of social capital in studies of migrations. As I mentioned in the introduction, social capital can be an important asset in the context of migrations. Once a social network has been established in a destination country, or, in other words, when members of a social network have migrated to the country, the process of migration becomes much easier for other members of that network. They then have multiple assets at their hands: first-hand information about the process of migration, ready social connections when they reach their host country. In other words, they “travel the beaten paths” (Dekker and Engbersen, 2014). Therefore, social capital helps us understand the way someone will transform their social network

from one society to another. Also, it can be beneficial in understanding the reasons someone may have for making different decisions regarding migration. An example of this is someone migrating mostly because an important part of their social network moved, which is called cumulative causation (Massey et al., 1998).

Therefore, the theory of social capital will be used in this thesis in order to answer the questions retaining to the social networks of Turkish migrants to Norway. It should help me understand the ways in which their social networks changed when they migrated, the actions they did in order to increase their social capital, as well as their perspective on old and new social networks.

Erving Goffman's version of symbolic interactionism

Erving Goffman further developed an idea that George Herbert Mead first proposed: that the self is not an entity independent of others. Instead, the self is a plural construct consisting of what we think others think of us. In elaborating this idea, Goffman introduces the concept of impression management, which points to ways we present ourselves to others. The focal point of Goffman's investigations is the way in which social arrangements, physical appearance and environment of a person shape how they and others perceive them. According to him, the essence of the self is in interaction, and the self can be presented in a social situation only as long as the others want to accept such a presentation. The assessment of different participants at the beginning of an interaction is an important moment, which defines how the interaction will proceed. This stage is called 'the definition of the situation', which is a term Goffman adopted from American sociologist? William I. Thomas (citation?). Even though individuals are relatively free in terms of how they see the situation, the possibilities are not endless. On the contrary, there is a limited number of pre-existing definitions they can choose from. The definition of the situation is the point in which impression management takes place as individuals try to make an impression which will make other participants behave in a way that the individual would like. This is achieved by acting a certain self, which imposes the rules of the situation. Aside from the behavioural component, Goffman proposes that defining the situation also has a moral component. In presenting themselves and behaving in an interaction, there is a series of moral rules that individuals have to abide by (Goffman, 1959).

Goffman was especially interested in how the definition of situation occurs, especially highlighting the importance of a person's demeanour and the deference that they receive because of it.

Demeanour represents the way in which an actor presents himself, both in terms of behaviour and the way they look (e.g. clothes, accessories). Deference represents how others treat them as a consequence of their demeanour. The two should be reciprocal – receiving demeanour from others should incentivise a person to also give demeanour to others in order to keep the situation stable. This system underlies everyday manners, which can be seen as a combination of avoidance rituals and presentational rituals. Avoidance rituals refer to different behaviours (taboo topics, impolite questions, etc.) that should be refrained from, in order not to invade the personal space of another actor. This enables the other person to show themselves in the way they wish to, as well as to conceal themselves if they are not able to present themselves in a dignified state. These rituals are proscriptive, in the sense that actors who want to take part in a society need to respect them, so they can get their deference. In contrast with that, presentational rituals are prescriptive. They are used to indicate how an actor will treat others in a social situation. Different kinds of behaviour, such as being friendly, showing respect or not making fun of others, all serve to indicate the person as a well-demeaned actor, who should, therefore, receive due deference. Although this exchange of demeanour and deference should be reciprocal in an interaction, it doesn't necessarily have to be symmetrical. Quite the contrary, many social rules demand one of the participants to show more respect, while the other can behave however they wish to (e.g. an employee and a CEO of a company). These asymmetrical relations occur commonly in hierarchically structured organisations and reflect the status differences among people – the higher someone is in a social hierarchy, the more extensive are the taboos that protect that someone from the intrusion of others (Goffman, 1967).

It can be noticed that Goffman tended to use dramaturgical vocabulary when describing social interactions. He saw this as an adequate analogy because he wanted to understand the self by interpreting the moral and symbolic dimensions of encounters (social interaction). In accordance with this analogy, he used a number of theatre-related concepts, such as front, backstage, setting, audience, performance, performer, and character. The front represents the aspects of a person's performance which defines the situation for others. It is commonly institutionalized, in the meaning that multiple people who show themselves in similar ways eventually build into "stereotyped expectations". The front can be seen as a combination of two domains – the setting and the personal front. The setting refers to physical environment a person creates around him/herself (e.g. an office), but it also refers to other people who approve of his/her definition of him/herself. On the

other hand, the personal front refers to more personal characteristics of a performer, which the audience identifies with him. The personal front consists of two domains – appearance (clothing, looks), which indicates the social status of the person and manner, which should represent the role the person intends to play in the interaction. The front determines socially accepted forms of behaviour, as others have to rely on these characteristics in order to define the situation in which a person is, and, therefore, his/her adequate ways of behaving. The second important dramaturgical concept is the backstage, which represents a space where actors can drop the front, go out of character, adjust it for future performances and relax (Goffman, 1959).

The conceptualisation of behaviour through the front and the backstage brings about Goffman's notion that the self can be seen dialectically – as a character and as a performer. He argues that the self, when seen as a character, is not an entity existent irrespective of the social world, but rather an image. The self is a consequence of the scene, not vice versa. However, when he speaks of the self as a performer, he speaks of a unique self, which is usually hidden behind the front, but comes out in the backstage. The person in the backstage would be the “real” person. The problem is that a person is formed through interactions with other people, which means that there may not be a “real” person, the one that was not being shaped through interactions with others (Goffman, 1959).

When discussing social action, Goffman states that an individual will behave in ways which will bring the audience to comply with his/her view of the situation and therefore behave in ways which he/she wants. However, rational intent is not the only way a person can be motivated to behave in a certain way. A person may act a certain way because of his/her social role and expectations. Therefore, a person does not even have to be aware of the reason he/she behaves in a certain way in a certain situation. Aside from preferences and roles, there are also moral obligations that have to be taken into consideration. One of the main concerns is that the person should not lie about who they are. Since behaviour has a promissory character, we expect others to behave similarly in different situations. And if someone breaks this continuity, they are considered unreliable and untruthful. Therefore, all actors should present themselves honestly, and if they do not, the audience has means of seeing through this deception. Goffman elaborates this situation by introducing two types of signs – the expression that a person gives and the expression that a person gives off. The former represents the intentional ways in which people behave in order to show themselves in certain ways, while the latter stands for the parts of appearance and conduct which are not so much

in control of the person but are more of symptoms and may “give away” who the person “really” is. Of course, all actors know this and will therefore try to manipulate the signs that they give off, creating a loop of pretended and real behaviour and perception of those actions. Goffman believes, however, that the perceiver has the upper hand in this kind of an exchange and that people are better suited for seeing through disguises than for creating them (Goffman, 1959).

Aside from presenting oneself truthfully, a person also has to comply to moral standards of a society. Since not all moral actions delve from intrinsic moral reasoning, but instead, from compliance with societal rules, people have to act morally, which turns them into merchants of morality. By representing the people as merchants of morality, Goffman wants to address that, secondary to acting morally, people also want to look like they are acting morally. By presenting ourselves as moral people, we adhere to the rules of our society and maintain the roles that we play. Therefore, we profit from acting morally, which makes us merchants (Goffman, 1959).

Goffman's theory and social media

Since Goffman's framework can help us understand the intricacies of presenting oneself in any situation, it is of great use if we want to understand the self-presentation of the participants on social media. Goffman's theory has previously been used to examine social media-related behaviour (i.e. Sanchez Abril et al., 2012; Hogan, 2010; Zhao et al., 2013), which is why I thought that it would be a fruitful analytic lens through which this behaviour could be looked at. Goffman's differentiation of the presentation of self into the front and the backstage seems particularly interesting in the context of social media where the problems of 'fake' presentations have already been observed (Hawi & Samaha, 2017).

Concluding comments

The theories of social capital and of presentation of self should help me explore two important domains of the participants' experiences. First, the social capital theory should be helpful in exploring the ways they see, organize and utilize their social networks in order to achieve their goals. It will help me understand the different social ties which were or are relevant for the participants in the context of their migrations. Furthermore, the accumulation of social capital is an important asset for a person because it improves their well-being, provides them with emotional support, and has many different practical uses (receiving favours, contacts, getting jobs, etc.).

Therefore, this theory (or this group of theories) should be more than useful in understanding different aspects of managing one's social network when migrating.

Second, the theory of presentation of self will be helpful in investigating the ways in which the participants represent themselves both on social media and in the real life and how they perceive the ways other people are representing themselves. There are surely certain rules of conduct and presenting oneself as an immigrant, both in the real world and online, which need to be followed in order to participate in the situation. It will be interesting to discover what those rules are, what the participants think about them, and what are the specifics of their self-presentation on social media and in real life. Goffman's theory will be an asset in this aspect, because it helps reveal complex relations between the way a person presents themselves, the reasons behind it, and what they think of others who are in the same situation.

Chapter three: Data, design and methods

In this chapter, I will present the design and methods I used in the study, along with the reasoning behind using that methodology, recruitment and sampling, ethical concerns, and the procedure of data interpretation.

Semi-structured interviews

I would like to explain the reasoning behind using semi-structured interviews instead of other techniques of qualitative data obtaining, such as (n)ethnographic analyses, structured, non-structured interviews, focus groups, etc. First of all, the reason I used interviews is that they were already a commonly used technique in this field of research (i.e. Dekker & Engbersen, 2014; Dekker et al., 2018; Komito et al., 2011). The choice of semi-structured interview instead of structured or non-structured interviews was based on the analysis of its strengths and weaknesses. Semi-structured interviews are hard to do, require a lot of work, and require a great deal of preparation and analysis (Adams, 2015). However, they also provide the interviewees with the most freedom to express themselves freely, without being forced into answering close-ended questions. This was, therefore, the most adequate technique to use in order to have an opportunity to understand the personal experiences and intimate thoughts and feelings of the participants. While a non-structured interview may have helped me do that even better, I had to retain a systematic approach to the interviews in order to be able to compare them and find patterns in the data. Therefore, as can be seen in Appendix A, I compiled broad questions imagined to let the participants express themselves freely and a couple of additional follow-up questions to ask if they did not know what to talk about when asked one of the general questions. Aside from that, further questions were asked based on the course of conversation, and interest was shown in what they spoke about.

Since the technique of semi-structured interviews is time-consuming both during preparation and analysis, I needed to limit myself to a relatively small sample size in order to be able to conduct the interviews and analyses myself. While the above cited studies had many more participants, they were able to do so because they had multiple experienced interviewers, transcribers, and analytics that were able to deal with such big projects. As a novice researcher, I conducted this study on my own and that is why I opted for the technique and sample size which can bring me valuable data that I can then understand properly.

While McLean (2010) analysed the content posted on social media by the participant of the study (, I opted out of using that approach because of practical and ethical reasons. Since the participants are entering the study voluntarily and I wanted them to feel safe and free to express their thoughts and feelings on the topic, if I also analysed their past behaviour on social media, I feared that they would experience this as an invasion of privacy. Also, even though the participants already posted the content they did online, they did not do that for someone to analyse it and I feared that this would be too intrusive for them, and that they would have less chance of accepting to participate. Also, the breach of privacy of going through everything someone posted would potentially bring them harm, and avoiding harm is one of the main principles of ethical conduct in qualitative research (Lunay et al., 2015). Another reason for this was that it was not their “real” behaviour that I was interested in, but instead, their thoughts and experiences regarding the topic.

The experience of conducting the interviews was a challenging one. Due to the global pandemic of the COVID-19 virus, the Norwegian authorities implemented security measures to slow down its spread. Therefore, face-to-face contact was not a valid option. Therefore, I conducted the interviews online, through Skype (?), and recorded them using xxxx. No notes were taken during the interview process. While most of the participants were interested in talking, the online interview environment felt a lot less personal and formal compared to the scenario in which the interviews would be conducted face-to-face. Therefore, communication was potentially subpar, but I would say that, considering the situation, it was good. All of them were kind, had no bad reactions to the interview, and were happy to participate. I felt a bit nervous during and after the interviews, but I would say that this was normal and has not affected the process.

How rich are your data? Did you manage to ask follow up questions? How did your own background from Turkey influence the interviews?

Recruitment and sampling

The sample of this study was picked in a way which allowed me to have a limited dataset from which I would be able to draw some novel conclusion. . I recruited the interviewees in the project through voluntary and civil society organisations for Turkish minority (immigrants) in Oslo, as well as through social media. I have asked the civil society organisations for assistance to post information about the project and invite people to contact me directly if they are interested in

participating. The participation was voluntarily, which I hoped would give me access to people who had an honest wish to talk and elaborate their experiences. It would be of no use to recruit participants without any motivation to take part in the study, since honest, elaborate answers regarding their intimate experience is what was needed in order for me to actually understand them. The method of sampling, therefore, had to be convenience sampling. In the end, eight people agreed to participate in the study, out of which, seven were interviewed, because the last person was a second-generation migrant, which is not a group I was interested in in this study. The relatively small sample size (7) can still be big enough to conduct analyses on and bring about conclusions, not through statistical generalization, but through analytical generalization. As Yin (2013) has demonstrated, applying theory to a limited number of cases and trying to understand them thoroughly and through different lenses brings about analytical generalization, which is the aim in this thesis.

The 7 participants were aged 22 to 25. There were 4 women and 3 men, which I am glad for since my data should therefore not be skewed towards the potentially specific experiences of a single gender. Three were students (civil engineering, finance and corporate banking) and four were employed, mainly in lower level positions in companies (sales assistant, worker in a clothes store, shop specialist). None of them were NEETs (not in employment, education, or training), Overall, the interviewees were very heterogenous in terms of their employment and education, I refrained from analysing anything from this point of view. Therefore, while this thesis will be limited in terms of comparing employed immigrants to those in education or NEETs, this was never the intention or a focus of my interest, and the participants are relatively balanced in this domain. The participants who did have something to say about their employment process will have a voice in this thesis, their experiences will be explored. A similar issue is present in the field of education: some of the participants were still in the process of education, some have completed it, but this was not further discussed nor is it in the scope of this study and will therefore not be discussed.

Ethical concerns

The most important ethical issue I had regarding the interviews was not bringing about any harm to the participants. Migration is a very sensitive topic and a very hard period of life to many people. Therefore, I made sure to construct the interview questions in such a way as to not provoke negative memories and experiences or to push participants into talking about something they do not feel

comfortable discussing. During the interviews, if the participants were not feeling comfortable enough to speak about a certain topic, which happened only once, I would have apologized and not ask them about the topic anymore.

Furthermore, as I have already explained, ethical concerns were one of the main factors which were considered when deciding on the data collection technique I would use. Furthermore, I had to make sure that the participants' personal information and any data which could reveal their identities or the identities of their relatives was not shown in this thesis. That is why no names are used, and all of the transcripts have been modified by removing all mentioned personal names. The cities they originate from were also never mentioned, because it may make them identifiable from the interviews. All the data, including the recordings and transcripts of the interviews have been kept securely on my personal computer, and will be deleted as soon as they are no longer needed, or in other words, when the thesis is defended. The participants were informed of this both orally and in written form (the consent form is attached in Appendix B). + mentioned notification to NSD.

Data analysis and interpretation

I analysed the data using thematic analysis. Thematic analysis is used to recognize and organize patterns of content and meaning of qualitative data (Willig, 2013). It is seen as one of the most fundamental techniques in qualitative research in social sciences and can be applied to many other more theoretically-backed approaches, such as the grounded theory, narrative analysis, and phenomenological analysis. It is important to note that thematic analysis is free from theory. It is simply a technique which can be used to find patterns inside data, regardless of how those patterns will be interpreted. The interpretation of the patterns depends on the research question of a study and the epistemological position that the researcher assumes (Willig, 2013). For example, in this study, I want to understand different aspects of experiences that the participants have regarding migrations and social media, and, therefore, themes will represent that: patterns of perception of these phenomena in similar ways amongst participants.

Thematic analysis was, in this study, conducted on the transcripts of the interviews. The transcripts were read carefully in order to find patterns of viewing the topics of interest. In the first "wave" of coding, simple patterns of experiences were identified, some examples of that being multiple participants seeing social media as a waste of time, or experiencing difficulties when they came to Norway due to a lack of knowledge of Norwegian. In the second wave, these simple patterns were

merged with those similar to them. For instance, the topic of social media being a waste of time was merged with social media being a distraction. In the third wave, these wider topics were grouped into themes, such as the two aforementioned views on social media being merged with other negative aspects of social media into a single theme (negative aspects of social media). These themes were finally grouped into three major groups of themes, for instance, the theme of negative aspects of social media was merged with positive aspects of social media and habits of using social media into the group of “general views and experiences regarding social media”, or, for short, “social media”. Through the described process of data analysis, three large groups of themes were constructed:

1. Migratory experiences
2. Social media
3. Social media in the context of migrations

Inside of all of these groups of themes are multiple smaller themes, topics and patterns of observation of the participants, which will be explored in the following chapters. I need to note that, looking at the created groups of themes, it is clear that I was also driven by finding answers to my research questions, and cannot claim that the process of creating themes was completely objective and inductive. However, the patterns were merged in a sensible manner, and, after all, answering the research questions was the goal of the analysis, so, while recognizing the role of my expectations in interpreting the data, I still think that the analysis is valid.

Chapter four: Migratory experiences of Turkish young adults in Norway

In this study, I explored the thoughts and feelings of the participants regarding the research topic through semi-structured interviews. The goal of all the interviews was to:

- Acquire basic personal information
- Understand how the person views and uses social media (which websites, how often and for how long, for which reasons)
- Explore the person's experiences and thoughts about their migration and acculturation process
- Explore the role that social media websites had in their lives before, during the process of migration and acculturation, and afterwards

The interview agenda (Appendix A) was constructed in line with understanding the participants as well as possible while preventing any harm being done to them. It was approved by the NSD data protection services (<https://nsd.no/nsd/english/index.html>). There were four sections in the interview: basic personal information, social media usage, role of social media in migration, migration. Due to the coronavirus pandemic situation, the interviews were conducted using online communication tools (Skype). They lasted for 25-35 minutes, and were transcribed afterwards using transcription software (Adobe Premier add-in).

Before the beginning of each interview, I informed the interviewees verbally about details regarding privacy, data related to them, and the voluntary nature of their participation in the study. They have also signed a written informed consent form (Appendix B), which contained the same information.

The underlying theme of this thesis is the experience of migration for Turkish migrants to Norway. As I have mentioned previously, migrating can be extremely stressful for a person, and a study (Kumar et al., 2008) has shown that Turkish immigrants have elevated levels of distress in comparison to native Norwegian citizens. Therefore, I will first deal with why these young people

immigrated, what was the process like for them, what obstacles they came upon and how they overcame them. I will also explore how the participants view and value friendships and other social connections in Turkey compared to the ones in Norway.

Reasons for migrating to Norway

First of all, it is worth noting that these young people have had fairly different reasons to migrate to Oslo. For some participants, it was simply merging with family who was already in Oslo:

My family had a house and we came for summer vacations and my sister just decided off not going back and she moved here and then I just followed.

(Woman, 22, student)

Before I moved here, my family was already here. Um, so, I was already going back and forth between Norway and Turkey for like around three years.

(Man, 23, student)

An interviewee talked about how he moved due to his parents' decision in which he had no say in:

No, I did not have a say in that decision to move. It was mainly my parents. Uh, at first, no, I did not want to move, because I still had a girlfriend in Turkey so that was a little rough (...) I moved but it wasn't my choice. It wasn't my decision to move to Norway before we moved there. I had absolutely no clue what Norway was or what kind of country it was. When we moved here, it was a completely blank, blank page for me and everything sort of started from the front.

(Man, 24, student)

One of the participants decided to move because of a significant other:

Yeah, I met someone who was living in Norway, in Turkey, and then I just followed that person (...) So no big stress, it was like a positive stress. I felt safe because I didn't do it for like, economical reason or because I had to do it, I just did it for more like for love for someone.

(Man, 24, employed)

For some, education was another important reason that contributed to the decision:

I had to go with my intention to go with my family and also my career path that I had in my mind. Um, so it was a mixture of, uh, both.

(Man, 23, student)

And for some of the participants, the decision to move was based simply on liking Norway and thinking that it would be a beautiful place to live in:

I wanted to do something different and not to just buy an apartment in Turkey and have kids. (...) And then he (her husband) suggested to go to Norway because he wants to snowboard a lot and go hiking. And he said that nature here is beautiful. So, yeah. So I, I said, let's do it.

(Woman, 24, employed)

I just came for travel and then I liked the place and I decided to stay.

(Woman, 23, employed)

In this manner, the participants were a heterogenous group, which shows that these young adults were not a part of a big migratory wave, but instead, people who had very different reasons for moving. These differences must have also affected the ways in which they perceived the challenges that they faced when adapting to living in the new environment. However, the obstacles they stumbled upon were very similar.

Language skills and finances

The two main issues that the Turkish immigrants faced after moving to Oslo were language knowledge and finances. These two problems were also intertwined, because after coming to a new environment, it is necessary to find a job, but it is much harder to find a job when you do not know the language. All of the participants stated that they were learning Norwegian at the time of the interview, but they also said that they knew very little of it in the beginning, as can be seen from the memory of one of the participants:

Um, the language, of course the language was completely new for me. I didn't know a single word, but luckily people spoke English here.

(Man, 24, student)

The lack of language knowledge created problems for them in the professional domain, as well as in social interactions. This made them feel insecure, anxious and in some cases, prevented them from integrating in a more successful manner.

It was ups and downs all the time in the beginning, all the time. When I was out in the nature, it was nice and I felt good. But, uh, when I would have to like speak personally, no, we have different people. But when I would have to go to talk with people, I was feeling so insecure and I feel kind of like, you know, uh, the, uh, the kind of shame that I'm not speaking in Norwegian even though I'm in the country. So, yeah.

(Woman, 24, employed)

Even though I'm in the international school, the language was a barrier (...) I sort of don't integrate and be with Norwegian people especially because they had their own groups and the completely different language.

(Woman, 22, student)

The fact that some of the participants went through periods of anxiety, depression, loneliness, insecurity, and other negative feelings is in line with results of previous studies which have shown that the process of acculturation can be very difficult and commonly causes acculturation stress, which can lead to depression, anxiety, alienation, psychosomatic problems, and diffusion of identity (Berry, 2008; Potochnik & Perreira, 2010; Sirin et al., 2013).

Finding a job – communicating with native Norwegians

The participants explained how the lack of language knowledge interacted with job-related issues and shared their struggles related to finance when they first moved to Oslo:

And to find a job there, it, it's super difficult (...) I worked in a hotel as a waitress. And of course, it was my first, uh, first months in Norway and I didn't speak that, uh, I did this, I

spoke, uh, very, very little in Norwegian. And then of course I have, you know, some, I was working as a waitress and you have to communicate with people. And of course, there were some who would say that, you know, I said some words incorrectly, and I would be a little bit sad, anxious about them and not speaking in Norwegian fluently. So yeah, it was a, it was difficult.

(Woman, 24, employed)

The process of the beginning was about money because it's always very expensive and the beginning was with the incomes from only a part time job. It's not enough money to, um, look for a good place to go out, to spend time outside, because every time you step outside it's money coming out from your wallet. So it's really hard at the beginning just because of the amount of money.

(Woman, 23, employed)

Some of the participants feel that the language barrier is still strongly related to work and represents a problem, even though the first few months of their life in Norway have passed:

I wouldn't mind to spend time with Norwegians, but I think I have more quality friends so I'm just spending my time with Turkish people (...) I think if I would speak fluent Norwegian, that it wouldn't be a problem then. But because I don't, then there might be a problem because I have friends who speak fluent Norwegian and they work with Norwegians. So, I think it's also a matter of environment you're working in. For example, I'm working with lot of foreigners, so it's also hard because you get closer with people from other countries, that's who you are spending a lot of time with.

(Man, 24, employed)

Anxiety related to job insecurity and the strains of low-wage work has been demonstrated as a common risk factors for immigrants' mental health (Levers & Hyatt-Burkhart, 2012; Foster, 2001). Furthermore, problems such as poverty or economic hardship and stressful life events such as discrimination and school difficulties and lack of friends have also been demonstrated as potentially detrimental to mental health (Lane et al., 2005; Levitt et al., 2005). Therefore, it seems possible that the participants in this study faced the same or at least very similar difficulties as the ones in the aforementioned studies and experienced similar negative

consequences on their mental health. The participants did not report about facing serious mental health issues, but this can be attributed to mental health being a difficult topic to talk about. Therefore, it seems plausible to me that the participants talked in simpler terms, about feeling shame, anxiety, loneliness, or insecurity, because of potential shame or discomfort that may come with talking about more complex psychological issues with a stranger.

Making friends in Norwegian

One of the participants has even experienced rejection by potential partners on a dating application because of the lack of knowledge of Norwegian:

A dating app for example. Yeah. Because there is mostly where I meet, I can meet some Norwegians. Sometimes when you start to speaking English, they just don't really respond anymore.

(Man, 24, employed)

While this may seem minor, it represents a bigger problem of having to fit into an already existing social structure without one of its main features: knowing the language. Most of the participants were therefore relatively isolated when they arrived to the country and had few opportunities to form even weak ties, let alone strong ones, which lead to feelings of isolation and loneliness:

I felt lonely and I really wanted to move back to Turkey. I felt that this wasn't sort of the place where I wanted to be. I think this sort of just depressed feeling it lasted for me personally at least, uh, I think it was around six months. And then when I actually, you know, started to get to know the people, like classmates, a little bit better. And when they actually started inviting me to different events, it's, it became, it became easier. It became more, uh, more, more accessible. Not completely gone, but it starts to reduce. I just, it, it started, you know, it started getting easier. Yeah.

(Man, 24, student)

The lack of language knowledge obviously leaves a person with limited resources for constructing a network of social ties, which means that in the early period of staying in Norway, they had no way of accumulating social capital effectively. With such a low social capital and social connectedness, it is logical that their well-being was influenced negatively as well (Putnam & Goss,

2002). These findings are in line with previous literature, which shows that language-related and financial issues are commonly present among immigrant populations, such as problems related to access to health care or food due to a language barrier (Dastjerdi, 2012; Vahabi & Damba, 2013), or worse health due to stress accumulated from facing these issues (Ding & Hargraves, 2009).

As the quote above exemplifies, all the participants reported that, with time, they found ways to enter Norwegian social circles, mainly through ties they made at formal institutions (school, university, workplace). However, there seem to be two groups in regards to forming strong social ties with Norwegians. One group of participants value friendships from Turkey much more and see these friendships as very strong and stable. They think that there is little chance that they will form similar connections with Norwegians. A participant, when asked about this topic, responded:

I think you can't compare it that much because you know these people from Turkey, you know them for years. And so I would probably never get that connection here with people. And, in Turkey, that's, you know, I have my grandpa there and blah blah blah. So here is uh, yeah, it's harder for sure to get like this close relation with people as friends for example. And, most of the people I'm hanging with are either Turkish or immigrants like me. (so is it hard to get into Norwegian groups?) I'd say so yeah, it's different than, than in Turkey. But I think it's because there I was born and I'm speaking my language and you know, I feel like more confident there. Yes.

(Man, 24, employed)

Another participant stressed the importance of his friendships he made in Turkey by comparing them to family members:

I mean, you know, those people that I talked about back from Turkey that I'm super close with, it's dear, they are like family, basically family, you know, so we would keep in touch no matter if it's on social media or if we haven't talked for five years.

(Man, 24, student)

Similarly, another participant highlighted the importance of maintaining strong friendships with friends from Turkey:

I have a couple of close friends that I still keep in touch with and uh, yeah, we're, we're quite close, you know, we, we tend to meet up at least once a year somewhere, just, you know, just to keep them.

(Man, 24, employed)

In contrast, another group of participants reported that it was not important for them where someone is from but instead what kind of person they were, as one of the participants quoted:

I have no preference in my mind, like, whoever I get along with, I'll try to spend more time with them.

(Man, 23, student)

And another:

Since I work in a very international place, I have many friends from abroad. Um, the, um, so I don't feel it like percent this Norwegian culture, cause I have friends from all over the world and also Norwegians.

(Woman, 23, employed)

These patterns show that the interviewees had different acculturation styles: while the first group is leaning more towards marginalization in Norwegian society, the second group is more /integrated or included.

Another important thing to notice regarding these young people and their acculturation is that, in their opinion, Turkish and Norwegian cultures have differences. The main one is that Turkish and Norwegian people act differently toward people they do not know, therefore making the process of getting to know one another slower in Norway, because people are more distant towards strangers. However, the participants noted that they were able to make social ties with time, but also that they had to adjust their expectations in order to be satisfied with them:

I like people here. I think they are enough, eh, warm enough. And the friendliness is enough. I don't expect them to be my best friends.

(Woman, 24, employed)

The analysis of these aspects of the participants' experiences of acculturation reveals that they have had to find ways to build their social capital. The differentiation I have made on the two groups of participants in terms of how they relate to the possibility of creating new strong ties amongst Norwegians can also be seen from this aspect. The ones who retained their old strong social ties are clinging onto the social capital they have in their old social circles and are potentially using that social capital in order to maintain psychological well-being in a new environment. As I mentioned earlier, social capital is very important in maintaining psychological well-being, so it makes sense to employ this strategy. Since they found it difficult to build new strong social ties through which they could accumulate social capital in Norway, they instead made sure to maintain the old ones that they had, thus preventing themselves from losing already accumulated social capital. However, the strategy may be difficult in the future because, if they stay in Norway, they will miss out on the social capital that they could have built there if they had not invested more in maintaining old social ties instead of building new ones, which could potentially lead to problems with psychological well-being in the future (Putnam & Goss, 2002). This interpretation is in line with the findings of Berry et al. (2006), who showed that people who leaned more toward the marginalisation acculturation style expressed high psychological but lower sociocultural adaptation.

The other participants had a different outlook: they did not rely on their old social capital but instead worked on building new social ties in the environment they found themselves in. Therefore, they work on assimilating/integrating into the Norwegian society, which can bring them greater social capital in the future at the cost of giving up the capital that they had back in Turkey. While this strategy is a bit riskier in the short-run, since the loss of previous social capital can bring about negative consequences, it makes sense to apply it in order to fit into the new society actively and not stay marginalized. In terms of Berry's analysis (Berry et al., 2006) the integrating acculturation style can be beneficial both in terms of psychological and sociocultural adaptation.

Concluding remarks

Through analysing the patterns of migration and acculturation of this group of young adults, I have come to a better understanding of the struggles and difficulties they went through. These difficulties have presented themselves in multiples fields, the main ones being language knowledge and creating social connections. The two are necessarily connected, because the lack of knowledge of Norwegian was one of the most important factors preventing them from integrating into society

and actually feeling as a part of a social network. In line with previous research, these problems caused a potentially great deal of pain and problems to the participants, which I cannot be sure they felt comfortable enough talking about in detail to me.

These problems were alleviated, aside from through learning the language, through institutional acquaintances (work, school or university colleagues for example), who were willing to give them a hand at entering their social networks. The participants had two strategies in relation to what they did with their social capital. One group of them made sure to retain their old social capital by maintaining the strong social ties they had in Turkey, while the other left behind their strong ties in Turkey and worked on attaining new ties, both weak and strong, in Norway. The two approaches, if looked through Berry's (Berry et al., 2006) approach, both carry with them good psychological adaptation, but the second strategy is better in terms of sociocultural adaptation.

Chapter five: Use of Social Media

Now that I have demonstrated how the participants have acculturated in the new society, I would like to present their views and habits regarding social media use in general. I will do that through exploring three related but distinctive themes: positive aspects of social media, negative aspects of social media and general patterns of usage of social media. The analysis of these themes will show us the participants' general outlook and habits regarding social media and help us understand the importance of social media in the context of migrations, which I will explore in the next chapter.

Positive aspects of social media

All of the participants in this study used social media on an everyday basis. They mainly reported using Instagram and Facebook, and less commonly Snapchat and Tinder. They explained to me that the main uses they have for social media are obtaining of different information, job-related uses, education-related uses, and, most importantly, communication. One of the participants nicely summed up most of these uses in a single statement:

I mean it helps me keep a connection with my friends, both from Turkey and here or anywhere else. And it helps me stay updated about, you know, what's going on in the world and then it's useful for my studies as well.

(Man, 23, student)

Information obtaining is something these young people use social media for a lot. For example, one of the participants stated that they would now know where to find a hairdresser and which one to go to if they did not have social media. They will also use it to find events, parties, news, or stores in which they can buy certain products, as few participants noted:

I usually do it mostly just to (...) get information about things that I, I need or I I want to know better or I need to buy something or I need to get to in a place or whatever.

(Woman, 25, employed)

I went looking for apartments on Facebook as well. And so in that sense it was useful for sure.

(Woman, 22, student)

The validity of the news they find on social media is commonly brought into question (“fake news”), which will be discussed in more detail in the next chapter. Aside from that, the participants are very used to this way of obtaining information and have little to no reason not to rely on it. They can find reviews and precise information about something they are interested in. Therefore, they do not need to ask around or do things randomly, as one of the participants noted when asked about how his life would look if there was no social media:

For example, a new hairdresser and I would want to go to here, I would have no idea how I would do that. You know, it's like how to know where is that address and uh, to ask people on the street.

(Woman, 24, employed)

Social media is often used for job-related purposes, as a place to grow and promote a business, which is increasingly popular, as some of the participants have noticed:

Sometimes they (his friends) have some job-related needs or they just want to show what they are doing or what they working with to get more customers. For example, if they have like an online store or something. So, they have some small businesses and they help them with, with what they do.

(Man, 24, employed)

We are getting some messages from, um, from bosses and, uh, like schedules and those plans, so, yeah.

(Woman, 24, employed)

The most important purpose of social media, according to their opinion, is communication. They use it to communicate with classmates when doing group projects, with old friends from Turkey, with family, new friends, to stay in touch with someone they have recently met, or to meet new people. Social media has become the main channel of communication with anyone, as many of the participants explained when asked about who he talks to via social media:

Uh, everyone, absolutely. Everyone who I have, um, somewhat related to my life, uh, my girlfriend, my ex-girlfriend (...) Um, my parents, my friends from Norway, my friends from Turkey and my friends from other countries, you know, absolutely everybody to be honest.

(Man, 24, student)

It helps me keep a connection with my friends, both from Turkey and here or anywhere else.(...) My parents are now also truly social media people. Um, I guess less than me. Um, but at least they, they figured out how to, you know, use WhatsApp and it's basically where we communicate the most.

(Man, 23, student)

Yeah, mostly friends back from Turkey or my work colleagues. Um, or when I'm using the dating app for example, then I have a contact with new people. Um, so, uh, yeah, but it's mostly for like my close friends. People I know.

(Man, 24, employed)

This aspect of social media seems to be the most important, both on its own and in relation to migrations because it enables social connection. This is, of course, very important in the context of this study. I am interested in who the participants communicate with and the ways in which they perceive this communication, and I will return to this theme in the next chapter, where I will connect the themes of acculturation mentioned in the previous chapter with social media. While long-distance communication used to involve long delays in replies, expensive calls, or unreliable letters, now it is quick, efficient, and cheap. This enables the users to establish social ties that would potentially be hard to develop otherwise.

Negative aspects of social media

Although all of the participants stated that they use social media every day for a few hours, they all agreed that there are certain negative aspects of them as well. The main negative aspects according to them were addiction, wasting time, as well as feelings of negative self-worth due to spending time on social media. Social media addiction has already been recognized as a growing problem (van den Eijnden et al., 2016) that can negatively affect a person's self-esteem and satisfaction with life (Hawi & Samaha, 2017). All the negative aspects that the interviewees talked about can therefore be looked at together, because they are all tied together very strongly.

In order to stress the magnitude in which the participants unequivocally agree about the problem of addiction to mindless social media usage, in the following lines, I will present one quote on the topic from each of the participants:

I don't think, I don't see it as something that we can just, you know, give up on, it's just part of our lives now

(Man, 23, student)

It's kind of addictive, uh, usage of social media.

(Man, 24, employed)

yeah, like I went off and said I'm off for a month and I thought it was nice and all, but then, then there was an urge to come back. It's like I'm addicted. And I came back, I'm like, Oh, it's good. And then slowly I came back to my normal thing.

(Woman, 22, student)

Um, yeah, I mean we are addicted to it. We avoid saying that.

(Woman, 23, employed)

I always just take my phone just from the habit. You know, but even thinking I don't need actually a phone at the time, but, uh, I'm just crawling and, uh, looking at what's new without any purpose.

(Woman, 24, employed)

I cannot imagine an extra day right now in life without uh, applications or phone or no social media.

(Woman, 25, employed)

So usually it's a clear plan (about using social media purposefully) unless, unless, yeah, unless my brain is off then, then sometimes I automatically go into Reddit and just start scrolling, you know? And then I get pissed on myself.

(Man, 24, student)

Obviously, social media addiction is very present among the participants, even though they claim to be addicted themselves in various degrees. Still, all of them felt that social media provides a source of distraction and that they spend too much time on it. Although they like using it, as I've already explained, that is limited to intentional usage. However, these young people find

themselves scrolling through social media feeds without any purpose or real interest in the content they are looking at. This would be less of a problem if the content itself was not potentially negative for them. Sadly, this is not the case. Most of the content that the participants upload to social media, as well as what they claim everyone else does, is a skewed version of reality: users of social media only upload good things about their lives, showing themselves and their lives in an extremely favourable light, as one of the participants highlighted:

Mm, yeah, of course. You try to get the best part of your life because you don't want to show just, uh, the low moments. Um, I mean life is being, uh, it, it is up and down. So, you don't want to show your downs. Of course. Um, usually you show your "up" side (...) I mean, if you work with me or you go out with me, you most likely, will see a happy moment and a sad moment or the okay moment. So you would see all of them. But on social media you can just see the good moments like especially on Instagram. There, uh, the most followed people are going to show all the good sides, all the, um, luxury, um, things that everybody dreams of. Yeah.

(Woman, 23, employed)

Even though the interviewees were fully aware of this, they noted that the comparison with others still makes them feel bad, because the pictures of others they can see are unrealistically good, and their lives are both good and bad. This was very interesting for me, because even though they know that what they see is not real, it can still trigger comparison with their own lives and make them feel bad. The problem is that, since they are finding themselves mindlessly scrolling through content, that content can make them feel bad about themselves without them even realizing it, as one of them noted when asked about the issue:

Um, and um, you try not to, but there's always some sort of comparison. Even if you're having lunch and there's somebody having lobster on Instagram and they're like, "Oh my lunch isn't that good"

(Woman, 22, student)

Participants reported feeling this way but also stated that others, and mainly girls, are affected by this problem. Their concerns are matched by the literature, which shows that upwards comparison, or comparison of oneself to others who are seen as superior, is a major problem which happens

through usage of social media. A study (Vogel et al., 2014) has demonstrated these issues: they compared adolescents who were mainly exposed to upwards comparison with those who were mainly exposed to downwards comparison. The results show that the first group had lower self-esteem and self-evaluation than the second. This relationship is mediated by multiple factors, and one of the most important ones is gender. The issues of upwards comparing are more intensive amongst women both in the domain of attractiveness comparison (Fox et al., 2016) and social comparison (Nesi & Prinstein, 2015). As Fox et al. (2016) demonstrated, this is probably due to girls on average having more problem with body image and body comparison tendency.

This is not the only problem related to over-usage of social media that the participants have encountered. Another one is that they feel as their social media usage takes up much more of their time than they would like to and that it presents a distraction. The problem is that this usage of social media is not intentional, but instead, something they do without paying attention and only realizing how much time they have spent afterwards as they themselves note:

It's time consuming, consuming too much of my free time. Sometimes I would just be scrolling the Instagram. That doesn't really do anything for me. It's just killing time.

(Man, 24, employed)

Uh, for sure. I plan to do something productive and without even me noticing like, okay, I'll just open it again, and then it's 20 minutes past five.

(Woman, 22, student)

The participants see social media as a distraction when they should be doing work, and sometimes implement measures to prevent that. For instance, they will put their phone away or instruct themselves not to use it for a while. Most of the participants tried to stop using social media for a while at some point, but found that they needed them for communication and informing themselves and never tried “detoxing” again.

Usage of social media

In order to further understand the positive and negative aspects of social media, it is worth investigating how the participants actually use social media, both in order to facilitate the positive aspects and deter the negative ones. Also, as social media can be used for self-presentation and

identity building (McLean, 2010), I will explore the participants views in the ways in which their social media usage and self-representation are intertwined.

As I already mentioned, most of the participants have problems with spending too much time on social media, not using them consciously and just mindlessly scrolling instead. Some of them, however, reported on conscious practices, such as purposely refraining from using social media when they have work to do:

I won't be checking Instagram for two days or anything. It's not that strict with me, but I just put my phone on silent so that every time I'm away from my phone so I can concentrate. So I won't get distracted by the notifications tones. Um, but I still check Instagram whenever I want to bring whatever assignment I have. It's just, you know, I don't, I try not to talk with people on Instagram or whatever social media platform because then you know, you have to, um, keep the conversation going and then it takes maybe hours so that, that I try to avoid talking to people.

(Man, 23, student)

There are certain differences in how the participants present themselves on social media, and the differences seem to be related to how active they are on social media. The interviewees who participate in social media more seem to be the ones who have a bigger need to present only the good aspects of their lives. The other ones simply do not post much about their lives. As an example of this, one of the participants explained:

For me it's more just seeing and not uploading things or um, commenting at all. And I, if I'm doing something, I don't have that need to show it and pretend I'm doing something fun. So, comparatively to what I see in others, I'm still much less looking for approval on the social media and I don't have to, don't have the need for showing the world what I'm doing or what I'm pretending to do. And I've noticed that because when I go on trips with my friends, that's even before we have food, every meal has to be on Snapchat. For me, I won't post the food. For sure.

(Woman, 22, student)

Another participant had a similar view:

I know I'm not lying. I'm not lying on Facebook. And from where I think it was, uh, after my studies that I stopped, uh, updating, um, some information, like for example, that I got engaged. I have never posted that, that I got married, never posted that on Facebook. I have never posted that. You know, I went to like for example, my friend was saying that, Oh my God, you went on honeymoon in the Valley and you haven't posted any pictures. So for me it's better to be like, not, not that important for everyone else to know about my life that much. The same. There's, there's no information about that, where I work right now and uh, yeah. So this, this basic information. Yeah, I just stopped updating it then.

(Woman, 24, employed)

Therefore, I think that the participants who have experienced fewer negative consequences of social media usage are the ones who are not as active in terms of scrolling and posting. They mostly use it to communicate with their friends and families, and are less (or not at all) invested in the public presentation domain of social media. By focusing on communication in comparison to other aspects of usage, they can benefit from the positive aspects of social media - they can build and maintain their social ties and create new ones. However, they avoid the negative consequences because they do not take part in posting content and looking at other people's content, therefore protecting themselves from the negative consequences of upward comparison.

In contrast to that, the participants who are more invested in content-posting have a different experience:

Uh, I think not really as a person because on the videos I'm the same, but when it comes to the pictures, yeah. Um, some of the pictures can be sassy with attitude. I'm not like that as a person, but, um, uh, yeah, most of the pictures are taken on vacation. I'm a whole different person on vacation and I'm a whole different person back home. So, um, I think it's still me, but I'm the perfect, like the good side. Everything is good I'm experiencing. I didn't show the bad day or the bad hair day, you get it. But there's still, when I'm showing Instagram is me, but the good days.

(Woman, 23, employed)

They have a need to present themselves in a good light, as a participant said:

Um, like as, um, let's say I don't post everything that I want to post cause I'm a little concerned about what people are saying.

(Man, 23, student)

Nobody mentioned having bad days is shameful in any way, but it seems to be the norm that content like that is not welcome on social media, especially on Instagram. This norm is paradoxically perpetuated by the same people who are being negatively affected by it. The interviewees do not feel good about comparing themselves to idealized presentations of other people, but present idealized versions of themselves at the same time. The most extreme example of this was a story of a participant about her friend:

Yeah. I've had my, my friend was, um, it's not that say like accurate example, but let's say something in, in that, um, that the way, so it's like my friend was about to get divorced with her husband, but on Instagram she was posting pictures, how they're holding hands and how they are in love and she was putting hearts and all this stuff. So, so yeah, it's like, yeah. And you're like, I don't know, kind of like lying. I would say things like lying for your significant other, for yourself. And then for everyone else. But you know, my life is good and I'm happy and so on. But actually, I'm not.

(Woman, 24, employed)

In Goffman's terms, it seems to me that the definition of the situation on social media is set to all actors having to portray perfect people. The users of these websites can refuse to participate and have no reason to change their fronts in comparison to their backstage. However, the people who want to participate in the situation need to adjust their fronts in order to receive deference. This deference is numerically evaluated in terms of likes and other ways of interacting on posts (comments, shares, other types of reactions). All of the actors are rewarded when they post idealized versions of themselves, as this is the norm, and thus the situation is never brought into question. An actor may then mistake the fronts of others for real versions of them and, comparing it to their real self, feel bad, even though they know that what they are seeing is not real. It seems paradoxical that they still continue to participate in the situation afterwards, but we need to remember that they are receiving public gratification if they decide to do so. This may make them feel good, and as long as they maintain good feelings due to gratification instead of bad feelings

due to comparison, they enjoy their time spent in the social media situation, even though it is superficial.

Concluding remarks

My analysis of social media usage has focused on which domains have positive and negative impacts on the participants in this study. I have also tried to examine and understand their general patterns of social media usage. The participants noted that there are a couple of good sides of social media. The most important one for them is definitely communication. Others include obtaining information about various things, job related uses, education related uses etc. The negative aspects they discussed were addiction, wasting time, feeling bad due to upward comparison etc. While exploring how the participants generally use social media, I discovered that there are two different ways in which they behave online. These two points should be taken as the end-points of a continuum, not as two completely distinctive sets of behaviour but more of two approaches, of which one or the other will be expressed more for a person at a point in time. One approach is to use social media mostly for communication, and rarely takes part in posting content and receiving feedback from other users, while the other approach has more attention to that domain. These differences lead to different experiences of social media. The first approach benefits from its positive aspects, while being protected from the negative ones. The second approach, however, suffers more from the negative aspects. The people using this approach more are more engaged online, thus more commonly being exposed to content which they compare themselves to. Since this content is often a fabricated, idealized version of other people's lives, they often feel worse about themselves. Even though they suffer from these consequences, I would argue that the reason they continue using social media in such a way is because they receive gratifications in forms of likes, comments etc. which outweigh the negative feelings.

Chapter six: Social Media in the Context of Migration

In the last chapter of data analysis, I will try to explore how social media websites affected the migratory experiences of the participants. The major themes of this chapter are whether social media was an important source of information when migrating, and how it affected the participants' old and new social networks.

First of all, it is worth noting that some of the participants reported about using social media more since they moved to Norway. However, they also noted that the usage is not actually related to migration but instead to Norway being more modernized than Turkey, hosting a lot of communication through social media, using e-banking a lot and generally being more reliant on Internet-based services. Others actually reported using social media less, and the remaining participants reported no change in usage. Therefore, I do not think that the changes in their social media usage can be systematically linked to migration, but instead, are the result of many different factors, including different needs, coming of age, change of interest, etc. In the following I account for how the interviewees used social media in the migration process.

Social media as a source of information

Social media was a source of information available to the participants when they were migrating, but they mostly noted that they could only find limited information on social media, which they would later need to check in real life.

I mean of course the information you get into real life is always more accurate. But the information that I would get from the Internet would at least give me slightest opinion. And also I think that's the beginning of it. And then you know, you, you get some opinions and then you see yourself if it's true or not.

(Man, 23, student)

“Fake news” was the term they used in order to describe the unreliability of information that came from social media.

But what's bad is I think a lot of fake news.

(Man, 24, employed)

The news is usually fake.

(Woman, 22, student)

This distrust towards information from social media is potentially the result of the same distrust that exists towards the depictions of people that I've discussed in the previous chapter. However, not all participants shared this sentiment. Others spoke of social media being a very useful source of information during migrating: it helped them find jobs, apartments, activities in which they can take part, and experiences of other people who moved. Therefore, it seems that information regarding news is seen as unreliable but that information regarding more concrete things such as activities, jobs, or sales is seen as reliable. I think that this division makes sense because many different news agencies have (political or financial) reasons to push certain "fake news", but someone who wants to put an apartment up for rent, find a worker for a job, or sell something, wants to be truthful in order to achieve that. However, the participants mainly valued real-life information over information obtained through social media. These findings are in line with previous research which has also shown that social media may be an important source of information for migrations, but this information is seen as potentially unreliable and needs to be verified (Dekker & Engbersen, 2014; Dekker et al., 2018).

Social media as a learning tool

As I have previously explained, one of the main problems the participants struggled with in the acculturation process was the language barrier. For some of them, however, social media was useful in overcoming this obstacle:

I used it to learn the language, to find some language courses or some, um, more for like education or to know the city, to find a job, you know, to find the apartments for example.

(Man, 24, employed)

I made many friends through social media, like joining, um, uh, group parties or even, uh, learning another language through meetings in a bar for example, or, um, so like all the, all the parties, uh, fostered by a Facebook group for example. Otherwise you would never know that.

(Woman, 23, employed)

Although this idea of social media being useful for learning a language was not shared by all participants, it seems very interesting. If these platforms could be used as a language-learning tool, different programmes could be developed which would try to foster this process. However, since only a few participants had such ideas, I would have to refrain from drawing any further conclusions on the topic, which is why this idea is just a minor theme of this chapter.

Social media as a tool for maintaining strong ties

A finding by Dekker & Engbersen (2014) supported by my study is that social media are useful for maintaining strong ties with family and friends. Many participants highlighted how useful social media is for communicating with their family members, regardless of whether they were also in Norway or not. Furthermore, partly in line with the findings of Dekker & Engbersen (2014), some of the participants were able to use social media in order to create new networks of latent ties, or ties which can potentially be activated if they are needed. A participant noted:

Very, very small portion, but, but yes. Yeah, for example, it's like a long shot, but even when you're looking for apartment, you're looking at the Internet and social media, so you kind of get to know people in your region. But it helped.

(Woman, 24, employed)

However, a majority of participants in this study did not meet new people through social media when they came to Norway:

I didn't meet that many people through social media, like local people.

(Woman, 25, employed)

Instead, they created weak ties through meeting people in real life who they were able to connect with using social media. Therefore, the findings of this study only partially support the thesis that social media is used for creating networks of latent ties, as only a limited number of participants (2 out of 7) did so.

Concluding remarks

In the context of migrations, social media has been shown to be an asset of limited power. It can be used to obtain information, but that information is seen as less reliable in comparison to information obtained in the real world. It can be used to meet new people, but a more common situation is that new people are met in the real world, and that social media is used to maintain and build the already existing ties. Therefore, the findings of this study partially support the findings of previous studies (Dekker & Engbersen, 2014; Dekker et al., 2018; McLean, 2010) which showed that the Internet had a wider, more important role in the process of migrations. This is most likely due to the different background of the participants in these studies, but also due to different methodological approaches. Aside from these findings relating to previous research, another, novel finding has been made. Namely, a few of the participants reported that social media has been a useful tool for fostering language learning, which could be a very interesting topic for future research and potential language-learning programmes.

Chapter seven: Conclusions

I conducted this study in order to improve the understanding of young adult immigrants from Turkey to Oslo. The inspiration for the study came from a thorough exploration of migration-related and social media-related literature. While there is a lot of literature on migrations in general and some literature on the relations between social media and migrations, I noticed that very few studies have focused on the younger generations of migrants, who are the ones using social media the most. Therefore, I picked an immigrant group which was both in demand of understanding and available to me: Turkish immigrants in Oslo. I wanted to understand how these young people experienced migration and how they experience social media. Finally, I wanted to understand the role of social media in their migratory experience.

In order to explore these topics, I began from two broad theoretical frameworks: the theory of social capital, as seen through the work of Bourdieu and Putnam; and Goffman's theory of presentation of self. The theory of social capital was my intended basis for understanding these people's social networks, and the ways in which migration and social media affected them. They proved as a useful tool in explaining their chosen modes of behaviour in relation to other people, as well as the way that social media enabled such behaviours. I have relied a bit more upon Putnam's vision of social capital, as it was more useful for understanding the ways that these people grew their social networks. They would meet some people at work or school, have weak social ties, but the people would "give" them trust through inviting them to an event or introducing them to friends. They would then approve this trust by behaving the way they were expected to, thus extending their social circle and meeting new people, with whom they can repeat the process. However, Bourdieu's theory was also very useful for understanding the conversion amongst different forms of capital. The participants seem to have used their social capital to build on cultural capital, by learning a language by communicating through social media. Also, they used social media for finding jobs, which indicates the conversion of social capital to economical capital. Goffman's theory of presentation of self helped me greatly in understanding the participants' behaviour on social media. I was able to understand their views on their own presentation, as well as their reflections about how other people presented themselves in social media using Goffman's theoretical concepts very well. Therefore, I think that the selected theories were very useful in understanding my data and making sense of it, enabling me to draw conclusions which I would not be able to draw without them.

The chosen methodological tools also proved as useful. While the semi-structured interviews made me potentially miss on some information I was interested in, such as a more detailed description of the participants' social networks before and after moving, it enabled them to express what they found interesting and important, which is much more important than my expectations. The honest, intimate experiences that the participants shared could probably not be obtained using any other technique, and I still feel like I discovered new information about the topics of interest, and probably more than that. Thematic analysis was an incredibly useful technique for actually preparing the data (transcripts) so that I could understand it. I did not use any theoretical assumptions about the data or my participants, which is something that thematic analysis allowed me to do. By employing such an approach, I limited myself to drawing conclusions mainly from the actual statements the participants gave, and tried to refrain as much as possible from inserting my own meaning into the material.

Based on the thematic analysis of the transcripts of semi-structured interviews conducted on seven participants, I was able to draw some very interesting conclusions about the migratory experiences of these individuals, their views and habits regarding social media, and the complex relationship between social media and migration.

First of all, I was able to understand that the main difficulties that these individuals faced when they came to Norway were related to knowledge of Norwegian and establishing new social connections. They were able to eventually overcome these obstacles through learning the language and through acquaintances from work or school who helped them meet new people. Albeit it was a minor point during the interviews, two of the participants mentioned that social media may be useful for learning new languages, which we unfortunately did not discuss more. However, this may be an interesting future direction of research, as fostering language learning through social media may be very useful for future immigrants. Furthermore, social media was useful for maintaining these newly-made weak ties, but was used less for establishing any new connections. Aside from that, social media, as a communication tool, was very useful for retaining old strong ties with their friends and families from Turkey.

I was able to deduct that there were two approaches to acculturation amongst the participants, each with strengths and weaknesses. One approach was to retain old strong ties (friends in Turkey) through social media and not try to make new strong ties in Norway. The second was to try and

create as many new ties as possible in the new environment. While the first approach probably prevented loss of social capital in the beginning of acculturation and helped with retaining psychological well-being, the second approach made room for accumulating novel social capital, which may be more important in the society of the host country, and therefore be more beneficial for their sociocultural well-being in the long run.

Aside from being useful for communication, social media had a very important role in information obtaining. The relation towards social media-based information is relatively complex. On the one hand, “important” information, such as information relating to politics is not trusted (“*Fake news*”), and is seen as more reliable if confirmed (or found) in the real world. On the other hand, day-to-day information, such as information about job postings, sales of products, or events in the city is trusted when it comes from social media websites.

Social media usage also has its negative sides. The main two issues are wasting time and feeling bad due to comparing oneself to others. The first problem, wasting time, stems from the fact that many of the participants felt that they were (at least partially) addicted to social media and commonly used it unconsciously. The second problem was related to one of the research questions I began this study with (how do immigrants use social media to construct their identities). I found that the relationship to using social media amongst the participants could be summed up through two approaches: One, not using social media to present oneself in a certain way and therefore not being bothered with the way others present themselves on social media either; and two, using social media to present oneself in a good light, but also experiencing negative emotions when comparing oneself and one’s life to the content that others posted, even while being aware that the content represented an idealized version of others and their lives. I was able to understand this second group’s apparently paradoxical behaviour through analysing it using Goffman’s theory, which helped me understand that they potentially receive more positive than negative emotions (in the form of deference: likes, shares, comments, etc.) through social media.

Thus, combining these conclusions, it seems to me that, while limited, social media usage can be an important asset in young people’s lives, but that their usefulness depends on the way they are used. If social media is used primarily for communication and less for the participation in the “situation” of comparing idealized versions of one another, it can be very useful in the context of migration and acculturation, but also later in life.

Limitations and final remarks

The sample size used in this study was small, and the seven people I interviewed were recruited through convenience sampling, which does not guarantee statistical representativeness of the group they originate from. The data about participants comes from single interviews, which limits the results to only what the participants were comfortable saying. A part of the results I hoped I would have a more detailed view at was the difference in participants' social networks before and after migrating. Sadly, the participants did not report specifically on these differences, and the structure of the interview prevented me from forcing detailed questions on them. Furthermore, I would like to take into account that I am an inexperienced interviewer and that the interviewing process was made more difficult due to having to use online communication tools because of the COVID-19 situation, which was at its peak during the time of the interviews (March/April 2020). Therefore, the interviews could have probably been done in a better way, with more information derived from them. Due to the mentioned differences between my expectations and the reality of data derived from the interviews, I need to state that the intended research questions have been answered only partially. However, as a (novice) qualitative researcher, I think that what participants had to say was more important than what I wish they said. Therefore, I consider the results and the findings of this study extremely valuable and an extension of the already existing line of knowledge on these important and complex topics.

With all of this in mind, I think that this study provides a good overview of the situation of this specific group of people. It showed that these people are in a difficult situation when they migrate to Norway, and that there are some ways in which social media can help them, but also that there are notable negative effects of social media on them. In my opinion, the most interesting finding of this study is the differentiation between different ways of using social media and its consequences on the individuals. Future studies should further explore the ways in which different aspects of social media usage can affect experiences of migration and acculturation, as well as the self-image and the well-being of a person, using more qualitative and quantitative techniques. Another very interesting, albeit completely inconclusive finding is that social media may also be used to foster language learning. Therefore, future studies could try and provide a more detailed look at this idea, and potentially work at developing programmes aimed at utilizing social media in language acquisition amongst immigrants.

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Appendix A: interview guide

Basic personal information

Briefing note: In this part of the interview, the main goal is to start the conversation and get basic information about the participant. Also, it is important to relax the participant as much as possible.

Foundational question	<i>Optional follow-up questions to achieve more elaborated accounts:</i>
1. What is your name? 2. How old are you? 3. What education have you gone through so far? 4. What do you do?	a) Are you a student? (if so – of what?) b) Are you employed? (if so – where?) c) What do you like to do in your free time?

Social media usage

Briefing note: This part of the interview is dedicated to the participants' usage of social media in general. I want to see how and why they use them and to see their opinions on the nature of social media and their usage.

Foundational question	<i>Optional follow-up questions to achieve more elaborated accounts:</i>
1. Do you use social media?	a) Which ones? b) How frequently do you use them? c) For how long?
2. How would you describe your use of social media?	a) what do you gain from social media?

	<p>b) What would you say are the good and the bad sides of using social media for you?</p> <p>c) How is social media useful for you?</p>
<p>3. How do you use social media?</p>	<p>a) How would you describe your use of social media compared to how your friends, your parents, other family members use it?</p> <p>b) Who do you have contact with on social media?</p> <p>c) Do you meet with any of those in real life?</p> <p>c) If you stopped using social media, how would that affect your life?</p> <p>d) Have you ever tried to stop using social media for a while (“digital detox”)?</p> <p>e) Is there a certain light in which you try to show yourself on social media?</p> <p>f) (if so) Does it differ from how you show yourself offline?</p>

Role of social media in migration

Briefing note: this part of the interview is dedicated to changes in usage of social media before, during and after the process of migration. Some of the topics/questions may have already been answered during the previous part of the interview, so they may be skipped.

<p>Foundational question</p>	<p><i>Optional follow-up questions to achieve more elaborated accounts:</i></p>
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1. How did you use social media before you moved?	a) Did you use it more or less than now? b) Did you use it for different purposes? Or other social media than before? c) Was it more or less important for you?
2. Was social media useful for moving?	a) Did you use it to find information about Oslo/Norway? b) Did you read about the experiences of others who moved?
3. Has it changed who you talk with / keep in touch with since you moved?	a) Has it helped keep in touch with your friends and family? b) Did it help in meeting new people here (online/ in real life) ? c) Have you had any negative experiences?

Migration

Briefing note: In this part of the interview, it is very important to let the participants use their words to describe their personal experiences.

Foundational question	<i>Optional follow-up questions to achieve more elaborated accounts:</i>
1. Where do you come from? 2. When did you move to Norway?	

3. Why did you move to Norway?	a) Did you have a say in the decision to move? b) Did you want to move?
4. What was the process of moving like for you?	a) Were there any specific obstacles for you? b) How did you feel?
5. How do you like it here in Oslo?	a) Are you learning Norwegian? b) Did you meet new people? c) Are people here different than people in Turkey? d) Do you like them? e) Do you prefer to spend time with other Turks or with Norwegians? f) Do you behave differently than when you were in Turkey? (if so) How so? g) Do you see yourself differently to how you saw yourself earlier?
6. Do you keep in touch with people from Turkey?	a) How do you communicate with them?

Concluding comments

We are coming to the end of the interview. Is there anything you would like to add? Have I forgot to ask about anything?

The interview will be concluded by thanking the interviewee. They will once again be reminded of the importance of their experiences, rules regarding confidentiality and voluntary participation, as well as their right to ask for the removal of their information. They will be able to contact the interviewer afterwards with any potential questions or remarks they would like to add.

Appendix B: Consent form

Are you interested in taking part in the research project

” Is social media useful for migrations?

The perspective of Turkish young adults in Oslo”

This is an inquiry about participation in a research project where the main purpose is to understand the use of social media among Turkish young people in Oslo and how it has affected your migratory experiences. In this letter we will give you information about the purpose of the project and what your participation will involve.

Purpose of the project

The goal of this project is to understand the use of social media among Turkish young people in Oslo and how it has affected your migratory experiences. Use of social media has expanded enormously the last twenty years. Yet, we know relatively little about how social media shape people’s migratory experiences. In this project, I will explore two aspects of the relationship between social media and migrations: how social media affects (i)migrants’ use of their old and new social networks and (ii) their social identities in the transition from the old to the new culture. The project is conducted by Mustafa Senyuva, in order to write a master thesis, and the data collected will not be used for any other purposes.

Who is responsible for the research project?

Oslo Metropolitan University, the Faculty of Social Sciences is the institution responsible for the project. Master thesis supervisor is Profesora Rune Halvorsen.

Why are you being asked to participate?

I am recruiting participants in the project through voluntary and civil society organisations for Turkish minority (immigrants) in Oslo, as well as through social media. I have asked the civil society organisations for assistance to post information about the project and invite people to contact me directly if they are interested in participating. The group I am interested in are Turkish first-generation immigrants to Oslo, who are between 18 and 25 years of age.

What does participation involve for you?

Participation in the project involves an interview which you will conduct with me. The goal of the interview is to understand your thoughts and feelings regarding social media, your process of migrating and the relationship between the two. The interview will last for around 30 minutes and it will be recorded.

Participation is voluntary

Participation in the project is voluntary. If you chose to participate, you can withdraw your consent at any time without giving a reason. All information about you will then be made anonymous. There will be no negative consequences for you if you chose not to participate or later decide to withdraw.

Your personal privacy – how we will store and use your personal data

We will only use your personal data for the purpose(s) specified in this information letter. We will process your personal data confidentially and in accordance with data protection legislation (the General Data Protection Regulation and Personal Data Act).

- No one but Mustafa Senyuva, the student conducting this study will have any access to your personal data.
- The data will be secured on his personal computer, and information regarding your identity will be stored separately from the data.
- The interviews will be transcribed using Adobe Premier, and coding of the data will be done using NVIVO.

No personal information of your will be disclosed, as all the data from all the participants will be used to draw on conclusions, therefore none of your names or information about you will be singularly stated in the thesis.

What will happen to your personal data at the end of the research project?

The project is scheduled to end latest on May 31, 2021. Afterwards, all data about you will be deleted, including interview recordings, transcripts, and any other files used.

Your rights

So long as you can be identified in the collected data, you have the right to:

- access the personal data that is being processed about you
- request that your personal data is deleted
- request that incorrect personal data about you is corrected/rectified
- receive a copy of your personal data (data portability), and
- send a complaint to the Data Protection Officer or The Norwegian Data Protection Authority regarding the processing of your personal data

What gives us the right to process your personal data?

We will process your personal data based on your consent.

Based on an agreement with Oslo Metropolitan University, NSD – The Norwegian Centre for Research Data AS has assessed that the processing of personal data in this project is in accordance with data protection legislation.

Where can I find out more?

If you have questions about the project, or want to exercise your rights, contact:

- Professor Rune Halvorsen (rune.halvorsen@oslomet.no) is Mustafa's supervisor on the project.
- Please feel free to contact Mustafa if you want more information about the project (email: mustsenyuva@gmail.com, mobile +4746552644).
- NSD – The Norwegian Centre for Research Data AS, by email: (personverntjenester@nsd.no) or by telephone: +47 55 58 21 17.

Yours sincerely,

Project Leader

Student

(Supervisor)

Consent form

I have received and understood information about the project “Is social media useful for migrations? The perspective of Turkish young adults in Oslo” and have been given the opportunity to ask questions. I give consent:

to participate in an interview

I give consent for my personal data to be processed until the end date of the project, approx. 31. May 2021

(Signed by participant, date)

NSD NORSK SENTER FOR FORSKNINGSDATA

NSD's assessment

Project title

Understanding the use of social media among Turkish young people in Oslo.

Reference number

598470

Registered

06.04.2020 av Mustafa Senyuva - s320824@oslomet.no

Data controller (institution responsible for the project)

OsloMet - storbyuniversitetet / Fakultet for samfunnsvitenskap / Institutt for sosialfag

Project leader (academic employee/supervisor or PhD candidate)

Rune Halvorsen, rune.halvorsen@oslomet.no, tlf: 92209864

Type of project

Student project, Master's thesis

Contact information, student

Mustafa Senyuva, mustsenyuva@gmail.com, tlf: 46552644

Project period

06.04.2020 - 30.06.2021

Status

07.05.2020 - Assessed

Assessment (1)

07.05.2020 - Assessed

Our assessment is that the processing of personal data in this project will comply with data protection legislation, so long as it is carried out in accordance with what is documented in the Notification Form and attachments, dated 07.05.2020, as well as in correspondence with NSD. Everything is in place for the processing to begin.

NOTIFY CHANGES

If you intend to make changes to the processing of personal data in this project it may be necessary to notify NSD. This is done by updating the Notification Form. On our website we explain which changes must be

notified. Wait until you receive an answer from us before you carry out the changes.

TYPE OF DATA AND DURATION

The project will be processing special categories of personal data about racial or ethnic origin, and general categories of personal data, until 30.06.2021.

LEGAL BASIS

The project will gain consent from data subjects to process their personal data. We find that consent will meet the necessary requirements under art. 4 (11) and 7, in that it will be a freely given, specific, informed and unambiguous statement or action, which will be documented and can be withdrawn.

The legal basis for processing special categories of personal data is therefore explicit consent given by the data subject, cf. the General Data Protection Regulation art. 6.1 a), cf. art. 9.2 a), cf. the Personal Data Act § 10, cf. § 9 (2).

PRINCIPLES RELATING TO PROCESSING PERSONAL DATA

NSD finds that the planned processing of personal data will be in accordance with the principles under the General Data Protection Regulation regarding:

- lawfulness, fairness and transparency (art. 5.1 a), in that data subjects will receive sufficient information about the processing and will give their consent
- purpose limitation (art. 5.1 b), in that personal data will be collected for specified, explicit and legitimate purposes, and will not be processed for new, incompatible purposes
- data minimisation (art. 5.1 c), in that only personal data which are adequate, relevant and necessary for the purpose of the project will be processed
- storage limitation (art. 5.1 e), in that personal data will not be stored for longer than is necessary to fulfil the project's purpose

THE RIGHTS OF DATA SUBJECTS

Data subjects will have the following rights in this project: transparency (art. 12), information (art. 13), access (art. 15), rectification (art. 16), erasure (art. 17), restriction of processing (art. 18), notification (art. 19), data portability (art. 20). These rights apply so long as the data subject can be identified in the collected data.

NSD finds that the information that will be given to data subjects about the processing of their personal data will meet the legal requirements for form and content, cf. art. 12.1 and art. 13.

We remind you that if a data subject contacts you about their rights, the data controller has a duty to reply within a month.

FOLLOW YOUR INSTITUTION'S GUIDELINE

NSD presupposes that the project will meet the requirements of accuracy (art. 5.1 d), integrity and confidentiality (art. 5.1 f) and security (art. 32) when processing personal data.

Nettskjema is a data processor for the project. NSD presupposes that the processing of personal data by a data processor meets the requirements under the General Data Protection Regulation arts. 28 and 29.

To ensure that these requirements are met you must follow your institution's internal guidelines and/or consult with your institution (i.e. the institution responsible for the project).

FOLLOW-UP OF THE PROJECT

NSD will follow up the progress of the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

14.05.2020

Meldeskjema for behandling av personopplysninger

Contact person at NSD: Henrik Netland Svensen

Data Protection Services for Research: +47 55 58 21 17 (press 1)