

# Assimilation, Acculturation, and Social Integration the Psychological Effect on Mixed Marriage in Sweden: Qualitative Study of Immigrants and Native Swedes

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## Abstract

Assimilation, acculturation, and social Integration can have adverse psychological effects on marriage between immigrants and native Swedes. The study was conducted in Sweden. Immigrants in Sweden migrated from different countries and ethnic streams, many of which have different cultural norms and beliefs that may not fit well with the mainstream culture in Sweden. The method used in the study was the qualitative method with a semi-structured interview. Purposive and snowball sampling was used to locate the participants. Thus, this study aims to explore how assimilation, acculturation, and social Integration can psychologically affect mixed marriages between immigrants and native Swedes. Previously study focused on the positive assimilation of immigrants in the labor markets but not assimilation in marriage. Immigrants in Sweden have different families and social, cultural, and religious backgrounds with beliefs and norms that can be hard during the process of Integration, assimilation, and acculturation. The result indicated all the participants expressed positive and negative emotions that contributed to the conflict in their marriage during the assimilation, acculturation, and Social Integration process. These negative emotions of scary, worst pain, divorce sucks, gamophobia, bad, and subjection of children to the tragic scene, shameful thing influence mental health and is not a good thing. The results also indicate motivation, cultural beliefs, attitudes, and behavior after divorce. The finding will give awareness during the assimilation, acculturation, and social Integration; most immigrants may gradually lose all the markers, such as language, food, and customs.

**Keywords:** assimilation, acculturation, mixed marriage, migration/ multiculturalism, and

social integration

## 1. Introduction

### 1.1 *Concept of Acculturation and Assimilation*

According to Martinez (2008) and VandenBos (2015), acculturation is a phenomenon in which people with unique cultural values, ideas, beliefs, and behavioral patterns of their culture of origin adopt a different culture, but while still retaining their original cultural values. Berry (2015) believes that acculturation is the double cultural and psychological shift that occurs when two or more cultural groups come into contact. It usually involves changes in the social structures, institutions, and cultural practices. These psychological changes come about through a long-term process. Assimilation on the other hand is a process whereby an immigrant adjusts to new cultural beliefs and practices, (VandenBos 2015). Linde (2016) suggests that in assimilation when two cultures come together both experience changes. However, one culture changes more, and the most common cultural change happens when two cultures strive toward assimilating. Usually, the minority culture changes into the majority culture.

#### 1.1.1 Changing Process and Progressively Loss of Culture Markers

In this changing process, the minority culture progressively loses all the markers that set it apart as a distinct culture in the first place. These markers include languages, food, and customs. Ultimately, minority culture becomes almost indistinguishable from the majority culture. Lacroix (2010) argues that most people usually confuse the concept of assimilation and multiculturalism with the concept of integration, noting that assimilation and multiculturalism are frequently considered narratives of a positive integration rule for all types of cultural and social behavior. For instance, a person giving up his or her background and finding a sense of belonging is often connected with the idea of integration. Lacroix (2010) writes further that additional assimilation-oriented policies mean that integrating immigrants into society should occur through a one-way and one-sided process of adaptation. It means that immigrants are expected to give up their past language, cultural, and social characteristics and instead accept the new values, practices, and norms of their present society. Lacroix (2010) went on to explain that the government should be responsible for creating conditions favorable to this process. Opponents of assimilation argue that it devalues and fails to acknowledge the cultures and languages of minority groups and that it is in opposition to the democratic standards of diversity and freedom of choice. Assimilation can have negative effects on marriage between immigrants and native Swedes. Immigrants in Sweden are from different cultures and ethnic streams that may not fit well with the mainstream culture in Sweden. Marriage to native Swedes can be a complicated process for most immigrants living in Sweden due to differences in norms and beliefs that govern marriage.

#### 1.1.2 Immigration in Europe

According to Verwiebe, Wiesböck, and Teitzer (2013), immigration started in Europe in the 21st-century societies. However, in most European country's immigration has become a standard component of their societies. Verwiebe, Wiesböck, and Teitzer (2013) argue that

Europe was an essential source of immigrants from North America and Australia. In the mid to late 1950s immigrants increased in Europe due to both labor and postcolonial migrations. Immigrants in Sweden come from countries with different cultural backgrounds. Andersson and Scott (2015) pointed out that these immigrants constitute 16% of the Swedish population, while 12% are Swedish-born children of immigrants, all of whom have at least one parent born outside Sweden.

### *1.2 Mixed Marriage*

According to Lanzieri (2012), mixed marriage is a marriage between two different races. Lanzieri (2012) argues that mixed marriage between immigrants and natives has increased in most European countries in the past years. DeValk and Medrano (2014) add that the increase in mixed marriages in Europe is, to a large extent, a result of the mass movement of people from countries outside the EU. Previous studies have shown that in Sweden in the last few years, the possibility of marriage for native Swedes looking for a partner has increased significantly due to a continually growing number of immigrants that live in Sweden. Several native Swedes who travel, work and study abroad increase internet use in search of a partner (Cretser, 1999). Ellegård and Vilhelmson (2004) argue that most married immigrants may have used internet services and mediating agencies. Sweden is a country known to have the best internet, which may provide an opportunity to find a partner.

### *1.3 Significantly Increases*

According to Dreher (2006), Sweden is one of the world's most globalized countries. Frändberg and Vilhelmson (2003) state that Swedes are regular international travelers for business and vacation. Most native Swedes temporarily live abroad due to work and study. This significantly increases mixed marriages. Religion also plays a role in mixed marriages in Sweden. Lucassen and Laarman (2009) studied religion's role in ethnically mixed marriage among post-war immigrants to Europe. Since the 1970s, the rate of mixed marriages in Sweden has continuously risen. Alm (2001) claims that half of those living in Sweden who marry immigrants are born abroad. Marriages between Swedish natives to Thai and Filipino immigrants were also prevalent in the 1970s and grew over time until the 1990s. Also, in the 1980s and 1990s, Swedish women increasingly married men from the US and Great Britain, but between 1986-1996 Swedish women preferred Yugoslavian men. In the case of men, previously Swedish they preferred Finnish women, after which they gradually began to marry Polish women until the start of the 1980s when their preference switched to immigrants from Russia and the and the Baltic states. Cretser (1999) comments that mixed marriage between native Swedes and immigrants was initially dominated by intermarriage with other Nordic citizens, particularly Finns. Haandrikman (2014) notes that in recent years, the phenomenon of mixed marriages is dominated by marriages with partners from outside Europe.

### *1.4 Statement of the Problem*

Studies indicate that migration, assimilation, acculturation, and social integration can cause divorces. Recent research, migration is one of those factors that cause divorce in a mixed marriage in Sweden between Swedish immigrants and native Swedes. Divorce in a mixed

marriage in Sweden involving immigrants and native Swedes is high, and migration is one of the factors that cause it echoed by Andersson and Scott (2005). Assimilation, acculturation, and integration regarding mixed marriage between immigrants and native Swedes have been understood as a one-sided process where immigrants and their descendants give up their culture and adapt entirely to the Swedish society that migrated.

### *1.5 Purpose of the Study*

The purpose was to explore the psychological effect of assimilation, acculturation, and social integration on mixed marriages between immigrants and native Swedes. Previous research on immigrants' assimilation focused mainly on the positive assimilation of immigrants in the labor markets of their destination country but not assimilation in the area of marriage. This study is therefore predicated upon this backdrop to explore the extent to which assimilation, acculturation, and social integration of immigrants contribute to divorces in marriages between them and native Swedes.

## **2. Literature Review**

### *2.1 The Concept of Assimilation*

Lacroix (2010) argues that most people usually confuse the concept of assimilation and multiculturalism with the concept of integration, noting that assimilation and multiculturalism are frequently considered narratives of a positive integration rule for all types of cultural and social behavior. For instance, a person giving up his or her background and finding a sense of belonging is often connected with the idea of integration. Lacroix (2010) writes further that additional assimilation-oriented policies mean that integrating immigrants into society should occur through a one-way and one-sided process of adaptation. It means that immigrants are expected to give up their past language, cultural, and social characteristics and instead accept the new values, practices, and norms of their present society. Lacroix (2010) went on to explain that the government should be responsible for creating conditions favorable to this process. Opponents of assimilation argue that it devalues and fails to acknowledge the cultures and languages of minority groups and that it is in opposition to the democratic standards of diversity and freedom of choice.

#### *2.1.1 Concept of Multiculturalism*

Since 1970, Sweden has become a multicultural society and an example of immigrant multiculturalism in Europe. Ålund, Aleksandra, and Schierup (1991) comment that multiculturalism is now an essential part of modern European politics. In most places, it has become the legitimate official political philosophy, acknowledging the cultural heritage and permanence of ethnic groups. In some countries, it asserts immigrant rights to cultural independence. Borevi (2013) points out, the recognition of immigrants' specific cultural needs has significant benefits and can improve integration, promote harmonious social relations, and enhance Sweden's international reputation as a champion of human rights.

Eagan (2020) defines multiculturalism as a situation where cultures, races, and ethnicities, especially those of minority groups have unique acceptance of their differences in a majority culture. Eagan explains that multiculturalism seeks to include different society members'

views and contributions while retaining respect for their differences and refusing to request their assimilation into the influential culture. According to VandenBos (2015), multiculturalism is in a place where various ethnic and cultural groups have equal status and access to power. Still, each maintains its own identity, characteristics, and norms.

#### 2.1.2 The Concept of Integration

Bosswick and Heckman (2006) describe integration as a cooperative process among immigrants and natives that entails the inclusion of immigrants in the host society's institutions and relationships. Lacroix (2010) argues that various integration concepts construct the foundation of national rules for enhancing immigrants' integration and have repeated effects on measuring, analyzing, and studying the degrees of integration, and determining when integration has remained significant. Kraut (1990) observe, social integration is naturally an intergenerational process caused by conscious and unconscious actions of people. Moreover, as immigrants, integration into a new culture might affect their own culture. Mixed marriage is a standard implicit measure of social integration (Waters & Gerstein, 2016).

#### 2.1.3 Categories of Multiculturalism

##### 2.1.4 Descriptive Category

Bosswick and Heckman (2006) argue that in the descriptive category, the concept of multiculturalism and multicultural society signifies social changes within the ethnic structure of a population. Cultural differences can be seen in foreign cultural practices with new religious practices and lifestyles.

##### 2.1.5 Normative Category

In normative aspects of multiculturalism, countries should acknowledge the need for immigration, be open to it, and also acknowledge the political, cultural, and social outcomes that come with it (Bosswick & Heckman, 2006).

##### 2.1.6 Interpretation of Culture

Bosswick and Heckman (2006) state that there are no pure or original cultures. Instead, each culture has integrated into other cultures' elements. Cultures are the outcome of the interaction with one another. From the standpoint of migration, immigrants' cultures are seen as enriching the cultures of the host countries. On a more superficial level, this multiculturalism type sees aspects of immigrants' culture, such as folklore, food, and lifestyles as enrichments to that of the host culture.

### 3. The Concept of Migration

Eisenstadt (1953, p.167-180) defines migration as the "physical transition of an individual or a group from one society to another." The author argues that the transition usually requires a person to leave one social setting, enter a different setting, and start a new social life in a new region where the person migrated and chose to reside. According to VandenBos (2015), migration is the travel of humans and nonhumans over a long distance to or from breeding areas. Generally, migration has been of great social, economic, and cultural benefit to many

countries and has promoted multicultural societies. Several advanced countries are portrayed by a wide diversity of cultures and ethnicities developed from previous immigration periods.

### *3.1 Migration Experience and Challenges.*

According to Andersson and Scott (2015), migration experience may have a role in causing issues in mixed marriages when trying to integrate because migration can produce some expected and unexpected differences in a person's behavior during the integration process. Boyle et al. (2008) note that movement from one place to another is a stressful life incident that can result in higher divorce issues and explain that this stressful event facilitates divorce, especially when people move across international borders. Migration can make immigrants suffer in the context of assimilation instead of acculturation, which can cause stress in marriage and divorce. In the 1960s, immigrants and domestic minorities wanted increased opportunities to protect their cultural and linguistic culture. Westin (2006) points out that immigrants can now choose to assimilate or retain their specific culture of origin.

#### *3.1.1 Mixed Marriage and Social Integration*

González-Ferrer et al. (2016) have observed that mixed marriages are essential for immigrants' social integration and are potential facilitators of social and cultural change. In agreement, Rooth (2001) disclosed that interracial relationships, including mixed marriage, are natural promoters of increased social interaction among races. It is because marriage is personal and considered one of the most intimate relationships in life, different from other types of social relationships, such as the ones in the workplace and other public domains. Also, marriage has the potential to reveal the social distance between different social groups, especially where it is a mixed marriage. Nevertheless, as Kalmijn (1991) notes, marriage allows people to accept one another as equals, thus facilitating openness towards other social groups. It makes mixed marriage a potentially vital factor in influencing social integration. However, studies reveal that most immigrants prefer a marriage partner of the same race, ethnicity, education, socioeconomic status, language, religion, culture, belief, values, and norms (Kalmijn, 1998).

## **4. Research Design and Methodology**

### *4.1 The Setting of the Study/ Data Collection and Analysis and Participants*

The study was undertaken in three Swedish cities. This study adopted a qualitative research design with a semi-structured interview with open-ended questions. Snowball and purposive sampling methods were used. The instruments for data collection were audio recordings of face-to-face interviews, telephone interviews, and note-taking. 60 minutes was a session for each participant. Five males and five females were part of the selected participants from Africa, Asia, and South America.

#### *4.1.1 Coding*

The coding methods used in this study were emotional coding, vivo coding, and value coding. The purpose of using emotional coding is because it addresses the participant's reactions, feelings, excitements, and sensations from the participant's perspective and research



viewpoint. Vivo coding is used to capture participants' experiences using their words. Value coding describes the participant's values, attitudes, and beliefs (Saldana, 2013).

#### 4.1.2 Ethical Issues

The approval was taken from Southern California Seminary, and the researcher took consent from participants. Participants were provided information regarding the aim of the research before collecting the data. The demographic information from the participants was kept confidential and was not used for any other purpose. However, participants were informed that they could withdraw from the research at any time if they wanted to.

### 5. Results

The coding method results presented valuable information on the psychological effect of assimilation, acculturation, and social Integration in a mixed marriage. From the outcome, one may surmise that cultural beliefs and behaviors contribute to the issues indicated in the data. The tables below demonstrate the alignments with the research questions.

#### 5.1 The Description of the Participants

The k symbol represents females, and J represents males in the description of the tables.

Table 1. indicates emotions and explains the female participants' emotions and feelings when they were married and divorced

Participants	K1	K2	K3	K4	K5
Feeling and excitement when the first married	"It was good."	"It was perfect."	"It was beautiful."	"It was fun."	"It was fantastic."
Feeling when they now divorced	"Miserable and depressed in the marriage."	"Depressed, died from my dream, and lost my identity in the marriage."	"Depressed, lost interest in social activity, had difficulty adjusting to change, full of anger, and started to engage in drinking alcohol."	"Depressed and unhappy."	"Depressed and anxious."

Table 2. indicates emotions and explains the male participants' emotions and feelings when they were married and divorced

Participants	J1	J2	J3	J4	J5
Feeling and excitement when the first married	"It was good."	"It was wonderful."	was "It was amazing."	was "It was incredible."	was "It was fantastic."
Feeling when they divorced	"Frustrated and hopelessness and denial."	"Depressed, lost identity as a man and purpose in life."	"Depressed."	"Depressed and pessimism."	"Depressed and denial."

Table 3. indicates the female participant's values, attitudes, and beliefs about marriage and divorce

Participants	K1	K2	K3	K4	K5
Value Regarding Marriage	"God designed marriage for companionship and intimacy."	"Marriage is a lifetime commitment by two mature individuals."	"I believe the concept of a healthy marriage is based on commitment, mutual love, and aid, with the purpose to persist to devotion till death."	"I see marriage from God's standpoint of commitment, passion, and purpose."	"I believe God's intention marriage is found in Genesis 2:24: Hence, a man will leave his father and his mother and cling fast to his wife, and they shall become one flesh; this gives a strong blueprint of Christ's love."
Attitude Towards (Perception)	Divorce is a scary thing to think about."	The worst pain that anybody could experience because it causes all forms of emotional pain and disturbing feelings. It completely distorts a person's life; everything changes, especially when children are involved."	"Divorce suck; there are no ways around it."	"Divorce is gamophobia because it is fear for commitment to relationship and marriage and thinking about commitment and marriage gives me flop sweats, makes my heart pound, and leaves me lightheaded."	"Divorce is bad because it causes psychological effects such as guilt, depression, substance abuse and identity crisis."



Beliefs (Stigma About Divorce)	“Family and culture see divorce as a failure.”	“A social disgrace where the divorcee suffers.”	“The woman loses identity and respect in the family.”	“Divorce is still one of the most scandalous discussion issues in Hispanic society, and existing stigmas make it even more complex. It is due to Catholicism, the predominant faith in Mexico, believes that divorce is a major offensive issue against God.”	“Divorce is a sin against God since God instituted marriage from the beginning.”
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Table 4. indicates the male participant's values, attitudes, and beliefs about marriage and divorce

Participants	J1	J2	J3	J4	J5
Value Regarding Marriage	“Marriage is a life-long commitment. It also affords a chance to grow in unselfish behavior as a man provides for his family.”	“Marriage is love and commitment. So, the fundamental thing is love, a person's decision to be committed to someone he or she loves.”	“Marriage is respect and understanding.”	“Marriage is patience, honesty, trust, and sexual faithfulness. It is supposed to be a permanent bond between a husband and a wife.”	“Marriage is selflessness, self-love, and mutual respect.”
Attitude Towards (Perception)	“Divorce is not the worst thing, but the worst thing is the subjection of children to misery” “Hated the idea of stick together and making it work for the children's sake. However, I prefer the idea of split and end the	“Divorce as an African man is a shameful thing.”	“Divorce influences a person's mental health.”	“Divorce is not a good thing to happen to anyone because it can cause psychological effects on a person, resulting in loss of trust in women and being emotional sensitivity.”	“Divorce is not good because a person loses trust in a relationship.”

misery.”

Beliefs (Stigma About Divorce)	“Divorce is an issue for a woman, not a man. Moreover, if you are a divorced woman, nobody will marry you.”	“Divorce is forbidden. If a person gets a divorce, he or she was removed from the church. However, the Catholic church did allow the dissolution of the marriage under certain circumstances.”	"Divorce can only be allowed on the grounds of witchcraft, constant violence and abuse, adultery, and insanity.”	“Divorce is seen as a shameful thing.”	“Divorce is a shameful because it brings about a dysfunctional family, especially if the couple have children.”
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### 5.1.1 Alignment of Pertinent Questions

*How do divorced Swedish immigrants perceive divorce?*

### 5.1.2 Negative Emotion of Swedish Immigrants' Perception of Divorce

The answer to the pertinent questions. Nine different types of negative emotions emerged from the data on how Swedish immigrants have perceived divorce. Divorce is "scary," "the worst pain," "divorce sucks," "divorce is gamophobia," "divorce bad," "divorce is not the worst thing, but the worst thing is the subjection of children to miserable that parent subjects their children to witness miserable." "Divorce is a shameful thing," "Divorce influences a person's mental health and "divorce is not a good thing."

**K1** “I thought about divorce as a scary thing. However, in Swedish culture where divorce rates are high, with concerns about marriage instability, it is difficult not to have some thoughts about divorce when dilemmas and frustrations arise in marriage. It is challenging to swim upstream besides such a strong cultural issue.”

**K5** “I think of divorce as being bad because it causes psychological effects such as guilt, depression, substance abuse and identity crisis. The divorce has affected the way I see my children.”

**J1** stated “Divorce is a hard thing to do. My thought is that divorce is not the worst thing, but the worst thing is the subjection of children to misery. I hated the idea of stick together and make it work for the children's sake. However, I prefer the idea of split and end the misery.”

**J2** “My thoughts about divorce as an African man is that it is a shameful thing because of my culture. In my culture, married couples are not expected to divorce, and our society does not easily allow divorce to happen. Divorce is considered shameful, and married couples try to avoid it as much as possible. It does not mean that marriages in my culture are perfect. However, marriage is seen as an institution that needs maturity and patience.”

*What are the factors that motivate Swedish immigrants to marry Swedish born citizens?*

### 5.1.3 Motivation

Participants in this study mentioned the factors that influenced them to marry Native Swedish. Different types of positive emotions emerged from the data, which influenced Swedish immigration to marry native Swedish.

**K2** “One thing that inspired me to marry my Swedish husband is that Sweden is a beautiful place, full of nature, and the people are happy. Besides, the quality of life is great and Swedish men are good-looking. Also, there is gender equality, good parental leave, and free health care.”

**K4** “The major factor that influenced me to marry my Swedish husband was to have a good life and to support my family back in Mexico since I came from a very poor family background.”

*How do the cultural beliefs of Swedish immigrants contribute to their decision to divorce?*

### 5.1.4 Cultural Beliefs

The participants expressed different views about cultural beliefs that contributed to their decision to divorce. Different types of cultural beliefs emerged as contributing to their decision to divorce.

**K4** said “couples should accept each other's culture and uniqueness because one’s culture influences the way they think. Also, it is the source of one’s mental programs that lie within the social environment in which they grew up. Moreover, people’s experiences are situated within their culture.”

**J1** “There should be integration of each other’s culture, values, and beliefs in mixed marriages, rather than forcing the spouse and children to assimilate to Swedish culture without allowing them to explore. Swedish partners should not have the mentality that they are doing their immigrant spouse a favor by marrying them and providing them with the opportunity to live in Sweden and have a Swedish passport. They should not exercise control and power over their immigrant spouses or take a power position over them. Making the other spouse feel that he or she is not equal in their relationship because he or she has the power over the immigrant spouse is wrong. So, when the other feels he or she has the power over the other, culture clashes and differences come into play, leading to cultural conflict. The Swedish natives should look at their partners just the same way they view their native men.”

**J2** said “Each spouse should identify with the other person’s cultural backgrounds and embrace the uniqueness of their cultural differences. Each person’s culture should be treated with respect rather than one party thinking their culture is superior to their spouse's culture.

**J3** stated “Couples mixed marriages should learn and understand different reasons people leave their home country. When immigrants leave their culture and migrate to other cultures, they tend to experience some psychological impacts in the new culture and identity. Cultural beliefs and values shape identity. So, parties need to study each other’s culture, values, religion, and beliefs before they get married.”

*What were major challenges experienced in their marriages relative to their cultural beliefs?*

### 5.1.5 The Major Challenges

The participants explained experiences of the major challenges they experienced regarding their cultural beliefs. Different types of cultural beliefs emerged from the data as seen in the responses of participants below.

**K1** “The significant challenges I experienced in my marriage to a Swedish person in relation to my cultural belief were communication issues, conflict, accepting my cultural values and expectations. He wanted me to quit my job and sell my property, which is against my cultural beliefs to do because the property was passed from one generation to another.”

**K2** “The major challenges I experienced in my marriage to Swedish man with regards to cultural beliefs and boundaries were acceptance of cultural values, verbal abuse like name-calling such as you this Asian lady and blaming me in front of the children.”

**J1** “the significant challenges I experienced in my marriage to Swedish person in relation his cultural beliefs were in the area of cultural changes and integration, as well as my cultural values and beliefs and my position as a man. These cause communication issues, constant conflict, and lack of respect. “I believe my wife wanted me to assimilate into Swedish totally without considering my race as an African man and our children. She wanted to me lose my identity and my roots. Instead of her to allow me and our children to experience Swedish culture and still keep the unique cultural markers of South Africa such as language, food, and customs. My children never spoke the language, nor did they travel to South Africa.”

**J3** “The main challenges experienced in this marriage to my Swedish wife were culture and identity. A person's cultural beliefs and values are shaped in their identity, and it is learned as they grow up. So, when I left my home country and migrated to Sweden due to work, I experienced some challenges which made it difficult for me to find my place in Sweden. I also had a problem adjusting to the unfamiliar culture and had difficulty learning the new language to enable me reach many patients.”

*How do the cultural beliefs of immigrants affect their attitude and behavior after their divorce?*

### 5.1.6 Attitude and Behavior after Divorce

Twelve different types of attitudes and behavior emerged from the data as participants expressed different attitudes and behavior after their divorce. These attitudes and behaviors related to failure, disgrace, loss of family respect, an offense against God, issues for the woman, witchcraft, and shame. Below are their views and the answers to the pertinent questions.

**K1** “divorce is a failure.” **K3** “woman loses identity and respect in the family.” **K5** “divorce is a sin against God.”

**J1** “divorce is an issue for a woman, not a man,” **J2** “divorce is forbidden.” **J3** “divorce can only be allowed on the grounds of witchcraft, constant violence and abuse, adultery, and

insanity. Divorce is a shameful thing,"

#### 5.1.7 Value of Marriage

Participants seemed to recognize the value relating to marriage. For instance, **K1** stated, "I believe the idea that a healthy marriage is based on commitment, mutual love and aid; with the purpose of persisting in devotion till death." **K4** shared the following: "I see marriage from God's standpoint of commitment, companionship, passion, and purpose." **J2** shared a similar feeling: Marriage is love and commitment. So, the fundamental thing is love, a person's decision to be committed to someone he or she loves." **J5** stated Marriage is selflessness, self-love, and respect." According to **J4**, "marriage is patience, honesty, trust, and sexual faithfulness." **K5** expressed the Biblical perspective of marriage "I believe God's marriage intention is found in Genesis 2:24: Hence, a man will leave his father and his mother and cling fast to his wife, and they shall become one flesh; this gives a strong blueprint of Christ's love.

## 6. Discussion

Based on the outcomes of the study and themes developed aligned with the pertinent questions of negative emotions that emerged, including motivation, cultural belief, challenges, and attitude, as well as beliefs. These were created from the data and explain the issues of assimilation, acculturation, and social integration, the issues that contribute to divorce in a mixed marriage with immigrants and native's swedes. However, most couples in mixed marriages encounter challenges because of cultural differences. Donovan (2004) specifies two categories of the challenges that mixed-mar marriage couples face. These challenges are normative challenges and cultural challenges. Normative challenges concern adjustments to marriage, gender differences, personality, and parenting. On the other hand, cultural challenges have to do with language barriers, family disapproval, cultural norms, societal disapproval, and traditional children's identity.

Migration experience is also a factor that can cause divorces in a mixed marriage in Sweden. Primarily marriages involve immigrants and natives due to the challenge of integration, considering that migration can produce some expected and unexpected differences in an individual's behavior during the integration process. Westin (2006) states that Sweden has been a multicultural society since 1970 and has been an example of European immigrant multiculturalism. On the concepts of acculturation and assimilation, the literature in this study indicated. Acculturation refers to a situation where individuals adapt to new cultural values, ideas, beliefs, and behavioral patterns while maintaining their original culture. Assimilation, on the other hand, is a process whereby an immigrant switches completely to new cultural beliefs.

Furthermore, practices imply that immigrants integrate in such a way that they give up their past language's cultural and social characteristics and instead accept the new values, practices, and norms of the present society. Research on immigrants' assimilation centers mostly on immigrants' positive assimilation around the labor markets of their destination country. But not assimilation regarding marriage.

## 7. Conclusion

Mixed marriage between immigrant and native swedes can result in psychological effects during assimilation, acculturation, and social Integration. Immigrants in Sweden have different families and social, cultural, and religious backgrounds with beliefs and norms that can be hard during the process of Integration, assimilation, and acculturation. In the process, most immigrants may gradually lose all the markers, such as language, food, and customs, that set it apart as a distinctive culture in the first place. The result indicated all the participants expressed positive and negative emotions that contributed to the conflict in their marriage during the assimilation, acculturation, and social integration process. This line with Andersson and Scott (2015) that migration experience may have a role in causing issues in mixed marriages when trying to integrate because migration can produce some expected and unexpected differences in a person's behavior during the integration process. Migration can make immigrants suffer in the context of assimilation instead of acculturation, which can cause stress in marriage and divorce. Boyle et al. (2008) note that movement from one place to another is a stressful life incident that can result in higher divorce issues and explain that this stressful event facilitates divorce, especially when people move across international borders.

### 7.1 Recommendation and Future Research

This study does not extend to the experiences of the children from the marriages of these divorce parents, who were the participants in this research; it is recommended that further research should examine how these divorce experiences in mixed marriages affect the children born to the couples. Many avenues related to the research need future research because this study added relevant information to the existing literature on the perception of divorced immigrants formerly married to Swedish-born citizens and the challenges they face considering the differences in their cultures. Future research can include more participants in the study, such as divorced native-born Swedish citizens, divorced immigrants still married to Swedish natives, and divorced immigrants living in other cities in Sweden. Future research and study should be conducted on the neurological effect of divorce on the divorcee.

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