



Becoming a Better Version of Me: A Study on the Resiliency of Reunified Young Adult Filipino Immigrants in Norway

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ABSTRACT

Title: Becoming a Better Version of Me: A Study on the Resiliency of Reunified Young Adult Filipino Immigrants in Norway

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Keywords: Young-Adult Immigrants, Resiliency in Young Adults, Ecological Resilience, Identity Development, Coping

This research study is done on the purpose of exploring the strengths-based perspectives in approaching the immigration topic amongst young adults. Previous conducted studies among immigrant youth development and coping are problem-focused and are done in comparison with their non-immigrant peers which is seen to be enforcing of stereotypes and insensitivity to their experiential context.

Grounded from the social constructivist view of resilience, this study explores the resiliency of the young adult Filipino migrants in Norway using the ecological resilience model. This model views resilience as a process within the individual and the systems surrounding him/her to include the influence of culture. This phenomenological study is participated by eight (8) Filipino immigrants aged 15-19 years old. The narratives along their lived experience as an immigrant youth in Norway elucidated the process of how their resilience is developed. The result of this study established that in the face of risks, central to the coping of the immigrant young adults is their ability to navigate the resources within themselves and in their environment and to make meaning out of them. Their resilience is indicated by the strategies they employed in the exercise of self-agency and the creative development of an integrated self-identity that is culturally and contextuality relevant despite the challenges they experience along their immigrant living.

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CHAPTER 1

INTRODUCTION

1.1 Introduction

The migration phenomenon in its decades of existence have changed the structures of countries resulting to more diverse population. In 2015, around 4.8 million migrants were recorded to arrive in Organization for Economic Co-operation and Development (OECD) countries, recording attribution of one third of this total number to family reunification and free movement (OECD, 2018). With the influx of migration, the right to family has become a fundamental right (Staver, 2013) and has attained a comprehensive protection in the international law (Universal Declaration of Human Rights).

With the massive growth of migrants, the need for transnational social work practice is pressing to capacitate the social workers to deal with this phenomenon. Being a student in this international social work master program, I position my professional practice in the transnational arena being able to work across nation-state boundaries. In order to capably do the work, the challenge is to best understand the relationship of the social issues currently being experienced by immigrants to develop new perspectives on the provision of appropriate social services (Mitha and Sheriff, 2010). In the two years of study in this master's program, the topics on migration and transnational social work have been heavily discussed and that being said made the greatest motivator to choose migration as my research subject of interest. Further, being a Filipino myself also had its contribution in the choice of focus of this study.

About 10 million or 10% of the Philippines' total population are dispersed around the globe with huge numbers pushed by the economic factors of the country (Philippine Statistics Authority, 2015). Most of the working Filipinos who gained residency and/or citizenship in the countries where they are working petition their family for better life opportunities (Fernandez, 2013). This "better life opportunities" fuel the general notion in the country on a bed-of-roses kind of life for every child that is petitioned by the parent/s to migrate abroad. My choice to study reunified young adult Filipino immigrants has been pushed by my curiosity in this standing belief.

Through the years, there has been numerous researches made along migration studies. But notably most of them are centered in the perspective of the immigrant adult or are foretold in the point-view of the parents. The exclusion of children until recently have been marginal in migration research despite factual research evidences that points out that they are not passive recipients of the migration phenomena (Mand, 2015). Further, most of them are problem focused undermining the strengths of those which experiences this phenomenon (Bag-ao, 2016). Problem-focused approach to understanding immigration is an outright contradictory to social work's advocacy on human empowerment.

Thus, imbibing the social work value of social justice and strengths perspective. This research was aimed at giving voice to the migration stories of the reunified Filipino young adults in Norway as they unravel their lived experiences as being young immigrants in this country highlighting on their resiliency.

This phenomenological study was drawn from the narratives of eight (8) reunified young-adult Filipino immigrants ages fifteen (15) to nineteen (19) years old who have immigrated in Norway for more than two (2) years. These young adults are first generation immigrants who immigrated to Norway through family reunification.

1.2 Background of the Study

Philippine Overseas Employment Administration (2015) has recorded an average of five thousand (5,000) Filipinos leaving the country per day. The 2016 survey on overseas Filipinos has estimated that about 2.2 million are working abroad. This made the country rank 3rd in the list of highest recipient country for remittances, as a result, overseas remittances accounts for 9.8% of the country's total Gross Domestic Product (UN International Migration Report, 2015). Latest statistics from the Philippine Statistics Authority (2015) has recorded about 10.45 million Filipino citizens or 10% of the total population are in over two hundred (200) countries around the world, this number comprises of those which are working, residing and are already naturalized citizens. Evidently, the migration phenomenon is of high impact not only to the families affected but also to economical level of the country. All these make the Filipinos to be dubbed as "the most globalized workforce on the planet" (Rodriguez, 2010 cited in Bag-ao 2016).

The Filipino migration in the recent years account for huge raise in numbers as the process is strengthened by migrant networks that allows for cross-border mobility. These networks serve to transmit knowledge and information to those who are left behind (Fresnoza-Flot, 2015). The financial resources that they bring forth to the family being left behind fuels not only the family but the entire community to follow the route of migration. Bag-ao (2016) points out this phenomenon in a family setting where migration is transmitted from parents to their children as the parents wants to provide for better living conditions for their children, the children in turns think that migrating with them is the means for comfortable living.

In Norway immigrant population comprised almost around 18% of the entire country coming from 221 countries and autonomous regions (Statistics Norway, 2019). From 1994-2014 Norway has recorded more family reunification than new marriages. This increase has been attributed to increase in the labor migrants following the south-eastward expansion of the European Union (Sandnes, 2015). Philippines is one of the countries topping the populace in this category as it ranked 6th in the top 10 most common country of origin of immigrants residing in Norway with about 22, 272 in population (Statistics Norway, 2019).

Family reunification in the parlance of family immigration is the process of reuniting a family member/s to another family member/s abroad. In Norway, the Norwegian Directorate of Immigration further puts a qualification that a sponsoring family member must have a Norwegian citizenship or a residence permit constituting legal grounds for such purpose. Family reunification in Norway has been limited to close family members to include only the spouse and their child/ren below 18 years of age. Over the years, the Filipino population in Norway have raised in numbers with great attribution to family reunification with most of the sponsoring family member are parent/s who holds a secured job with stable tenure or those which have been married to EU citizens.

With the phenomenon of families forming in a different country other than their own, the entire family is exposed to different forms of risks as they build their family life in a new setting (Schapiro, Kools, Weiss and Brindis, 2013). Relatedly, most migration studies have focused itself on the challenges that these families go through without giving as much attention to the process by which the members of these families undergo to conquer them (Bag-ao, 2016). In the case of Filipinos in Norway despite their growing number, not much studies are made along their immigrant living, specially so in studies along the reunified young adult immigrants which is the focus of this study.

On the other hand, resiliency as a concept defined simply as the ability of a person to overcome adversity has been widely studied in different aspects of human lives (OECD, 2018). Most of these studies are quantitative in nature that lately have been question to its reliability and validity given the complexity of human interactions (Glantz and Sloboda, 1999 and Masten, 2001 cited in Ungar, 2003). Anent this, current trends in resilience research have deviated from looking at the subject as solely quantifiable as qualitative research methods in resilience research emerges to recompense these critiques. Qualitative approach in research in its nature provides for a thick contextualize description of the phenomena as experienced by a specific group of people (Ungar, 2003).

As a Filipino social worker enrolled in this international master program bearing with me the core values of the profession. I made a conscious decision to focus this study on the exploration of the resiliency of the reunified young adult Filipino immigrants. This is to give voice to their migration experiences as reunified immigrant children and to further reposition the course of current trends in migration studies. Most studies were focused on the challenges thus the need towards unraveling the strengths of the individuals in understanding the complex dynamics related to its achievement as they experience this phenomenon is immanent.

1.3 Problem Statement

Presented statistics would show that immigrant Filipinos in Norway has picked up huge numbers over the years but there is not much studies made along their immigrant living (Bag-ao, 2016). Along immigration effects to children, a few authors have written about their experiences but mostly are foretold in the adult point of view. Taylor (2003) inferred that children of immigrant parents in Scandinavia suffers from social and psychological challenges attributed to uncertainty of their future but even then, family reunification is still seen as indispensable for these families. Clearly children are not passive recipients of the immigration phenomena. The exclusion of children until recently have been marginal in migration research despite factual research evidences of its effects on their lives (Mand, 2015).

With most migration studies are focused on the challenges of being an immigrant it is indispensable for a social worker promoting the strengths-based perspective to equally give attention to the factors that makes immigrant living successful in support to the existing implementation of the family reunification policies.

It is then evident that this study is driven by the following: first, the dearth in knowledge along the lives of Filipino immigrants. Second, the representation of children in migration studies as active participants in this phenomenon. Social justice as a core value in the social work profession aims to give voice to the unheard sectors to the community. Hearing children's voices is also embedded

in their rights as stipulated in the United Nations Convention on the Rights of the Child (UNCRC). And lastly, to deviate from the majority of migration studies which are problem-focused in the promotion of strengths-based perspective, a core approach in social work practice that is being heavily encouraged in this master education.

1.4 Research Question

The focus of this study was to explore on the lived experiences of the reunified Filipino young adults in Norway focusing on their resiliency. As follows are the research questions that were aimed to elucidate this phenomenon.

The main research question that this study sought to answer was “How is resiliency characterized in the lived experiences of reunified Filipino young adults in Norway?” With the following sub-questions to deeply explore on the matter:

- What are the challenges that they have faced being a young Filipino immigrant in Norway?
- How do they overcome these challenges?

1.5 Research Objectives and Purpose

The general objective of this study was to explore on the resiliency of reunified young adult Filipino immigrants in Norway with as follows as the specific objectives:

- To know the challenges that they encounter being a Filipino young adult immigrant in Norway.
- To know how they deal with the challenges they encounter.
- To understand how these elements interplay with their resiliency.

The general purpose of this study was to add to the reservoir of knowledge along migration studies especially in the perspective of young adults. And to gain a deeper understanding on the experiences of immigrant Filipino children in Norway focusing on their resiliency.

1.6 Scope and Limitations

This is a phenomenological study that elucidates the lived experiences of eight (8) reunified young adult Filipino immigrants aged fifteen to nineteen (15-19) years old focusing on the characterization of their resiliency. All the respondents of this study are situated in Stavanger for ease of access as this is where this research is hosted. This study is therefore limited to the narratives from a small group of immigrant youth thus cannot be representative of the entire population. As this study is driven by strengths perspective, the adversities experienced by the participants are not discussed in-depth. Further as the narratives was gathered through one-time interview, the explored relationship among different systems surrounding the individual including the challenges they experienced was not exhaustively discussed as to level of their individual contribution in the resilience process (e.g. what system contributes more to the development of resilience).

1.7 Relevance of the Study

1.7.1 Relevance to Social Work

As a student scholar in this Erasmus Mundus European master's in social work with Families and Children, this serves as one of our learning outputs. Over the one and a half year of being in this master study, a strong emphasis on the inclusion of children's voice in all fields of social work practice has been established (Healy, K (1998); Malone, K. & Hartung, C. (2010); Landsdown, G. (1997)).

As most migration studies are told in the perspective of other adult members in the family, mostly parents (Mand, 2015). This study supports the right of the child to be heard by giving them a voice in the migration phenomenon through sharing their childhood reunification experiences. Bearing social justice as core value of social work, hearing their experience from their perspective themselves is a leap from the paternalistic view of children as passive recipients of this phenomenon.

Further, the use of strengths-based perspective is embedded in the core values of social work implicated in the International Federation of Social Workers (2018) in its promotion of human empowerment. To identify and cultivate strengths in individuals, groups and communities is essential in the social work practice and to deviate from the problem-focused approach is seen as honoring the inherent human dignity and capacity.

This study is anchored heavily on the strength-based perspective as it explores on the resiliency of the young adult Filipino immigrants, which is a clear departure from the route of most migration studies which are geared at problem-focused approaches (Bag-ao, 2016). Thereby providing for additional perspectives in the migration studies along young adults.

With the aforementioned statements, this study per se is not only relevant in its contribution to the existing knowledge-base of migration studies but also contributes to the knowledge and practice base of the social work profession in transnational settings. The knowledge that this study produced serves as a reference for social workers working not only with young adult Filipino immigrants but also with other youth immigrants from other countries of origin to better situate themselves along the dynamics of the development of their resiliency. This study then poses its further relevance to the transferability of the knowledge gathered from this group to other immigrant groups.

1.7.2 Relevance to Policy

As this study explores on the lives of young adult Filipinos and their experiences being an immigrant in Norway, the results may be able to bring significance to programs, services and immigration policies in both Philippines and Norway.

Both countries have respective organizations that look into the integration of the immigrant children. One as being the country who ensures the readiness of the child to be reunified with the parent/s whilst the other ascertains the successful integration in the new country.

On a personal level, as I work in the Philippine's banner social welfare agency, the result of this study will serve as a stepping to stone for further academic inquiries that would shed light to the development of programs along children with parents abroad. For a country with huge numbers of overseas workers, it gives us huge numbers of children left under single parent care or kinship care (Bag-ao, 2016) that are unaccounted and are not looked out for by the state. Whether or not they be reunified with their parent/s, it is vital to have programs and services that are patterned specifically for their needs.

1.7.3 Relevance to the Society

The Norwegian society have been widely known for being a welfare state (Esping-Andersen, 2007). This welfare model is designed to ensure that all individuals gets equal access to government services and benefits despite difference in social class. With the value of the equal opportunities and best-interest of the child deeply ingrained in the Norwegian society, this study poses its social relevance in hearing the voices of these young adults despite coming a minority group whilst gearing to ensure their successful integration in the mainstream society through the provision of appropriate services.

Further, the results of this study also may serve as a resource material for Filipino parent/s who plans to reunify with children here in Norway. More so, for the Filipino parents who already have been reunified with their child/ren who wish to gain knowledge and understanding of their growing young adult as they live their life in Norway.

CHAPTER 2 LITERATURE REVIEW

2.1 Introduction

This chapter contains the literature review and the philosophical, and theoretical framework of the study. The organization of which was strategically done to give a contextualize overview of the focus of inquiry of this research in line with its theoretical framework. As this study utilizes phenomenological method, the inductive process was carried out to inform the literature review section. It means that the literatures that formed part in this section was sought after to support and discuss the results and findings established including the theories (Gray, 2014).

Guided with a mind map, this was arranged to begin with an introduction to the Filipino culture and family which was purposely included to provide a better understanding and consequential contextualization of the Filipino life. This is then followed by a run-down of the current trends on resiliency studies among youth, studies supporting development of identity as core in adolescent development, the environmental systems surrounding them: family, school, community, and problem-focused studies among immigrant youth. Additionally, studies along the role of culture in resilience was also included to point out its relevance in resiliency. Current available statistics are presented, and highlights of significant literatures and the relevant findings made by previously conducted researches along these topics has been compiled. Gaps in the existing literature were also established in the later part of the paper to provide for justification of the relevance of the conduct of this research.

Most resources used in this chapter are culled out from online databases. Searching online for relevant articles for this study has been challenging as social work-related topics in general is a hard quest (Bronson & Davis, 2011; Clapton, 2010; Grayson & Gomersall, 2003; Ogilvie et al., 2005; Papaioannou et al., 2010 cited in McGinn et. al, 2016). As McGinn et.al (2016) pointed out to use different databases, I made good use of the databases provided by both the library of the University of Stavanger and University of Gothenburg, *Scopus*, *ProQuest* and *Google Scholar* among others to gather peer reviewed articles, dissertations, reports and the likes. The following keywords has been valuable in gaining resource materials for this study: *reunification of immigrant youth*, *culture in identity*, *risk and resilience*, *resiliency in immigrant children* and *resiliency in youth*.

2.2 The Filipino Family and Values

Philippines even being an archipelagic country composed with over 7,000 islands and a population of 110 million with over 180 dialects shares common values. Greatest of which is the *familism* characterized by strong family ties that transcends beyond kinship. With a strong adherence to family life, Filipinos typically have a high regard for interdependence, loyalty and respect for the family (Agbayani-Siewart, 1994). It is manifested in assigning of roles being strengthened by assigning familial names as a sign of respect like *Ate* (older sister), *Kuya* (older brother), *Bunso* (youngest sibling), etc. which is done to preserve the family. This names extends even beyond immediate family members to include those which are godparents during baptisms and weddings.

With extended families having a role in the family structure, which include grandparents and other very close relatives, it is perceived that this warrants for stronger protection, increased mutual support, interrelationships and interdependence (Agbayani-Siewart, 1994) within the family.

Modern Filipino parents have aimed to raise their children to become responsible, well-mannered and respectful out of “love and concern” for them. It goes to say that the family name is highly protected and kept its integrity by the children’s behavior (Harper, 2010) as the value of kinship is maintained by not causing shame and embarrassment to the family and/or the community (Astorga, 2006). Common to the literatures discussing Filipino values (Agbayani-Siewart,1994; Harper, 2010; and Morillo H., Capuno,J. & Mendoza, M. Jr., 2013) as follows are enumerated: (1) *pakikisama* or smooth interpersonal relationship-striving to be in good terms with everyone around, (2) *amor propio* (self-esteem)-high regard for self-esteem that is connected to (3) *hiya* (sense of shame) – the uncomfortable feeling from doing socially deviant acts, (4) *utang na loob* (debt of gratitude)-reciprocating a favor as a sense of gratitude to the giver (5) *bayanihan* (helping each other)- a communal value of a person or family be helped by the community, and lastly (5) *masipag at matiyaga*- hard work and perseverance in any life endeavor specially in work ethics.

2.3 Current Trends in Resiliency Research among Young Adults

In a global context, children and youth are faced with life changing challenges that construe consequences for the future of all societies (Masten, 2014). The need then for methods to handle these challenges is immanent for organizations and practitioners in order to ensure the utmost development of the future of the nations.

Resiliency as an ever-evolving concept that can be broadly defined as the capacity of a dynamic system to adapt successfully to disturbances that threaten system function, viability or development (Masten, 2014, p.6). Earlier models of resiliency presented a linear and non-linear relationship between adversity and adaptation while some construe the process as positive achievements in age-related tasks. Along its application and later refinement, it was pointed out that these approaches did not represent the reality of the adversities faced by children as they are often exposed to multiple-risk factors (Evans et.al, 2013; Obradovic, Shaffer and Masten, 2012 cited in Masten, 2014). Ungar (2014) in his resilience studies implied that even decades after Rutter (1987) devised the protective processes associated to resilience, there are still existing doubts on how to characterize positive development in adversity. According to him, this ambiguity was caused by the dominance of the view that resilience is an inherent trait of an individual than to look at it as a process that families, schools, communities and governments facilitates (Ungar, 2014). The assumptions that argues that resilience can be deduced to a cognitive process obtained by an individual was counter-argued by Ungar (2015) by posing that positive appraisal will not thrive without the opportunities provided for by the environment. Undermining therefore the process of building this cognitive thinking towards building positive appraisal, downplays the contribution of the environment to the process (Hopkins et.al, 2012 and Obradovic et.al, 2010 cited in (Ungar, 2015)). Masten (2014) cited Masten, 2012; Panter-Brick and Leckman, 2013; and Rutter, 1987 in concluding that the issue on resilience as being a trait should be put to rest as resiliency rather is composed of personality dimensions associated to positive coping. Research evidences supports this as their findings showed a range of varying capacities and values across

individuals as they are experienced in different cultures and contexts (Masten, 2014). The role then of the environment in developing resilience is then again being underscored.

Masten, 2014 and Ungar, 2012 then pointed out that there is a need for resilience research to re-strategize the assessment of risk and adversity, adaptation and other influences that contributes to the varied adaptation among children and youth at risk (Masten, 2014 p.8). In 2011, Ungar developed the social-ecological resilience model that intended to address the aforementioned needs whilst highlighting the role of culture and context (Masten, 2014). This work was an outcome from different studies both qualitative and quantitative in nature that were conducted in five different continents across the globe. This model as explained in the later chapter grounded the theoretical framework of this study.

2.4 Studies along the Role of Culture in the Identity Development and Resilience of Young Adults

The main developmental task for adolescents is to build their identity, they need to define themselves in relation to others (Erikson, 1993). For an immigrant youth this process of identity development is made more complex as they are faced with the challenge to define themselves as a member of a cultural group separate of the majority (Nesteruk, Helmstetter, Gramescu, Siyam, & Price, 2015). These young adults are pressured to the demands of conforming to the mainstream culture while trying to hold-on to their heritage (Phinney, 1991; Karlsen & Nazroo, 2002; Lee Lee, Hu & Kim, 2015).

Key to culture's contribution to identity is the inculcation of values that guides their daily interaction. The development of a strong self-identity is equated to development of resilience, studies made along immigrant children and the development of their identity to wit: (Karlsen & Nazroo, 2002), (Dvorakova, 2017), (Kiang, Yip, Gonzales-Backen, Witkow, & Fuligni, 2006), (Lee, Lee, Hu, & Kim, 2015), (Phinney, 1991), (Costigan, Koryzma, Hua, & Chance, 2010), (Richardson, Jin (Claire) Song, Pumarino, & Hapsari, 2017), (Jowell, Wulfovich, Kuyan, & Heaney, 2018) has concluded that when an immigrant youth gets a secure and solid sense of self, their ability to surpass challenges is simultaneously reinforced. These studies correlated of the role of identity/ethnic identity development to the resiliency in different life aspects of the young adults.

Though the young adult immigrants may have different trajectories in the creation of their self-identity as influenced by their different contexts as some of the aforementioned studies raised the importance of holding to one's ethnicity (e.g. Lee et.al, 2015) while the others created bicultural identities by blending both cultures (Nesteruk, 2015). It can be deduced that culture in the context of young adult immigrants is of great importance in the creation of their identity that in turn affects their resilience in facing adversities.

2.5 The Role of Environmental Systems in the Resiliency of Young Adults

Walsh, 2006 as the author of family resilience pointed out the role of family and social networks, and community along the positive development of young people. This study further focused on

the relational and systematic network of relationships that nurture resilience in children and youth (Ungar, 2014 citing Walsh, 2006).

Family's role as a central system to a growing adult cannot be discounted in the process of development and resilience building (Burgos, Al-Adeimi, & Brown, 2017). The role of the family is further emphasized as they are the forebears in facilitating the child's expression of resilience as they help them navigate and negotiate their resources (Ungar, 2010). For a new-comer immigrant, the family becomes central source of support for physical, emotional and psychological aspects of the child (Burgos et al., 2017). Further, as the school is considered the second home of children and young adults, as most of their time is devoted inside its premises, makes them a relevant contributor to a child's development. The role of the school as an important part of the environmental system where the youth has been deemed as second to the family. The school as core provider for protective environment conditions is highly essential in the promotion of the resiliency of children and youth (Henderson, N., & Milstein, M. M., 2003). The nature of the school environment will influence everything from a child's academic success, to the safety they experience, and their capacity for social and emotional well-being (Ungar, 2012 citing Theron and Engelbrecht, 2012). Lastly, the role of the community is necessary for the development of resilience in different cultures and context (Ungar, 2010) the policies and programs and social connections present in the community is determinant to the feeling of belongingness of the adolescent.

Shifting the view of resiliency from individual to a systemic process to include the environment namely: family, school and community where these young adults interacts gives a more holistic and critical view on the factors affecting their development (Masten, 2014). Guided by this model in looking into resiliency is paramount to securing their optimal development and positive coping through the provision of policies, programs and services appropriate for them.

2.6 Problem-Focused Studies among Immigrant Youths

Leaving the country for another puts so much stress in a child immigrant, this uprooting means leaving behind a familiar language, culture, community, and social system (James, 1997). The youth who undergoes this phenomenon experiences varied adjustments to a new life that may potentiate psychosocial problems as they live their immigrant lives.

Most studies concerning immigrants youth explores the topics along difficulty in acculturation and assimilation (Neto, 2002), ethnic identity issues (Nesteruk et al., 2015), low education performance (OECD, 2018), marginalization (Theodorou & Symeou, 2013) and being prone to risk taking behaviors (Wilkinson, Shete, Spitz, & Swann, 2011). Most of them mostly focusing on the problems that they are experiencing specially to those coming from immigrant families living along poverty. Even studies focused along immigrant Filipino youth are also problem focused (see: Wolf, 2006 & Guerrero, 2006), these studies centers on the academic, behavioral, and emotional difficulties that they experienced along their immigrant living.

As immigrants in a country, the main goal is for these youths to become contributing members of the state. With education as a ladder for securing jobs in the market, most of the available research resources discussed the immigrants academic performance and the lack thereof. OECD (2018)

even in there longitudinal reports along the resiliency of immigrant youth's in education has pointed out the deficiency of these immigrants to compete with their native peers. With this, interventions recommended also centered in the improvement of education policies and systems, thereby overlooking the other aspects of the environment where the immigrant youth navigates (Ungar, 2005). These type of studies comparing the behavior of immigrants to their native peers leads to enforce stereotypes among immigrant children which makes it problematic and not respecting of their context (Suárez-Orozco, Motti-Stefanidi, Marks, Katsiaficas, 2018).

2.7 Gaps in Literature

In the beginning chapter of this study, it was established that there is a dearth in studies conducted along the immigrant living of Filipinos in Norway despite their growing number (Bag-ao, 2016). The problem-focused studies and its comparative way of analysis also drives the significance of this study in focusing resilience as tenet of strengths-based approach and to present their reality as the participants experience it without the need for comparison to other groups.

Further, the developing literature on ecological resilience drives this study as no researches yet among Filipino young adult immigrants using this model has been conducted. This, despite the fact that about 10% of the Filipino citizens are living abroad (POEA, 2015). The aforementioned gaps in literature is suggestive of furthering the significance of the conduct of this study.

2.8 Philosophical and Theoretical Framework

2.8.1 Social Constructivism

This study utilized phenomenology as the qualitative method deemed appropriate to answer the research question. Being in line with its epistemological roots, social constructivism as its guiding philosophy influenced the construction of this study. Closely related to constructivism is interpretivism as these philosophies grounds themselves in the view that reality can only be known through contextualized experience inquiry as meanings of different phenomenon are constructed by the subjects in relation to the object (Gray, 2014). These views founded this study, thus the knowledge that was generated from this research is inductive in nature as the interpretation is grounded from the perceptions of the participants as they experience this phenomenon given their context (Bryman, 2016).

2.8.2 Ecological Resilience Model

The ecological resilience model developed by Micheal Ungar is a social constructionist approach in understanding resilience (Hewitt, 2015). In this model, resilience is defined as “a set of behaviors overtime that reflect the interactions between individuals and their environments, in particular the opportunities for personal growth that are available and accessible” (Ungar, 2012, p.29). Further, a culturally contextualized definition was also coined by Ungar (2010) which defines resilience as:

In the context of exposure to significant adversity resilience is both the capacity of individual to navigate their way to the psychological, social, cultural, and physical

resources that sustain their well-being, and their capacity individually and collectively to negotiate for these resources to be provided and experienced in culturally meaningful ways (Ungar, 2010, p. 425).

The entire model is a departure from the paradigm of individualism which views resilience as an attribution to the individual traits as the factor that greatly dictates coping under stress. Central to the argument in this model is highlighting the process along the individual's navigation around the systems surrounding them when faced with adversity. This model draws then on the multi-dimensional complexity of resilience dependent on the individual's capacity and social ecology to heighten one's positive development in the face of adversity (Schoon, 2006 cited in Ungar, 2012).

To elucidate more on this aspect, an equation was developed by Ungar (2010) to wit:

$$R_{1,2,3...} = \frac{f(P_{SC}, E)}{(O_{Av}, O_{Ac})(M)}$$

The equation above in its simplest terms means *resilience process over time* ($R_{1,2,3...}$) varies depending on the interaction between a *person* (P) and the *environment* (E), in consideration of the person's *strengths* (S) and *challenges* (C). This process is being mediated by the *opportunities* (O) that are *available* (AV) and *accessible* (AC) for adaptive coping. And is also simultaneously influenced by the socially constructed *meaning systems* (M) that shapes the individual's meaning making of the risks and resources that they experience (e.g., whether they think of the resources as useful). Ungar (2014) further took note that (M) is influenced by one's culture thus keeping the entire process fitting to each individual context.

Moreover, in the characterization of resilience, Ungar (2018) developed principles in arguing that the certain dimensions should be considered when studying how systems endure functionality even being exposed to adversity. In defining a resilient system it is then essential that it employs the following features: (1) It occurs in the context of adversity- resilience is not similar to the existing patterns of growth predictable in a given environment, as this is a study on human systems, a need to account for risk exposure is essential in deciding whether a system is resilient or not. (2) Resilience is a process- resilience is a measure of how well a system integrates environmental shocks and initiates behavioral regimes. (Ungar, 2018). (3) A resilient system is open, dynamic, and complex- the system should be open for new information to promote opportunities for experimentation and learning. The more opportunities to experiment new strategies, the more resilient the individual become as it results to added strategies that can be used in the future (Cutter et.al 2008, Rocha et.al 2015, Carson and Peterson 2016 cited in Ungar, 2018). Its dynamic and complex character may lead to trade-offs between and among different systems (e.g. other parts will degrade while other areas are strengthened), as part of its complexity risks may not only emanate from the individual but also within the environmental systems. Further, its dynamic nature promotes connectivity to other systems, the more diverse the systems surrounding the individual, the more resources are available to navigate in developing their resiliency.

On the other hand, although the ecological theories in general are criticized for its deficit in gauging the power relations between different systems (Healy, 2014). This theory was still selected as it situates the phenomena better in relation to answering the research question of this study. Also, its epistemological foundations grounded the choice of this model.

2.8.3 Developmental Theory

As time is a standing element in contextualizing a phenomenon as presented in the equation, the need to include the Psychosocial Development theory of Erik Erikson became essential to shed light to the challenges evolving the participants in this study. As the participants are in the adolescent age, Stage 5-Identity vs. Confusion is the stage where their experienced challenges are mostly stemming from. During this stage an individual builds a personal identity that is shaped by experiences and interactions with the environment. Being successful at this stage would lead to the development of a strong self-image that can endure throughout a lifetime whilst living to the societal standards and expectations (Erikson, 1993).

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

As part of the production of a reliable research output, an honest audit trail has to include the entire research process (Ritchie et.al, 2014) thus, this chapter is dedicated to present the entire process undertaken. Also included in this chapter are the ethical considerations imbibed along the conduct of this study. The ethical considerations have been carefully thought of with great antecedence to its importance.

3.2 Research Method

This research study sought to answer the question “How is resiliency characterized by the reunified young adult Filipino immigrants in Norway?” with the following specific sub-questions to elucidate the phenomenon: “What are the challenges they encounter here in Norway being young adult immigrants from Philippines?” and “How do they cope with those challenges?”

As this research study is heavily based on the narratives along the lived experiences of the Filipino young adult immigrants, a phenomenological approach was the method selected to demystify its occurrence. Rooted from the philosophical view of social constructivism the phenomenological method answered the need of this study to provide for profuse and detailed information to understand the subject matter (Bryman, 2016).

Further, as this study focuses itself on the resiliency of reunified Filipino young adult immigrants the importance of using phenomenological method in understanding the construct of resilience in this context is deemed appropriate. The use of qualitative methods in resilience research would address the gaps along this subject as the qualitative process concerns itself with gaining more understanding from the experiences of specific people in specific contexts (Gray, 2014). Which as a result produces a more conscientious findings of the unnamed protective processes that interplay along the development of resiliency (Ungar, 2003). It is not intended to debunk the quantitative resilience studies but rather to compliment it by providing thick contextualized descriptions of the phenomena.

3.3 Participant Sampling and Size

As this research sought to elucidate on the lived experiences of reunified Filipino young adult immigrants, purposive sampling is the strategy used to gather the participants. Purposive sampling depends on the perspicacity of the researcher to gather the needed in-depth information related to the its field of interest using limited resources (Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K, 2015) with the goal of answering the research question/s.

Thus, in order to answer the research questions, the researcher chose to scrutinize the narratives of eight (8) young adult Filipino immigrants aged fifteen to nineteen (15-19) years old living in Stavanger, Norway. The age was a conscious choice to represent the young adults/youth per United

Nations' definition of youth as people falling between the ages 15-24 years old. An added qualification in the selection of participants is necessary to ensure that they already have the ample experience on being reunified with their parents and subsequently have already been able to have some interaction with the outside environment. Thus, the young adult that was sought after as participant in this study has already been reunited with his/her parents for not any year shorter than two (2) years. Purposive sampling technique was used in gathering the research participants of this study as the study has certain qualifications to follow (e.g age, reunified immigrant), purposive sampling is the most suitable technique for participant recruitment. But during the conduct of recruitment, three (3) of the participants were from referrals from the others who were already interviewed. Thus, snowball sampling was also employed. Although the snowball sampling is criticized to potentiate high similarities within participants, it worked the otherwise for this research as it led to participants outside the church group initially targeted.

3.4 Ethical Approval

As this study is conducted in Norway under the University of Stavanger as the academic institution, approval from the National Social Science Data Services (NSD) was sought before I can get in touch with the research participants. This process was done in close cooperation between me and my supervisor as she patiently translated to me the online application form in English. The application was submitted dated January 31, 2019 and was approved on February 13, 2019. Included in the submitted forms to NSD are the invitation to participate (*see Annex B*) and the sample interview guide (*see Annex D*).

I am fully aware of the role of NSD as an ethical committee to protect the interest of the research participants and the institution, in this case the University of Stavanger, from any inappropriate actions of the researcher deemed as unethical that could boomerang in the future (Bryman, 2016).

3.5 Recruitment of Participants

Gatekeepers are the groups that necessitates permission of the involvement of participants to the study (Bryman, 2016), it can be a formal organization or an individual that gives an access key to the research participants you are interested on. As I avidly go to church on Sundays and do join in most of Filipino Catholic Community initiated activities, I have known most of the key persons in the San Pedro Calungsod Filipino Catholic Community and the Filipino community officials. Hammersley et.al (2007) cited Hoffman (1980) on the importance of having personal networks that can be used in gaining access to your field. Being a Filipino-student myself made it easier to gain the support of the gatekeepers to my study.

The Filipino value of *bayanihan* (helping each other) has made the access to the research participants relatively easier. As an international Filipino student, they have showed their utmost support for the completion of my study by ensuring that they will support my research endeavor. A positive gesture as it is but their overwhelming support also made repercussions to the initial design of this study.

My first application to NSD only indicated young adults aged sixteen-nineteen (16-19) years old to strategically avoid the required consent from parents that may influence the delay of the ethical approval. But upon initial recruitment of participants, I was surprisingly outnumbered by those

who wanted to participate. Parents have pledged to ask their children to participate and young adults as young as thirteen (13) years old have volunteered to join. It is a Filipino custom to always ask for parental consent for children who are still in the custody of their parents regardless of age, thus the involvement of parents along this line. I asked for their contact numbers to formally explain to them the details of the research project and to set interviews when they made up their final decision. Notably, during this initial contact with the young adults, they were very appreciative of the efforts of the study which is to give voice to their immigration stories. Their excitement was over the top as they felt like their stories are worth sharing and hearing.

The eagerness of both parents especially the youth themselves to support the study has been overwhelming that I had to resubmit my NSD application to allow me to interview young adults aged fifteen (15) to accommodate some of those who initially volunteered. Guided with the fact that 15 years of age still falls along the UN defined age category of youth.

3.6 Research Instrument

As the study is a qualitative inquiry of the lived experience of the young adult Filipino immigrants, narrative interview was the chosen research instrument to best answer the research questions. Narrative interview as the research instrument used is described as either long or short accounts of stories that build throughout a person's life (Riesman, 2008 cited in Bag-ao, 2016) and its purpose is to elicit exhaustive details on certain experiences (Bag-ao, 2016). Narratives as a tool has the capacity of provoking 'affective persuasion', reached by increasing the presence of a concrete image provided by the vivacity and realism of a particular event (Gomez-Estern & De la Mata-Benitez, 2013, p.350).

I have prepared an outline of the interview structure which was comprised of four parts: *Introduction*- to formally introduce myself, the research and the rules of the interview process including asking permission to document the process through audio recording and note writing. Then the *Main Interview* where I asked probing questions to generate their lived experiences being a young adult Filipino immigrant in Norway. Next was *Wrapping up* to clarify unclear points and point out highlights of the interview. I consider this part as very essential in consideration to the possible constraints I could face during transcription (Oliver, D. et.al, 2005). And lastly *Closing* to show gratitude and common courtesy for their participation (Bryman, 2016).

Upon securing informed consent I proceeded to the conduct of the interview which was set as to the convenience of the participants considering their availability and chosen location. Narrative way of interviewing was used to extract comprehensive description of their experiences in words and expression that they are most comfortable with. It was made clear to the participants that they can use *Tagalog (National Language)*, *Bisaya (Local Dialect that I speak)* and English during the interview.

In totality, I have conducted in-depth interviews to eight (8) young adults which lasted from sixty to ninety minutes per interview. It was customary to all interviews that I explained the details and the purpose of their participation in the study. It was emphasized that their participation is voluntary and that there will be no repercussions should they withdraw their participation at any time, all these indicated in the consent form (*see Appendix C*). Further, since two of the participants are aged fifteen (15) years old, I made sure that their parents also signed the consent form before

proceeding to conduct the interview (*see Appendix C*). The interviews were conducted in different settings, one (1) was in the house of the participant, five (5) were conducted in Stavanger library and two (2) were in coffee shops. All of the interviews were audio recorded with due permission from each of them.

The others who initially volunteered to participate and were not interviewed due to their unavailability on the initially set interview dates (reason of winter break vacations) were not anymore pursued as the interviews I had from the eight participants were found sufficient to provide thick answers to the questions of this study. I thanked them anyhow on their eagerness to participate in the study as sign of gratitude for their support.

3.7 Information Management

As already mentioned in the section before this, I have utilized audio recordings of the interview to capture their spoken narratives with their consent. I initially planned to take down notes, but I find it very hard to write while interviewing the participants. They were full of energy in recalling life events that I had to focus more on keeping their narratives directed to the questions as oftentimes they get engrossed with other events that are not so relevant with the subject matter.

All audio records are transferred to my personal computer filed in a folder secured with an access code. After transcription has been completed, all files have been deleted in compliance with the initially agreed confidentiality and privacy clause stipulated in the consent letter they signed.

3.8 Transcription

Parts of the interviews spoken in the local dialect *Bisaya* were translated to its closest English equivalent to ensure the veracity of the material. Transcriptions were done with the use of google documents. I made use of the audio writing feature of the application and transcribed the interviews by verbally repeating its entire content while the application simultaneously writes down what was being verbalized. The entire transcription process was easier and faster to do and is highly recommended for fast transcriptions of audio recordings.

The initial verbatim transcription has been re-transcribed in a denaturalized approach as this study wants to substantiate the experiences of the immigrant young adults. Thus, the meanings and perceptions shared during the interview is of primary consideration (Oliver, D. et.al, 2005). Though the denaturalized approach is criticized to being overly-filtered by the transcriber (Oliver, D. et.al, 2005, p. 1279) as compared to the naturalized process which concerns itself to in-depth point-to-point transcription of the narratives, I still nominate this approach to transcription as it is fitted to my choice of analytical method. The transcribed script thus, do not include expressions like hahaha, uhmmmmn, ahhh, errr and its likes as I focused mainly on the stories and events that were shared in relevance to this study (Orb, Eisenhauer, & Wynaden, 2001).

After completion of the transcribed script, I sent them out to the respondents for verification and further comments. Only one out of eight has given additional information to the initial narrative shared.

3.9 Analysis

Thematic narrative analysis was used in the analyzing of the script as this method is applied to stories that developed in conversations with great focus on how the stories are told rather than on the aspects of telling it (Kohler, 2008). The main goal was to be able to conceptualize inductively a set of stable concepts that can be used across cases as being shared by the participants (Kohler, 2008). I followed Braun & Clarke (2006) steps in doing thematic analysis as being enumerated below.

First step of doing thematic analysis was reading and re-reading of the transcribed narratives. Second step, organizing the data and generation of initial codes. It took time as the narratives were revised to not include expressions, unessential discussions and redundant information whilst preserving the important portraying events. Third step, searching for themes by finding significant patterns along generated codes. Fourth, thorough review of initially generated themes vis-à-vis its relevance to the research questions. And lastly, substantiation of themes by defining them and establishing how they relate to each other (Delahunt & Maguire, 2017) in elucidating the answer to the research question/s.

3.10 Ethical Considerations

The following ethical principles are the once that I adhered to whilst conducting this study. Every step taken into consideration starting from the conceptualization of this project up to its implementation.

3.10.1 Principle of Autonomy

Respect for persons is embedded in the philosophical pillars of social work, as a social worker myself I made sure that the ethical principle of autonomy was observed as follows:

A. Ensuring Informed Consent

Research participants must consent in an unconstrained way to not violate the human rights to dignity and autonomy (Hammersley et.al, 2007). Failure to secure consent is considered a high form of deception (Hammersley et. al., 2007 citing Warwick, 1982) and that providing the research participants the full details of the research process is very important (Bryman, 2016 & Macklin, 1999).

To make sure that the participation of the reunified young adult Filipino immigrants in the research is not coerced, an invitation to participate has been sent out to those who have shown interest in the study. The young adults and their parents were given time to read and re-read its context and decide on their volition to participate in the research. Upon follow-up, those who volunteered to participate were given consent form. The said consent forms were collected before the conduct of the interviews. This was done to secure executed written evidence especially for those fifteen (15) years of age which parental consent is vital for their participation.

As they are young adults, I made sure to re-read the contents of the consent form highlighting their rights. The consent form contains all the necessary information about the research and its process,

the type of information to be gathered, including the time needed for them to participate in the study (Hammersley et.al, 2007). Their rights highlighted that their participation is voluntary, and should they decide to withdraw from the research at any point in time, they can do so without any repercussions to their participation (Brooks, Horrocks and King, 2019).

Further, before the conduct of interviews I made sure to ask the participants if their participation was of their personal will and was not forced upon them by their parent/s. This is done as I wanted to make sure that their participation is not just merely a result of the Filipino values of *hiya* (*shame*) and *pakikisama* (*fellowship*) that their parents want to show to me as a fellow Filipino.

3.10.2 Principle of Beneficence

In the conduct of this research it is indispensable to me as a researcher to ensure that no harm should be done to the research participants (Orb et al., 2001). Their safety was dutifully ensured as follows:

A. Confidentiality and Anonymity

Any information that the participants are to divulge are owned by them (Hammersley et.al, 2007). In this research study the participants were made anonymous by using pseudonyms. This is done to not only protect their identity but also to encourage them to express their experiences in a manner where they can fully express themselves without necessarily being hindered by the feelings of being exposed to the public. Further, despite gaining their informed consent, it was made clear that they are not obliged to answer questions which they are not comfortable to discuss specially those which they feel that are too private and that they do not wish to make public (Bryman, 2016). To ensure utmost confidentiality, all the recorded audio files has been stored in a folder with access code in my personal computer. After finalization of transcriptions all recorded and written conversations was deleted and shredded for trash.

B. Co-authorship

In the instance that I will pursue with the publishing of this study which is of ultimate goal. I am highlighting my ethical responsibility to inform the research participants to seek for their consent before doing so. It is in the light that though most of them have shown earnest desire to share their narratives for this research, disclosing their stories to a wider array of audience may lend off a different judgement over the matter.

Thus, in the event that I will publish any material from this study, it is immediate that they be contacted for inclusion/exclusion of their narratives. By this means, harm and deception will be avoided (Bryman, 2016 & Barron, 1999) and reciprocity is ensured as the participants are made aware of not only the process of the research but also its results and to where it is heading (Pittaway et.al. 2010).

3.10.3 Principle of Justice

Social justice is a principle embedded in the social work profession, these words “social justice” are even included to the profession’s mission statement to underscore its importance. As social work practitioner, I consider this research as a contribution to the dearth of knowledge in the area

of children in the migration phenomenon. As the lived experiences of the young adults is the forefront of this study, it clearly supports their right to be heard. As children is one of the sectors that are considered to be vulnerable in the society, it is of tantamount importance that their stories are acknowledged as active participants of the migration phenomenon (Mand, 2015).

Further, as this study grounds itself along the strengths-based perspective which supports the value of human dignity and worth. This research study then views the Filipino young adult Filipino immigrants as human beings with experiences worth to be heard and not just merely givers of information. Their rich contribution to this study was justified by ensuring the use of words that dignifies their participation. It was a conscious decision to use the words narratives or information to refer to the excerpts from the interviews gathered instead of data. And to use participants instead of respondents to give credit to their participation as the creators of the knowledge that emanated from this study.

3.11 Researcher's Standpoint

In this research I acted both the insider and outsider stance, insider as being a Filipino but more of an outsider as I do not share the same experience with the participants. As a Filipino myself it was difficult to delineate my pre-conceive notions of Filipino culture and belief system from during the conduct of the study. The need for me to constantly exercise my reflexivity has been highly necessary to ensure the credibility of this study throughout the process.

CHAPTER 4

FINDINGS, ANALYSIS, and DISCUSSION

4.1 Introduction

This part of the study presents the findings, analysis and discussions to answer the research questions as gathered from the narratives of the participants. In order to give a briefer on their backgrounds, a consolidated tabular presentation of their profiles and situationer is being presented in the beginning.

In the later part of the chapter, the results of the thematic analysis are presented as anchored in the theoretical framework of this study. Themes emerged along the challenges encountered, navigated resources and the coping strategies are presented to substantiate and contextualize the characterization of resilience in this phenomenon.

As this study is anchored on strengths perspective, the discussions will be more inclined to focus on the factors that contributes to the resiliency of the reunified young adults than on the challenges they encountered. Following the theoretical framework of this study, themes along challenges encountered by the participants will still be presented to have a good overview of the characterization of resilience but will not be discussed in-depth as to its occurrence. The necessity to present the challenges is imminent in this study as it is impossible to discuss resilience without the presence of challenges (Ungar, 2012).

In the presentation of findings, analysis and discussion, it has been consciously decided to avoid numerical presentations as this study is not designed for this purpose. As this research is qualitative in nature, it is not its purpose to measure the prevalence of the existence of such phenomena rather to appreciate the similarity and diversity of results as relationships are established in between themes (Bryman, 2016). Inspired from the master thesis made by Bag-ao (2016), the use of less categorical words to present and explain the results like few, many, etc. is the most appropriate approach to present the results of this study.

4.2 Background of the Participants

Table 1. Consolidated profile of the participants and their migration history.

Name	Age	Sex	Age Separated with Parent/s	Age Reunified with Parent in Norway	Time Separated with Migrating Parent	Years of Stay in Norway	Citizenship	Reason for reunification
Glimz	15	F	7 months	6 years old	5 years	9 years	Norwegian	Family Reunification with mother (solo parent)
Mayen	18	F	2	6 years old	5 years	12 years	Norwegian	Family reunification with working father

Analiza	18	F	2	6 years old	5 years	12 years	Norwegian	Family reunification with working father
Clark	16	M	2	6 years old	3 years	10 years	Norwegian	Family reunification with working father
John	18	M	8	13 years old	5 years	5 years	Filipino	Family reunification with working mother
Ida	15	F	6	12 years old	6 years	3 years	Filipino	Family reunification with mother (solo parent)
Jenny	19	F	9	12 years old	3 years	7 years	Filipino	Family reunification with mother (solo parent)
Hannah	16	F	9 months	6 years old	5 years	10 years	Norwegian	Family reunification with working father

From the information presented in Table 1, it can be inferred that the participants are aged 15-18 years old with 17 years old as the average. They were separated from their migrating parent with some of them as early as 7 months old to 9 years of age. Most of them were reunified at the age of 6 years old while the others were on the ages 12, and 13. On an average 5 years is the length of being separated from their migrating parent. Their years of stay in Norway is recorded along 3-12 years with 9 years as the average. Five of them now holds a Norwegian citizenship through naturalization, while the other 3 still holds a Filipino citizenship. Lastly, most of them came to Norway to be reunified with a working parent, while 3 three of them for the reason of reunification to mothers who married a Norwegian citizen.

Table 2. Participants' family situation profiler upon arrival in Norway and frequency of going back to Philippines

	Glimz	Mayen	Analiza	Clark	John	Ida	Jenny	Hannah
Year of Arrival in Norway	2010	2007	2007	2009	2014	2015	2012	2008
Petitioning Parent	Mother	Father	Father	Father	Mother	Mother	Mother	Father
Petitioning Parent 's Situation in Norway	Working in Food and Services Industry and Married to a Norwegian	Working in Oil Industry	Working in Oil Industry	Working in Oil Industry	Working in Cleaning Services	Working in Cleaning Services	Working in Cleaning Services	Working in Oil Industry

Accompanying family member upon arrival	Accompanied by maternal grandmother	Parents and siblings	Parents and Siblings	Parents and Siblings	Parents	Mother	Mother	Parents and Siblings
Number of siblings during time of reunification	None	3	3	4	1 (2 siblings left in the Philippines)	None	None	4
Migration experience to other country	Mother worked in HongKong before coming to Norway	Father worked in Malaysia	Father worked in Malaysia	Father worked in Malaysia	None	None	Mother worked in Singapore	Father worked in Malaysia
Frequency of going back to Philippines since reunification	2	4	4	2	1	None	1	3

Table 2 presents a briefer of the participants' family situation during their arrival in Norway. It can be deduced that most of the participants arrived during the high time of oil industry evidenced by the fact that most of their parents are working in this sector. Common to most of the petitioning parent is the experience of migration to other countries for work related ventures. Most of them were able to petition their entire family as the participants came with their siblings and their remaining parent. One came with company of grandmother who provided for care in the Philippines while the others who were all born as lone child from a solo-parent mother had to be fetched from the Philippines by their petitioning parent. Lastly, the frequency of going back to the Philippines can ranges from none to 4 times over the average of 9 years of stay in Norway.

4.3 Thematic Results and Analysis along the Challenges Experienced by the Reunified Young Adult Filipino Immigrants

The adversity of displacement as the participants live their home country to settle to another brings life changing experiences that reshapes one's life (OECD, 2018). Suarez-Orozco and Suarez Orozco (2001) as cited in OECD (2018) indicated that most immigrant children did not have a say on the decision of whether to migrate or not as they highly depend on their parents' decision, especially true to those which are young in age during the time of migration. As young immigrants, they are predisposed to both the negative and positive experiences that this phenomenon brings about (Suarez-Orozco and Suarez-Orozco, 2001 cited in OECD, 2018).

Upon arrival in the receiving country, the main task of an immigrant is to be able to integrate in the mainstream society as one goes on living. The following five themes that emerged along the

challenges experienced by the participants mirrors the existing results of studies made along immigrant integration which are presented as part of the literature review of this study.

Table 3. Tabular presentation of the themes under challenges and the responses of the participants to each. (x representing response along this theme)

Themes		Glimz	Mayen	Analiza	Clark	John	Ida	Jenny	Hannah
Theme 1:									
The Struggle to Belong	Language Difference	x	x	x	x	x	x	x	x
	Food and Dining Etiquette	x	x	x	x	x	x	x	x
	Perceived Indifference	x	x				x	x	x
Theme 2:									
Discrimination and Bullying Experience	Experiences of Discrimination	x	x	x	x		x	x	
	Bullying Experience	x	x	x	x			x	
Theme 3:									
Conflicting Social Expectation from Family and Society		x	x	x	x	x	x	x	x
Theme 4:									
Sense of Losing the Filipino Identity	Losing the Language	x	x	x					
	Perceived Loss of Cultural Identity	x	x	x		x			x
Theme 5:									
Strong Feelings of missing out something in life	Exposure to narratives of teenage life in the Philippines	x	x	x					x
	Exposure to narratives of life lived in the Philippines	x	x	x	x				x

Theme 1: The Struggle to Belong

The struggle to belong is the foremost experience that have been shared by the participants of this study. Language difference, food and other dining etiquettes and perceived indifference are the apparent factors that is germane to this challenge. Their sentiments exemplify this as follows:

On Language Difference

“I rarely had friends when I was eight, even in during start of school I did not even talk in class for most of my first two years...I finished my Norwegian language course in less than a year, the teacher said I was fast, but I was scared to speak inside the classroom I might say it wrong...so I kept quiet.”-Hannah, 16

On Food and Other Dining Etiquette

“...I got these judgmental eyes when I opened my lunchbox, it was adobo (famous Filipino marinated meat dish) with rice and with my spoon and fork. They do not use spoon and fork here, I did not know. Since then, I never brought lunch in school.”-Mayen, 18

On Perceived Indifference

“They (Norwegian children at school) are not bad. But it just that they do not see me. You know what I mean? Like I am there but not they do not talk to me. Well, they (Norwegians) are known to be the close type...that which needs me to initiate to open them up...”-Ida, 15

Theme 2: Discrimination and Bullying

Related to the first theme, it is conclusive that feelings of being discriminated may be experienced by the participants. Most of them in some point of their lives have shared their experiences of being discriminated. Instances of bullying was also recorded in both verbal and non-verbal manner. Their narratives pertaining to these scenarios as follows:

“When I was in Johannes Learning Center, I really get to experience bullying. There was this guy in class who picks up on me. He, you know calls me names, because Philippines is a poor country. It escalated to physical harm, grabbing my hand, threats. I did. I did tell that to the teacher there... He was called out and said that he will be kicked out from school if he would not stop. I suffered for at least 2 years he did not stop, thankfully I was transferred to a normal school. Then it stopped.”-Clark, 16

Theme 3: Conflicting Social Expectations from Family and Society

Hailing from a different side of the world carrying a different set of culture poses a challenge in the managing different expectations. All of the participants are amenable to this challenge as they have all experienced it, the following excerpts best elucidates the situation:

“Growing up especially when you reach teenager stage it is getting more difficult. You see people same your age going trips and overnights and you just can’t do it ‘cause it is not normal for a Filipino kid!”-Mayen, 18

“Here when I tell my friends that I cannot sleep over because I am not allowed, they always have this reaction that why I am I not allowed to? Cause you see it is not normal for people of our age. Yes, I understand where they (parents) are coming from, but it’s just that sometimes it is very limiting.”-Clark, 16

Theme 4: Sense of Losing the Filipino Identity

Developing the sense of one identity is the foremost important task among youth. Eric Erikson’s Stages of Psychosocial Development requires for the development of one’s self-identity during the stage of adolescence. Being an immigrant coming from an ethnic minority group, this development process becomes more complicated (Nesteruk, et.al, 2015) as they are torn between the conflicting demands of retaining their ethnic culture and the need to belong the larger society. Dvorakova (2017) supports this claim in her study conducted among Native Americans basing her findings on life-course development perspective that people in their young age are still in the process of forming their values and identity in solidifying their cultural standards. Most of the participants have shared their experience along this challenge evidenced by the loss of ethnic language and perceived loss of cultural identity. These scenarios are expressed by them in their narratives as follows:

“...when I was here, learning the language was so quick..as quick as I lose my language.”-Glimz, 15

“The more I stay here the more I lose my Filipino self...”-John, 18

“We had this essay in school a few years back, it was supposed to be something about who am I. But the thing is I don’t know who am I anymore. Yes, I have a Norwegian citizenship but I am a Filipino. But I do not feel like I really am a Norwegian nor I feel like I am really a Filipino...”-Mayen, 18

Theme 5: Strong feelings of missing out something in life

This theme is in relation to above mentioned theme in its discussion of the forming of self-identity. A few of the participants have expressed their sentiments along this challenge as evident in their narratives below. The presence of this challenge is seen to stem from the vicarious experience brought about by sharing of stories from both the family and community in Norway and from the extended family members in the Philippines.

“So you hear them (cousins in the Philippines) going to Junior-Senior promenade, Intramurals (sports fest), bondings... I do not get those here...they say I am lucky cause I am abroad...I get what I want which is not true by the way. But am I really lucky? They are lucky that they get to experience all those things.”-Glimz, 15

“...having a family of different racial background in a different country makes it a bit difficult. They (parents) share how things were when they were growing up our age in the Philippines. You just feel like you have missed a lot out of life. It feels like a completely different experience entirely much more exciting and fun than what I am having now. And I do not get to experience it...”-Hannah, 16

“...you hear your Tita, Tito and cousins sharing about their experiences ...you just feel like am I on the right side of the world? I am clearly missing out on something. Something big...”-Analiza, 18

Summing up the themes, notable in the presented themes compared to the existing literatures along the challenges experienced by the reunified young adult Filipino immigrants is the absence of mention of socio-economic status (e.g. poverty) and academic performance. On the socio-economic side, its absence in the narratives among the reunified Filipino young adult immigrants can be attributed to the implementation of the Norwegian reunification policy which the petitioning parent/s is required to prove self-sufficiency and capacity to support the family member/s being requested to be reunified (European Migration Network, 2016). Along perceived academic related challenges that is mostly prevalent among the first-generation immigrants, no mention of it were recorded. The absence of it along the narratives of this group can be attributed to their being pre-exposed to the education system in the Philippines. Most of them have shared that despite the challenge of language in the beginning, it was not a problem to cope with the lectures as they already passed some of it in the Philippines.

Lastly, it was noted during the interviews that the frequency of the challenges experienced by the participants under themes 1, 2, and 3 are mostly during the early years of their arrival in Norway. Although narratives of its re-occurrence in the later years are also recorded, mostly challenges under themes 4 and 5 are prominent in their current living.

4.4 Thematic Results and Analysis along Navigated Resources by the Reunified Young Adult Filipino Immigrants

This part of the results discusses the themes that emerged as part of the resources navigated by the participants in the face of challenges. As resiliency in this research study is defined as dynamic process that involves overcoming significant adversity (Hewitt, 2015) the discussions explore on their roles along the cultivation of resilient traits among the reunified Filipino young adults.

Table 4. Tabular Presentation of Themes along Navigated Resources by the Participants and their Responses along each. (x representing response along this theme)

Themes		Glimz	Mayen	Analiza	Clark	John	Ida	Jenny	Hannah
Theme 1:									
Family as Source Support for Integration and Culture Preservation	Presence of Sibling/s as an advantage		x	x	x	x			x
	Parental Support and Encouragement along Culture Preservation and Integration	x	x	x	x	x	x	x	x
	Advantage of family network		x	x	x		x		x
Theme 2:									
School and Community Initiated Policies and Programs that are Supporting Immigrant Integration	School Policies	x	x	x	x	x	x	x	x
	Community Initiatives			x					
Theme 3:									
Presence of the Filipino Community	Availability of Organized and Active Youth Groups		x	x	x	x		x	x
	Availability of Organized Activities that Reinforces Preservation of the Filipino Culture	x	x	x	x	x	x	x	x

Theme 1: Family as Source of Support for Integration and Culture Preservation

Family is the foremost important unit where the youths acquire their skills on building social relationships and a place where they develop their self-worth (Sabatier and Berry, 2008 cited in Burgos, Al-adeimi, and Brown, 2017). The role of the family in the successful integration of the immigrant youths is vital as they are central to their daily living. The presence of strong communication within the family has been the most evident form of support to most of the participants as exemplified in the statement of Mayen and Jenny below:

“I always have my family, my mom or my siblings whom I can talk to whenever I have problems... “So my parents are one of those which you can call pioneers in the Filipino immigrants here in Stavanger...they know almost all the Filipinos here, it is easy to connect to other Filipino families...”-Mayen, 18

Further, for the participants who have siblings, an added advantage in their immigrant living has been noted compared to those who are lone child. Relationship between siblings was seen as one of the important sources of support by the respondents within their family especially true to those who have siblings of in the same age range, Analiza shared:

“It helps that you have a sibling, it makes things a lot easier... you always have that someone you can turn to whenever you have difficulties, kind of you will never be alone.”- Analiza, 18

Aside from the support that the family extends to the young adults, they also serve as a vital avenue for culture preservation through its in-house practice of cultural activities. The networks that the family has also plays a great role in the preservation of culture. The more the family has networks to the Filipino community, the greater opportunities it presents for them to be exposed to cultural activities. Burgos, et.al (2017) in her study on immigrant youth implies that the preservation of one’s ethnic identity has a positive impact on the well-being of the migrant youth. Activities that intends itself on the maintenance of language, native delicacies, and others brings about positive effects on the psychological well-being of the immigrant youths (Sabatier and Berry, 2008 and Staurt and Ward, 2011 cited in Burgos et.al, 2017). Clark and Glimz shared their sentiments below how their parents necessitate their presence:

“My parents bring me and my siblings to these Filipino activities and gatherings which for me keeps my being a Filipino. They said it is important for me to be there, so I won’t forget my culture and also to be able to know more Filipino children. ”-Clark, 16

“...Mom always tells me to be proud of who I am and my heritage. She supports me emotionally by telling me not to mind what other people may say about my color or my food, because I am not them. I am unique, I am different. It is ok to be different. I am a Filipino, we are not born to just give up....”-Glimz, 15

The role of the family in the study conducted by Ungar (2010) along youth with immigrant background showed the vital role of the family in building resiliency among immigrant youth. It was concluded in his research that resiliency is determined by the way which the family provides

resources for the immigrant youth to access. The network of resources made available for the youth reflects the ability of the family to negotiate around them that would in turn affect their psychosocial development (Ungar, 2010).

Further, in relation to the role of the family culture in resiliency, it can be inferred that the absence of academic related problems in the narratives of this group could be attributed to the Filipino value of *hiya* (shame) as the core underpinnings attributed to the preservation of the family's dignity. Children's achievement in education has always been one of the indicators of success in each Filipino family and a source of pride to the parents. This scenario is captured by the statement of Clark as he shared:

"I was already in the bridge of finishing my high school studies in the Philippines when we had to come here. I was a frequent honor student; in fact, I am a scholar in one of the most prestigious schools in my city...I have to excel...my siblings are excelling in their fields... I cannot be left out. Even here my parents always reminds me to do good in school...They always ask how my grades are and the results of my exams..."-Clark, 18

Cheah and Chirkov (2008) as cited by Ungar (2010) pointed out the important role that family culture plays in the achievement of the developmental goals of the immigrant youth. The authors stressed out in the findings of their study that even though parental practices have a shared-patterns amongst different cultures, other families in certain cultural contexts provides their children with a unique set of adaptive skills that are not common to most families. For the Filipinos, the trait of close family ties which values family centeredness and perseverance are the most evident in the narratives shared by the respondents. The support and guidance that they get from their parents to exhibit the Filipino characters of perseverance and positivity made an impact to their resiliency.

Theme 2: School and Community Initiated Policies and Programs that are Supporting Successful Immigrant Integration

Most of the lives of a growing immigrant child is spent at school and their community. In the lived experiences of the respondents' their shared narratives have explicated how the school and the larger community became as a source of support in their immigrant living. Ungar (2010) in the same research cited in the theme above also highlighted the importance of the community as an important factor in the achievement of the developmental tasks of a growing immigrant youth. The study implied that the community strengthens the resource opportunities of an immigrant family as it has the capacity to limit or expound the services they can avail of (Ungar, 2010).

A school and community that supports the holistic development of its children is the utmost objective of each state, but the process becomes more challenging in the presence of students with multicultural backgrounds (OECD, 2018). Hwan, Eun, and Kyung (2017) in their study along students with different immigrant backgrounds concluded the importance of having progressive approaches to address the learning needs of the immigrant students that ensures the promotion and appreciation of cultural diversity whilst ensuring integration to the mainstream society. Norway as per narratives of the participants were able to provide for approaches that worked for

them as they found the school as facilitating of their integration. The following affirmative statements of the respondents supports this:

“Our school has this buddy system policy where each child has to have a partner, so literally you will never play alone since you have this buddy. It helped me somehow to integrate faster.” - Hannah, 16

“In the school they really teach us about respecting the culture of other people, no bullying, stuff like that...and we adhere to it.” - Glimz, 15

The availability of initiated school policies that supports the immigrant children are evidently facilitating the achievement of their development task as per narratives of the participants. It was concluded that these policies and activities are school initiated since there are differing experiences from the respondents. Also, according to Bratsberg, Raaum and Roed (2012), the state interferes only up to the provision of added funds to the schools which has concentrated number of immigrant students and along ensuring for provision of trainings that capacitates the educators for inclusive approaches to education.

Along community initiatives, one respondent singled-out her experience. This so was the only narrative that directly exhibits the initiative of the community to promote and support immigrant integration. Analiza shares as follows:

“One day in our neighborhood, we heard a knock on the door. There were a few kids looking for my younger brother, we were kind of shocked at first but then they explained that they are kids from the neighborhood and that they wanted to make friends with him. I think that was kind of outstanding initiative for our community to make sure that we would not feel like they are socially excluded...this network that my brother created made an impact since I was also able to make friends with the other older siblings of these kids... it was amazing” - Analiza, 18

The role of the community in supporting the resiliency of the immigrant adults requires that it nurtures their sense of belonging. An individual who does not feel being part of a community might nurture feelings of isolation and unworthiness (Docket and Perry, 2017). Though only one from the rest of respondents have shared an outright example of an initiative of the community in support to the resiliency, there has been no recorded issue with regards to it. It is then concluded that the communities where these respondents are located have not been a source of risk to their development. This theme supports the ecological model of resilience as it highlights the importance of the dynamic relationship that surrounds an immigrant child (Ungar, 2012). In this context, the interrelatedness of the role of the school and community in the overall achievement of the developmental tasks of the immigrant youth has been established as they shared roles in the cultivation of their resiliency.

Theme 3: The Presence of the Filipino Community

In the narratives of the participants, the presence of the Filipino community has been mostly deemed essential to their integration. It can be deduced that the Filipino community in Stavanger in

particular is not merely present but is one that is organized, active ethno-cultural community with presence of officers and committees that deals and manages the initiation of different activities along community cohesion and culture preservation, Jenny shared:

“There are lots of activities here organized by the Filipino community, for us young people, its mostly in sports.”-Jenny, 19

The availability of organized activities reinforces the preservation of the Filipino culture. The statements of some of the respondents as follows implies how the community encourages cultural retention on the respondents that is essential in forming of their identity (Ungar, 2010).

“The Filipino community here is strong...We celebrate festivities...There was this like almost 2 months that it was just all Filipino gatherings, parties here and there. It is in these parties that the Titas and Titos talk about how they grew up in the Philippines, how they love and missed these foods, how life was when they were growing there...fills me up as if I have been living there somehow.”-Mayen, 18

This result is supported by the study made by Jurkova (2014) along the presence of Bulgarian ethno-cultural organizations in Canada. The study concluded that these organizations are central to the foundation of the ethnic belonging of the immigrants. These communities though do not serve as the main factor for integration (Bourdieu 1986; Coleman 1988; Portes 1998, 1995 cited in Jurkova, 2014) but rather serves as sources for social capital and culture keeping. This finding is supported by the statement of Clark as he shared:

“...Well I do not go to church as much, only if there are special occasions, but whenever I go I feel very connected to the community...I meet a lot of people, I meet my Filipino friends...that is where I found some of best friends now... it's fun to connect with your roots.”-Clark, 16

“...these Filipino activities and the youth group is really helpful. Gosh! I was dying to talk to a pinoy for a long time before when I was not yet going to this group.”-Jenny, 19

The presence of the Filipino community exhibits its contribution to the promotion of resiliency to the respondents are evident in their narratives. The fostered friendships to other immigrants their age is core in their stories as they navigated for sources of support that they do not find in their family, school and community. Jenny a lone child for instance in her statement above has exclaimed her gratification having known the community. Having an ethno-cultural community therefore in this context plays a role in the dynamics portrayed in the socio-cultural model of resilience much more than that of the community where the respondents live in. This holds true in this context without necessarily causing conflict to the ascription of the mainstream culture (Jurkova, 2014).

4.5 Thematic Results and Analysis on the Coping Strategies Exhibited by the Reunified Young Adult Filipino Immigrants

During the analysis of the narratives of the respondents, two strong themes have emerged as encompassing the coping strategies exemplified by the reunified Filipino youth in their lived experiences. It can be noticed that these coping strategies are strongly connected to aforementioned challenges that they encountered as presented in the beginning.

Table 5. Tabular presentation on the coping strategies adhered by the participants and their responses to each. (x representing response along this theme)

Themes		Glimz	Mayen	Analiza	Clark	John	Ida	Jenny	Hannah
Theme 1:									
Self-Initiated Efforts to Integrate in the Society and to Retain the Filipino Culture	Forging Friendships to Norwegians	x	x	x	x	x	x		x
	Affiliation to Filipino Groups		x	x	x	x		x	x
	Seeking Filipino Friends and Forming Circles	x					x		
	Making effort to retain and learn the language	x	x	x					
	Participation to Activities that Promotes Culture Preservation	x	x	x	x	x	x	x	x
	Finding Other Sources of Support	x	x	x	x		x	x	x
Theme 4:									
Developing an Integrated Self-Identity	Mastering Language Fluency	x	x	x	x	x	x	x	x
	Mastering Cultural Fluency	x	x	x	x	x	x	x	x
	Perception of the self as an Individual with bi-cultural leanings and not solely adhering to one	x	x	x	x	x	x		

Theme 1: Self-Initiated Efforts to Integrate in the Society and to Retain the Filipino Culture

As the respondents are faced with the challenges, it was highlighted how their individual agency has stood out on how they find strategies to help in their integration. With the realization that in order to fully integrate in the society, they have to learn the ways of the mainstream culture and in order to this the strategy to forge friendships with Norwegian children in school is imminent. This has been exemplified as most dominant in their narratives as they shared:

“...since I am here (Norway) I might as well try to live my life here and learn the culture here, right? So at first it was really hard to make friends with Norwegians because they are the close type, but actually when you really try to get to know them better you will meet the best people you will ever meet.”-John, 18

“...one day I just woke up and decided that I have to make efforts to not enclose myself and start to integrate. I am here in Norway, I have to. You know. So, hang out with my Norwegian friends and get to know Norway better.”-Analiza, 18

“Norwegian kids are not bad, they are nice. In the beginning it was hard though, just that probably our cultures are not so alike that we do not share the same humor and interests. But I tried really, along the way we just clicked, you will get use to their humor. I have now Norwegian best friends!”-Glimz, 15

As this stage of life of the youth requires for the achievement of self-identity it can be noticed that the challenges along perceived loss of the Filipino cultural identity and strong feelings of missing out something in life has been strategically coped by their efforts to form friendships among immigrants from same culture. Hannah and Glimz narrate below:

“...it was not an active seeking of groups since my parents are already active members of the community and the church, but it was really my decision to the Filipino youth volleyball team to be able to meet more Filipino youth.”-Hannah, 16

“...well I do know that my Mom does not have a huge network of Filipinos around her, so that I cannot force on. My network is very limited, but then I felt this urge to connect with them so what I did is that I searched for them in social media, you know friend of a friend of a friend in facebook. I got friends from there we even have a groupchat.”- Glimz, 15

Further, self-initiated efforts to retain the Filipino culture have also been observed to many of the respondents such as re-learning the language and participation to activities that promotes culture preservation, they shared:

“...I watch youtube videos, teleseryes (drama series), and other Filipino movies with English subtitles in efforts that I could somehow learn the Tagalog language...I know it is really important, to learn the language. That is why I am trying.”-Mayen, 18

“...as soon as I noticed that I cannot anymore straightly speak Visayan (local dialect), I immediately told my Mom to that whenever I am in the house, she should speak Visayan to

me. Anyways I can still learn Norwegian at school. She first hesitated cause during that time she also was learning to speak Norwegian. But I insisted cause I should retain my dialect it is part of me...”-Glimz, 15

“We join the Filipino celebrations either organized by church or the community in general. I basically for the purpose of knowing my culture more... it is very interesting, it is fun, and I think it is very important to keep my Filipino culture.”-Ida, 15

Finding other sources of social support was also noted as part of the coping strategies of the participants in this study. Befriending fellow immigrants in the absence of fellow Filipino in school has been the common route for most of them. The perceived likelihood of their situation as being foreigners to a whole new country serves as a bridge to connect them with each other. Having made friends with fellow immigrants in school has been seen to affect them positively as it boosted their sense of belonging and self-esteem that in turn made them able to easily integrate in the general crowd. This scenario is better elaborated as they shared their experience below:

“...it is kind of you understand each other because you are both in the same situation (referring to other immigrant in school).”-Clark, 16

“..so when I get this friend from Romania, it was easier to make friends with the rest in school cause we are together.”-Ida, 15

In contextualizing this theme to the resiliency of the reunified Filipino youth immigrants. It is inferred that their individual agency in making sense of their situation as they faced the challenge in a specific point in time is evident. Ungar (2012) in his studies along resiliency has implied that the individual’s inherent endowments in exhibiting resilient characteristics cannot be downplayed. Maintaining personal agency in exhibiting decisiveness when approaching significant challenges is an outright indicator of resilience (Ungar, 2012). It is clear then that resiliency is being manifested by the participants in their immigrant living.

Theme 2: Developing an Integrated Self-Identity

The second theme along the coping strategies of the reunified Filipino immigrant youth is the development of socio-contextual cultural identity. As being emphasized in the different discussions above, the development of self-identity is the focal task for individuals in this age range. Nesteruk, et.al (2015) in his study along ethnic identity in young adult immigrants has posited that the process of developing self-identity for youth immigrants is complicated as they are situated along the options of retaining their culture while being expected to integrate in the majority group. Dvorakova (2017) further supports this complexity as her study problematized the notion of having the same identity over varying environments as the key to having a true and authentic self. In the studies made by Du Bois, 1989; Jones & Shorter-Gooden, 2003; Perry, Steele, & Hilliard, 2003; Williams, 1997 cited in Dvorakova (2017), identity confusion is forthcoming for those who have to negotiate different cultural contexts.

In the case of the reunified Filipino youth immigrants they have exhibited the cultivation of their self-identity by being able to transition between different cultural contexts. The ability to transition

between cultural demands of being a Filipino and being Norwegian has been exhibited by most of the participants as evident in the shared experience of Clark:

“...you become two persons at once, you have a different language at home, so you talk and act differently inside the house. Then you talk Norwegian outside the house, so you talk and act differently in school and outside the house.”-Clark, 2016

As language serves as the main aspect in the preservation of culture, mastery in language fluency between language transitions has been noted as one of its indicators which all of the participants have expressed, along this Glimz shared:

“...you see, I am now able to speak Norwegian, English, and Visayan. It is really fun, at first you get confused and end up mixing them all up. But you will eventually get used to it that it just goes out on your mouth easily as if the mouth knows what to speak to who...”-Glimz, 15

Contrary to historically theorized identity confusion amongst immigrant youths, the reunified Filipino youth immigrants have expressed a strong sense of identity as a result of the integration of both Filipino and Norwegian cultures. This beneficial effect of experiencing bi-cultural living shows the same findings that have been established in the study made by Dvorakova (2017). This study purports that the meaningful integration of various aspects of incongruent socio-cultural contexts to once identity is integral to the resiliency of youth immigrants. Dichotomization of the ethnic and mainstream culture has been as an outdated perspective of viewing identity when one can assign equal status to two cultures and identify with both (La Fromboise et.al., 1993; Oetting & Beauvais, 1991 cited in Dvorakova, 2017). The meaningful integration of the different cultural aspects in the creation of an integrated self-identity is reported to the construction of a better self. Some of the participants of this study exhibited this in their narratives as follows:

“...I do not feel like I am a full Filipino...and also I do not feel a full Norwegian...I call myself a global citizen. I think is it good...I do not conform to one but rather make myself a better version of me.”-Mayen, 18

“I actually like that I get to experience a lot of culture at once. Norway is not just about Norwegian, I have a lot of classmates too who are from different countries. I get to learn more of the world, and I become more open minded compared to my previously hold beliefs back in the Philippines.”-John, 18

“... after all. I am here, I learn a lot of things from different culture...it makes me a better person...”-John, 18

On the other hand, few of the participants exhibited rather a different perspective to this coping mechanism as they have strongly associated themselves with just being Filipinos despite holding a Norwegian citizenship. Jenny and Hannah shares:

“I will always be a Filipino no matter what. I know I always wanted to come back there. Maybe after I finished college here.”-Jenny, 19

“But something in me really wants to go back in the Philippines, it is like I am meant to be there. I want to live there in the future.”-Hannah, 16

The fact the respondents are still in the age range of developing their self-identity they are still on their way of constructing it. Various reasons may be attributed to the development of personal identities as other people still develops this even in their later life (Dvorakova, 2017). As to its impact to their individual resilience, bringing the conceptual assumption that resilience is a social construct would lead us to the conclusion that having deep connectedness to one’s ethnic identity in the context of reunified youth immigrants does not automatically assume their negative coping. Rather how they construe their identity as of the moment is a reflection of how they make meaning of their experiential context in this moment time.

4.6 Discussion Summary

Following the theoretical framework of this study, we look at resilience as a process of developing a constructive coping mechanism in the face of adversity that is highly influenced by the young adult’s capacity to navigate and make-meaning of the resources surrounding him/her, and also in consideration of their culture (Ungar, 2012 and Masten, 2014). Characterization of resilience then is to be able to describe the process between the individual and the systems where they engage themselves into in order to achieve a desired state, and not just a description of the end state in itself (Ungar, 2012).

Adhering to the principles of characterizing systemic resilience as a tenet of the ecological resilience model, the lived experience of the reunified young adult Filipino immigrants explains how the different systems around them has been used to sustain their functioning in the presence of challenges. Evidently their resiliency was ignited by the risks that they have experienced which confides with the first principle that indicates that resiliency occurs in the context of adversity. The vulnerability of the young adult immigrants is increased in the presence of challenges that are captured in the themes under section 4.3. Ungar (2012) has exemplified that resiliency can only be comprehended if the system experiences difficulty.

On the themes along navigated resources by the participants (presented in the themes under section 4.4), the findings reflect the other enumerated principles that characterizes resilience in their system. It can be deduced from the findings that the interaction of the participants along the systems surrounding them characterizes of being complex and dynamic. This dynamic and complex relationship between the young adults and the systems surrounding them is characterized by the dual-role of these systems in being sources of support and sources of challenges. Further, these systems also are found to be both facilitating of their integration and cultural preservation.

The presence of the Filipino community adds to the diversification of the resources surrounding the young adults. It was implied by Ungar (2018) that the more diverse the resources the more opportunities are opened to an individual to navigate in developing their resiliency. Trade-offs

among and between them are evident in the choices made by the young adults on how they made meaning of their existence as they develop their identity.

Lastly, major tenet to the theory of Ungar is the argument that resilience is a process that measures how well a system integrates environmental shocks and initiates behavior regimes (Ungar, 2018). Evident in the findings along coping strategies (presented in themes under section 4.5) is the transformation of the young adults to “*a better version of themselves*” in being able to construct an identity that is contextually relevant. This supports the other characteristics of a resilient system of being open to new information that promotes opportunities to devise different strategies to cope. It can therefore be deduced that the system is resilient as justified with the aforementioned characterization of the systems evolving within and outside the young adult immigrants. The exercise of self-agency and the development of an integrated identity are the integral points in the resiliency of reunified young adult Filipino immigrants in this context. Further, as the emphasis of culture in resilience has been pointed out, this tenacity in facing challenges can also be an attribution of the Filipino value of perseverance exhibited by the youth.

On the other hand, although it could be argued that the findings support the individualist view of resilience that contests of the individual’s self-agency as the main factor in resiliency. The exercise of which will not be possible without the provision of avenues facilitated by the environment that encourages it (Ungar, 2015). In the case of Norway, where these participants are living, the exercise of one’s culture is not being suppressed rather is encouraged as they are promotive of cultural diversity in the society. This fact cannot be more emphasized as to its contribution to the development of the resiliency in this context.

CHAPTER 5

CONCLUSION, IMPLICATION AND RECOMMENDATION

5.1 Conclusion

Following the theoretical framework of this study which views resilience as the outcome of negotiations between an individual and its environment (Ungar, 2004, p.342), the findings presents the dynamic relationship between the immigrant young adults as they navigate and negotiate their resources around them. Their vulnerability as being immigrant has been sparked by the challenges they encountered as captured in the themes along section 4.3 being presented above. The difficulties they have experienced reflects the global research studies along challenges experienced by immigrant youth. Central to the challenges they encountered was along the pursuit of building their self-identity. Evidently in developmental theories, it is inherent in this age group to develop their identity only that for youth immigrants, it becomes more complicated as they are faced to conform to the different cultural domains of their ethnic belonging and the majority (Nesteruk et.al, 2015 and Dvorakova, 2017).

Along the resources navigated by the reunified young adult immigrants, its dynamic relationship between systems was evident in this context. Their ability to negotiate along the complex layers between them and the resources (family, school, community and Filipino community) has been salient in the results. The presence of a supportive family, a school and community that promotes integration were the essential support systems that the young adult immigrants have enumerated to be facilitating of their resiliency. Further, the presence of an active Filipino community has stood as one of the facilitating factors that build their resilience adding up to their repertoire of resources. Recalling that their main challenge is along building their identity, the presence of an ethno-cultural community has been found out as beneficial in broadening their networks of resources (Dvorkova, 2017). Through this organization, they learn and retain their culture through provision of organized activities, establish friendship between people of their ages and facilitated their integration by serving as other source of support especially to those young adults who were born as a lone child.

Moreover, the dynamic relationship of these resources to the young adults is very evident in the findings. As resiliency is defined by the complex interaction of an individual to its environment in the face of adversity (Hewitt, 2015) it can be concluded that these systems do not only serve a one-way relationship towards the young adult immigrants. Evident in the findings that these systems namely the family, school, community and ethno-cultural community are not mainly givers of support but may also act as points where their challenges emerged. As evident in their narratives, the school despite the presence of supportive policies may still be a place for bullying and the supportive family may still be a source of deep sense of identity confusion, and so on. Hewitt (2015) cited Ungar (2004) explains this as she posited that in the parlance of resiliency, the source of risk factors does not only emanate from the individual but also from its environment and the seemingly dual-role of the resources in the environment is evident in different contexts.

Further, along the argument of the complexity of these resources, most of the studies assigns designated roles of these systems as to either promoting culture preservation or facilitating

integration (e.g. school as promoting integration and ethno-cultural community as preserving culture). I argue that all these systems (family, school, community and Filipino community) can be seen to be both facilitative of culture preservation and promoting of integration in the context of these young adult immigrants. The stake now on making sense to the complexity of these resources lies on the individual young adult immigrant and how they assign meaning to each of them. In the context of the Filipino young adult immigrants, it is visible that the resources available and being provided for them has been utilized to help them in the construction of their self-identity which is essential to the development of resilience (Hewitt, 2015). Capturing from the narratives of some participants as they revealed that this phenomenon has made them “*become a better version of themselves*” exhibits their ability to use the resources available in their environment to constructively create their identity.

Fundamental to the constructionist view of resilience is the concepts of self-definition and self-agency as its key components (APA Task Force Report in Resilience and Strength in African American Children and Adolescents). The development of ones’ identity and the ability to be critically aware of one’s identity in its appropriate context are promotive of its development (Hewitt, 2015 and Ungar, 2014). It can then be deduced that in the context of the reunified young adult Filipino immigrants, their coping strategies on self-initiated efforts to integrate in the society and to retain the Filipino culture and, the development of integrated self-identity goes along these components. Their strategies to cope are confirmative of their ability to exercise self-agency that helped them in the construction of their integrated self-identity, these provided for avenues in the creation of a better image of themselves. All these evidences present themselves as clear indicators of resiliency in this context.

5.2 Implication to Research, Policy, Education and Practice

The generated knowledge from the thick description of the resiliency of the reunified young adult Filipino immigrants serves as additional knowledge to the growing literature of resiliency studies especially along the ecological resilience framework. Along social work education and practice, the knowledge that was gathered from this study can serve as an additional evidence-based knowledge resource in viewing resiliency among immigrant young adults and in purview of service provision. The presented themes along challenges and the illustrated dynamic relationship between the resources navigated by the young adult immigrants can serve as sources of vital information to ensure the proximal environmental conditions that will support their development. Further, this study may be replicated to other young adult immigrant groups with the goal of establishing patterns and/or contrasting views in the development of their resiliency.

5.3 Recommendations

5.3.1 Recommendation for Future Research

For future researchers, the use of qualitative approaches to substantiate resiliency across different context is recommended if the goal is to have a complete understanding of the processes that interacts within and along it.

As to the thematic results generated from this study, further inquiry can be made along each of them to substantiate its occurrence in this context. It is also recommended to look in-depth into the resources navigated by the young adults to provide for more specific understanding of their individual roles in the resiliency of the young adult immigrants and to the gauge the extent of contribution of each towards the development of resiliency. Further, a longitudinal study is also recommended in order to establish the development of resiliency over time covering a larger number of participants.

5.3.2 Policy Recommendation

The identified challenges confronting the young adult immigrants and the resources they navigate for support warrants for consideration in the implementation of policies and services along them. As the ultimate goal is to ensure the general well-being of immigrants to become a contributing member of the society, providing support to the immigrant youth alone may not be enough. The provision for additional services along the resources were these young adult immigrants navigate themselves with, may provide for better opportunities to ensure their optimal development.

5.3.3 Recommendation for Practice and Social Work Education

It is recommended to look into resilience in an ecological perspective as it gives a good ground for social workers to understand the complex process of the development of resilience among youth. Gaining knowledge from the interaction between the individual to its environment is essential in the aspect that it can give a holistic guide in the crafting of appropriate approaches in dealing with young adult immigrants, that in turn ensures their optimal development.

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APPENDICES

NSD NORSK SENTER FOR FORSKNINGSDATA

NSD sin vurdering

Prosjekttittel

Lived Experiences of Filipino Young Adult Immigrants during Reunification with their Parent/s in Norway

Referansennummer

102911

Registrert

31.01.2019 av Elsa Sarsale Alcueta - es.alcueta@stud.uis.no

Behandlingsansvarlig institusjon

Universitetet i Stavanger / Det samfunnsvitenskapelige fakultet / Institutt for sosialfag

Prosjektansvarlig (vitenskapelig ansatt/veileder eller stipendiat)

tone haugs, tone.haug@uis.no, tlf: 51834205

Type prosjekt

Studentprosjekt, masterstudium

Kontaktinformasjon, student

Elsa Alcueta, esalcuetas.focaraga@gmail.com, tlf: 46270469

Prosjektperiode

04.02.2019 - 03.06.2019

Status

22.02.2019 - Vurdert

Vurdering (2)

22.02.2019 - Vurdert

Referring to changes registered in the notification form on 22.02.2019, we have registered that persons aged 15 will be included in the sample (as opposed to 16 or older originally).

We presuppose that consent is gathered from the participant's parents in cases where the participant is younger than 16 years old.

Our assessment is that the processing of personal data in the project will comply with data protection legislation,

presupposing that it is carried out in accordance with the information given in the notification form and attachments dated 22.02.2019.

Contact person at NSD: Lasse Raa
Data Protection Services for Research: +47 55 58 21 17 (press 1)

13.02.2019 - Vurdert

Our assessment is that the processing of personal data in this project will comply with data protection legislation, presupposing that it is carried out in accordance with the information given in the notification form and attachments dated 13.02.2019. 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 general categories of personal data as well as special categories of personal data regarding racial/ethnic origin until 03.06.2019.

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 may 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).

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 GUIDELINES

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.

In order to ensure that these requirements are met, you must follow your institution's internal guidelines and/or consult with your institution.

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!

Contact person at NSD: Lasse Raa

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

Would you like to participate in the research study entitled '*Lived Experiences of Filipino Young Adults during their Reunification with their Parent/s in Norway*'?

This serves as an invitation for you to participate in a research project where the purpose is to shed light and gain deeper understanding of you as a Filipino young adult and your experience upon being reunited with your parent/s here in Norway.

In this letter, we will give you information about the goals of the project and what your participation means.

Purpose

Migration has been a worldwide phenomenon and has been increasing over the years. Families of the current globalized world have had different experiences along this phenomenon but most of the studies that are currently available are conducted in the point-of-view of the adult family members—parents at most.

As a family is not only composed of the parents. It is a high time to include in the picture the young adults who are not merely passive recipients to this phenomenon. This is to give voice, through making meaning of their narratives along the reunification process and gain valuable knowledge from it.

This study is conducted for a master thesis requirement under European Masters of Social Work with Families and Children in the University of Stavanger.

Why invite participants?

As this research study grounds upon voluntary participation, it is preferred to send out invitations to gather participants out of their personal volition to get involve in the study.

What does it mean for you to participate in the research project?

You will participate for an interview that will only take about one hour and half at your most convenient time and place. The language will be in Tagalog/Visayan/English whichever is most appropriate for you to express yourself better. In the course of the interview, you do not have to answer any questions that you feel not comfortable to answer, thus you may end our talk anytime you want. There are no right or wrong answers to the questions that will be asked from you, as this is not an examination. However, your honest narratives or story will be paramount to achieve the objective of this research. As this is voluntary, you may withdraw at any time. Your decision to participate or not will neither influence any services that your family have now nor will give you the services to which your family does not have.

What will happen with the information about you?

All information gathered will be treated with utmost anonymity and confidentiality and will be used for the sole purpose of this research. I will have sole access to the information and details that appear during interviews. They will be stored in a secured coded file in my personal laptop which passwords I only know. Audio recorded interview and field notes will be crashed and destroyed on the 15th of June 2019, as it will be the completion schedule of my thesis.

After transcribing the interview, I will let you read the transcriptions to affirm and make corrections as necessary. Further, pseudonyms will be used, your real names will not be reflected in the research output and any of its documents to ensure your anonymity.

Here are your rights

If you can be identified in the data material, you are entitled to:

- Know which personal information is registered about you,
- to get your personal information,
- delete your personal information
- get a copy of your personal data (data portability), and
- to send a complaint to the Data Protection Officer or the Data Inspectorate about the processing of your personal data.

What gives us the right to process personal information about you?

We process information about you based on your consent.

On behalf of the University of Stavanger, NSD - Norwegian Center for Research Data AS has considered that the processing of personal data in this project is in accordance with the privacy policy.

Where can I find out more?

If you have any questions about the study or would like to exercise your rights, please contact:

- University of Stavanger through Elsa S. Alcuetas on her number 46270469 or her supervisor Prof Tone Haugs at 51834205.
- NSD - Norwegian Center for Research Data AS, by email (personverntjenester@nsd.no) or telephone: 55 58 21 17.

Best Regards,

Elsa Alcuetas
Researcher

Attested by:

Tone Haugs
Supervisor

CONSENT FORM

Research Title: Lived Experiences of Reunified Young Adult Filipino Immigrants in Norway]

What does it mean for you to participate in the research project?

You will participate for an interview that will only take about one hour and half at your most convenient time and place. The language to will be in Tagalog/Visayan/English whichever is most appropriate for you to express yourself better. In the course of the interview, you do not have to answer any questions that you feel not comfortable to answer, thus you may end our talk anytime you want. There are no right or wrong answers to the questions that will be asked from you, as this is not an examination. However, your honest narratives or story will be paramount to achieve the objective of this research. As this is voluntary, you may withdraw at any time. Your decision to participate or not will neither influence any services that your family have now nor will give you the services to which your family does not have.

All information gathered will be treated with utmost anonymity and confidentiality and will be used for the sole purpose of this research. I will have sole access to the information and details that appear during interviews. They will be stored in a secured coded file in my personal laptop which passwords I only know. Audio recorded interview and field notes will be crashed and destroyed on the 15th of June 2019, as it will be the completion schedule of my thesis.

After transcribing the interview, I will let you read the transcriptions to affirm and make corrections as necessary. Further, pseudonyms will be used, your real names will not be reflected in the research output and any of its documents to ensure your anonymity.

Here are your rights

If you can be identified in the data material, you are entitled to:

- Know which personal information is registered about you,
- to get your personal information,
- delete your personal information
- get a copy of your personal data (data portability), and
- to send a complaint to the Data Protection Officer or the Data Inspectorate about the processing of your personal data.

What gives us the right to process personal information about you?

We process information about you based on your consent.

On behalf of the University of Stavanger, NSD - Norwegian Center for Research Data AS has considered that the processing of personal data in this project is in accordance with the privacy policy.

Where can I find out more?

If you have any questions about the study or would like to exercise your rights, please contact:

- University of Stavanger through Elsa S. Alcuetas on her number 46270469 or her supervisor Prof Tone Haugs at 51834205.
- NSD - Norwegian Center for Research Data AS, by email (personverntjenester@nsd.no) or telephone: 55 58 21 17.

FOR AGES 16 and above:

Statement of Participation

Bearing my signature below, I hereby signify that I consent the recording of my voice and my voluntary participation to this study.

Signature of Participant (16 and above)

Statement of Consent for Parent/s

I hereby consent my child aged 15 years of age to participate in this study.

Signature of Parent/s

I hereby consent the recording of my voice and my voluntary participation to this study subject to the approval of my parent/s.

Signature of Participant (15 years old)

Greetings:

Hello. Good morning/afternoon. How are you?

Briefing

Thank you for volunteering as a participant in this study. As slated in the letter I sent you, this interview will take only one hour and half. In the course of the interview, you do not have to answer any questions that you feel not comfortable in doing so, thus you may end our talk anytime you want. There are no right or wrong answers to the questions that will be asked from you, as this is not an examination. However, your honest narratives or story will be paramount to achieve the objective of this research. As this is voluntary, you may withdraw at any time.

After transcribing the interview, I will let you read the transcriptions for you to be able to verify its accuracy and may provide comments as necessary. Your names will not be reflected in any of the document, as pseudonyms will be used in the research output. Please do know that your confidentiality and privacy are of utmost consideration in the process. The recorded interview and notes that I have taken will be deleted and destroyed after processing it. Before we start, do you have any questions?

May I start recording our conversation from this point?

Interview Proper:

1. I would like to know basic information about you.
 - How old are you now?
 - How old were you when your parent/s left for Norway?
 - How old were you when you were reunited with your parent/s?
 - How many years have you stayed here in Norway?

2. Can you tell me about your experience here in Norway since the time you arrived?

Probing questions:

- What are the challenges you have experienced being an immigrant here in Norway?
- How were you able to surpass these challenges?
- How do you see yourself now being a Filipino living in Norway?

Ending

Thank you very much for your time. I really appreciate your participation in this study.