Beliefs, Values and Experiences of Filipino Christian Parents in Norway

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Abstract

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Filipinos are all over the world, and a considerable number have been residing in Norway. However, most studies on Filipino immigrant parents place emphasis on the well-being of migrant children or have been situated in the United States. A study that fully intended to highlight parents in the process of shifting contexts was then found necessary. Upon an encounter with Filipino parents attending a Christian church in Norway, this study is aimed to determine the parenting beliefs, values and experiences of these parents and to analyze how particular parenting beliefs, values and experiences of four Filipino Christian parents interrelate. This study is a qualitative instrumental case study by design. To acquire data to answer three research questions, a group interview has been used. In addition, one-on-one interviews were conducted in order to acquire more detailed information on the parenting beliefs and values and to validate the data from the group interview. The results of this study showed the existence of eight major themes on parenting beliefs and values and four major themes on parenting experiences. There were also seven interrelations between these parenting beliefs, values and experiences. Lastly, this research established that the Filipino Christian parents in Norway manifest strengths not just as individuals, parents or migrants but also as a group. Placed together in a group, it was strongly evident that such a set-up allowed them to support, respect and help each other.
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Chapter 1
Introduction

Personal Motivation

Atkinson & Hammersley (2007) discuss how social events may be a catalyst for research ideas, as well as the possibility that personal circumstances may inspire motivation for a certain research. Such was the case for me.

It is quite a story how I found myself holding a teaching workshop at a Christian church in Norway with Filipino parents as an audience. I was an Erasmus Mundus scholar and I was spending my second semester in Norway. During the early weeks of that semester, while I was settling and trying to familiarize myself with another new country, I found a Filipino-Christian community through one random conversation I had with a fellow Filipino at an international church.

Raised in a Christian home and having lived in the Philippines for twenty-six years, journeying to study in Europe was an equally thrilling and perplexing experience for me. Suffice to say, I knew what it meant to miss home amid the beautiful sceneries and opportunities European countries had to offer. In spite of missing home, I remember leaving the Philippines skeptic of my faith and disappointed with religion. With a little bit of hope left, I went to Europe and my perspectives were changed. In my interactions here, in a situation where I can easily encounter one uncertainty to the next, when I cannot simply rely on the people around me, I would like to believe that I developed a newfound understanding of what faith and Christianity mean. It was my faith that kept me secure when I grappled with a loss of control over my circumstances. Hence, my commitment to find a church and attend Sunday by Sunday is one that is not based on tradition; it is something I personally want and choose to do, as it is something I have struggled with but has proved greater worth in the end.

In the first few months that I have attended this Filipino Christian church, I became more acquainted with this community: I saw portraits of Filipino individuals and families, each unique in their backgrounds and stories, how they came to be where they are, and their goals and dreams for a life in Norway, back home, or somewhere else. Little by little, my life story had also slowly interweaved with that. When I had spare time, I attended activities like Friday prayer meetings and life groups, each allowing me to get to know more about these people and vice versa.

That is how the pastor's wife particularly knew about my beginnings as a preschool teacher, how passionate I was when it comes to being in the classroom and doing activities with children. She knew that I was also a young faculty member in a well-known university at home. She knew that I loved teaching not just little children, but also college students. One Sunday she approached me because she had a tiny project in mind. She wanted to equip their volunteers in teaching Sunday School. She asked if I could speak about it, and we both agreed that we wanted it to be casual,

informal, simple and fun. I would try to include short but many aspects related to teaching, and that the event would actually be open for anyone interested, not just Sunday School volunteers.

We worked together as the date progressed, and when we realized that more parents had signed up for it, we discussed what concerns would be more likely relevant. I admired her honesty when she confessed that many Filipino parents come to her, seeking counsel on discipline and communicating with their children, especially since Norway has policies which are different from the Philippine setting. In addition, the pastor's wife also sought my perspective, as she mentioned that there are times when she runs out of concrete or practical advice to give to these parents.

On the third Saturday of May in 2016, this teaching workshop happened. I had plans and I had expectations. However, my greatest principle as a teacher is that I have to let my students teach me what they want to learn and how to teach it. Part of that is giving them avenues for response, giving them a voice to express, even if that meant I had to shorten or cancel some content I had prepared to deliver. Thus, when I paused to ask them regarding their concerns, to give a little bit more detail, as much as they permitted, on their experiences as parents, it was like a wall of stone collapsed. I remember how I passed the microphone from one parent to the next, even finding time to sit in the middle of *my* workshop, watching and listening as these parents not only confided with the group, but proposed solutions, argued respectfully and affirmed one another. Time suddenly flew so fast! During those moments, I felt like my job as a speaker or teacher was accomplished. I ceased to just be a transmitter of knowledge to these parents, advising them on what may be best or what to try not to do. I had witnessed, first-hand, their strengths come into play as they collaborated and supported each other.

I will always remember how overwhelming that day was. Everything I was studying in Social Work with Families and Children unfolded right through my eyes. I marveled and pondered at how the complexity of my identity gave me the sensitivity and the rapport to unlock and deal with such a circumstance. I was reflecting as well on how the issues that were raised were not only about parenting, but also strongly related to cultural and religious norms. I realized then that my endeavor—whether it is as a teacher, social worker, student migrant or Christian—was not done. I was convinced that I have to come back because the work had only begun. This is a matter that I can look more deeply into.

Background of the Study

Parenting and migration are equally complex processes by themselves (Ochocka & Janzen, 2008). While there are fulfilling experiences in the said circumstances, put together, however, it may still be quite a lot to process for parents who move between countries with major differences.

Such may be the case for Filipino parents who have migrated to Norway. While the Philippines is a highly collectivist society that places much importance on interpersonal relationships and cultivating bonds within the family (Alampay & Jocson, 2011), "corporal punishment is widely used as a discipline strategy" (Jocson, Alampay, & Lansford, 2012, p. 137) by parents in this country. The Filipino culture also prizes parental authority and children's

submission to such (Jocson et al., 2012). This may be a stark contrast to Norwegian policies and culture, wherein the state can intervene to protect the rights of the child (Hollekim, Anderssen, & Daniel, 2016; Picot, 2014). For instance, punishing children physically was already considered illegal in 1987 (Hollekim et al., 2016). This provision may create tension because Filipino immigrant parents may find themselves at a loss on what to do if they discern the need to discipline their child.

Based on my interactions with them, discipline is just one of many concerns that Filipino parents in Norway have. Browsing through literature, it can be seen that there is a gap as research on Filipino parents in Norway has yet to be found. This is quite surprising as the Philippines contributes to a large percentage of labour migration in Norway (Norwegian Ministry of Education and Research et al., n.a., p. 19). Many studies, however, have focused on *children* of immigrant Filipino parents, and most have concentrated on Filipino families that have migrated to America (Coffey, Javier, & Schrager, 2015; Ying & Han, 2008). Some also described parent-child relationships (Santos, Jeans, McCollum, Fettig, & Quesenberry, 2011) and a lot have stressed coping strategies for transnational Filipino families (Harper & Martin, 2013; Parreñas, 2005a; Parreñas, 2001), but very few included or focused solely on the views or perceptions of Filipino parent migrants, their subjective well-being and their identity (Alampay & Jocson, 2011).

Focusing on Filipino parents attending a Christian church in Norway incorporates the influential role that religion also portrays in parenting. Quite relevant to this is the biblical message, "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them" (Proverbs 13:24, New International Version). This message was strongly mentioned during the teaching workshop conducted at the church. Its potential to further spark confusion on disciplining children in the most effective way may be something to look into for these Filipino Christian immigrant parents. Frosh (2004) explains that in spite of having different levels and kinds of religious beliefs, it cannot be denied that religion has an impact on parenting, especially in light of global events like migration. More detrimental is that there is quite a lack of literature on religious influences on parenting (Frosh, 2004, p. 101).

Research Questions

This research seeks to answer the following questions:
- What are the parenting beliefs and values of Filipino Christian parents in Norway?
- What are the parenting experiences of Filipino Christian parents since coming to Norway?
- How do these particular parenting beliefs, values and experiences interrelate?

These three research questions will be answered by conducting a group interview. After the group interview, one-on-one interviews will also be held to deepen the discussion. As the one-on-one interviews are based on the group interviews, these will also help answer the three research questions.

Research Design

The framework of this qualitative research is social constructivism. Because immigrant parents who have shifted to different contexts are the focus of this research, social constructivism is useful in capturing how these individuals have developed beliefs and created meanings from their experiences, interactions and relationships (Cooper, 2001; Stewart & Shamdasani, 2015).

It is true that Filipinos are everywhere. Ogena (2004) reports that the Philippines is "the second-largest labor-sending country in the world" (p. 296). More than 7 million Filipinos are abroad, around half of which are for the purposes of work, while the remaining are either permanent residents or undocumented (Ogena, 2004). As a nation that is in diaspora, Filipino families and individuals may experience different types and levels of change. In line with this happening, the research is an instrumental case study by design, which aims to provide more insight into already existing phenomena (Stake, 2005). To be more specific, the case chosen is a Christian church in Norway, which was established by a Filipino pastor and his wife. The attendees of this church are mainly Filipino *au pairs*, immigrants and their families. Among this group attending this church, Filipino parents will be chosen as the research participants.

The research methods that will be used are group interviews and one-on-one interviews. More details about the research design and methods will be discussed in Chapter 3.

Purpose and Significance of the Study

This study aims to bridge the gap in data pertaining to Filipino parents in Norway. Ogena (2004, p. 297) lists top countries of destination for overseas Filipino workers and permanent residents like Saudi Arabia, Hong Kong, Japan, United States of America, Canada and Germany. Although Norway is not included in the list (Ogena, 2004), some reports have shown that there is a considerable number of Filipinos residing in Norway. For instance, between 1989-2011, there have been 3,692 Filipinos residing in Norway due to a foreign spouse (Scalabrini Migration Center, 2013, p. 57). From 2003-2012, a total of 6,327 family immigration permits and registrations were given to Filipinos, and by 2013, there have been 10,067 Filipinos in Norway (Norwegian Ministry of Education and Research et al., n.a., pp. 16, 35). The same report (Norwegian Ministry of Education and Research et al., n.a.) also mentions that "81 percent of the au pair permits were granted to citizens of the Philippines" (p. 22). Undeniably, Filipino families are a part of Norway, but studies on this specific group are lacking. Conducting a research on Filipino immigrant parents in Norway is then a major contribution for the well-being of Filipino parents and families.

It is with much hope that this research would benefit the participants, Filipino parents attending a Christian church in Norway, that they would see their strengths more clearly as they are given an avenue to construct meanings from their experiences. This research also seeks to provide guidance for the church leadership, that they may be able to use the information to improve their ministry for the parents in their congregation should it be necessary. There may also be points

from this study that the health, education, immigration and child welfare sectors in Norway may find useful to consider.

Scope and Delimitations of the Study

This research is done to deepen awareness on the case of four Filipino immigrant parents within the boundaries of a particular Christian church in Norway. It aims to highlight unique experiences and reflections as immigrant Christian parents, through a research process that would significantly be influenced by the group interview method.

Because of the small pool of potential respondents, some factors would not be largely taken into consideration upon doing the analysis. To name a few, marital status, number of children, country where children were born, same-nationality or intercultural marriages, or age of participant may inevitably affect the data gathered. Moreover, while this research aims to focus on participants' experiences while they are already living in Norway, it may be inevitable that some of their parenting experiences are tied to roots in the Philippines.

Justification

In 2014, the International Federation of Social Workers (n.d.) provided a global definition of Social Work as:

> … a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people. Principles of social justice, human rights, collective responsibility and respect for diversities are central to social work. Underpinned by theories of social work, social sciences, humanities and indigenous knowledge, social work engages people and structures to address life challenges and enhance wellbeing.

Migration is without doubt an issue that affects people globally. Parenting also comes with its own set of challenges, and the influence of religion may still raise complexities in decisions about and within the family. This study is related to Social Work with Families and Children because individuals subjected within these themes altogether may potentially encounter hardships. These parents may have needs that have been overlooked by what can be perceived as the normalcy of daily living. To look into their experiences more carefully and to view these individuals in light of their capabilities to handle such would contribute to the strength of Social Work as a discipline and profession that aims to empower people.

Chapter 2
Literature Review

The first half of the literature review focuses on parenting beliefs and values; the second half will concentrate on parenting experiences and the different contexts of parenting this study mainly considers. The theoretical framework of this research will then follow.

Parenting Beliefs and Values

Definition of *Beliefs* and *Values*

It can be typical for the words "beliefs" and "values" to be interchanged in day-to-day conversation. At the same time, literature also presents the two terms synonymously, and some studies (Chuang & Su, 2009; McClung, 2007) include this as a topic without giving concrete definitions of the said words. Nonetheless, for the purposes of this research, the definitions provided by Alwin (2001) will be adapted. The reasons for choosing this work are due to the strong connections it has with parenting and the delineations between terms being relatively more clearly articulated.

Beliefs are therefore defined as "cognitive representations of 'what is' - basic information that produce states of 'expectancy' about the physical and social environment." (Alwin, 2001, p. 104). In line with this, beliefs can have a wide span of focus, from any kind of event in society, to matters about the self and others (Alwin, 2001). This study also recognizes that beliefs are interrelated with several factors: "Some beliefs are acquired through direct experience, while others are derived from authority, e.g. parents, teachers, priests and ministers, or encyclopedias" (Alwin, 2001, p. 104). Alwin (2001) states that these factors further influence what parents want to hone in their children. More importantly, this study agrees with Alwin (2001) that beliefs can change in spite of becoming a "relatively stable part of the individual's cognitive organization" (p. 104). Alwin (2001) further mentions that there are beliefs which do not emerge until a later stage of one's life due to circumstance, need and experience. Political identities or views on social issues may be two examples of this, but more significantly for this study, a belief that may take longer to develop concerns the best ways to raise a child (Alwin, 2001).

Values, on the other hand, are defined as "cognitive representations, or beliefs, about what is desired, as well as the standards of desirability that govern choices aimed at satisfying basic physical and social needs" (Alwin, 2001, p. 102). It is important to include how Alwin (2001) mentions the complexity of the terms, compares a *value* to an attitude, how *beliefs* may be a bigger umbrella of *values*, and how *beliefs* and *values* comprise an attitude.

Values are, thus, defined as essential 'standards' that govern behavioral choices. They may be viewed as a subclass of beliefs, in that values are assertions about what is 'good' or

'desirable'. Though they are difficult to measure, in part due to their level complexity, and due to their abstract nature, they are extremely important in shaping behavior choices and human action. Clearly, values combine with other beliefs to do this. Attitudes are somewhat less consequential, although they share some of the same cognitive elements as values. Attitudes are clearly an important facet of social life and certainly worth studying, however, we suggest that it is the underlying components of attitude - namely values and beliefs - that should also be of particular importance in the study of family and child well-being. (Alwin, 2001, p. 106)

Summarizing what has been gathered about beliefs and values, it can be said, for the sake of simplicity, that beliefs and values are internal processes, cognitive ones to be more exact. Both are also influenced by standards. However, beliefs are more reflective of expectations or basic definitions of anything and everything, while values are more related to the idea of what is good.

This study recognizes that beliefs and values have several aspects and dimensions, and it is also possible that Filipino parents interpret it interchangeably. Hence, unless the findings show that Filipino parents are making a clear distinction between beliefs and values then it will be treated separately. If not, which is more likely to happen, the study will consider beliefs *and* values as two things that tend to go together, consistent with the explanation that one's beliefs may largely influence one's values.

To strengthen the definition of beliefs and values adapted in this study, studies related to parenting beliefs and values (Chuang & Su, 2009; Huang, 2013; McClung, 2007; Rojas-McWhinney & Bell, 2016; Schulze, 2004; Yen, 2008; Okagaki & Bevis, 1999) were read to determine preliminary parenting aspects that may typically be related to parenting beliefs and values. *Any study that focused on parenting beliefs and values*, regardless if it was in the context of immigrant, Filipino, or other nationalities' way of parenting, or whether it considered the effects on the child or the influence of religion, was considered based on the time before the actual data gathering started. The following are the aspects found from the literature (cited in the first sentence of this paragraph):

Parenting beliefs and values may be related to…
- basic virtues or values like respect and the importance of family (Rojas-McWhinney & Bell, 2016)
- setting goals, short- or long-term (Rojas-McWhinney & Bell, 2016)
- cultivating beliefs or values related to religion (McClung, 2007; Okagaki & Bevis, 1999)
- the cultural aspect, such as language, or individualistic and collectivistic traits (Chuang & Su, 2009; Huang, 2013; Schulze, 2004)
- gender roles or differences (Chuang & Su, 2009; Rojas-McWhinney & Bell, 2016)
- family life, such as promoting open communication, family cohesion and respect within family (Rojas-McWhinney & Bell, 2016)
- parent-child relationship, which may include (Huang, 2013; Knafo & Schwartz, 2003):
    - definitions of parenting roles
    - positive parenting, warmth and affection,

- building trust, spending time and being involved with children
- balancing control and love
- authoritarian or authoritative parenting styles
- child-rearing, which may include (Rojas-McWhinney & Bell, 2016; Yen, 2008):
  - desiring certain traits for children
  - school, education, and academic achievement of children
  - developmentally appropriate practices
  - discipline, disciplinary measures

This concise outline served as one of the bases in constructing the group interview guide, which can be found in Appendix D and explained further in Chapter 3.

Literature on Parenting Experiences and Different Contexts of Parenting

Four themes will be covered by this section of the literature review, namely, 1) Migration, Families and Parenting, 2) Filipino Parenting and Filipino Immigrant Parenting, 3) Immigrant Parenting in Norway, and 4) Religious and Spiritual Influences in Parenting. Before data gathering, a wider scope was initially prepared for the literature. Afterwards, the themes and the topics were selected based on the most typical topics presented during the searches and also in consideration of how strongly related these were to the results of this study.

Migration, Families and Parenting

Several literature reviews were conducted to explore the topic of immigrant families. Chuang & Tamis-LeMonda (2009) presented the variety of qualitative and quantitative research methods that can be used to study gender roles in immigrant families. Out of the twelve papers they included in their compilation, majority were still related to children, child-rearing or parent-child relations. Only the study pertaining to Sudanese refugee Fathers in Canada focused on how these parents perceived their experiences in migrating. Among the studies reviewed by Chuang & Tamis-LeMonda (2009) is another literature review of authors Lamb & Bougher (2009). Lamb & Bougher (2009) tackled gender in terms of roles of immigrant mothers and fathers, reflecting that gender is still a part of the migration experience for mothers and fathers. This may be one example of how Chamber (2012) viewed parenting as a process that happens within the wider social structures and institutions. As society constructs expectations of what a good father or mother is, Chambers (2012) shares how a re-evaluation of such models may be needed.

Raffaetà (2016) took an interdisciplinary approach to review studies done on migration and parenting, thus not just solely focusing on the influence of gender in migration. Some of the noteworthy points in this review include the rising standard of what it means to be a good parent, as parents nowadays have to make sure they are informed and are equipped to access knowledge stemming from the disciplines of psychology and pedagogy (Raffaetà, 2016, p. 41). Quite surprising among the findings of Raffaetà (2016) is how some biomedical literature paints a portrait of migrant parents and families as those needing intervention, as those who are "knowledge

deficient, dysfunctional or in need of training or education in order to ascribe to normative notions of child rearing" (Raffaetà, 2016, p. 42). Raffaetà (2016) ends with a call to conduct researches that fully give voice to the experiences of migrant families and parents.

The advocacy of de Haan (2012) to utilize the concept of *cultural translation* may be a positive contribution to the call of Raffaetà (2016). For de Haan (2012), how parents acculturate is not just a linear process, as "the confrontation between cultural systems can also induce the formation of new practices that are qualitatively different from the ones that previously existed" (p. 379). While Kwak (2010) emphasized her journey as a student migrant and the experiences of Asian adolescent immigrants in her study, the processes of hybridity and cultural translation that de Haan (2012) proposed among migrant parents could easily be determined from the reflections of Kwak (2010). Kwak (2010) could not have written it any better when she said, "The normalization of self-growth cannot be enriched without the construction of multiple selves by experiences in various contexts of unknown territory of acculturation" (p. 378). Truly, in every immigrant's experience, there are expected and unexpected outcomes, making each immigrant's life a very exceptional one.

Filipino Parenting and Filipino Immigrant Parenting

Few studies on Asian immigrant parenting will first be tackled as it provides additional perspective on Filipino parents and immigrants. In a study on South Asian immigrant mothers in Canada, Maiter & George (2003) found that some mothers viewed their children as their "everything; they are our life" (p. 423). While Filipinos did not participate in the said study, this value highly resonates Filipino parents' beliefs. Maiter & George (2003) also found that for the Asian immigrant mothers in their study, leaving their children for long periods of time or having babysitters attend to them was something they found difficult in spite of these circumstances being a custom in Canada (Maiter & George, 2003, p. 423). It can be seen that Asian migrant parents are vulnerable to changes upon entering a country or society that favors individualism, due to the shift from a collectivistic to an individualistic context. Nonetheless, it may be important to include how Alampay & Jocson (2011) clarified that close ties among Filipino families may have differences from its Asian neighbors in that it is largely anchored on smooth interpersonal relationships than religious obligations and traditions. The next part will more closely look at the Filipino way of parenting.

The influence of Filipino values in Filipino parenting is affirmed by Alampay & Jocson (2011) as they studied Filipino mothers' and fathers' attributions and attitudes. Alampay & Jocson (2011) particularly mention the Filipino values *hiya* and *utang na loob*. *Hiya* manifests when a child does what is perceived wrong and it reflects on the way he or she has been raised by parents. In my opinion, the closest English word to *hiya* is shame. *Utang na loob*, on the other hand, refers to a child's indebtedness upon being raised by his or her parents. Related to these values is how, in the Philippines, children are viewed as "a mirror image" (Loh, Calleja, & Restubog, 2011, p. 2256) of their parents, as "the reputation of the family name relies on the behavior and outcomes of one's children" (Harper, 2010, p.68). Alampay & Jocson (2011) also found that Filipino parents may exhibit more control when it comes to diminishing a child's misbehavior. Further, an authoritarian parenting style may be evident among Filipino parents. Jocson et al. (2012)

discovered that education may have a role in it, seeing that the more educated a Filipino parent was, the less authoritarian attitudes displayed towards children.

It is interesting that a number of the studies found on Filipino parenting within the country's context tend to incline on matters that may be less positive, like verbal abuse (Loh et al., 2011) or corporal punishment (Jocson, Alampay, & Lansford, 2012). While it is useful that culture is significantly considered in developing the meaning of these parenting traits, more questions and reflections on how the Filipino culture and these parenting characteristics encompass distinct strengths may be called for. For instance, Harper (2010) enforces the value of children in the country upon mentioning that from the Filipino perspective, children are viewed as a gift from God and a symbol of luck and good tidings.

Data from Santos et al. (2011) attest that the United States is the largest host country for Filipino immigrants, adding that as early as the sixteenth century Filipinos have started moving there. This may explain why plenty of studies on Filipino migrant parenting and families are contextualized in the United States (Santos et al., 2011; Schulze, 2004; Ying & Han, 2008). Among the four relevant studies found on Filipino immigrant parenting, one focused on Filipino fathers (Harper & Martin, 2013) and three focused on Filipino mothers (Parreñas, 2001; Santos et al., 2011; Schulze, 2004). This imbalance may reflect gender roles and so a gap in literature. Harper (2010) advocated giving more emphasis on Filipino fathers in order to support their identities as they understand their role and give definitions of what it means to be a good father.

Notable characteristics reflecting how Filipino parents value being Filipino parents were found. For instance, Filipino mothers and fathers who inevitably leave their children behind make an effort to communicate with their children through letters and phone calls (Harper & Martin, 2013; Parreñas, 2001). Filipino immigrant mothers were also keen on imparting a strong Filipino identity towards their migrant children (Santos et al., 2011). Schulze (2004), on the other hand, reflected on how Filipino mothers would allow other adults to discipline their children, interpreting this as manifestation of a collectivistic trait. More studies that emphasize Filipino immigrant parents' strengths would be useful contributions in empowering the particular group, given that they may even be considered as patriots who make the hard choice to leave as a response to the country's ailing economy (O'Reilly, 2012).

Immigrant Parenting in Norway

Parenting in Norway is a partnership between the state and families. Norway has prioritized "employment and family duties for both women and men" (Rønsen & Kitterød, 2012, p. 6) as well as "gender equality ideologies and concern for the general well being of children and their families" (Rønsen, 2004, p. 278). Parents in Norway are also given choices, as for instance, parents are able to decide the leaves they will be taking or the type of child care they prefer for their child (Lappegård, 2008; Rønsen, 2004; Rønsen & Kitterød, 2012).

While parenting and family living are valued significantly in Norway, Norway is also a country known to have a large number of immigrants (Bakken, Skjeldal, & Stray-Pedersen, 2015). As such, cultural differences, including those related to parenting, tend to exist in a Norwegian

society. Ayakaka (2016) found that immigrant parents in Norway may "adopt 'mixed cultures' for the sake of convenience and contextual provision of care and learning for their children" (pp. 79-80), which may be evidences of cultural translation and hybridity. Ayakaka (2016) moreover found that African and Asian immigrant parents in Norway were raised in environments that perceived "love, respect, autonomy, obedience and discipline" (p. 81) very differently than how it is seen in Norway.

The difference between the Norwegian culture and immigrant parents' upbringing seems to play a part as well when it comes to health services. Fagerlund, Pettersen, Terragni, & Glavin (2016) report that Norway has a wide range of health services for children and this can be accessed by all immigrant parents. The study of Fagerlund et al. (2016) revealed that public health nurses in Norway tend to give immigrant parents general advice on nutrition for their children without considering or adapting to these parents' backgrounds. Communication challenges like this arise because the nurses are also vulnerable to exhaustion and lack of time in relation to working conditions (Fagerlund et al., 2016). On another note, Bakken et al. (2015) confirmed that babies birthed from immigrant mothers are more at risk for neonatal jaundice, thus mentioning the need for maternity wards and nurseries to place more priority with regard to this matter.

In terms of the educational setting, Ayakaka (2016) discovered that most of the immigrant parents' expectations of the barnehage were met. However, the same study also revealed that there were cultural differences in the expectations between teachers and parents, for instance in the aspect of autonomy and learning goals (Ayakaka, 2016). On the other hand, a study focusing on immigrant parents taking care of a child with complex health needs was done by Kvarme et al. (2016) in Norway. Although taking care of a child with complex health needs is in itself challenging, immigrant parents doing so were viewed to be more vulnerable because social support and adequate knowledge in a new country may not be sufficient (Kvarme et al., 2016).

These studies done on immigrant parenting in Norway reveal the need for strong communication and good relationships among immigrant parents and the people they will likely interact with in different sectors of a Norwegian society.

Religious and Spiritual Influences on Parenting

Religion is a diverse field, and the different positions and beliefs embedded in it entail vast implications (Rostosky, Abreu, Mahoney, & Riggle, 2016). With this in mind, it may be useful to note how religiosity and spirituality were differentiated by Rostosky et al. (2016) by citing previous works in social science literature. Basically, Rostosky et al. (2016, p. 2) inferred that religiosity relates to traditional religious practices while spirituality emphasizes an individual's way of interpreting religion and how this in turn provides meaning in one's personal life.

McClung (2007) wrote about the availability of Christian parenting manuals, noting how this indicates Christian parents' desire to seek biblical parenting advice (Bartkowski & Wilcox, 2000, as cited in McClung, 2007, p. 11). There have also been positive findings with regard to the influence of religion in parenting, such as a warm and happy home atmosphere as perceived by children with a religious upbringing (Godina, 2014), prayer as a way to help parents cope better

with stress (Perry, 1998 as cited in Henderson, Uecker, & Stroope, 2016), and interpreting parenting challenges as "part of a divine plan" (Henderson et al., 2016, p. 678). It may seem fitting then to view religion as "one potential resource for parents" (Henderson et al., 2016 p. 675).

On the other hand, religion and spirituality may not always produce positive outcomes in parenting. Some participants who were raised religiously expressed a need for choice and reported that it was challenging to negotiate religious values and behaviors that conflicted secular norms (Godina, 2014). McClung (2007) discussed how there are some Christian parents who believe in interpreting Christian texts in a more general way and not necessarily applying it literally for every context that mandates for discipline. However, McClung (2007), with the discovery that a higher religious conservatism draws a stronger religious influence on parenting, mentioned as well that for conservative Christian parents, corporal punishment is necessary for all children. It is striking that one finding of McClung (2007) as less education factoring for increased tendency to spank children affirms the same observation Jocson et al. (2012) found on their study on Filipino parents.

As such, McClung (2007) emphasized the need for further researches that will help clarify the tension on corporal punishment within the area of religion. On another note, Godina (2014) made a recommendation that a greater intentionality on the part of social workers and educators to understand religious backgrounds and practices would be particularly helpful in understanding parenting and providing accurate assessments.

Altogether, these show that there is a need for researches that intentionally focus on the strengths and challenges of being a Christian parent. Apart from corporal punishment and how children are affected by being raised in a Christian environment, more studies that will view Christian parents in their contexts may be more fitting for a religion that has diverse implications.

Social Constructivism

Social constructivism is the epistemological position this research takes. Social constructivism posits that individuals create their own meanings with how they experience reality (Howell, 2013). Considering the view that immigrant parents hold unique experiences, as well as the belief that social interactions are a major part of the migration experience, social constructivism can then be that avenue for the construction and weaving of knowledge.

In Chapter 3, more details regarding how this position relates to the methodology of this study can be found.

Theoretical Framework

Immigrant Parenting Framework

Ochocka & Janzen (2008) developed a framework on immigrant parenting based on fifty focus group discussions among parents of different nationalities in Canada, Filipinos included. This framework is suited for this research because, apart from its dynamic and open approach in presenting the processes that immigrant parents may go through, the elements included in it manifested in the group interview of this research.

The framework starts with *parenting orientations* and highly tied to this study is its focus on beliefs and values, expectations and biases that parents have for them and their children (Ochocka & Janzen, 2008, pp. 94-95). Parenting orientations relates to *parenting styles* or the practices that emerge as a way of implementing the said orientations on child-rearing. While the framework of Ochocka & Janzen (2008) clearly state that parenting styles and orientations develop before immigrant parents reach the new country (p. 95), this research recognizes that such styles and orientations may continue to develop even after these parents arrive in the country of destination.

This research further agrees that the *host country context* acts as a "filter" (Ochocka & Janzen, 2008, p. 95) that impacts the immigrant parents' styles and orientations. As such, this creates *parenting modifications*, or the changes in parenting styles and orientations. Parents make decisions regarding the practices they want to keep from before they have moved countries, or the ones they want to begin upon reaching the new country.

Parenting contributions underscore how immigrant parents add to the "understanding and practice of parenting" (Ochocka & Janzen, 2008, p. 95) in the host country context, while *parenting supports* consider the help immigrant parents need in the process of adjusting, making changes related to parenting, and relating to others in the host country (Ochocka & Janzen, 2008, p. 95).

Cultural Translation and Hybridity

There are elements in the framework of Ochocka & Janzen (2008) that recognize how migration is a two-way process, such as how immigrant parents also influence the new societies that they are in. However, in general, it still tends to emphasize immigrant parents' inclination to adapt to the new country. This may be true for many cases, however, for some individuals, the process of immigrant parenting may not simply be an either-or process. It is important that this research also recognizes concepts like cultural translation and hybridity, as it can be a part of an individual's migration experience.

Papastergiadis (2000) writes that cultural translation is not "the appropriation of a foreign culture according to the rules of one's own culture" (p. 131). This implies that one culture is not to be seen as inferior to the other. Cultural translation is also not "a reproduction which totally

reflects the world-view of the other" (Papastergiadis, 2000, p. 131). This indicates that when shifting from one culture to another, it does not mean that the new culture is completely or identically imbibed. Cultural translation, therefore, is "a dynamic interaction within which conceptual boundaries are expanded and residual differences respected" (Papastergiadis, 2000, p. 131). This means that when translation occurs, it is impossible to have an outcome that fully retains original meanings (de Haan, 2012, p. 380; Papastergiadis, 2000, p. 144).

Hybridity is a concept that emerges upon viewing cultural differences in identities (Papastergiadies, 2000). To be a hybrid means that one's identity entails "origins, influences and interests" (Papastergiadies, 2000, p. 14) that are "multiple, complex, and contradictory" (Papastergiadies, 2000, p. 14). This may signify that the process of building one's self is constantly unfinished as this process simultaneously occurs during social interaction (Papastergiadis, 2000, pp. 14-15). The strength of a hybrid is found not in the parts that constitute the identity but in the actual process of these parts being joined together (Papastergiadis, 2000, p. 143).

Cultural translation and hybridity provide explanations as to how immigrant parents are also transformed in the process of shifting cultures. De Haan (2012) mentions that immigrant practices "do *not* always develop according to mainstream practices" (p. 380). It is also very likely that due to their exposure to two or more cultures, immigrant parents develop new ways of parenting that is a combination of their traditional practices and that of their host country's (de Haan, 2012). Shifting contexts may not necessarily always be linear for immigrant parents, or just about simply adjusting old practices to adapt to the new context they are in (de Haan, 2012).

Basic Elements of an Immigration Analysis

Deaux (2006) contextualized a model of personality and social structure which was originally established by Pettigrew (1997). The model is rooted in tenets of social psychology. For this research, the adaptation developed by Deaux (2006) would be taken into consideration because it emphasizes immigration.

In the model of Deaux (2006), the influence and impact of the macro, micro and meso levels occur likewise for each of the said levels (e.g. macro level influences micro level and vice versa). The macro level concerns social structures like "immigration policy, demographic patterns, social representations" (Deaux, 2006, p. 5), the micro level relates to persons and their "attitudes, values, expectations, identities, motivations, memories" (Deaux, 2006, p. 5) and the meso level focuses on social interactions, for instance, "intergroup attitudes and behaviors, stereotypes, social networks" (Deaux, 2006, p. 5). What this model suggests is the importance of the meso level, where the negotiation between the macro and micro levels is set into motion (Deaux, 2006, p. 4).

Linking this model with the immigrant parenting framework proposed by Ochocka & Janzen (2008), *parenting modifications, parenting supports* and *parenting contributions* may strongly occur in the context of the meso level. The concepts of cultural translation and hybridity (Papastergiadis, 2000) may also be more evident in the meso level.

It is important that this model developed by Deaux (2006) is adapted in this research because it provides the path to incorporate religious influences, which can be present in the macro level (if viewed from the context of church as a social structure) and micro level (if viewed in light of an individual's spirituality).

Chapter 3
Methodology

Research Design

This qualitative research is a case study by design. A case study designates boundaries, and aims to look deeply into the complexities that happen within those boundaries (Stark & Torrance, 2005). The boundaries of the case considered in this study is that of Filipino immigrant parents attending a particular Christian church in Norway. This particular case is considered with much interest because it is impacted by more than one phenomenon, and this contributes to the complexity of the case. As mentioned in Chapter 1, this case study is specifically an instrumental case study by type. An instrumental case study is apt for this research because this research seeks to provide additional information on already existing issues (Stake, 2005) such as the Filipino diaspora, immigrant parenting, and the influence of Christianity on parenting and family living. In relation to these given issues, this case study design is chosen to illuminate the way readers understand an issue (Parlett & Hamilton, 1972, as cited in Stark & Torrance, 2005, p. 33), by reflecting on and highlighting experiences, concerns and lessons.

Yin (2003) states three qualifications for a case study to be appropriately chosen for a research: one, when research questions are formulated broadly, two, when complex or multivariate conditions are being looked into, and three, when there is more than one source of evidence to be gathered (p. xi). These three points are taken into account in this research. For instance, very specific kinds of parenting values, beliefs or experiences were not indicated in the research questions. Second, the case is not solely about immigrant parents. Immigrant parenting is already complex in itself, but considering this in the context of the church or religion adds one more aspect to consider. Lastly, there will be three sources or ways of gathering data, all of which will be described in detail in this chapter.

Research Participants

Purposive sampling, or the manner of selecting participants based on how they can significantly cater to the research questions at hand (Bryman, 2012), is used for this research. As this Filipino Christian church in Norway is a relatively small population, the pool of parents within it also grows smaller. This is the reason why the requirements in choosing the Filipino parents are also few. It is imperative that the participants of this research are Filipino parents who are attending this Christian church in Norway. By Filipino, it could be either in previous or current citizenship.

Nevertheless, to add to the validity of this research, the following characteristics were prioritized upon inviting respondents for this research:
1) a Filipino parent who is frequently present on Sundays, indicating that he or she has been active in attending this Christian church

2) a Filipino parent who has been living in Norway for two years or more, indicating a considerable amount of time to be familiar with the cultural context here
3) a Filipino parent whose youngest child is two years old or older, indicating a considerable amount of time in being a parent

The said priorities were met, and a total of four participants were included in the group interview.

Research Locale

The following details regarding the church are provided based on my observations, interactions and information I have gathered in the time that I have attended its worship services and activities. Additional data about the beliefs of the church and statement of faith will be placed in Chapters 4 and 5.

This Christian church in Norway holds worship services every Sunday. It is held in the afternoon and runs for two hours. The worship services typically consist of welcoming, praise and worship, a message from the pastor, announcements and offering. On some occasions the pastor's wife speaks or other guest speakers are invited, and during special days there are presentations, mostly by children or young adults. Once a month, communion is done after the message of the pastor.

Typically, there are twenty to thirty attendees per Sunday, children included. Most of the attendees are Filipino families and *au pairs*. There are one to three Norwegians or people of other nationalities who attend as well, as they are husbands or related to some of the Filipinas who are part of the congregation. Like most Christian churches, there are some who are regular attendees, some who come every once and awhile, and there are also first-timers.

After the worship service, fellowship is held at the dining area within the church premises. Volunteers prepare food to eat and socialization happens for one to two more hours. Apart from the weekly services, the church also holds small groups, once-a-month prayer meetings, workshops and trainings, and special activities for particular events. For example, the venue may be used, with the coordination of the church leadership, to hold a wedding upon the request of active members. Sometimes, a Friday prayer night is also accompanied by a film viewing that is related to spiritual growth.

Data Collection Procedures

Data collection for this research will make use of three sources of data: 1) a group interview with Filipino parents, 2) one-on-one interviews with Filipino parents, and 3) a presentation of the mission-vision and statement of faith of the church, taken from their website.

The pastor and his wife were the gatekeepers of this research, and a positive response was given when requested for assistance in line with this research. A date, time and venue for the group interview was then secured. Saturday was preferred as this is the day of the week when most parents have free time. Afternoon was also the preferred time of the day, because the parents may find it inconvenient to wake up too early if it was held in the morning, and they may be too tired on the other hand if it is held at night. The interview was expected to be held at the premises of the pastor's neighborhood, specifically a function room which would be cheaper to reserve and more practical to use for a small number of people. Once the details of the group interview were finalized, consent letters (see Appendix B) were distributed.

Before the group interview, a pilot test was conducted to test the audio recording. Two audio devices were tested, as the other served as a back-up. Three individuals were asked to make random conversation and try to speak at the same time while being audio-recorded. This was to ensure that the audio devices would work properly and capture speech as clearly as possible. The audio devices were also tested to record sound for two hours, to ensure that it would not malfunction or shutdown if it records for a long time.

A day before the group interview, the pastor's wife suggested the use of the actual church because it was already reserved for a church activity and this would lessen financial costs. A private space was allocated for the group interview.

Group Interview with Filipino Parents

Previous literature has shown inconsistencies with the definitions of a group interview. Most of the time, the term is used interchangeably with focus group interviews (Liamputtong, 2012). Stewart & Shamdasani (2015) gathered and presented other authors' interpretations and definitions of terms like "group," "depth," "interview," "focus" and "group interviewing," (pp. 39-40) but questions on how common, how detailed or how deep and genuine the discussions are supposed to be remained unanswered, muddling the boundaries of a focus group and a group interview. Basically, the goal of this research for including this type of procedure is to capture the dynamics that happens within a group and to allow a certain number of people to construct meaning together. Based on previous experience, it was found that it is very possible for this specific group of participants to engage in rich conversations, which showed strong potential for research.

Literature is also divided regarding the number of participants for a group interview to be considered as a focus group or just a group interview. For instance, there are variations on the number of participants needed for a focus group to be considered as one, with the number ranging from six to twelve (Liamputtong, 2012; Shamdasani, 2015). Even with the given range, the number of participants that participated in the procedure of this research amounted to just four.

Morgan (1997, as cited in Liamputtong, 2012, p. 44) gave a rule of thumb that for focus groups, three to five sessions would suffice for each variable in a study. As this research could only conduct one session to gather Filipino Christian parents together, the term *group interview* was therefore used for the main reason that there were restrictions in terms of conducting several focus group discussions due to schedules and venues. To be more specific, this study adapts the

description of a group interview as provided by Frey & Fontana (1991), which is a technique that "will provide data on group interaction, on realities as defined in a group context, and on interpretations of events that reflect group input" (p. 175). Conducting a group interview also adheres to the socio-constructivist framework that this research abides to, and this is affirmed by Adams, Cochrane, & Dunne (2011) when they state that "ideas are not only 'pieced together' and derived from people's personal life experiences but also from their interactions with their peers and other significant people" (p. 162). Social constructivism may actually be more evident in the context of a group or three or more people. As Cooper (2001) explained, the way an individual constructs reality may best be accessed through interactions with others.

The group interview was also conducted for an exploratory purpose (Frey & Fontana, 1991), which was to aid in determining relevant specificities within the topic of Filipino immigrant parenting in the context of a Christian church. As such, the group interview was unstructured and entailed more open-ended questions.

Group Interview Instrumentation

In designing the group interview questions, it was necessary to adapt a definition of beliefs and values (indicated in Chapter 2). Moreover, a thorough reading of any work related to parenting beliefs and values was done to determine the aspects previous research has related it with. These aspects are also elaborated in Chapter 2. This knowledge also assisted in preparing the moderator in facilitating the group interview. It should be noted that these aspects only served as a guide in constructing back-up interview questions, and the main ones were as open-ended as possible.

The interview guide is placed in the appendices (Appendix D). In summary, it focused on directly asking the parents' parenting beliefs and values as well as memorable experiences since coming to Norway.

Group Interview Method

It was ensured that before the group interview started, all participants signed and returned the consent forms. All participants admitted that it was their first time to participate in a research, making them feel nervous especially minutes before it began. While it is not rare for feelings of nervousness to arise from interviewees (Josselson, 2013), the participants of this study were pacified by explaining that it will just be like having a conversation and that it is important that they be as comfortable as possible. As a result, they became less worried. They were also given verbal reminders about their rights as participants and how they can participate in the group interview. Once the first interview question was asked, the participants warmed up to it. Proof of this is that there were moments wherein questions had to be re-directed to the topic at hand, especially when some participants would disclose even the tiniest details of their experiences.

Two audio recording devices were used. As this method is the most crucial for this research, it was important that there was a back-up audio recording device in case the main one

unexpectly failed during the process. The group interview took almost two hours, with a fifteen minute break in between.

Being somehow connected to these respondents by nationality and as a part of the church community, moderating the group interview had not been a completely objective task. Josselson (2013) was right when she mentioned that "the research relationship is a human relationship" (p. 105). While there was a strong attempt to solely facilitate the flow of ideas, there were few times when agreeing or giving reactions like nodding, smiling, or laughing with the participants could not be helped. Moreover, keeping to the interview guide a hundred percent proved to be somewhat difficult, as interacting with the respondents was something easily done more naturally than with a script. As a result, there were questions that were worded out quite differently, and there were parts that had to be brought up again for clarification.

It was helpful that the parents belonged to the same community and knew each other for some time, as instincts proved right that this would foster interaction. Belonging to a *church* community may have also attributed to the respectful way these parents would deal with disagreements. Very rarely was intervention needed when circumstances like this would develop. Humor and laughter occurred several times throughout the group interview, which contributed to positive relations between the respondents and helped make the process lighter. Humor and laughter reflect the Filipino culture as well, as these are usually part of the way Filipinos interact. More importantly, there were personal lessons learned. For instance, after the group interview, the younger parents expressed that they know better what to expect based on the experiences of the older parents.

Given all these considerations, at the end of it the information needed was gathered. It was even unexpected that the data would actually be abounding: there was a balance of individual responses and life stories and that did not overpower the strength of group dynamics and conversation. Hence, it can be argued that the group interview was successfully conducted.

Group Interview Analysis

The entire group interview was transcribed and then analyzed. One matter that was unforeseen was that it took more than the expected time frame to organize the data because there was plenty of relevant information.

Vignettes relevant to this research were noted. Related vignettes were then clustered together, developing themes corresponding to parenting beliefs and values as well as parenting experiences. Once the vignettes were re-organized into major themes and subthemes, minor changes were still made. For example, discussions about discipline had to be delineated. If it was discussed in relation to cultural differences, it was placed in the subtheme of that category. If, on the other hand, it was discussed solely in relation to the concept and its purposes, it was placed under the theme of discipline. It was also inevitable that after a second look, some fragments, particularly those in line with gender differences, had to be transferred with regard to whether it is more of a notion (indicating more relation to it being a belief or value) or a concrete parenting experience.

Parenting seminars was a subtheme that was created under the theme on cultural or contextual differences. As this was indicated from the perspective that it was a lack in parenting experience in Norway, this study viewed it as an indication of a belief or value rather than an experience. It also fit well under the theme of cultural or contextual differences, as this was a response that the participants desired in line with the process of shifting contexts.

In organizing and writing the section on parenting experiences, having a specific theme on discipline was removed because all of the vignettes could be tied to another aspect (for instance, the matter on child services was more strongly related to a circumstance that happened in line with the school). Hence, the items that referred to discipline were categorized on the other category that these also reflected.

It was decided that themes be short phrases instead of statements to make it easier to read. In addition, the theme *goals for children* was retained in spite of all themes being a reflection of parenting goals. This was due to the fact that participants were explicitly asked to elaborate about their goals for their children during the group interview, and their answers are what that particular theme comprises of. Aspects of support as well as the parents' recollection of their past experiences were integrated with the related themes as well. This was done from the perspective that one's previous background and context, as well as the ability to evaluate improvements needed, contributes to a deeper internalization of one's beliefs, values and current experiences. For each major theme that was developed, it was timely that most, if not all, participants contributed ideas for such and it was not dominated by just one person. Moreover, when discussing points of agreement, the ones that involved the moderator were not considered.

Upon doing the analysis, matters that can still be clarified or highlighted more deeply were determined. This formed the basis in designing the one-on-one interview questions.

One-on-One Interviews with Filipino Parents

Kvale (1996) defined an interview as "literally an *inter view*, an inter-change of views between two persons conversing about a theme of mutual interest" (p. 14). This definition supports the socio-constructivist framework of this research. Kvale (1996) also explained that typically, qualitative interviews are semi-structured. This means that interview guides have themes and within the themes is a list of potential questions. Having semi-structured one-on-one interviews supports the purpose of a case study to choose depth over coverage (Stark & Torrance, 2005). This can be done by having a careful balance on knowing which aspects or themes to deepen without being pre-empted by a step-by-step guide on questioning.

One-on-One Interview Instrumentation

After the group interview, it was decided that the questions for the one-on-one interview would not need to be in-depth. The reasons for this are as follows: 1) the group interview provided more than adequate data, 2) four instead of two interviews were deemed necessary due to the

participants' unique backgrounds, and 3) the one-on-one interviews were conducted for the purpose of adding to the group interview data. Keeping the focus of the one-on-one interviews simple became necessary in order to avoid added complexity to the already vast information the group interview data held.

The one-on-one interview guide may be viewed in Appendix E. The one-on-one interviews served two purposes. Firstly, it was done to ensure that the researcher and the respondents are on the same page when it comes to the meaning of parenting beliefs and values. Secondly, it aimed to gather more positive parenting experiences related to Christianity, as a large chunk of the group interview delved on processes related to being immigrant parents. Moreover, based on the group interview as well, the parents thoroughly discussed parenting beliefs and values related to Christianity, yet the Christian parenting experiences they shared during the group interview were very few and mostly challenging ones. There was barely any time to deepen the discussion because it occurred at around the last ten minutes of the group interview, hence, the one-on-one interviews served to cushion this.

One-on-One Interview Method

The two main questions were sent to the participants one day before their scheduled interviews. This was in line with some feedback from the group interview that positive experiences are sometimes harder to recall immediately. Semi-structured one-on-one interviews were then conducted with a total of four respondents, or all the Filipino parents present during the group interview. It became necessary that the one-on-one interview participants were the same participants who attended the group interview, because the flow of the group interview happened to be uniquely tailored to the traits of the researcher and the participants. Before all the one-on-one interviews started, the consent form was signed and returned (see Appendix C). The interviews took five to ten minutes.

One parent preferred to hold it in her house, while the other three found it more convenient to be done at church, after the worship service. For all one-on-one interviews, only one recording device was used.

Because of schedules and availability, the interview settings were not at the optimum. For instance, one interview was conducted at the dining room of a house, and the space was open to two other family members. Nonetheless, the preference of the interviewee was followed. For the interviews conducted at the church, finding a private space also became a difficulty because most areas or rooms were occupied with spontaneous activities. Nevertheless, a secluded couch was chosen, and even though sounds and conversations could be heard from the background as well as church goers passing by, the interviews proceeded smoothly and the information needed was obtained. In spite of the disruptions, the audio recorder captured conversation adequately. It was purposeful that the interviewees had one day to think about their answers to the questions because the sense of being prepared somehow alleviated the inevitable distractions on the actual interviews.

During the one-on-one interviews, it was necessary that the sequence of asking the first question and the subquestions were changed depending on how quickly a participant could respond

to it. For instance, for some parents, it was easier to give their own parenting beliefs and values first before giving a definition of what parenting beliefs and values mean to them. Follow-up questions were also necessary for a participant to share a concrete parenting experience because the tendency was to simply state a belief or value as an answer to the second interview question.

One-on-One Interview Analysis

All the interviews were transcribed. As the questions were already focused on two topics, organizing was done generally and not intricately. The one-on-one interview findings were then written after the group interview data. Compared to the process of writing the group interview findings wherein vignettes had to be completely organized and arranged first, the organization of the one-on-one interview results developed more clearly as it was being written.

Data Analysis and Discussion

In writing the discussion (as seen in Chapter 5), the first draft was written with regard to answering the third research question first. Insights were initially made while solely focusing on each theme from the results on parenting beliefs and values. Afterwards, results on parenting experiences were looked at, and if a concrete experience subscribed to a particular theme or discussion in relation to the parenting beliefs and values, it was integrated. Inferences, literature and reflection were then linked together, coming up with one text with different themes. Afterwards, segments of that text were separated according to whether it was discussing a parenting belief and value, experience or the interrelation of such. The entire text was then re-organized according to beliefs and values, experiences and the interrelations of both to make the answers to the research questions more clearly found.

Church Context

The information gathered as well as the analysis written from both group and one-on-one interviews became the bases on deciding the procedure on how to further look into the church context. As it had slowly become clear that this particular Christian church in Norway was not distinct in its influence towards the participants, an in-depth exploration of it was deemed futile. In addition, the topic of parenting as a Christian would not have surfaced in the group interview if the moderator did not ask directly about this when there was only ten minutes left. While the impact was affirmed by the respondents, it would have been seen as more influential if the participants had eagerly brought this up at least halfway through without being probed about it, as observed that they had done with other topics. Nonetheless, the church context is still a part of this study hence a basic overview of its principles is provided. The data is taken from the official website, but is rephrased and summarized without giving the exact reference for the purposes of confidentiality.

Ethical Considerations

Before gathering data, this study was given approval by the NSD or Norwegian Centre for Research Data (see Appendix A). The participants were asked to give written and verbal consent, and reminders about their rights and the purposes of this research were reiterated before the data collection procedures. As a researcher who belongs to the same community, I also did my best to attend activities and worship services at the church in order to become more familiar with how people were related. This gave me the perspective on how to best anonymize identities and experiences in order to protect the respondents from possible suspicions should the same church-goers read this material.

On one one-on-one interview, there was a participant who profusely apologized for not answering well because of exhaustion. This participant was assured that there is no right or wrong answer and that the answers given are still considered valid. Truly, the information acquired from that interview proved useful and relevant for the results of this research. After the interviews, it was also observed that there was no harm done to the relations of the respondents. There were also no follow up questions or concerns from the respondents.

In Chapter 4, the findings from the group and one-on-one interviews were written as objectively as possible, with an attempt to not include interpretations. This was intentionally done to, as much as possible, comply with the responsibility to receive information "without tampering with it any way" (Josselson, 2013, p. 103). Chapter 5, the section that focuses on the discussion, is where the parenting beliefs, values and experiences are interweaved with my interpretations and reflections. While it is inevitable that my position and personal experiences factor in as I write this study, the discussion was done as objectively as possible by connecting opinions with available literature that either supports or dismisses it, and by indicating if certain views are entirely my own or based on what I have observed or experienced. Doing so, in return, helped me capture the participants' views more effectively as there would be demarcations with regard to the source of the reflection or information.

Chapter 4
Results

Profile of Respondents

Four Filipino Christian parents participated in this study. Their backgrounds were diverse. Evidence of this is that there was representation in terms of both genders, short and long years of living in Norway, same nationality and intercultural marriages, marriages that are relatively recent and have spanned for decades, first-time parents and parents with more than one child. Work and family reunification were the biggest factors or influences for the participants' decision to come to Norway.

For this chapter, two main sections can be found based on the group interview: themes on 1) parenting beliefs and values, and 2) parenting experiences based on the group interview. Afterwards, a separate section for the one-on-one interview results is provided. The information about the church context is also provided at the end of the chapter.

Parenting Beliefs and Values

Eight major themes (love for children; cultural or contextual differences; discipline; gender differences; goals for children; school and education; notions on parenting; Christianity and religion) were found in relation to parenting beliefs and values. Five subthemes (respect, power balance, children's rights and discipline; health and pregnancy; school and education; marital expectations, dating, family living and related policies; parenting seminars) were developed for the theme on cultural or contextual differences. Four subthemes (dynamics with spouse; verbal measures; physical punishment; food regulation) were also developed for the theme on discipline.

Love for Children

The first response that was given upon asking the participants to describe themselves as parents was "*I really, really love my children*" (*Micah*).

Cultural or Contextual Differences

The parents affirmed that there are major differences between child-rearing in the Philippines and in Norway. One parent mentioned that they should not be expected to immediately follow the culture here. Nonetheless, there was explicit agreement when the participants were asked about their willingness to make adjustments or make compromises due to cultural differences.

Respect, power balance, children's rights and discipline

The participants elaborated on the differences between the Philippines and Norway. The discussion was grounded on the belief that children and adults have equal rights in Norway, and such condition creates a parenting situation wherein the child treats the parent with no respect. The concept of respect was clarified and processed by the group, citing that it is not really a complete disrespect but a manifestation of being open-minded. The group further built up what it means to have equality between children and adults, stating that children in Norway treat their parents like friends or siblings, even calling them by just their first name. On the other hand, in the Philippines, children look up to their parents with respect. Parents also discussed that because children are informed and educated about their rights here, scolding is not possible hence there is fear that children will not obey their will.

Health and pregnancy

Most of the mothers talked about what they believe are the differences between giving birth in the Philippines and Norway. Quite relevant was the existence of a nursery in the hospitals in the Philippines, wherein the babies could stay for three days, allowing mothers (and fathers as well) ample time to rest. It was mentioned that here in Norway, the mothers would have to walk, take a bath and take care of their babies right after operation. For this part, it should also be noted that one mother did not give birth in Norway, and her beliefs on how pregnancy services in Norway work were based on her Norwegian friends' experiences.

School and education

One parent differentiated the educational context between the Philippines and Norway by saying that, "*In the Philippines, the parents tell their child what educational course to take. Here, it is not like that, it's as if whatever the child wants to take, it is alright. So maybe in terms of the course they want to take, yes, whatever will make them happy, but what is important and what I remind my children is that the course they are going to pick will be enough to let them raise a family.*" (*Alex*)

Marital expectations, dating, family living and related policies

One parent's expectation when it comes to her child's future spouse was related to her child's school and classmates, explaining that her son will most likely interact with Norwegian girls in school. She further goes on to say that if she can have her preference, she would still want her son to end up with a Filipina. She explains that this is in line with how marriage is perceived differently in Norway, wherein it is not seen as sacred and a covenant that holds for life. She does not want her son to end up heartbroken, which would cause her to hurt as well. After processing these ideas, the participant makes a more specific conclusion, no longer indicating a specific nationality but stating that she wants a "*godly woman*" (*Alex*) for her child, or a woman who upholds Asian values on having strong family ties.

Another mother cited related beliefs; indicating that the European culture can be too "*showy*" (*Sam*). She gave an example of this by mentioning that Europeans can change their boyfriends and spouses too eagerly, and it is deemed fine. This parent expressed that she would also prefer her child to imbibe the conservative image of a Filipina, or what is denoted as *dalagang Pilipina* in Tagalog. When asked if this is related to processing before making decisions, the mother said yes.

Disagreement arose when a participant referred to Norwegian law as giving liberty to a teenager as young as sixteen years old to have sex. For this participant, it was seen as too extreme. Another countered it, making the argument that in the Philippines, there are so many "*underaged*" (*Taylor*) girls getting pregnant. A third participant brought out the idea that it primarily concerns the parent more. This was affirmed by the whole group, adding that proper guidance and constant reminders from parents are what would really count, not the policies or context. Later on this theme was given more insight when a participant explained that teenage pregnancy in the Philippines is a problem that, upon beginning, affects generation by generation because of the lack of economic support. It was juxtaposed in the context of Norway wherein it was viewed positively because the offspring of a teenage pregnancy would still be supported by the government. Another parent shared that even if it is possible to have young parents in Norway, once the father is eligible for work, it is mandated by law that ten percent of his earnings go to the child. Another parent added that during the time that the father is still ineligible to work, the government shoulders the responsibility and the parent pays for it, similar to a loan. Hence the child is then protected in spite of the "*bad choices*" (*Alex*) of the parent. Moreover, it was affirmed that despite the liberty teenagers have in Norway, they are still educated or given seminars so they would be aware of the consequences of their choices. These are measures that are missing in the Philippines, making the parents wish that similar policies be applied in the country. This discussion led one parent to conclude that sexual practices in the Philippines are done out of curiosity, while in Norway, it is done out of being open-minded.

Parenting seminars

All the parents were very keen on having more parenting seminars. There was a consensus on the sentiment that they really do not know how children are brought up in Norway and nobody has made an effort to educate them about it, even if they are interested to understand. Child-rearing in Norway was a recommended topic, and related to this is how they would like to know the limit of parents and the limit of children so they do not end up making estimates. According to them, the backgrounds of parents would also be wise to consider when running the seminars, depending on whether these are first-time or new parents, or immigrant parents in Norway.

While the parents were not keen on whether or not the seminar should be in the premises of the school, a father gave a detailed recommendation that it would be helpful to conduct age-based seminars, from the *barnehage* age to *ungdom* age. Parents would then have a choice on which seminars would be more relatable or applicable to their children's age. Relevant life stages in line with the child's age may also be considered, such as the *ungdomsskole* where gaining and sustaining friendships are important for children, or when children become more independent and

start making choices for their future. How parents would best respond to each development and life stage is something the participant would find useful.

Discipline

This section elaborates on beliefs and values related to discipline that are not strongly linked with cultural differences.

Dynamics with spouse

Discipline could also be related to marriage, or the way partners would decide to resolve matters about their child. It was shared that factors like intercultural marriage or gender differences affect the way spouses may view discipline differently. For instance, rules may be based on the way Europeans view children, or the way mothers tend to be more strict and followed upfront when giving discipline.

Verbal measures

Discipline for one parent could be largely related to verbal measures, as this parent preferred to give limits accompanied by proper explanation. It was stated from the view that this parent dislikes being too strict as well. Accordingly, this happens when there are contradictions between what the child and parents want. Verbal scolding was also seen as a manifestation of love.

Physical punishment

Physical punishment was evidently discussed. Firstly, this was discussed in relation to how these parents were raised by adults when they were young. One parent migrated to a European country early on, and recalled how their family had an encounter with the child welfare services there due to an incident wherein her father had beaten up her younger brother. Another participant recalled how she was lightly spanked or pinched by her grandmother back in the Philippines. This led her to restrain from behaviors that she knew would bring her to punishment. She learned that for every behavior that she does, there is a corresponding consequence: "*Kasi alam ko na yung ano eh, ganito ganon… Ginawa ko to, mapapalo ako, or makukurot ako kaya hindi ko gagawin to* [Because I know that this and that are so… If I do this, I will be spanked or pinched that's why I will not do it.]" (*Sam*)

When it comes to physical punishment as a form of discipline towards their children, the parents saw this as something done out of love, care, or fear of what might happen. Some parents further indicated certain measures when it comes to spanking. For instance, it should not be a form of beating, only to be done on the child's hand, and should not be done all the time. Additionally, one parent commented that it is better to have to be the one to do the spanking rather than somebody else. Another parent reflected, to the agreement of another, that the fear incited by discipline may

have beneficial effects because the children know that for every manner they behave, there is a corresponding consequence. One parent also found it unimaginable if punishment did not exist, because if a behavior is left unchecked, the parent will be the one who will be answered back by the child.

Food regulation

Matters on regulating food, particularly candy and soda intake, were given as examples of disciplining children. For both examples, it was mentioned that the fathers were the ones who were more tolerating of giving their children what their mothers restricted. One father, however, voiced out that he just advocates for moderation, that softdrinks is not bad for as long as it is not too much. One mother disagreed with this, stating that the problem lies on the idea that once the habit is started, it is not easy to stop. The father agreed to this, stating that a child should not really get used to drinking softdrinks.

Gender Differences

It was commonly agreed that mothers did the delicate and specific tasks of childrearing (e.g. changing diapers), while the fathers would already be satisfied seeing that the children are doing alright in general (e.g. eating). This was attributed to the belief that mothers have gentle hands and natural instincts, and fathers, especially the first-time ones, tend to fear making mistakes on those specific tasks.

The mothers also briefly mentioned how they cannot help but overreact when their children are in threatening situations, as seen in this conversation:

Sam: *Pero pag nanay ka talaga,sobrang konting ano*. [But when you really are a mother, just a little thing…]
Taylor: *As in, wala kang pake-alam eh! Pag iniisip mo lang, anak mo eh. Yon ang di ko makalimutan (laughs)*. [Yes, you really don't care! When you think, this is your child. That's what I can't forget.]
Sam: *Wala kang pake-alam sa paligid mo*. [You don't care about your environment.]

A mother further explained that they do not want their children to get messy, and they have inclinations to know when their child would get hungry. Hence, their instincts help them prepare for such incidents.

Moreover, a participant explicitly stated that the role of fathers is for protection, while mothers most of the time provide the care. This garnered the agreement of the group.

Goals for Children

The first goal mentioned during the interview was the desire to bring up decent children. It was explained in relation to fear should this not be achieved. There was also the view that there is no specific goal, only whatever it is the children would define as their happiness, and this would be supported.

On another note, one parent brought up the desire for the Filipino culture to be upheld by her children, particularly the resolve to take time in making decisions. Another parent stated that independence and ability to solve problems on their own are ways to prepare the children for the future.

For this theme, all the participants had different answers. No further agreement or disagreement was observed.

School and Education

Participants mentioned that it is the role of the parents to get to know the school and bring up concerns if necessary.

Notions on Parenting

In several occurences through the group interview, it was inevitable that parents talked about their own experiences as children. Specific traits were viewed as a result of how a participant was raised, for instance, one participant attributed her lack of discipline to the freedom her parents gave in managing her daily routines. Moreover, the intention to not repeat the mistakes of one's own parent was brought up by a participant, elaborating that "*Kung ano yung pain na naramdaman natin non sa mga magulang natin, sinaktan tayo, or kung ano man, yung mga pinag-gagagawa nila, naapektuhan tayo, o naging lasenggo man siya, naging kung ano mang ginawa nilang kasalanan, hindi natin gagawin iyon sa anak natin kasi naramdaman natin yung pain* [Whatever pain we felt before from our parents, whether they hurt us or whatever they did that affected us, whether they got drunk or committed other sins, we will not do it to our children because we felt that pain.]" (*Alex*)

Agreement was given when a parent introduced the idea of parenting as a whole experience, that the best thing about being a parent is being a parent. "*It's a chance in life to be a parent. Some do not get to be a parent, so we have this chance... we took this chance. That's the best.*" (*Micah*) The same parent also mentioned that parenting is a privilege.

Agreement was also given when a participant described how parenting ties the knot or completes marriage, and another further surmised that this may be due to the responsibility of childrearing.

Towards the end of the group interview, all the participants contributed to a discussion on the wholeness of the parenting experience. Part of that wholeness is having to comply with the responsibility parenting brings. With one parent pitching one comment after another, it was decided that part of the parenting experience is exhausting all measures to do everything that would be good for the child. If the child still turns out "*nasira* [broken]" (*Alex*) in spite of this, it is no longer the responsibility nor the fault of the parent. Further, the usefulness of reflection was also described: "*...siguro bigyan mo ng time sa sarili mo na i-look back ano ba yung ginawa mo in the past as a parent, meron ka bang pagkukulang, although hindi ibe-blame sayo yon, i-tingnan mo lang kung san ka nagkamali, san ka merong ano, bakit naging ganito pa rin yung pagpapalaki mo, so it could be because of you or other factors. Outside factors*. [...maybe you can give yourself time to look back on what you did in the past as a parent, if you have faults, although that won't be about blaming yourself, you will just look at where you went wrong, why you still chose to raise your child in this manner, because it could be because of you or other factors. Outside factors.]" (*Micah*)

With regard to this, one participant mentioned that these external factors are things that may be beyond one's control.

Parenting as trial-and-error was also a view shared by one of the parents. This was in line with being relatively new and first-time parents. Willingness to make mistakes was a main description of what it means to parent by trial-and-error and it was viewed as a strength.

Other participants viewed being raised in a Christian home, willingness to sacrifice, and ability to do anything as their strengths as parents.

Christianity and Religion

A parent's family background paved the way for the participant to lean on teachings of Christianity. It was explained that it is of greater preference to rely on what the Bible says about parenting rather than consulting one's own "*broken family*." (*Taylor*)

On how Christianity and religion impacts the participants' current role as parents, the perspective that seemed to resound most was one that pertained to modeling the same Christian values one advocates for. One parent shared that it is important that all the things that are written in the Bible are not just verbally taught to their children, they themselves have to live it out. To do this, effort is needed. A participant added that it is also about moderating the frequency of informing children with regard to the right things to do, because that habit can seem very imposing. The other parents agreed to this, even citing that they would seem to be the "*diktador* [dictator]" (*Sam & Alex*) whenever this happens.

The idea of church as something that balances children's sources of information was brought up, as one participant stated: " *Kailangan malaman niya na kaya nga kami uma-attend sa ganitong mga mga mga church para malaman niya kasi ang kalaban ng anak namin is nandon sila sa gitna between their parents, and then yung society. Pag samin lang silang dalawa nakakakuha ng information, maglalabas na kontrabida kami, kasi yung sinasabi namin, opposed*

siya sa nakikita niya sa labas. So kailangan namin siyang i-open sa ibang mga families, sa church, tapos para malaman niya na yung sinasabi namin, hindi lang samin iyon. Na merong mga other magulang na, kung papano namin dinidisiplina ang anak namin, pinapagalitan, meron ding mga magulang na ganon din ang ginagawa. So ngayon lumalabas na hindi siya rare, hindi siya parang, he against the world. [My child needs to know that the reason why we attend church is…. Because the child is in the middle of parents and society, and this in itself is the enemy. If my child only gets information from me and my spouse, it would seem that we are villains, because what we say is opposed to what he or she sees from outside. So we need to open to other families, church, so my child can know that what we say, it's not just us. That there are other parents, the way we discipline our kids, scold them, there are parents who do the same. So now it would appear that it is not rare, and it is not like he against the world.]" (*Alex*)

To this, a parent talked about the timing, particularly when to expose a child to church and religion. It was shared that the younger child is, the better. Another participant added a more preventive approach to this, saying that it would be more difficult to "*correct*" (*Alex*) a child when too many experiences have already piled up in a child's past, or that a child finds out what is right after engaging in many experiences already.

Another participant affirmed that there are things about parenting that are better taken from the biblical and Christian perspective, adding that a person would not be led to evil if this is done. Church as something a parent needs was also mentioned by another, but this was explained in relation to a parent's inability to raise a child alone and without the support of other people.

Parenting Experiences

For this section, four major themes were found (gender differences; health and hospital services; school and education; Christianity and religion). Three subthemes (infancy and caregiving; food regulation; giving counsel) were developed for the theme on gender differences. Two subthemes were developed for the theme on health and hospital services (pregnancy and giving birth; child health care), and three subthemes were found for the theme on school and education (child services; school processes and administration; children's relationships).

Gender Differences

Infancy and caregiving

The parents shared concrete experiences when it comes to child-rearing tasks. For instance, the mothers shared that it would be them who would give baths to the child and change diapers. The fathers would just guard or watch while the mothers did these tasks. A mother also shared that her husband would even give instructions on what to do while he is watching. Another mother added that her husband would say "I love you" to their child, and that after she is finished changing or bathing their child, the father would smell and tell their child that she smells good.

One of the participants mentioned a positive anecdote about her husband, saying that after his work, he would clean around seven baby bottles. This was a tedious task because they did not own a cleaner, so he would manually use and boil the water. On the other hand, another participant recalled how her husband only changed their child's diaper once, and it was for the sole purpose of trying and taking a picture. Her husband also explained that he was fearful of the small size of the baby, and so he assured that when the child grows older he would take more responsibility. The participant further shared, albeit jokingly, that now, he does not even guard their child.

Food regulation

One of the participants shared how, when it comes to giving candy, the father would bend the rules that it be only given on the weekend, making the mother seem like the stricter parent. The father would give candy often for the reason that he does not want to be disliked by his children. Another father shared that when his wife decided that drinking softdrinks is not permitted in their household, he would still allow his children to do so, particularly when he did the same thing as well.

Giving counsel

An experience was also shared wherein the father advised his child to defend himself by punching if a classmate bullies him, instruction which was considered by a participant to be very reflective of males and fathers.

Health and Hospital Services

Pregnancy and giving birth

For this theme, majority of the experiences shared were from the mothers. One mother talked about her pregnancy, which was made more arduous due to a complication. She recalled how she had to wear crutches because she could not walk due to the the heaviness and the cold, leading her to stay home for two months. Her labor also took a week, and she was given several aids like tablets and a catheter to proceed to a normal delivery instead of a caesearian one. After she successfully gave birth, she had to be brought to the operating room due to bleeding. She mentioned how she was able to get only around four hours of sleep but even then the baby was immediately brought to their room. In spite of the exhaustion and getting very little sleep, she and her husband still had to take care of the baby. It became more difficult because the child kept crying, and according to the participant, was not given milk for twenty four hours because the hospital required breastfeeding. Because no milk was given to the baby, the baby developed fever due to dehydration. It was only then that formula milk was given. This participant expressed that the natural method seemed to be the preference in the hospital services in Norway. She commented however that she felt pity for her newborn baby, that since she could not produce milk, they had to wait for the baby to get sick before providing milk. To add to that, there was no nursery that would have allowed her and her husband to rest. This mother labeled this experience as depressing,

and even elicited disbelief from one participant while she was sharing it.Another mother shared a similar experience wherein her newborn child had to be admitted to the hospital for three more days because of a minor complication. She remembers overreacting out of nervousness and also because she did not know what the complication meant. She was being pacified by her husband who was the one discussing concerns with the doctor. This was all happening while she was breastfeeding, which made her more tired. She also could not understand how they were asked to go home and rest, when leaving their child in the hospital would only make her feel more agitated and unable to sleep.

There were discussions about the participants' unique experiences on pregnancy and giving birth, which stemmed from both personal experience and input from Norwegian friends. For instance, on the non-existence of a nursery, for one participant it felt like the child was just wiped clean after being birthed and directly given to the father. A parent shared an experience of a friend, wherein right after giving birth, she had to walk to her room and was forced to take a bath even if she still had stitches.

One mother, however, had a favorable experience when she gave birth. It should be noted that she chose to stay at a hotel. She expressed that while all the other participants' experiences were valid, her birthing experience was one wherein she was able to make choices. For example, she was given the option on whether or not she wanted to take a bath. Thus, she decided that she was not going to have a full bath but just lightly wash parts of her body which she deemed would make her feel more comfortable. Moreover, she asserted the other participants that assistance can be found when moving to the room from the operation. Although in this mother's case, it was her husband that assisted her in doing so. This mother also shared that it was requested that her baby be brought to the nursery, but she insisted on having the baby stay in her room.

All the participants agreed that hospital services on pregnancy may really differ depending on circumstance, time or place. Based on the mothers' experiences, the probability of having their spouse stay overnight in the hospital also differed, as for some it was permitted, allowed for only one day or depending on how sick the baby is.

Child health care

Interestingly, there seemed to be differences on how the parents understood "child control" in Norway. As a summary based on how the group pitched in to explain it, child control is a regular check-up for children and something that all children can avail of upon being registered in the system. There were discrepancies however when discussing the age range that this could be availed, but from what can be gathered from the participants, it can be availed for children from one to seven years old.

A parent shared a good experience related to benefitting from child control. Before availing child control at four years of age, the child already went through an operation due to a certain health condition. However, during the checkups at that current time, it was determined that the child would need another operation. The parent mentioned how part of the treatment of the child required them to travel to Bergen and Oslo, and as part of the benefits of child control, they were

transported by helicopter and ambulance, for free, accomodations included. While the participant shared this experience, it elicited amazed responses from the parents in the group interview. Relevant to this as well is the same participant's further input on how this is a positive experience, stating that the worry is ultimately only just about the child, and not about the finances.

In general, parents commented that health services in Norway are good. However, a participant commented that sometimes, it is difficult to reserve and wait for a schedule if it is just for example, typical fever. On the other hand, it was still concluded by most participants that when the health services know that the problem is serious, they will respond fast.

A mother mentioned that there was a time when her newborn developed pus in her bellybutton, but since it was difficult to reserve a schedule, she had to find a fast solution. Since she had no parents or in-laws in Norway to ask for advice, her best option was to do research through the internet. She affirms that the internet was helpful, because there was a lot of information. Moreover, she was able to save money. She further shared that she got the idea when her husband had a check-up with an eye doctor. Before her husband was referred to a specialist, the eye doctor used the internet when a solution could not be found. Another participant commented that to find answers through the internet is practical as this is what is typically done in Norway.

School and Education

Child services

One of the highlights of this theme is one parent's encounter with the child services. It started when she and her husband had just moved to Norway. This mother shared that she felt overwhelmed with the large spaces where children can run around freely. She felt like she wanted to contain them, given that her children were also very young back then. Notions based on how the Western world was projected in films were also part of this mother's considerations. Hence, she would tell her children that they cannot go very far, or even go into other people's houses. She could not help but worry, so she would use spanking as a threat to her children should they disobey.

Unexpectedly, her child had an encounter with their neighbor's child, who also happened to be her child's classmate. When the neighbor's child invited her child to play, her child reasoned out that she cannot because she will be spanked or scolded by her parent. The child's playmate then forwarded this information to a teacher in school, leading to assumptions that her child was being spanked. She and her husband received a letter to go to the school. Upon arriving, they were informed that there was a report but the identity of the child who mentioned it cannot be disclosed due to protection. She was also told that it is illegal to spank children. At that time, this mother recalled feeling hurt because she felt that based on how she was spoken to, she was deemed as a bad mother. Moreover, she felt that these people who were completely strangers to her had no idea how she had raised her child for so many years. To the child services (through the school), she voiced out sentiments regarding how she felt like she had no ownership of her child, that she also lost her right over her child because other people were holding her child's welfare. The participant admitted that she may have been very emotional, but she was also given a response that reflected

understanding, especially when she explained that the only reason why she spanked her child was for her child's protection. When the child services also saw that she was not a person who would immediately spank when getting angry, she was given assurance that the culture in the Philippines was known to them as well, that from the Filipino perspective, physical punishment is done to make a child recognize what is right from wrong.

This parent mentioned that it may have been better if the environment upon entering would not be too serious. She felt like she was already accused or judged before giving an explanation. This mother suggested that it would have been nice if she was asked first how she was doing, or she was asked about her feelings first, as well as her culture. Considering that she had just recently moved to Norway then, this participant agreed that a little bit of build up in the conversation would have made her more comfortable instead of directly going straight to the matter.

This experience also led the mother to evaluate discipline, asserting that she and her husband are actually open-minded people. She was given suggestions by the child services that she can somehow deny her child's favorite things. For example, a consequence for misbehavior can be to have a child stay in a room. However, this participant also heard that such consequence can still be a form of abuse, similar to having a child sit on the staircase or just stay in one place. As a result, she and her husband decided that since their children like to watch television, the consequence for misbehavior would be to ban that for a certain time. On other occasions, they would also restrict their children from going out, or having them stay indoors instead of playing outside.

A father, who had a similar experience, commented on this matter as he could relate with it. He said that it is actually a good experience because he has learned to control his impulses to spank whenever he gets angry. He has learned to just give verbal reminders to his child on what and what not to do. His tendency to threaten by spanking has also vanished, and instead he just explains why doing something may be good or bad. Further, according to him, his role to watch and support his child's maturity was developed.

Some parents also mentioned having no encounters with the child services through school, and one further commented that usually the school just gives advice on being verbally strict when there are things that really cannot be allowed for the child.

School processes and administration

Parents mentioned concerns they had upon enrolling their children in schools in Norway. For example, one parent shared that when they see that their child has scrapes or wounds, they would immediately ask the kindergarten staff and they would receive an answer within the day. According to this parent, it is necessary that the school be pressed for an answer or be asked to provide better care for their child. Another specific example of this is wearing sufficient clothing especially when playing outside. The parent shared that they would constantly tell the staff to place a jacket before the overalls so the child would not feel cold outside, as there are times when they tend to just place any type of clothing and they would deem that fine.

The group of parents also engaged in a discussion on teacher training and safety precautions. A mother suggested that it would be important for the school to conduct seminars that would inform parents about their protocols on safety, protection and care for children. Another parent differed with this saying that teachers really take their training seriously and schools would not just hire anybody to be a teacher. In addition, at the start of school, the parents really have a mandatory meeting with the teachers.

The mother gave a deeper explanation of what she meant by safety precautions. She said that usually, when accidents happen in school, parents have no choice but to accept when an accident happens to their child. She explained that it may be helpful if the school also establishes clear responsibilities and measures in line with inevitable accidents. For instance, if two children physically hurt each other, the school would either not divulge the identities of the children or what actually happened. The school would also sometimes say that they do not have liability because they cannot guard all children. Another example is also related with classroom activities, as sometimes parents do not know details about the persons or staff who would be assisting the child in specific routines like changing diaper. This parent suggested establishing clear measures for an accident to be considered one, as well as reasonable assurance for a parent that when she or he leaves a child in school, the child will be safe. She reiterated that by preventive, she means that parents should not be left to complain only when safety issues have already been broken.

The existence of written information or documents given at the start of school was mentioned by another participant. This participant expressed confusion on the purposes of this, and another parent expressed surprise that this was being done. A third participant clarified that this is about what is being done in school and the schedules.

The participants concluded that the extent of information acquired from the school may also differ when it comes to younger or older children, and it may still differ based on the specific type of school, as well as its location. With this, most parents gave agreement. However, the mother who placed importance on being informed about safety was not convinced, as she expected that such information should be the initiative of the school and not the parent's. The matter was then resolved by the assurance that the school would give quick response should it be strongly requested by parents.

Children's relationships

A father shared his child's encounter with a bully in school who, according to the child, physically hits. When his child told him that he was being bullied, they agreed to inform a teacher because they knew that this is not allowed. Apparently, many parents in school had also complained about this bully, hence, the parents of this bully were already talked to. In spite of this, the child of this participant still told him that the bullying had not stopped. With this, the father advised his child that the next time he is bullied again, he is to punch the bully on the face so that it would leave an unforgettable mark and warning. Further, if he is asked why he did so, he can simply say that it was because he was bullied. If he and his wife would be called to go to school, they will say that this matter had already been reported. While the father was not asked to go to the school, the child ended up following his father's advice, as the child was cornered by the door.

In the child's struggle to go out, he punched the bully. A teacher saw this and they were both reprimanded. A father labeled this experience as positive because from that point on, the bully stopped. He explained that he only advised his child to defend himself because he wanted him to show that he is strong enough to not be bullied. In the end, his child and the bully even became friends, so for the father, it was a happy ending.

On the other hand, a mother shared about her daughter's struggle to maintain friendships. More overwhelming for this mother is that she learned about this through her child's teacher. She states that it is typical to assume that children have normal experiences when they go to school, without realizing that they could be going through something very heavily. Nonetheless, due to a move to another area in Norway, her daughter apparently had a best friend in their previous place. Because they moved, her daughter's best friend gained another close friend, which her daughter processed deeply and seriously. This mother also recalled how, after bringing her to school, she observed her daughter finding a friend and then walking alone on school grounds, then back and forth. After a few months the mother reflected on how her daughter must be having difficulty with friendships. The mother learned afterwards that in Norway, girls develop friendships in pairs, unlike in the Philippines where friendships usually occur in groups. The mother did not state how she learned it, but according to her, in Norway, when there is a third girl to join a pair of friends, it becomes similar to a love triangle. Fortunately, things worked out for the child of this mother, because in spite of her insecurity and fear of losing another close friend in this new school, over the years she gained good relations with three more girls, hence it could even out into a buddy system.

Another mother voiced concern as her son would always be in the company of girls and would not try to get along with boys. At a school event, she remembered seeing a girl hugging her son. When she asked her son why he always plays with girls and if he knows any boys which could be his friends too, her son explained that the boys tend to fight with him. The mother attributed this to her son's difficulty in comprehending Norwegian and English, leading to communication problems among her son and his classmates. Moreover, the mother asserted that his son is a friendly child, as he would not be ashamed to greet bus drivers. After sharing, she mentioned that in the end, it is fine that he cooperates with girls and he can just shrug off difficulties in having boys as friends.

Christianity and Religion

Based on the group interview data, the only parenting experience related to this theme is one wherein the parent found it difficult to raise a child in Christianity because the child would ask several questions, like why prayer is needed.

One-on-One Interviews

Validation of Researcher's and Respondents' Definitions of Parenting Beliefs and Values

Parents were asked how they understood the terms parenting beliefs and values, as well as their personal beliefs and values. For some participants, the way they defined parenting beliefs and values was equivalent to their own beliefs and values as well. Importantly, all of their answers reflected the themes, albeit not all, developed from the group interview.

The strongest idea evident in almost all answers was that parenting beliefs and values do not originate innately, as these are inherited from one's parents and passed on to one's children. A parent mentioned that parenting beliefs and values influence one's role as a parent. Stated as well is the tendency that what one receives is what one will give. Another equally evident concept that emerged in several answers was the concept of what is right: for instance, the "*right way to do parenting*" (*Micah*), or how to raise children in the "*right path*" (*Sam*). The latter example is tied to the parenting belief and value on setting goals for children.

Among the one-on-one interviews, one parent gave an answer that reflected the definition of parenting beliefs and values this study adapted. It was also only this participant that attempted to differentiate beliefs from values. According to this parent, "*Yung values, yung mga anak mo siyempre, lahat naman tayong mga parents ang gusto lang sa anak is good. Very seldom yung walang ano sa mga anak. Lahat tayo gusto natin mabuti. So sa akin yung values, yung good values na pwede kong i-ano sa mga anak ko na maging uhhh, guideline nila na maging way nila or dalin nila hanggang sa magmature sila.* [Values, for your children of course, all parents only want what is good for their children. Very seldom do we come across parents who want nothing for their children. All we want is good. So for me, values, good values that I can pass onto my children, guidelines or ways they can imbibe until they mature.]" (*Micah*)

Asked to define what is good, the participant gave examples like good manners, good attitude, good behavior and good relationships with other people. Children's ability to take care of themselves and be happy were also included. This explanation reflects this study's definition of values as positive standards or good expectations.

Other parenting beliefs and values that were reiterated and affirmed in the course of the one-on-one interviews are:

Cultural or Contextual Differences
A participant said that parenting beliefs and values also have to be adjusted to the current situation. Moreover, children today are different from children in the past, hence parenting beliefs and values cannot just be set in stone. One has to find which will work best for a particular situation.

Another parent discussed how parenting in the Philippines can be different when moving to Norway, due to the presence of nuclear or extended family members. In the Philippines, one's parents can provide guidance, whereas in Norway, a parent is left to make independent decisions.

Christianity and Religion

One parent implied that parenting beliefs and values may differ for each parent, depending on situation and location. In clarifying this, parenting beliefs and values were related to whether or not one is a Christian. The explanation was ended by citing a personal belief, that part of being a Christian means following the instructions of the Bible and relying on its teachings on how to live a smooth life. Another participant mentioned the importance of exposing a child to Christianity as early as possible, in order to get used to going to church on Sundays for example. This will allow them to intentionally incorporate being a Christian in their schedules, even when they grow old. The matter on modeling Christian truths instead of verbally feeding it to children was also reiterated.

A father also commented that his goal for his children is to be Christians. He added that it is good to not be lost and to have concrete guidelines on setting good foundations. For him, Christianity is where he anchors those guidelines.

Parents' Christian or Religious Experience

Upon elaborating on concrete experiences as Christian parents, majority of the participants first shared their experiences on how they came to know the faith and how they have grown from that point.

A parent talked about how she was a Catholic in the Philippines and only became a Christian through her husband and eventually marrying him in Norway. She further cites that as a Catholic, things had been solely a routine, such as praying, attending church, and even falling asleep sometimes during mass. She mentions how parenting was not strongly tied to being a Catholic, and how as a parent, she chose to focus on how she was reared by her parents, aunts and uncles.

Another participant mentioned how, back in the Philippines, her parents were not really mature Christians, but it was her neighbor that she considered as an aunt that influenced and led her to the faith. Moving to Europe, she became a more active Christian.

Being raised in the Christian faith as a child, a parent became accustomed to going to church every Sunday. Hence, it has developed into a "*calling*" (*Alex*), something constantly searched for regardless of location or country.

Christian Parenting Experiences

After follow up questions during the one-on-one interview, all the parents were able to arrive at a concrete parenting experience related to their journey as Christians. Relevant to note that for this section, no two participants had similar experiences.

Two parents shared experiences that were related to the context of the Christian church. One parent found the church helpful because through it, she was able to meet "*veteran parents*" (*Sam*). These co-Christian parents also became a source of advice when she needed it, especially

when it comes to raising children in Norway. For another mother, it was unexpected that her children would eventually use their talents for the music and dance ministry in church. When she found an opportunity for her child to learn playing the piano, it was mostly done out of exposure and not really for church purposes. It was the same for her other child, who has physical health conditions and was told that she would not be able to do many things. However, the participant expressed happiness because she now sees her child offer her talents to give praise to God.

The other two parents conveyed experiences that focused on the relational aspect of spiritual practices. Reading Bible stories is one way that, according to a participant, gives Christian guidance and develops his child's faith. Apart from Jesus Christ, Bible characters like Abraham and David are given as light examples. The other participant added details to the same experience she gave during the group interview. As her child has many questions about praying and Christianity, sometimes she no longer knows how to answer. For instance, she would be asked why praying is needed when other classmates are not doing so. This parent shared that she would need to continuously read the Bible so she would find answers to her child's questions.

Church Context

Based on the website of the church that is the case of this study, the primary mission of the church is to follow the Great Commission, which may be viewed more clearly in the Bible passage in Matthew 28:16-20. Basically, the Great Commission mandates Christians to share God's teachings. The church in this study believes in the said aim and seeks to do it through establishing churches and honing its members into spiritually mature leaders capable of sharing the gospel as they have experienced it in their own lives. Relevance is also placed on the aim of the church to evangelize internationally.

The church also believes in the Bible, the Holy Trinity, that Jesus was born by the Virgin Mary, and that after being crucified, he died and rose again after three days. The gospel, as the church believes it, is one wherein everyone has committed sin and only by repenting can one acquire God's forgiveness. Salvation is also an act of faith. Living a life of holiness and righteousness should be an outcome of the Christian life. Baptism, spiritual gifts, Holy Communion, heaven and hell, Christ's second coming, and eternal life are also relevant beliefs in the church's statement of faith.

Chapter 5
Discussion

This chapter is divided into three sections. The first part of this chapter discusses parenting beliefs and values as an answer to the first research question which aims to determine parenting beliefs and values of Filipino Christian parents in Norway. The second part of this chapter discusses parenting experiences as an answer to the second research question which aims to determine parenting experiences of Filipino Christian parents since coming to Norway. The last part of this chapter explains how beliefs, values and experiences are connected as a response to the third research question which aims to analyze how particular parenting beliefs, values and experiences interrelate.

Parenting Beliefs and Values of Filipino Christian Parents in Norway

The parenting beliefs and values of Filipino Christian parents in Norway are the following:

Filipino parents' beliefs and values are rooted in love for children.

The results of this study show that parenting is and strives to be a selfless endeavor. Similarly, the study done by Miller, Kahle, Lopez, & Hastings (2015) viewed compassionate love among mothers as unconditional and sacrificial, and the authors found that such kind of love propels greater warmth as well as capacity to cope with difficult parenting situations. Going back to the first question and first theme that denotes love for children, loving children was a quick and sure answer to describing oneself as a parent. It was not about a balance between taking care of one's self while taking care of the child, it was a full focus on the child rather than the self.

Filipino parents' beliefs and values reflect cultural or contextual differences between the Philippines and Norway.

When it comes to respect, power balance, children's rights and discipline, an issue that may be discussed regarding this section is how the meaning of respect affects how equality is perceived between child and adult. What does it mean for a child to respect an adult and should respect be seen as only one-way from the child to the adult? How have these parents come to give only one example that respect concerns the names used to address one another? Interestingly, the study of Ayakaka (2016) reiterates the same sentiments as the Indonesian parents who participated "expressed fear regarding their children's adopting the Norwegian way of addressing adults by their first name, which is different from that of their Indonesian culture" (p. 77).

On the topic of rights, from my perspective, it seems that inability to scold a child is not just about the child being educated about his or her rights. While it does influence to some extent,

I think the complementing factor can be attributed to the observed intervention and perceived efficiency of government services and laws in Norway.

When it comes to health and pregnancy, quite surprising for this section is the reiteration to have babies stay in a nursery for around three days, which is a difference between the aftermath of giving birth in Norway and the Philippines. While there was a strong tendency to highlight their children in their journeys as parents, this sentiment is a good indication that these parents, mothers particularly, would also want to prioritize self-care, particularly rest after an exhausting process.

Education as a ticket out of poverty, which is a resounding sentiment in the Philippines, was reflected as some parents discussed their educational goals for their children. The reminder that an educational course should be "*enough to raise a family*" (*Alex*) is wise in the sense that it considers the future and the people that may be potentially associated to it. However, caution may still be needed as it is possible that not all children may desire to raise their own family in the future. Given this expectation, I feel that a child may face the dilemma of choosing a course out of genuine desire and interest or for the sake of being financially secure. Giving this advice may also mean that poverty and insecurity in the Philippines are so threatening. Even as these parents have come to Norway, where there are benefits for citizens and there is a huge potential to pursue life plans, the tendency to consider one's capability to provide for a future family remains, affecting educational choices.

Wade (2004) explains that parents do have an influence when it comes to the career of their children, yet more significantly, adolescents actually appreciate the input parents give. Hence, it may be beneficial if parents are able to balance their involvement in this matter through good communication, careful guidance, and without overpowering children's autonomy.

On the section about marital expectations, dating, family living and related policies, interestingly, the first reference that echoed the participants' background as Christian parents was related to choosing a godly woman as a future spouse. Although this was mentioned briefly and in passing, the whole statement was striking because the indecisiveness on the non-negotiables for choosing a mate was brought out step by step. The non-negotiables were particularly related to nationality and family values, apart from religion and sanctity of marriage. This indecisiveness is not being cited for negative purposes, but as proof that being surrounded by a number of contexts does contribute to more thorough processes of decision-making. As seen in the participant's train of thought, options are explained one by one and the end of the statement marks a decision. This reveals a positive trait, namely, being careful to not make an impulsive decision.

On the other hand, there are also those who make choices with a strong connection to the Filipino culture. Wanting that her child retains the conservative image of a Filipina, another participant does not mention this as a mere following of cultural norms, but with the internalization that finding a spouse does not have to be a careless process of switching partners at any time.

When it comes to the parents' discussion on laws such as the age to have sex and teenage pregnancy, what is applauded is the parents' ability to make strong arguments along with their obvious efforts to find and gather information about parenting in Norway. More importantly, the power of collaboration in problem-solving was manifested during this part, indicating that

parenting beliefs and values may be better processed with another person or through a group, rather than going through it individually.

Regarding parenting seminars, consistent with their willingness to adjust to the Norwegian context, the Filipino parents in this study suggested concrete ways they can do so. Nelms (2001) realizes that parents tend to continuously rely on parenting practices they have found helpful for infants, even if their child has grown older since then. This supports the parents' suggestion to be provided with parenting seminars based on the age and developmental stage of children. However, while I find that the suggestion of the participants is relevant, running parenting seminars according to the uniqueness of migrant parents and the age of their children would entail coordination and logistical preparation to implement properly. Finding and deciding who would also run and speak in such seminars with a potentially diverse audience may be a challenging task.

Filipino parents believe in discipline and value its purposes.

The consistency of passing on child-rearing patterns from one generation to the next (Conley, Caldwell, Flynn, Dupre, & Rudolph, 2004, p. 280) again manifests in how parents discuss discipline with much relation to their childhood.

Before proceeding, it would be necessary to cite how Murray Straus (as cited in Grolnick, 2003) defined corporal punishment as "the use of physical force with intention of causing a child to experience pain, but not injury, for the purpose of correction or control of the child's behavior" (p. 35). This is how this discussion would interpret the term corporal punishment. This definition moreover supports the part of the group interview wherein parents gave specific measures for spanking. While the parents no longer discussed why there has to be specific measures for spanking, it implies that these parents have the intention of drawing the line between punishment and abuse. I find this good because it is evidence of how they are adjusting between contexts. However, given that this group of parents have expressed much about precaution and protection of their children, they may all the more surmount the complexities of immigrant parenting by considering what Grolnick (2013) writes of: marking that boundary between punishment and abuse does not give guarantees, as in the process of spanking with limits, anger abounds. Once left uncontrolled, such anger may intensify into abuse (Grolnick, 2013).

One of the most useful studies that puts perspective on the use of corporal punishment by Filipino parents is that done by Jocson et al. (2012). This study recalls exactly the same sentiments shared by the participants of this research, that discipline is done out of "love and concern" (Jocson et al., 2012, p. 137). Culturally, Jocson et al. (2012) related Filipino parents' manner of discipline to the high level of submission and obedience attributed to adults. While Jocson et al. (2012) found that education and authoritarian styles of parenting were highly related to the use of corporal punishment among Filipino parents, it is difficult to prove if the same conclusion can be related to this study's findings. I fully believe that the participants of this study are capable and have gained much understanding about parenting; however, if level of education equates to "knowledge and understanding of different aspects of parenting and child development" (Jocson et al., 2012, p. 143), then it may be something to consider as there was no elaboration about this by the parents during the interviews. Further, the participants' suggestion on holding parenting seminars may

now hold more weight. It may be more feasible to hold such endeavor particularly for Filipino parents in Norway.

Filipino parents believe in the existence of gender differences.

Gender differences were included in the parents' discussions, but more notable is how easily they agreed on the ways these exist. It appears as though they have fully accepted that gender differences are an inevitable part of parenting, with nobody giving any statements to evaluate this.

Filipino parents believe in and value setting goals for their children.

For this theme, it can be seen that the uniqueness of the study's group of participants was highlighted, as the answers were contrasting from two viewpoints. The first viewpoint refers to the specificity and non-specificity of defining goals for children. Going deeper, it is a reflection of how a parent has already pre-defined what is associated when a child turns out decent; whereas on the other side of the spectrum, it is about how a parent would give the child leeway to define what happiness means. The second viewpoint pertains to the influences of the previous and consequent context. To be more clear, the first example on taking time to make decisions as reflective of the Filipino culture may not be an accurate depiction of Filipinos. Meaning, this kind of trait is not easily or quickly associated upon thinking of Filipinos. Nonetheless, this inkling to refer back to the Philippines juxtaposes the other answer which resonates the Norwegian context. Even if it was not verbally stated that it was influenced by living in Norway, wanting one's child to gain independence as well as the ability to autonomously solve problems may reflect, to a certain degree, the values that Norway upholds. From another perspective, it could also be that "any given person cannot be described as valuing *either* relatedness *or* autonomy" (Tamis-LeMonda et al., 2008, p. 184) and it is possible that a parent values aspects from both collectivistic and individualistic cultures.

Filipino parents believe and value their child's school and education.

As the beliefs and values on children's schooling was not thoroughly elaborated, a longer discussion can be found on the third section of this chapter. As it can be seen that parents believe that they have to be responsible with regard their child's education, this belief was expounded in relation to parenting experiences.

Filipino parents believe and value being a parent and what parenting is.

Although just briefly discussed, one notion on parenting that was shared was its solidification of marriage. Herbert (2004) writes that "the changes in responsibilities and routines for the partners will alter their relationship, placing a strain on it until a new equilibrium is established in their lives" (p. 56). This affirms the same reason another participant gave about this. Herbert (2004) does not clarify if this change is for the better or the worse, however, I view that

the participants mentioned this positively in light of how they also talked about marriage as permanent or long-term.

More detailed accounts were given in terms of past experiences, especially with how one has been raised by one's own parents, all of which play a strong role in influencing current notions of parenting. On the bright side, past experiences were again presented in the sense that careful processing is needed upon evaluating parenting practices experienced or received by these participants. It is not simply passing down what has been demonstrated, but choosing those which will not inflict the same pain. While the intention of doing so is obviously good, caution is still advised in light of children's uniqueness. It is possible that the non-painful parenting practices shown to or perceived by these parents may still inflict pain on their children.

There was also a part when the parents gave consensus that it is no longer their fault if they did their responsibility in ensuring their children grow up well and yet circumstances turn out otherwise. By alleviating blame, the participants implicitly demonstrated emotional ability to take care of themselves.

Filipino parents believe that Christian values have an impact on parenting.

For the parents who participated in this study, Christianity seems to equate to right conduct, albeit rarely giving references on why this is the right way to live. There were also few references on the doctrines and theology behind Christianity, making it seem like the impact is based on religion and spirituality, and not the features of Christianity. Supporting that thought is also what the parents mentioned about church as a general means of socialization and one of the many sources of information a child can be exposed to. Going back to the parents' previous religious experiences, it can be seen that much of it was highly related to common religious practices in the Philippines and influence from significant people in their lives. Hence, this may have also influenced the way they have interpreted Christianity, which may be related to religious influences passed on rather than a innate seeking of what the religion meant.

Nonetheless, the parents' ideals on living what they preach are evidences of integrity and sincerity, and they are to be praised for their strivings to do something that is easier said than done. As a way to balance notions of Christianity as the right way to go, it may be important to stress that the other half of the said religion concerns forgiveness, grace, being limited as a human and inevitability to make mistakes. Apart from having to show that Christianity is always right, I believe that part of being a Christian parent is also apologizing when decisions end up harming a child instead of motivating him or her, as well as forgiving oneself should Christian standards are not met. It may be suggested that the seemingly inevitable pressure that comes with the yearning to do good and to do right may be eased upon seeing Christianity, religion or spirituality as processes more than products.

On the topic of when to expose a child to church or Christianity, the evident belief was that the younger a child is, the more successful the process of correcting would be, without giving an explanation to what that correction meant. It can be true that greater awareness may be developed in a child upon attending church activities early on in life, however, that may still not be a guarantee

that there would be long-term adherence to the values that Christianity upholds. Such is evidenced, for instance, by the reality that even pastors' kids as young as fifteen years old are not convinced about the faith, and some would choose not to define themselves as a Christian ("Prodigal Pastors' Kids?," 2014).

Summary of Parenting Beliefs and Values of Filipino Christian Parents in Norway

All in all, parenting beliefs and values of Filipino Christian parents in Norway encompass a wide spectrum. These eight beliefs and values are, in summary, related to love for children, cultural or contextual differences, discipline, gender differences, goals for children, school and education, notions on parenting, and Christianity and religion.

These eight themes adhere to the model of Deaux (2006), from the macro level (e.g. gender differences, Christianity and religion), meso level (e.g. cultural or contextual differences), up to the micro level (e.g. notions on parenting, love for children). This may signify how the process of migration has contributed to how extensive these parents' beliefs and values have come to be. Upon comparing the three contexts of this study (parenting, migration and religion), it is also evident that most of the parenting beliefs and values elaborated by the participants were more related to immigrant parenting rather than the religious, Christian or church context.

Parenting Experiences of Filipino Christian Parents Since Coming to Norway

The following are the parenting experiences of Filipino Christian parents since coming to Norway:

The parenting experiences of Filipino Christian parents since coming to Norway are impacted by gender differences.

It is noticeable that children's developmental stages are evident in the three aspects related to this theme on parenting experiences. It occurs when children are infants and need assistance in physical tasks, like feeding, bathing and changing diapers. It also manifests on parenting practices when children are older, but for this part, no specific age or developmental stage was made explicit. The only implication was that gender differences in parenting also occur in relation to rules and instruction, implying that it is inclined towards children who become more capable of mentally processing ideas as they grow older.

The parenting experiences of Filipino Christian parents since coming to Norway involve health situations and use of hospital services in Norway.

Critical periods were highlighted in this section, namely, motherhood and pregnancy as well as young children and illness. It is not a surprise that these were deemed memorable

experiences by the participants of this study, as truly, parents have a responsibility to ensure their child's physical health and well-being (Soliday, 2004). That responsibility includes the ability to respond adequately to distress signals, acquire necessary and adequate medical supplies or medicines, and bring children to immunizations (Soliday, 2004).

Overall, the parents may not have had a completely positive experience in tapping the health services in Norway, but nevertheless, it is worth stressing that their experiences seemed more satisfactory than unsatisfactory. The mothers may have had some challenges in giving birth or there may have experienced difficulties in setting appointments with the health services, but the bottomline is that their children have turned out healthy and well-functioning. Another observation is that during the group interview, the parents talked about the health services in Norway with security and confidence. I could not help but reflect on my encounters with Filipino parents back in the Philippines, as when they talk about their children's sickness and the necessity of availing hospital services, there is dread and fear. This somehow ties with the discussion on the interrelation of parenting beliefs, values and experiences on school and education (particularly on the topic of accidents), which can be found on the later part of this chapter.

The parenting experiences of Filipino Christian parents since coming to Norway involve matters related to their children's school and education.

It can be seen that processes ordained by the government or a higher administration mold the image of a school as one that also holds authority. By saying this, it is not to denote that the schools in Norway incite fear. From a Filipino perspective, I feel it is very unlikely for a Filipino parent to expect that a school in the Philippines can work with the government. For example, if a parent-teacher meeting is held because a teacher notices that a child is being lightly spanked unreasonably by a caregiver, that meeting will only mainly serve to establish a connection between the home and school, and not to give a warning. Hence, it may actually be positive that schools in Norway carry that credibility, that there is partnership between the state and the school, because parents are all the more stirred to read, be informed and give opinions on relevant matters and issues.

Apart from the parents' cooperation with the school authorities, it can be seen that they also consider other children or their children's classmates. When it comes to their children's school and education, this study revealed that the parents' experiences adapt to the larger level which concerns policies, and to the zoomed-in scale, particularly their children's experiences with the people in the classroom.

Filipino Christian parents have experiences impacted by Christianity and religion.

Quite surprising is that none of the parents talked about Christian parenting experiences related to physical punishment, as this was the one of the main issues raised when I first had an encounter with the bigger group of Filipino parents a year ago. As this topic is interweaved with the one-on-one interview data, a more detailed discussion can be found on the interrelation of

parenting beliefs, values and experiences on Christianity and religion in the later part of this chapter.

Summary of Parenting Experiences of Filipino Christian Parents Since Coming to Norway

Four major themes related to parenting experiences of Filipino parents since coming to Norway were found. These are on gender differences, health and hospital services, school and education, and Christianity and religion.

Parenting experiences of Filipino Christian parents since coming to Norway appeared to be more representative of sectors in society (e.g. health and hospital services, school and education) as well as social norms (e.g. gender differences, Christianity and religion). Moreover, during the interviews, parents gave different ways of viewing their parenting experiences: it was either good, negative, something bad that turned into something good, or at times, it was shared as is, not being labelled in any way. This shows that overall, their experiences were somehow, a balance of affirming and challenging ones.

Interrelation of Parenting Beliefs, Values and Experiences of Filipino Christian Parents in Norway

Particular parenting beliefs, values and experiences of Filipino Christian parents in Norway interrelated in seven ways. The first three ways to be elaborated in this section concerns themes on parenting beliefs, values and experiences that were similar.

Firstly, parenting beliefs and values on school and education interrelated with parenting experiences on school and education. It can be seen that the participants view children's schooling as one wherein they take initiative to do their responsibilities as parents. Relating this with parenting experiences concerned with school and administration processes, the parents' need to press the school for concerns regarding details of their child's attire, wounds, and school staff may reflect how they perceive themselves as the more active party when it comes to home-school partnership. In the same way, the parenting experience on the bullying incident depicts a parent who, intentionally or unintentionally, would counsel a child on what to do rather than try to establish another dialogue with a teacher who had mentioned that matters are already being resolved. Clearly, this parent had more concerns and yet working with the school more closely was an option that was not considered. It may have stemmed from this belief that parents are to shoulder more initiative in the child's school experiences. Hence, a view that sees the home and the school as partners for the child may be something that both parties may want to apply more fully in real life.

The importance of home-school partnership may further be applied in terms of the parents' experiences on how the school handles accidents or disseminates information on safety precautions. As a former teacher who worked with Filipino parents, I experienced hearing the same

concerns on child safety during parent-teacher conferences. From the point of view of a teacher, it can get stressful to constantly check and successfully foresee all logical possibilities of an accident happening, and yet the nature of an accident wherein control is lost over the situation counters that. On the other hand, it was also understandable that parents will of course worry about their child especially when they leave them in the premises of the school. Not to mention, in the Philippine context, apart from the parents' strong love and concern for their children, the added anxiety in terms of accidents could have sprung from financial matters. Parreñas (2005b) reports that Filipino families "do not have a cushion of financial savings for accidents and unexpected illnesses" (Parreñas, 2005b, p. 21) due to economic instability. Going back to my experience, what worked was strong communication, with the initiative of the teachers to inform right away with appropriate details should there be any scrapes seen or accidents happening. If a parent would not be the one to fetch the child from school, a message and a written report would be provided about the incident. In this case of Filipino immigrant parents, I wonder if it is about the parents' strong tendency to protect their children from accidents brought about by the Filipino context or simply a lack of quick and adequate information or explanation from the school or teachers. The study of Ayakaka (2016) on perspectives of immigrant parents and early childhood teachers in Norway provides much insight on this as similar misinterpretations were found between teachers and parents, particularly when it comes to children's attires in school, learning goals and the concept of rough play, to name some examples. The same study also showed that while there is dialogue between parents and teachers, there are times when finding similar grounds may be a challenge due to different cultural backgrounds (Ayakaka, 2016).

On the other hand, the experience of a parent wherein she learned that her child was going through a tough time gaining friendships in school was a positive depiction of home-school partnership. This is because it was to communicated to her by the teacher. Without the teacher telling her, she would have probably never known that her child needed support in that aspect.

Secondly, parenting beliefs and values on gender differences interrelated with parenting experiences on gender differences. One of the strongly agreed parenting beliefs focused on the mothers' active partaking on the physical tasks of childrearing. Parke (2013) affirms that "fathers participate less than mothers in caregiving such as feeding and diapering in infancy and in providing meals, school lunches, and clothing as the child develops" (p. 127). This moreover trickled down to concrete parenting experiences (see section on Gender Differences), with parents giving anecdotes on how they managed tasks like feeding and changing diapers of infants. On another note, the belief that mothers overreact when children are placed in threatening situations was also implicit in the parenting experience wherein the father bent the rules and allowed his children to drink softdrinks, without the knowledge of the mother.

A participant's story on how a father would meticulously clean several baby bottles is proof of how relevant the role of fathers is. Doucet (2006) argues that while fathers tend to encourage risk-taking and independence, it is still behavior that may be considered as nurturing as it contributes to emotional growth for children. In addition, fathers are capable of expressing a "language of care" (Doucet, 2006, p. 5) and that they "can be just as nurturing and responsive with their children as mothers are" (Doucet, 2006, p. 133). Such belief may be something that mothers cannot easily observe in their experiences, as from the non-verbal observation during the group interview, it seemed that doing the dirty work and managing the tiniest details of child-rearing

exhausted them. They are not to blame then, if they cannot find emotional space to appreciate or see their husband's roles as more useful than perceived.

The belief that mothers are gifted with instinct and natural hands impacts parenting experiences too. For example, it leads fathers to no longer make an effort to constantly keep trying to change diapers. Parenting is definitely influenced by gender as supported by many studies (Parke, 2013; Talmi, 2013; Doucet, 2006). Therefore, finding moments wherein both mothers and fathers can try to reflect on this matter more deeply may be useful. For instance, Cowdery & Knudson-Martin (2005, as cited in Talmi, 2013, p. 173) discovered that it is the paternal belief that mothers can do the job better that makes fathers less participative in caregiving, and it actually may not have anything to do with ability at all. Hence, when the participants of this study mention that fathers have fear in doing caregiving tasks, it may be all the more important to look for opportunities wherein they can engage or become more knowledgeable in the matters that mothers are more known for handling. A similar parenting experience was actually shared by one of the participants, wherein the father, out of fear, avoided caregiving tasks towards a baby, promising to compensate by partaking in more responsibilities in the future, and yet after some years this has not been felt by the spouse.

Lastly, parenting beliefs and values on Christianity and religion interrelated with parenting experiences on Christianity and religion. Looking back on the one-on-one interview process, the parents were given a day to recall Christian parenting experiences, and yet on the actual interview, they were more inclined to share a Christian parenting belief or value. This may imply that parenting as a Christian for them may be more about knowledge instead of a process or an experience. Among all the Christian parenting experiences shared, the only one that somehow reflected the distinction of the Christian faith was the one on Bible stories and characters. Meeting other parents, explaining why prayer is needed, and being part of a church ministry are undoubtedly parts of being a Christian, but these may also be easily translated to other religions or faith.

In line with this, it may be necessary to include a short discussion regarding the church context as presented in Chapter 4. Based on the mission-vision and statement of faith gathered from the website of the church, the beliefs of the church closely resemble that of Protestantism. It is distinguished by the authority of the Bible or scripture, and the belief that salvation is possible because of God alone and received by faith alone (Bernhardt, 2010).

This study determined that a simple presentation of the beliefs of the church would contribute to the deepening of the findings. True enough, while I have personally seen the translation of the mission-vision and statement of faith in the church activities and worship services, what caught my attention in relation to the findings and discussion of this study is how a life of doing good for God and others was very much emphasized. I find that there is nothing wrong about this, however, it was somehow consistent with the Filipino parents' beliefs on Christianity and religion as something challenging. I understand it better now, especially if it also appears that in church, there is no flexibility to make mistakes. I sincerely believe that the Christian church also does not intend to create pressure on the part of its church-goers. Although sometimes, it may inevitably come off that way. Hence, apart from making the call to live a life of holiness and righteousness, a faith statement that also strongly welcomes people regardless of their choices in

life may be wise for the church to consider. As such, this may eventually trickle down to church activities and practices, and it may provide good balance with the striving to seek God and do good wholeheartedly. In this way, the church may also be a more effective source of support not only for Christian immigrant parents but also to their children and families.

The second part of the discussion on this section entails themes on parenting beliefs and values and parenting experiences that were different but could be connected.

Firstly, parenting beliefs and values on love for children interrelated with parenting experiences on health and hospital services. Evidence of this is how a mother found it appalling and unforgettable that the hospital tried to advocate for natural methods and had to wait until her newborn baby got dehydrated. It can be seen that this participant's love and priority for the child's well-being outweighed good-intentioned policies. Another manifestation of love for child was a participant's exaggerated reactions in the hospital upon finding out that her child was with complication. The agitation and unrest she experienced upon having to leave her child in the hospital, even for just three days, was proof of that love. In the same way, there was a parent who appreciated child control for allowing her to give a hundred percent of her worries and her focus to her child, and a participant who chose to seek solutions through the internet instead of waiting for a check-up schedule. All of these anecdotes show that these Filipino parents would sacrifice everything and do as much as they can—physically, cognitively, or emotionally—because they love their children.

Secondly, parenting beliefs and values on discipline interrelated with parenting experiences on school and education. I find that a participant's encounter with the child services through her child's school was more helpful rather than good or bad. In the results on parenting experiences on school and education, it is noticeable how this experience led her to surveying different ways of giving discipline, and part of the considerations was whether or not it would already be a form of abuse. It seems then that even in the aspect of discipline, these parents can turn unexpected situations into learning opportunities. Moreover, relocating to a new country obviously entails a period of stress, and the implications of that is demonstrated in the experience of a mother who at that time just recently moved to Norway. Grolnick (2013) mentions that when a parent is going through "environmental stresses" (p. 85), irritation and anxiety may lead a parent to make undesirable choices. That is probably why, when this mother saw vast spaces for children to run around in Norway, she felt the need to contain her children, in the end threatening to spank should this be disobeyed.

Nonetheless, because of their experiences, some parents' beliefs on discipline became unsteady. It can be seen that alternative measures to discipline without physical punishment emerged from the discussion, particularly explaining limits verbally and evaluating different options in giving consequences. These are also testaments of how some parents of this study are no longer confined to following what has been traditionally modeled to them.

Thirdly, parenting beliefs and values on gender differences interrelated with parenting experiences on school and education. Although the parents' beliefs on gender differences were highly related to parenting roles, the impact of general implications of gender roles also seemed to

emerge in one participant's experience. In the section on children's relationships (under parenting experiences on school and education), a parent's uncertainty was captured upon recognizing that her son was always in the company of girls. Why is there discomfort when in an educational setting, a boy develops friendships with mostly girls? Would the same discomfort be disclosed if, say, a girl is with a group of boys? Although of course, contexts and several factors still matter. However, for this specific example, no further reasons were given for the said discomfort.

Lastly, parenting beliefs and values on notions on parenting interrelated with parenting experiences on school and education. A father echoed a sentiment from a participant in the study of Doucet (2006), who shared that parenting may be overwhelming, but even then there are no regrets in taking such chance. Consistent with these parents' expression of love and sacrifice is the acknowledgement that parenting is a combination of good and challenging experiences while still seeing it as a privilege. One parent had an experience wherein he saw how something bad could actually turn out into something good. After an encounter with the child services which was initially deemed negative, he shares that through it and through living in Norway, he would now be better able to control his angry impulses, which he labelled as good because he saw himself doing a better job in his role as a father to his child.

This next part proceeds to an explanation of how the findings on notions on parenting highlights the strengths of parents. Although the succeeding part does not largely show how parenting experiences on school and education contribute, it is apt to place it in the section as it involves the interrelation of parenting beliefs, values and experiences, as well as the method of this research.

In line with the parents' elaboration on notions on parenting, I find that to joyfully accept something that is completely positive is expected; to express that there are no regrets in engaging in something that may be challenging is strength. Moreover, the ability to see how bad experiences bring positive changes is strength as well. This is the reason why it was quite surprising that it took some time before the parents answered when asked about their strengths as parents. They were quick to respond when asked regarding the best thing about being a parent, but when they were asked to talk about the best thing about them as a parent, there were delays and friendly requests for other participants to answer first. While hesitation on sharing positive things about one's self with a group may be affected by social desirability, it may also reflect how these parents rarely see themselves as people of strength. As it could be inferred that a large chunk of their attention is usually directed to their children, finding the time to see their capabilities may take more intentionality. Hence, constant encouragement and affirmation on the role they have unconditionally chosen to take may always be welcome.

Another parenting experience which reflects strength is one wherein a child had difficulty maintaining friendships in school, much to the concern of the mother. This led the mother to reflect that normalcy in day-to-day routines may not always seem as it is. That kind of precaution, as I see it, is a positive trait. Further, this group of parents' willingness to adjust in shifting contexts as well as one participant's perspective that beliefs and values may be adjusted according to a situation, are testaments of graceful capabilities to embrace change. In summary, these parents have yet to recognize that they are stronger than they think they are.

Summary of Interrelated Beliefs, Values and Experiences of Filipino Christian Parents in Norway

Particular beliefs, values and experiences of Filipino Christian parents in Norway interrelated in seven ways. There were themes on parenting beliefs and values that interrelated with the same themes on parenting experiences. This occurred in three instances, particularly on themes related to school and education, gender differences and Christianity and religion. Dissimilar themes on parenting beliefs and values and parenting experiences of Filipino Christian parents in Norway were also interrelated. This was seen in four instances, namely, love for children and health and hospital services; discipline and school and education; gender differences and school and education; and notions on parenting and school and education.

All themes on parenting experiences were interrelated with at least one theme on beliefs and values, although it may be important to note that parenting experiences on school and education were interrelated with four themes on parenting beliefs and values. On the other hand, two themes on parenting beliefs and values could not be integrated with any theme on parenting experiences. It can be surmised that this is due to the following reasons: 1) parenting beliefs and values on cultural or contextual differences tend to be shifting hence connecting it with an experience was unlikely, and 2) parenting beliefs and values on goals for children may not be related to any experience because it is something that has not materialized yet or may still materialize in the future.

Comparison of Parenting Beliefs and Values and Parenting Experiences

From the group interview, it can be seen that more themes were developed from the topic on parenting beliefs and values rather than parenting experiences. Consistent with the group interview, the one-on-one interviews showed evidence that respondents, even when not directly asked to do so, have an inclination to present their beliefs and values first before explaining an experience.

This can be viewed from the practicality that it entails more time and detail to share a concrete parenting experience, as well as the ease of determining the starting point first before getting to the actual event. More significantly, it may be inferred that these parents are very much aware of what should and should not be, as well as what is and what is not in terms of parenting. Having deeply-grounded beliefs and values can be an advantage, as it reflects strong identities especially in the midst of immigrant parenting where one is not sheltered from the variety of information connected to different and shifting contexts.

While the four themes on parenting experiences may not be as wide-ranging as those of parenting beliefs and values, the accounts of experiences elaborated by the parents were typically in detail. This may denote how these Filipino Christian parents have gained experiences in Norway which may entail much depth. As such, this study revealed that there is both depth and breadth in the parents' beliefs, values and experiences, further proving that there is strength in their identities.

On the other hand, being more aware of one's beliefs and values may be more constructive if, as much as possible, these do not hamper an individual to pause, contemplate and evaluate how these translate in one's experiences. After the parents expressed willingness to adjust to a different context, on a later part of the group interview (see results on Notions on Parenting), one of them also provided a way this could be done. The usefulness of reflection was brought up, and although the participant's answer was focused on past experiences and faults as a parent, I view the process of reflecting in general as a constructive way to adjust or live in a new setting. Seeing that a participant framed reflection only when a child is viewed to have done wrong, how reflection connects to the integration of beliefs, values and experiences may then be more purposeful in light of affirming or positive experiences. A crucial observation throughout the interviews is the participants' use of terms that may denote a sense of pessimism, such as *broken family*, *bad mother*, or *defect* to refer to illness. A constant reiteration of the terms *right* or *correct* with barely any clarification of what it really means and how they have come to this conclusion was also observed. A participant further commented that it is more difficult to immediately remember good parenting experiences, which substantiates the notion that this group of parents are not always invincible.

Going back to how the parents' beliefs, values and experiences underscored strength, it is necessary to include how the method of this study also supported that. The group interview showed that that these parents can demonstrate strength in numbers. For instance, when there were differences in understanding, I saw the parents helping each other out, giving pieces of information based on their own beliefs, values or experiences. Reflecting together as a group may therefore be another useful practice for Filipino Christian parents in Norway. In spite of being a diverse group of Filipino immigrant parents, they were able to find ways to support one another and display camaraderie, which make them all the more special.

Chapter 6
Conclusion and Recommendations

Conclusion

Going back to Chapter 1, this research sought to answer the following questions:
- What are the parenting beliefs and values of Filipino Christian parents in Norway?
- What are the parenting experiences of Filipino Christian parents since coming to Norway?
- How do these particular parenting beliefs, values and experiences interrelate?

This study found that the parenting beliefs and values of Filipino Christian parents in Norway are related to eight major themes, namely, love for children, cultural or contextual differences, discipline, gender differences, goals for children, school and education, notions on parenting, and Christianity and religion. Moreover, the parenting experiences of Filipino Christian parents since coming to Norway are related to four major themes, namely, gender differences, health and hospital services, school and education, and Christianity and religion.

Altogether, this study further discovered that the parenting beliefs, values and experiences of these Filipino Christian parents manifest both breadth and depth. In terms of how parenting beliefs and values interrelated with parenting experiences, two themes on parenting beliefs and values, particularly cultural or contextual differences and goals for children, were found to have no link with any parenting experience shared by the participants. On the other hand, all themes on parenting experiences could be related with particular themes on parenting beliefs and values. A relevant outcome of this is how the theme on school and education was linked to four themes on beliefs and values, while the remaining themes on parenting experiences were only linked once.

In this study, parenting beliefs, values and experiences interrelated in seven ways. The first three ways refer to themes on parenting beliefs, values and experiences that were the same. Parenting beliefs and values on Christianity and religion interrelated with experiences on the same theme, and the same trend could be observed with themes on school and education as well as gender differences. On the other hand, different themes on parenting beliefs and values and parenting experiences were also interrelated, and this happened four times in this study. Parenting beliefs and values on gender differences were interrelated with parenting experiences on school and education, parenting beliefs and values on love for children were interrelated with parenting experiences on health and hospital services; parenting beliefs and values on discipline were interrelated with parenting experiences on school and education; and lastly, parenting beliefs and values on notions on parenting were interrelated with parenting experiences on school and education. Upon mentioning interrelatedness, this study means that there are specificities within the beliefs, values and experiences that can be connected, and it does not necessarily conclude that as a whole, these interrelated themes on beliefs, values and experiences always go together.

Recommendation for Filipino Christian Parents in Norway

It is with much hope that participation in this research has already been beneficial for the participants, Filipino Christian parents in Norway, as they were given an avenue to formally share their experiences.

As the results of the study have shown that there are plenty of things that can happen in the process of being an immigrant Christian parent, it is therefore recommended that these parents always have access to adequate social support. As one participant put it, extended family members are not in Norway for guidance on parenting, which all the more gives importance for these parents to support each other.

For the Christian church, avenues wherein these parents can freely talk about their experiences and ask questions without hesitation may lead to affirmation that they are not alone in this journey. Given that the parents in this study took some time to recognize their strengths, the church leadership may also take the first step to remind them of their positive qualities as Filipinos, Christians and parents. This kind of encouragement may mean a lot and go a long way for this group.

Social support does not necessarily have to be shouldered by the Christian church and closely limited to Filipino immigrant parents. While it is good that the church has programs and the ability to link Filipino immigrant parents together, it is also equally important that these parents meet Norwegian parents and immigrant parents of different nationalities. It cannot be denied that these Filipino Christian parents are living in a multicultural society. While they do not have to be forced to integrate in such a setting, opportunities to learn from and cultivate friendships with parents of other nationalities may prove to be an advantage for them as they navigate through the complexities of migration and parenting.

Recommendation for Future Researches

Future researches may focus on specific criteria for Filipino immigrant parents in Norway. As the group of participants in this study attested, there are many Filipino parents in Norway with different characteristics. This may be significant because according to them, the information gathered may turn out different if the same questions were asked towards Filipino Catholic parents in Norway, as well as those Filipino parents who are married to a Norwegian or European. The participants' suggestion is noteworthy because of the large number of Filipinos residing in Norway. There are many factors that can still be considered more deeply, such as number of children, gender, and number of years living in Norway. The diversity of Filipino parents living in Norway may call for studies that are more tailored to these parents' contexts and uniqueness.

Another matter worth pursuing for future studies is a deeper consideration of what Filipino parents and immigrant parents regard when it comes to what is "right," be it in the perspective of raising children or family living. Likewise, how they define or how they have developed what it

means to sway from the right path, as well as the meanings associated with being a bad parent or broken family, may hold relevance especially in Social Work practice.

Personal Learning

I have done this research to fulfill my requirements for a European Master in Social Work with Families and Children, but upon doing so, I have also gained newfound respect for Filipino immigrant and Christian parents. This dissertation may have started with unanticipated encounters, but now that I have finished writing, I have unavoidably yet fortunately gained a richer understanding and appreciation of my nationality, religion and identity.

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Appendices

Appendix A
NSD Approval

NSD

Mikhail Gradovski
Institutt for sosialfag Universitetet i Stavanger
Ullandhaug
4036 STAVANGER

Vår dato: 06.03.2017   Vår ref: 52461 / 3 / BGH   Deres dato: Deres ref:

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 23.01.2017. Meldingen gjelder prosjektet:

52461	*Parenting Experiences of Filipino Mothers and Fathers in Norway*
Behandlingsansvarlig	*Universitetet i Stavanger, ved institusjonens øverste leder*
Daglig ansvarlig	*Mikhail Gradovski*
Student	*Andrea Quejada*

Personvernombudet har vurdert prosjektet og finner at behandlingen av personopplysninger er meldepliktig i henhold til personopplysningsloven § 31. Behandlingen tilfredsstiller kravene i personopplysningsloven.

Personvernombudets vurdering forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, ombudets kommentarer samt personopplysningsloven og helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/meldeplikt/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, http://pvo.nsd.no/prosjekt.

Personvernombudet vil ved prosjektets avslutning, 12.06.2017, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Kjersti Haugstvedt

Belinda Gloppen Helle

Kontaktperson: Belinda Gloppen Helle tlf: 55 58 28 74
Vedlegg: Prosjektvurdering
Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.

NSD – Norsk senter for forskningsdata AS   Harald Hårfagres gate 29   Tel: +47-55 58 21 17   nsd@nsd.no   Org.nr. 985 321 884
NSD – Norwegian Centre for Research Data   NO-5007 Bergen, NORWAY   Faks: +47-55 58 96 50   www.nsd.no

Appendix B
Consent Letter for Group Interview

February 26, 2017

Dear _____,

      My name is Andrea Quejada and I am a student taking up European Master in Social Work with Families and Children at the University of Stavanger. Currently I am doing my dissertation regarding parenting experiences of Filipino parents here in Norway.

      I would like to invite you to participate in a group interview with five other Filipino parents. This interview will be held on <u>Saturday, █████████</u>, from <u>1:00 pm to 4:00 pm</u>, at ████████████████████. The data from the group interview will be used to answer the question of how do parenting values and beliefs emerge and influence Filipino parents when they go through affirming and challenging parenting experiences.

      The spoken languages are Tagalog or English. This group interview will be audio-recorded. All the audio files and their transcripts will be deleted after my dissertation has been graded (currently this is scheduled on June 12, 2017). During the group interview, you are free to decide if there are questions which you do not want to respond to, and you have the right to withdraw at any point without providing reasons for your decision to withdraw. All data gathered at the interview will be anonymized so that it will be impossible to identify you.

      If you wish to participate in this study, please, sign the consent form below and return <u>the form to me *before* the group interview on March 11, 2017</u>. By signing the consent form, you are allowing me to analyze and quote statements you make during the group interview without revealing your identity. If you have questions about this research and your participation, please, contact me by email ████████████████████ or by phone ████████.

Below is also the contact information of the supervisor of this research project if you should wish to contact my supervisor:

Assoc. Prof. Mikhail Gradovski
Faculty of Social Science, University of Stavanger
████████████████████
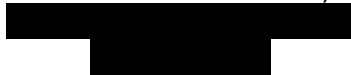
Thank you in advance for participation in this interview!

Sincerely,
Andrea Celine C. Quejada

CONSENT FORM FOR GROUP INTERVIEW

Informed Consent

I agree to participate in the group interview that will be audio-recorded.

Signature: _____

Name: _____

Date: _____

Appendix C
Consent Letter for One-on-One Interview

March 5, 2017

Dear _____,

      My name is Andrea Quejada and I am a student taking up European Master in Social Work with Families and Children at the University of Stavanger. Currently I am doing my dissertation regarding parenting experiences of Filipino parents here in Norway.

      I would like to invite you to participate in a one-on-one interview. This interview will be held according to your preferred schedule. Please, leave contact information (email, telephone number or both) so I can coordinate. The data from the one-on-one interview will be used to answer the question on how parenting values and beliefs emerge and influence Filipino parents when they go through affirming and challenging parenting experiences.

      The spoken languages are Tagalog or English. Prior to the interview you will be sent the topics that the interview will focus on. This interview will be audio-recorded. All the audio files and their transcripts will be deleted after my dissertation has been graded (currently this is scheduled on June 12, 2017). During the one-on-one interview, you are free to decide if there are questions which you do not want to respond to, and you have the right to withdraw at any point without providing reasons for your decision to withdraw. All data gathered at the interview will be anonymized so that it will be impossible to identify you.

      If you wish to participate in this study, please, sign the consent form below and return <u>the form to me *before* the one-on-one interview is held</u>. By signing the consent form, you are allowing me to analyze and quote statements you make during the one-on-one interview without revealing your identity. If you have questions about this research and your participation, please, contact me by email ▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮ or by phone ▮▮▮▮▮▮.

      Below is also the contact information of the supervisor of this research project if you should wish to contact my supervisor:

Assoc. Prof. Mikhail Gradovski,
Faculty of Social Science, University of Stavanger
▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮▮

Thank you in advance for participation in this interview!

Sincerely,
Andrea Celine C. Quejada

CONSENT FORM FOR ONE-ON-ONE INTERVIEW

Informed Consent

I agree to participate in the one-on-one interview that will be audio-recorded.

Signature: _____

Name: _____

Email Address or Contact Number: _____

Date: _____

Appendix D
Group Interview Guide

INTRODUCTION
- Greetings, introduce myself, what research is all about
- Reminders
    - Will be recorded, transcribed, analyzed
    - Safe space, confidentiality (what is discussed will stay inside the room)
    - Will be anonymized
    - May agree, disagree, ask questions back and may choose to not answer a question without having to state why
    - Roles as researcher and facilitator
    - Break in the middle
- Questions / Clarifications
- Introduction (name, spouse, and number of children)

QUESTIONS / GUIDE
The ones underlined are the main questions to be asked
- **Why did you move to Norway?**
- **Describe yourself as a parent.**
- **What do you believe in or what do you value as a parent?**
    - What do you think are your strengths as a parent?
    - How would you define what a good parent is? What is the best thing about being a parent?
    - In your family, what are the things that you value or believe in?
    - Are there goals or things you would like your children to achieve?
- **How is it like to be a Filipino parent in Norway? Can you share some of your most memorable or unforgettable parenting experiences since coming here?**
    - What were some of the challenges you experienced coming to Norway?
        - How did you deal with it?
        - If any support could have been given to you during those times, what would it have been?
            - Support coming from institutions
            - Support coming from friends, family or any other person
    - Were there things related to parenting that became easier upon moving to Norway?
- Are there aspects or things you want to improve on as a parent?
- Have any of your personal parenting beliefs or values changed since you migrated?
- Are there some values or lessons from your religion that have played a role in your parenting?
    - Based on your experience or in your opinion, are there positive examples of applying religious and spiritual truths in being a parent?
    - Based on your experience or in your opinion, are there negative examples of applying religious and spiritual truths in being a parent?

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- o Is it important for you that your child is also brought up with the same religious or spiritual truths you believe in? Why or why not?
  - ▪ To what extent do you think this should be?

CONCLUSION
- End by asking each one what they think is the best thing about being in this interview
- Feedback—comments or suggestions on how it can also be improved, etc.
- Remind them that the transcriptions will be sent to their emails
- Thank everyone for their time and effort

Appendix E
One-on-One Interview Guide

INTRODUCTION
- Reminders
  - Will be recorded, transcribed, analyzed
  - Confidentiality
  - Will be anonymized
  - Researcher may ask follow up questions from answers
- Questions / Clarifications

QUESTIONS
- How would you define what a parenting belief or value is?
  - Are these your personal parenting beliefs or values too?
  - What are your parenting beliefs and values?
- Tell me about a concrete parenting experience that is related to being a Christian (preferably a positive one, but it would still be fine if you have a Christian parenting experience that is more memorable or striking).

CONCLUSION
- Thank participant for time and effort.