Title: Socio-cultural Experiences of Nigerian Immigrant Families

Subtitle: Maintenance of 'Family Togetherness' in Norway

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# Abstract

Title: Socio-cultural Experiences of Nigerian Immigrant Families in Maintaining 'Family Togetherness' in Norway.

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Keywords: Nigerian families, acculturation, family togetherness, socio-cultural experiences, Norway.

Family, being considered the basic unit of the society, is vital in every human being's life. Be it a family in contemporary terms or according to the ideal, traditional meaning, there is a need for all members of that family to be united which in return births a good society. However, one family's experience cannot be used to determine another family's experience, but some similarities can occur from which we may learn valuable ways among these families. Is with this knowledge and the dichotomous experiences of some Nigerian immigrants in Norway (in Stavanger particularly, where this research was conducted) that this research dwelled on. The dichotomous experiences were that some Nigerians felt they could live in Norway comfortably with their beliefs and values while some others did not feel comfortable.

I therefore aimed towards discovering their experiences in keeping their families together by their cultural norms while imbibing Norwegian norms as well as the management strategies used in negotiating through the Norwegian society. In order to achieve this, two research questions were my guide: *how do Nigerian families experience socio-cultural domains while living in Norway?* and *what are their management strategies in negotiating through the Norwegian society and staying together?*

Through qualitative research method and one interpretive framework (social constructionism), semi-structured, face to face, in-depth interviews were conducted at participants' choice of location such as their homes (four participants) and public spaces (two participants). Narrative analysis was my analytical tool in coding and analysing my data from participants, till concise findings were achieved. Relevant experiences of Nigerian families were provided by six Nigerian adults who are in a heterogenous relationship, and have children. These adults have lived with their families in Norway for at least five years. They were recruited through purposive snowballing method and personal, first time requests.

Findings showed some similarities among all participants which are the practice of the Christian faith which helped them in their interaction within their families. They felt the need to build social bridges, deliberately, by learning the Norwegian language to be able to integrate into the society and communicate with their children. They sustained some of their African culture in the way they dressed at times, the house chores done. There was the reality of transnational relations of living in Norway but having the possibility to return to Nigeria temporarily or permanently, thus the need to be knowledgeable of the Nigerian culture. On the average, they felt Norway was a good place to live in. Some differences were also discovered in terms of how they negotiated with their children, the kind of activities done together and the manner they were done.

Conclusively, the dichotomous experiences of some Nigerian immigrants that led me to undertake this research was replicated to some extent in my research findings. This therefore implies that certain things need to be addressed in the society in a collaborative fashion, between immigrants and Norwegian authorities representing the Norwegian system.

Findings were not based solely on my opinion but passed through rigour to ascertain its credibility, transferability, dependability and confirmability. Research participants and my supervisor served as checks on the conclusive results.

# Acknowledgement

My utmost acknowledgement and gratitude goes to my heavenly father, God who sustained and primarily guided me throughout my Master's study program and research period.

Turning to my first set of human rock I felt strengthened by was my family of orientation. Through the shining and the dark times, they stood by me and I feel so much gratitude towards them for their labour of love on me.

To the European Commission who made it possible for my colleagues and I to get our postgraduate education in this important field of study- Social Work with Families and Children- I am grateful. For the lessons learnt within and outside the walls of classrooms, be academically, culturally and morally, they have left me a better person throughout these two years of studying in Europe and I wish more students can have this opportunity as I had.

My supervisor, been more than my academic counsellor, has been a teacher without a classroom, a knowledge refiner, a motherly figure that sees no question as silly or irrelevant and a patient leader who waited for me to explore on my own and arrive at important decisions relevant to this research. With her skills, this research received some academic polishing which I am so grateful for.

Without my participants, this research study would not have been possible. I am very thankful for their willingness, time and patience invested into my research, and allowing the world to know some dynamics in some Nigerian families as theirs. I wish them the best of luck as they continue to live together as families in Norway.

# Dedication

This piece of research is dedicated to my heavenly Father (God) who made it possible to undertake this research study.

# Chapter One: Introduction

## 1.1 Researcher's interest

"…Your family has been part of making my stay in Stavanger worthwhile.

…I will not forget you and your family in a hurry in my life time…"

(My departing message to a Nigerian family in Norway.17th July, 2016).

Coming to a new country (Norway) that is far from my home country (Nigeria), in terms of physical proximity, as well as social and cultural aspects, it is not unexpected to feel lost and alone from my first day of arrival. Fortunately, a few Nigerians welcomed me at the airport. This first warm reception resulted in the formation of social networks among families, as was common among people from other countries, such as Finland, America, while trying to create alliances and relationships based on similar and different socio-cultural backgrounds. These social networks formed led to my departing message.

More interactions with families I made acquaintance with made me to be curious on how they have been able to live in Norway since their arrival and still stay in touch with their culture, such as eating typical Nigerian foods, speaking their local dialects, among others. I observed they have embraced some of the Norwegian culture, as well as maintaining being Nigerians while living in Norway. I made further contact with other Nigerians and Africans who expressed concerns of 'a bit of uneasiness' while living in Norway. They spoke of the social and spiritual environment being not as conducive as they would have liked it to be. This dichotomy of staying true to their culture or personal beliefs and embracing the Norwegian culture, seemed to be a struggle and still is. A clear example of this dichotomy was the case of Marius Bodnariu and his family. His five biological children were taken from him and his wife by the Norwegian Child Welfare Agency also known as 'Barnevernet', as reported on media (Life Site News, 2015). Although this case can be considered to be a child protection case, which is outside the purview of my research, suggestions of an underlining factor here could be the social and cultural differences of one of the parents which may have been difficult to abide by the Norwegian expectations while raising a family. Whether these families have positive or negative experiences in the course of their living styles in Norway, *the demand to keep the family together, is a reality.*

Furthermore, Nigeria being considered as the giant of Africa with an estimated population of 191, 835, 936 (worldometers, 2017), and more than two hundred and fifty ethnic groups (The World Factbook, 2017), could there be interethnic influence among Nigerians or any specialty in their way of living in keeping the family together? Are they more open to being culturally diversified since they hail from a country with many ethnic groups, willing to change their way of living or value their culture of origin above any other, anywhere they find themselves? Are the living conditions in Norway socially inclusive, subtly demanding assimilation from immigrants with different cultural backgrounds or liberal in immigrants' integration? This leads me to explore the socio-cultural experiences of Nigerian immigrant families while trying to stay together as families, while there are assumptions that migrating to a new country comes with its potential challenges. I believe this research is a contribution to knowledge in this field, especially as it is an addition to the research conducted by Arias (2016), *Being an immigrant mother in Norway "A study of immigrant mothers' experiences of their life-worlds and perceptions of Child Welfare Services"*, but within a different national and ethnic background. Also, it is a step further in that after the perceptions of immigrants not just on the Child Welfare

System as my research is not focused on that, but how do these families manage their family lives? By studying their management strategies in Norway, it is expected that there would be social and cultural differences between Arias' (2016) participants and this research's participants. Arias studied the life world of Romanians in Norway but my research is on Nigerians. I seek answers to questions on how they manage to remain families in Norway.

The family referred to in this research is the heterogenous type with a father, mother with or without child(ren) as a recruitment requirement. This research is influenced by one interpretive framework: social constructivism.


## 1.2 Background

Europe! Scandinavia! Nordic! Norway! It is quite exciting and feels good when these words are said and dreams of living in those regions become a reality, especially for those who are not originally from those places. Most often, before migration, visions of a utopian life in those regions are usually formed. Admittedly, so it was in my case as an individual. Part of the reason for this excitement and expectation could be seen in the characteristics of these countries. Norway for example, has a population of 5, 267, 146 (Statistisk sentralbyrå Statistics Norway, 2017b). According to Esping-Andersen (1990), Norway is considered to be a social democratic welfare-state regime (among the three worlds of welfare capitalism), characterised by high levels of decommodification, social security and equality. On the other hand, Nigeria which is the country my study samples/participants originated from, is considered the most populous African country because of the estimated population of 191, 835, 936 (worldometers, 2017). Patriarchal in tradition (although, some changes from this tradition can be observed within the country), and a national welfare scheme like that of Norway cannot be observed in Nigeria. The peculiar challenges of Nigeria, such as weak institutions, ethnic and religious motivated violence, etc. (Norad, 2015) have caused some of her nationals to prefer residing in other countries void of those challenges. More so, there are perceived opportunities in terms of education, job, networks, etc. that attract Nigerians to other countries such as Norway. Putting these two scenarios of both countries' particularities side by side, Norway is considered more attractive but being Nigerian and residing in Norway comes with a price-: that Norwegian norms, which may be subtle and unwelcomed by immigrants from other countries, are expected to be observed by all and sundry, whether it is conducive or not.

Besides the law in Norway that could pose challenges to Nigerian families, the socio-cultural differences between Norway and Nigeria can affect their lifestyles as immigrants. Differences could be seen in parenting styles, family construction, working patterns, the functionalities of gender, etc. As a result, immigrants stand the risk of having conflicting ideas on how to live in Norway. Raising children in one's native culture may be assessed by a local authority as inappropriate. Zhu's research (2015, p. 53) recorded that the receiving culture (i.e. Norway) promote a different image of effective parenting than the way Chinese parents were accustomed to - thus, leading to a bi-cultural way of parenting. In Nigeria, family responsibility is not exclusive to the nuclear family but to the extended family/ group and in some instances, to the community. I recall a Nigerian friend (who currently lives in the UK) who said that if she were in Nigeria, child care will not be a challenge as there would be family and relatives to assist.

Furthermore, an experience of a Romanian couple with a kindergarten director in Norway as documented by Arias (2016, p. 60), shows differences and challenges of being a foreigner in Norway. The Romanian couple as well as their child were observing a religious activity, which meant the abstinence from meat during their 40 days fasting. This religious act was questioned

by the kindergarten and as a way of reprimanding the father, he was told to be careful with that. This situation reflects the immigrants' religious norms that were not those of the Norwegian Child Welfare Agency's (NCWA) expectations. This expectation may be due to the changes that have occurred in Norway.

Considering division of labour in families, the Nigerian tradition expects the females to take on the domestic, home roles while the males are assumed to be the (primary) breadwinners. In contemporary times, however, gender equality seems to have an influence on this traditional concept, though it could have different interpretations in various aspects of one's life and policy contexts (Kvist & Peterson, 2010, p. 186). The need to earn more income to pay the bills as well as maintain a reasonable standard of living, for families, necessitate that both parents should have paid jobs. These factors may bring about some imbalances as to what chores are done by who in the family and the settling patterns formed in Norway.

Chung (cited in Horemans, 2012, p. 870), is of the view that the intensity of family policies explains the cross-national differences in individual perceptions of work-family conflicts while on the other hand, writers like Fagan and Walthery, (2012, p. 870) see the differences in welfare states which brings satisfaction in work-life balance. In other words, family policies and/ the welfare state in which families live, influence how they can stay and function as a family.

Cultural expectations of a country can affect different generations of families, especially as they are exposed to more cultural differences in school, work and social life. A study of Asian adolescents in Montreal, Canada by Talbani and Hasanali (2000) documented adolescents 'drifting' from the Indian culture i.e. in dressing, in going for activities without parents' permission and doing things that non-regular Indian girls do (pp.621-622). Some youths conform to parents' principles and tradition while others who do not (whether fully or partially), express that through going against their parents' authority, have total disregard for everything or engage in open rebellion (ibid, p. 622).

Consequently, in order to avoid a breakdown of the family unit, it is suggested that parents should work amongst themselves and their children in an understanding but firm way. Parents should opportunities to their children to experience youthfulness at the same time ensure that the children do not derail from their values and traditions. This will not only ensure that their parental values are appreciated by their children within their current residing location, but it will also ensure that these values are passed on to the next generation.

## 1.3 Problem Statement

In the light of the dichotomous case of Marius Bodnariu' family, religious act of the Romanian family, Indian adolescents cultural shift, differing effective parenting method in the host society, the problem of keeping the family together in a foreign country can be daunting. I have heard the discouraging stories of some families who have experienced challenges in keeping the family together in terms of child rearing, upholding traditional and spiritual values, etc. Perhaps, different cultural and social environments play a part in those challenges as well as changing living patterns and, perhaps, what might be termed the 'insensitivity' of the host society.

For example, in Confucianism, men's and women's places and expected norms are distinct (Beamer & Varner, 2002, p. 166 cited in Samovar, Porter, McDaniel & Roy, 2013, p. 74). In Japan, young boys are free and less controlled, all to transfer the meaning of what a Japanese man is, while on the other hand, the young girls are taught how to be modest and respectable

Japanese women based on some values (Samovar, Porter, McDaniel & Roy, 2013, p. 74). Reinforcing this fact, Henry noted that, "the duty of care within the family falls almost automatically to women, whether it is in times of sickness, injury, or senility" (D'Andrade, 2008, 121-126 cited in Samovar et al, 2013, p. 74).

When insensitive, informal, considered normal manner of approach between a younger and older person within the host, foreign society comes in contact with different cultural backgrounds and homes, characterised by formality, it can cause conflicts between immigrants' culture (for example, Africans and Asians) that values formality and host's culture that values informality as a way of expressing equality. When immigrants' children are socialised at school or within their peer groups (for instance, addressing teachers and much older people by their first names), as it is done in some host countries like the United States of America, North America, there tends to be a confusion on the part of the children and disagreements from original culture on the part of their parents (for example, African and Asians) when these children come home, to their original cultural circle. If not addressed properly, it may put strain among family members or perhaps, cause misunderstandings between immigrant families and authorities in host countries.

This research seeks to explore how Nigerian families keep their families together in light of these particular challenges.

## 1.4 Research Questions

Having provided a contextual background to the research, it is imperative that this research be guided with questions on what to investigate on and what information to process from the research field. If not done, the research will have no structure and impossible to conduct, as everything pertaining to Nigerian immigrants living in Norway cannot be fully exhausted in this study. Therefore, this research is intended to be informative to social workers and authorities when interacting with immigrant families from different socio-cultural backgrounds by knowing:

1. How do Nigerian families experience socio-cultural domains while living in Norway?

2. What are their management strategies in negotiating through the Norwegian society and staying together?

## 1.5 Aim and Objectives

In Norway, as a social democratic welfare-state regime, everyone is considered equal. Theoretically, this means that everyone gets to be treated equally, whether in the provision of social security or demanding that the laws of the country are maintained. As a result, the improvement of social inclusion will be needed, even when there could be an increase in ethnic heterogeneity in the once ethnic homogenous "western societies" (which Norway is considered to be part of) (Blom, 1999, p. 617-618; Vassenden, 2010, p. 739; Castles, Leibfried, Lewis, Obinger, Pierson, 2010, p. 13). This potentially reduces solidarity in a set of common values.. Therefore, the main aim of this research is to discover the experiences of Nigerian families of keeping their families together as a unit in a foreign country.

The objectives of this research go beyond fulfilling the mandatory requirement in obtaining a European Master's degree in Social Work with Families and Children, and putting on record

my findings from my experience while living amongst Norwegians. Rather, in more detailed scopes, the objectives include:

1. To explore the extent to which Nigerian families maintain their cultures. By this, I hope to discover how they might have also imbibed or abided by the Norwegian norms.
2. To establish if there is a balance between the Nigerian norms and Norwegian norms while employing management strategies in staying together as families. This will enable local authorities, readers and the public at large to understand better, the worldviews of Nigerian immigrants in regard to keeping the family together in a foreign country.
3. To add to the increasing knowledge on how immigrant families are perceived by the locals in Norway and assist policy makers in making decisions that will be culturally sensitive and inclusive when coming in contacts with immigrants.

## 1.6 Significance of Study

Samovar et al, (2013, p. 63) indicated that, "the family is the oldest and most fundamental of human institutions". Without the family (as defined by one's own perspective), it is almost impossible to form a society, close relationships and social order. Family and its trajectories is shaped by one's culture. Simply put, culture is the way of life of people, which we purposefully learn through communicating with the agents of socialization or sometimes, unaware of its influence on us, but constantly reinforced around us (Samovar et al, 2013, pp. 44-45). This implies the methods, activities, beliefs and systems in which a people are directed and guided throughout their lives. When coming in contact with a society with a different culture and set of rules other than ones' original culture and rules, it can be a culture shock, embarrassment and/or a destabilising factor, especially within stable immigrant families. Knowledge on how to adapt and/or negotiate between two cultures (origin and host) is needed mostly when the differences between these cultures are significant. Also, cultural sensitivity from the host society that was once homogenous in culture is needed but could be challenging as the indigenous culture in Norway may be seen as normal by Norwegians. Furthermore, having the task to be inclusive towards many other cultures coming into Norway may be overwhelming to the Norwegian society that once lived by similar cultural values.

Admittedly, there are literatures on immigrant families in Norway, however, none has focused specifically on the Nigerian immigrants and therefore the originality of this research lies in the need to further explore the Nigerian families in Norway in contemporary times. More significance lies in providing sociocultural knowledge from the Nigerian families on how they live their lives, assist professionals in understanding possible ways they can aid the adaptation of immigrants and possibly suggest ways a compromise from both parties (that is, immigrants and the Norwegian society) can be established towards maintaining healthy families and the society at large.

Thus, the significance of this study is seen on the experiences of these immigrant families in maintaining family togetherness while living in Norway, which directly or indirectly informs how the society at large fares and make adjustments where possible. As of 2015, The Local indicated that Norway was the best at the Social Progress Index (SPI) with the 'Foundations for wellbeing' index making the differences from other countries (THE LOCAL no, 2015). How true is it for immigrants? How much of personal freedom is experienced by immigrants in a very social progressive country like Norway? Just two of the mini sub-indices under the 'Opportunity' index (that is, 'tolerance for immigrants' and 'discrimination and violence against minorities') are the few inclusive indices that are clearly tendered towards immigrants among the whole lot of indices. Despite these indices, some immigrants (for example, Russian

immigrants in Israel) feel pressured to follow the host society's culture and language in a dogmatic way, partly resulting to family-related stress (Dwairy and Dor (2009), Oznobishin and Kurman (2009) cited in Chuang & Gielen, 2009, p. 276)

It is noted that in SPI, Norway fell down the rank from first to the seventh position in year 2016 (THE LOCAL no, 2016). What could be missing in Norway in 2016 or what is in the countries in the first to sixth position that gave them a competitive advantage in the Social Progress Index in 2016? Findings from my research may answer this and/or lead to further questions such as: Are these immigrants living a complete healthy family life? (meaning, are family functions ongoing without interruptions, thus producing confident and emotionally stable family members, as well as relatively good contributors to societal functioning)? Is the Norwegian society sensitive to immigrants (besides Nigerian families)?

## 1.7 Delineations and Limitation

There are so many categories of experiences an immigrant with a very different background can go through when coming in contact to his or her host society. They could include medical, educational, psychological, relationship-wise, among others.

Due to the needed clarity, the following delineated my research: the research purpose above; my interest; fundamentals of every human being's life (that is, social and cultural aspects) I have assumed, because of their ever-revolving effect on humans and limited time permitted to conduct this research. This research was confined to exploring the socio-cultural experiences of Nigerian heterogenous immigrant families (particularly married couples) who have been living in Norway for at least five years. Also, who have interacted with the society's systems such as the school, local authorities, the health sector, to mention a few and marked personal and impersonal family milestones such as childbirth, yearly birthdays, climatic changes, etc.

Theoretically, one theoretical framework (acculturation model) was used. The acculturation model was found appropriate after research findings were discovered. This model was used to explain the management strategies of Nigerian families and their experiences in Norway.

## 1.8 Conceptualization of Key Terms

### 1.8.1 A Nigerian

"Being African and Nigerian is a privilege to be appreciated, for in it, is one's own value to the world" (AnjolaOluwa Wickliffe)

In accordance to the Nigerian 1999 Constitution, someone is considered a Nigerian through one or more of the three basic mediums (i.e. birth, registration and naturalization). See sections 25-32 of the constitution. Is with this characterization that my participants were recruited.

### 1.8.2 Family

The family has no single definition due to the evolving nature of the family and various cultural perceptions of what a family should be. The Merriam-Webster dictionary (since 1828), portray a family to be a group of individuals who live in one house under an authority, share common affiliations and rear children. Lamanna shares Durkheim's (1898) concept of family to be a social institution, having social bonds (Lamanna, 2002, pp. 318, 329-330). In Graham Crow's

words (2001, p. 155, cited in McCarthy, Edwards, Gillies, 2003, p. 29), "Different boundaries are drawn around different sets of kin depending on the meaning 'family' has in the context in which it is being used". Furthermore, he comments that "…boundaries around families are not watertight or unchanging, although some formulations are more 'solidly' constructed than others" (p. 29). Although Simon (McCarthy et al, 2003, pp. 36-37) describes family (on a large scale-kinship) in terms of locality, his family illustrated which included his parents, aunts and uncles had social bonds and can be considered as a social institution.

In recent times, a family's composition is multifaceted and seems to be no longer confined to include a father, mother with children or not, bound by law i.e. legal marriage but has extended to gays, lesbians, bisexuals and transgenders as well as cohabitants who are not married (Lamanna, 2002, p. 225). Family could also mean people who are very close to you and you value significantly, thus including extended family and non-biological family members. A couple without children is considered to be a family who have formed a relationship. Such was the case of Paula and her partner- Chris who did not have children as at the time of the study they were involved in, although, they intend to have children (McCarthy et al, 2003, p. 37). Irrespective of these various forms of defining what family/families is/are, they "are the bedrock of our society" (Department for Children, Schools and Families- DCSF, UK, 2009, p. 2).

It is important to note that the above conceptualization of the family is from a Western perspective. The African family is characterised by the nuclear and extended family members who are involved in each other's lives and sometimes live together (Onyango, & Onyango, 1984). Its transition to the Western style of a family, characterised by just the nuclear family places some form of pressure on the original state of the family, especially in foreign locations who do not share the African culture. For this study, the family operational meaning will be a group of people who are related, living in a household, having heterogenous parents with or without children who daily live their lives together.

### 1.8.3 Family Togetherness

Family togetherness goes beyond physical proximity. It entails attachment, bonds that have usually tight and intimate interaction among family members. These characteristics over time, form a 'home' that members can identify with together. More ideals of a family being together consist of team/family effort, commitment, mutual support, shared activities (McCarthy et al, 2003, p. 35-40), among others.

In situations where people move from their familiar environments, it may cause stress to the family and society at large as portrayed by Morgan (1996, p. 176). He noted that locality, property, family and domestic relationships are reassessed, partly due to the stress caused by relocating home. Reassessment strives towards morphogenesis (i.e. the ability of the family system to grow to adapt to the evolving needs of the family) (Encyclopedia.com, 2016). Therefore, family togetherness is likely to be a continuous process throughout a life time.

## 1.9 Chapters Overview

The pattern in which this study progresses after the introductory chapter is that chapter two will review past relevant literatures that are associated with the family (African and non-African). In the chapter, the identity of their connectivity and interaction, experiences, challenges and management skills will be discussed where possible, all within their host

(foreign) countries. In chapter three, the theoretical framework (acculturation model) is discussed which explains the ideas of this research and "provides a framework within which social phenomena can be understood and the research findings can be interpreted" (Bryman, 2012, p. 20). It should be noted that after collecting my data and reflecting on it, I chose to use the acculturation model to explain further, what participants experienced and how they managed their families in terms of engaging in the acculturation strategies. The fourth chapter concentrates on the methodological approach in recruiting participants who are six in total and method of retrieving the primary data from participants. Data were retrieved through qualitative methods, that is through one-on-one, in-depth, semi-structured interviews for at least thirty-six minutes, fifteen seconds and recorded with three electronic devices (after securing the permission of the participants involved). Narrative method of data analysis was employed. The limitations, ethical considerations and dilemmas were included. The validity and reliability of this research were also discussed. Chapter five, is the documentation of the necessary findings from the research field in relation to the research topic, while discussions on such findings, addressing research questions, implications and recommendations are covered in chapter six. Lastly, chapter seven, is the conclusion based on my research.

# Chapter Two: Literature Review

## 2.1 Identity

The concept of identity is something everyone has to come to terms with eventually. Identity is not detached from the people, time and space of events. Rather, identity usually comes from how we see ourselves or how others see us. Contextually, living in a multicultural society, there are instances where one has to determine his or her identity. Therefore, identity can be based on biology, culture, national background, as well as based on social expectations. This identification of self is important because it shapes how we see ourselves, how others see us and how we can further discover who we really are. Discussing identity in this chapter is key because the daily interaction of people which forms the socio-cultural experiences of these people stems from who they are consciously (from the experiences while living with others), subconsciously (whether the people are fully aware that their identity or status in the society defines them) or unconsciously (how the way others see them shape them to the rest of the society or world).

Hallowell (1955), Head (1920), Allport (1937) and Neisser (1988) all cited in Markus and Kitayama (1991, p. 225), have given us ways in which we can have self-constructs of who we are. They have identified physical proximity, time, space and the ecological self to be universal to all humans. This seems to suggest that culture and a sense of belonging (social factors) are divergent factors of constructing one's self/identity. Markus and Kitayama (1991, p. 226) have further simplified this fact by saying, "The exact content and structure of the inner self may differ considerably by culture. Furthermore, the nature of the outer or public self that derives from one's relations with other people and social institutions may also vary markedly by culture" (ibid). Although culture and the way we exhibit belongingness may be divergent, it can be observed in normal daily activities, policies and researches/studies (for example, the study carried out by the Culture Action Europe and Agenda 21 for Culture, on the *Culture, Cities and Identity in Europe. Executive Summary*, under European Economic and Social Committee- EESC, (2016, p. 1), the host culture and the original culture of immigrants benefit from each other. It is within these common and divergent constructs of the self that groups of people (who form a society) differ from another group of people, leading to the independent and interdependent selves and sense of belonging. In cases when people, especially children, are unable to construct their identity firmly or construct from one primary source, the issues of 'who we are', 'where we belong' or 'in what particular ways are we to behave' arise and can cause confusion, taking on false identities or trading one's original identity with someone else's original identity. This then leads me to discuss the two main identities this research reflects; the Norwegian identity and the Nigerian identity.

### 2.1.1 Being Nigerian/African

The Nigerian Constitution (1999) has classifications on who can be a Nigerian. That is, by birth (ethnic aspect), registration (citizenship aspect) and naturalization (cultural aspects, particularly in section 'd', section 'g', subsection 'i' & 'ii').

Nigerians/Africans are considered to be communal- in relationship, in sharing responsibilities among family (both nuclear and extended) members. In Kenya for example, family comprising nuclear and extended family members where younger ones were the responsibility of the local community (Wadende, Kathleen & Lasser, in Selin (ed.), 2014, p. 272) and older family members like grandmothers take up "full-time adoptive responsibilities for their orphaned

grandchildren" (Oburu, 2004). There is respect for older ones and accepting common knowledge or ideas among Africans. For example, in a *case study of cultural differences experienced at a construction project in Ghana",* one of the issues experienced by the British engineer involved in the project was the refusal by a younger woman to express her opinion after an older woman had expressed hers in regard to the project (Anastasia, 2015). This reinforcing the concepts of collectivism and interdependence on one another as other defining factors of Nigerians or Africans portrayed by writers such as Nyarko; and Babatunde & Setiloane (in Selin (ed.), 2014).

Values placed on gender are prominent in African societies, in contrast to European societies where gender equality is aimed for and practiced. For example, the value placed on men has shaped the patrilineal construct of some societies like Nigeria. Supporting this, among the Yoruba tribe for example, Babatunde and Setiloane (2014), p. 242 in Selin, (ed.), 2014) noted how men are highly privileged over women due to the patrilineal culture among themselves. Although, Yourba wives are considered to be the "fulcrum on which the Yoruba family revolves" by carrying out the tasks of motherhood and seeing to the needs required of a stable family (ibid, p. 244). In the case of Ghana, among the Akan ethnic group, the value placed on the women translated into a matrilineal construct while the value placed on the men among the Ewes ethnic group led to a patrilineal construct within themselves (Nyarko, 2014, pp. 235-236 in Selin (ed.), 2014)

Kinship depicts the relations with one's spouse(s) or parent(s)'s relatives (Lamanna, 2002, p. 84). Although, one cannot say exactly, that Durkheim's kinship type of relation is the same in Africa as the ones found in non-African societies. Nevertheless, in an African way, kinship relations among other relations, constitute part of the family's proper functioning, including child rearing, such as it's the case in Nigeria where children are important partly due to the belief that children keep the memory of ancestors alive (Babatunde and Setiloane, 2014, p. 256 in Selin (ed.), 2014). Living in an open environment, typical of rural abode (although, due to modernization and migration to cities or developments in rural dwellings, some of these kinds of dwellings are not the only type of abode in existence), Yoruba children observe the cultural "practices and activities of the lineage through songs which inform the children about the history of their ancestors" (ibid, p. 243).


*2.1.2 Being Norwegian*

The first thought of Norwegianness or being Norwegian is usually the ethnic descent from which someone hails. Ethnic descents could be considered to be the primary source when tracing someone's identity such as one's lineage. According to Lowie R. H. (2004, p. 41), "lineage is made up exclusively of provable blood relatives… descended from a common ancestor or ancestress".

In the past, Norway and its inhabitants were a homogenous ethnic society (Vassenden, 2010, p. 739) but gradually have become a pluralistic, heterogenous society. This is due to the rise of the immigrant population, that is, from less than 2% in 1970 to 9.7% in recent times in Norway (Blom, 1999, p. 617-618; Vassenden, 2010, p. 739). As of 2016, immigrants and Norwegian-born to immigrant parents and registered residents in Norway accounted for 848, 207 and out of this figure, Nigerian immigrants documented was about 1,761 (Statistisk sentralbyrå Statistics Norway, 2017a). The initial rise in immigrant population of first, second and other generations in Norway in previous years, did not change the ideology of the Norwegian Language Council (NLC) at first, on the view of Norwegianness as belonging to the Norwegian ethnic group. Citing Meløy (2006) in the article from the weekly newspaper *Ny Tid* [Translated

as *New Time*], regarding the email sent to the NLC seeking to replace the phrase "ethnic Norwegians" in Norway, an excerpt from NLC's reply quotes as follows: *"Vi tror at det ikke er noe behov for å erstatte "etniske nordmenn" med en annen betegnelse. Betegnelsen "etniske nordmenn" har oppstått på grunn av den store innvandringen i de siste tiårene. Før den kom, brukte en bare betegnelsen "nordmenn" og den betyr det samme som det som noen nå kaller "etniske nordmenn".* This was translated by Professor Bjoern Kvalsvik Nicolaysen at the Department of Cultural and Linguistic Studies, University of Stavanger, Norway (2017): *"We don't think there is any need to replace the expression "ethnic Norwegians" with another term. The term "ethnic Norwegians" has originated in the wake of the large number of immigrants in recent decades. Before that period, one just applied the term "Norwegians" and it is equivalent to what some now name "ethnic Norwegians".*

According to this perspective, there seems to be a divide created between 'us' (ethnic Norwegians) and 'them' (non-ethnic Norwegians/immigrants). Thus, with this division or categorisation, immigrants may not feel part of the Norwegian society and they might find it hard to fully adapt therein. Currently, Statistisk Sentralbyra, the Norwegian Statistical Central Bureau, does not apply the term "ethnic Norwegians" to the indigenous Norwegians, partly because of the differentiations already existing in the Norwegian population (Saamis, kvaens-Paine, 2011, p. 67-68), but also because of the difficulties in defining such a concept. Saamis are "a minority population, and a dispersed one, through Northern Fenno-Scandinavia and onto the Kola Pennisula in Russia" who can be found in Northern Norway (Paine, 2011, p. 67). Kvaens, are a minority group that can also be found in the north of Norway (ibid, p. 68). They (that is, Statistisk Sentralbyra, the Norwegian Statistical Central Bureau) therefore use the following phrases depicting; "persons born in Norway with only Norwegian parents" and "persons resident in Norway had no foreign background in three generations as per 1st January, 2013" (Statistisk Sentralbyra, Statistics Norway, 2017). This brings to mind, concepts like identity and lineage. It should be noted that identity is a constructed process affected by psychological and sociological factors (Sarup, 1996, p. 14).

Authors like Vassenden (2010); Lynnebakke and Fangen (2011) have shared their views on what constitutes Norwegianness to include ethnic descent, culture and citizenship. Norwegianness in terms of ethnicity is simply the tradition and blood line someone carries. In Lynnbakke and Fangen (2011, p. 138), Kamran (age 23) who is originally from Iran came to Norway when he was one year old and has been living here since then. He qualifies to be a Norwegian due to the number of years he has lived in Norway and exhibit Norwegianness in some respects. Surprisingly, he feels like a foreigner because of the way they (meaning ethnic Norwegians in Norway) look at him and think of the negative things associated with being a foreigner.

Culturally, Norwegianness entails imbibing the way ethnic Norwegians live, think and behave. Some non-ethnic Norwegians such as Knut (Vassenden, 2010, p. 745) and Kamran (Lynnbakke and Fangen, 2011, p. 141) see individuality, superficiality, being materialistic, lack of hospitality and lack of solidarity as Norwegianness. Furthermore, engaging in outdoor activities such as skiing and going to cabins are typical of ethnic Norwegians but not engaged by all types (ethnic, cultural, civic) of Norwegians. Example of such are Azadi (26 years old) and Bushra (24 years old) who are non-ethnic Norwegians but have been living in Norway for a long time but have not done much skiing (Lynnbakke and Fangen, 2011, p. 139-140). They have not been accepted to share the Norwegian nature or Norwegianness. This may be due to where they live in Norway or their family values and living patterns.

From the perspective of citizenship, it appears that fulfilling or satisfying the requirements to become Norwegians through citizenship, does not necessarily make immigrants 'ethnic

Norwegians'. This is because while resident in Norway, they could still be deeply immersed in their original culture through developing networks with people from similar cultural backgrounds, eating their local dishes, speaking their local language most of the time, etc. This may be as a result of not having the need to do otherwise or integrate into the Norwegian society. A possible solution could be that the host country gives them valuable reasons to do otherwise, though, *not losing its significant values*. It is suggested that at some point, foreigners must be recognized as Norwegians and assisted to attain that, if they have lived in Norway for the required number of years and can be observed to exhibit some form of Norwegianness.

Having discussed Norwegianness in three aspects – ethnic descent/lineage, culture and citizenship- it can be concluded that Norwegianess has no single, fixed meaning.

Furthermore, the socio-cultural formation of families influences the actual 'doing' or the 'practice' of a family. Thus, the need to explore the doing of families within Norway and Nigeria in which this research is primarily interested in.

## 2.2 Family Togetherness: Nordic/Norwegian society versus Immigrant/Nigerian society

Family togetherness depicts several things but primarily togetherness relates to identity such as identifying with a common name, the surname. Also, togetherness is a means of achieving family goals which could be the cumulative aggregates of individual family members' goals or the family collective goals, supporting one another and ideally restricting external interferences or disturbances. Unfortunately, challenges occur that pulls at a family, attempting to break them or change their ideal or preferred operational patterns.

Family togetherness begins from how someone defines a family. From that onwards, the activities that follow, culminate into the togetherness experienced by the 'family'. In Sweden for example, like in some other countries, the family comprises a man, his wife with or without children. A 30-year old woman from the south part of Sweden considers herself and her husband (who had no child at the time the study was carried out) as family (Gaunt, 1997, p. 111). This kind of family described by her have undergone some changes (not to say that her perception is totally out of existence) as it can be seen when I tried to conceptualize what a family is, in chapter one. However, for her, by getting married, she no longer considers her parents to be part of her family but her husband who she lives and does things with. Also, due to lack of communication of over nine years, she does not see her aunts and uncles as family. Therefore, keeping in touch with the extended family was through family reunions, birthdays, during summer time in summer cottages, marking of important milestones such as age sixty, seventy and so forth. Additionally, she partook in observing remembrance anniversary of a dead relatives (which was done by honouring the dead with a speech, placing a wreath on the grave, etc.), but not celebrating change of status like having a new job/being a graduate/being retired, (Gaunt, 1997, p. 115-123).

Literature is replete with researches by Dwairy and Dor (2009), Oznobishin and Kurman, (2009), Net (2009) cited in Chuang and Gielen (2009) on families' settlements in host societies. These researches also reflected families' adaptation to their local host societies' inclusiveness toward immigrants, thereby demonstrating positive and negative aspects of being a migrant, especially when both societies (origin and host) migrants are, significantly differ culturally, socially, climatically and politically. An example of the negative aspects was documented in a study (Dwairy and Dor (2009), Oznobishin and Kurman (2009) cited in Chuang S. S. & Gielen U. P., 2009, p. 276) on Russian immigrants in Israel. It was proposed that those immigrants in

Israel "experience higher family-related stress levels than their native Isreali peers, in part because they and their families feel pressured to conform culturally and linguistically to an assimilationist ideology" (ibid). This may have meant Russian having to communicate in Israeli's language and behave like their host. Positive aspects were seen in Portugal where migrants -adolescents- from previous Portuguese colonies fared well in school and were considered to have better psychosocial adjustments than their native peers (Net, 2009, p. 276). This was linked to the multiracial favourable state in Portugal. Considering that adolescents are part of families and fended for by their families, their state of wellbeing is a reflection of the total wellbeing of the family they live with. Moreover, if these adolescents did not fare well in school, their families may be perturbed, which may lead to psychological maladjustments.

Contextually, family togetherness in Nigeria includes the parents, children and extended family members such as the grandparents, uncles and aunts in its interactions. Involvement of each member is dependent on the responsibility assigned traditionally, economically or otherwise. Culture plays a big role in family functions which forms the collective (instead of individualistic) identity in Nigeria. Within the Yoruba tribe in Nigeria for instance, the "family is child-centred, adult-controlled and elderly ruled, the care of all in the extended family is the business of all" (Babatunde and Setiloane, 2014 in Selin (ed.) (2014), pp. 241-242). This depicts a collective nature of the family, that is, disciplining a child by any adult in the community, not necessarily by the child's parent(s), is a collective responsibility found within that tribe (ibid, p. 248). Although the care and the upbringing of the child and the family unit is the job of the community, it is initiated and based on the parents. "The father is the right hand of discipline" while "the mother is the left hand of comfort" (p. 248).

The values and norms of the culture (such as collectivism observed among Nigerians and other African indigenous communities) are passed on from one generation to another through child rearing practices (Keshavarz and Baharundin 2009; Vygotsky 1978, cited in Nyarko, 2014, p. 231). These generations can be understood to emerge from kin groups which in turn originates from descent groups. Among the Yoruba tribe, group loyalty is upheld higher than individual independence (Zeitlin, Megawangi, Kramer, Colletta, Babatunde, and Garman, 1995). Culture cannot be over-emphasized as it is the essence of every society. In concurrence, the report from various places accrued from debates on culture (traditional or current), -whether it is important on its own or part of economic and social benefits in a city- have proposed that valuing culture 'on its own terms' serves the 'most positive role in giving a city its life and reputation' (EESC, 2016, p. 2).


## 2.3 Settlement by Nigerians/Africans as Immigrants

Like other foreigners in the Nordic or European regions of the world, Nigerians have migrated to these parts for several reasons. The increase in globalization has made international movement to be more possible, though accompanied with challenges (depending on one's life perceptions and the resources at one's disposal). Despite these challenges, there are other pull factors causing Nigerians to migrate to Europe. A study on the previous years of Nigerian migration to Europe, for example, to Ireland, have recorded several reasons for their migration. They included visa extension, legal residence status, "Celtic Tigers" (associated with the Ireland's economic boom prior to the study), refugee status, employment, family/friend networks, institutional building, etc. (Komolafe, 2005, pp. 6-17). Denmark has recorded Nigerians and their settlements for social benefits, education, high employment and salary rate, and safety (Obialo & Museckaite, 2008, p. 41). In recent years, some of these reasons prevail above others such as employment and family/friend networks and education being an

escalating reason. It can therefore be deduced that the educational and economic background of these people have had an influence on their migration and settlements within the Nordic region or outside their home country (Nigeria).

Education has become part of the primary reasons for Nigerians to migrate, settle and raise a family in Europe, including Norway. Within the Nordic countries -Norway, Sweden, Denmark, Finland and Iceland (Briney, 2017) - education is provided free, provided one fulfils the academic requirements needed. This has highly attracted students to these countries. Some of these immigrants come as students and eventually get married to a fellow Nigerian, thus forming a family base in Norway or other foreign countries they reside in. Afterwards, they bear children and their settlement graduates from temporary to permanent. Some other Nigerians marry non-Nigerian and also build their families by having children.

Those that arrive in Norway via employment contracts within the oil or sport industry, for example, tend to have solid foundations to reside in the country. Sometimes, their employment status may make their family maintenance comfortable. Additionally, social and cultural factors can influence a family's maintenance in their host country. These aspects could lead to labels on people, leading to either promote or hinder the settlement and maintenance of these immigrants in Norway, even in recent times. An article depicting migration for work purposes from Nigeria to Norway expressed an encounter of a female footballer Nigerian (Desiree-pseudonym) at the airport (Engh, Settler & Agergaard, 2017, p. 67). Below is the exact copy of the experience of Desiree from the article so as not to lose the interpretation of such experience:

> I went to Nigeria actually on a visit. And I came back, and I was at the airport just getting my luggage and I was coming out of the terminal and then the police stopped me. And they [said] 'Open your bag'. And I got pissed because there was like a lot of white people going and nobody was stopped but me ... 'Why did you pick me?' And they said 'we just pick randomly'. I said, 'because I'm coloured or what?'... 'What are you doing in [Scandinavia]?' I'm like, 'what did you see there [in my bag]? Those are boots. What did you see?' And he's like, 'you play football? Where do you play football?'... And I'm like, 'I play football and I play on this team' and ... you could just see that they were not convinced, and I was getting mad you know, like I was really pissed ... 'yes we've had a lot of people say they play football but they come here to prostitute', and I flipped. (Desiree) (Engh, Settler & Agergaard, 2017, p. 67)

Further down in the article, it was noted that the police did not believe Desiree's claim to be a footballer, which prompted her to request that the president of the club she works with be called to confirm and identify her. Upon confirmation of her employment status through the phone call, she was apologised to and free to leave the airport. This is one of the labelling situations Nigerians are faced with when migrating or already living in Norway. As high socially progressive countries, the Nordic countries are presumed to be 'colour-blind', situating themselves to display equality for all. This may be due to the mass media, economic prosperity and the nature of their once homogenous society that constructed an image of social justice for all.

## 2.4 Challenges in Maintaining Family Togetherness

Keeping one's family together and moving to a new environment as an immigrant have their positive experiences and negative experiences. These may depend on one's resources and living context. The following are few cons (challenges) attached to being a family, with children, living in a new/different environment or context.

### 2.4.1 Social and Economic Challenges

Social challenges such as child care plans and being united again after separation among transnational families tend to weaken family ties. Usually, transnational families are associated with one or more family members living apart from other family members, usually in another country. In some cases, transnational families occur due to the need to work and be able to fend for ones' family, for example, workers working under contract employment in Asia (Carling J., Menjivar C. & Schmalzbauer L., 2012, p. 197). Due to the nature of the migrated family member and national policies for immigrants in host country, it becomes "practically impossible to bring a family." (ibid). Furthermore, if a mother, of a family decides to leave for another country in search of a job, she will need to make arrangements on how her children, will be taken care of. Besides that, the physical separation between mothers and children can result in emotional instability of children in the home country. It can also cause inability on the part of the mother not to be able to pass on family values that promotes togetherness as well as societal continuity in terms of culture and values.

For some immigrants who have qualifications to work professionally in their home country, upon migration in search of jobs, may receive shocking experiences of not being able to use such qualification, at least initially, due to the various qualification standards prevailing. Kofman E., Lukes S. and Aaron P. (2008) confirms this occurring in UK, by stating that, "Someone who has been a doctor back home cannot, immediately, depends where they come from though, they can't access immediately employment in their own field because they have to re-qualify, …" (p. 10). Not being able to work or gain access to public welfare funds (ibid, p. 9) puts the family in strain and may pull them apart in certain countries that may see the parents as not being economically capable of taking care of their children, thus, removing them from their families for better care elsewhere.

### 2.4.2 State and its Representative's involvement in the family

In societies where the state is involved in families to produce a balanced family life, it can be assumed that the burden in meeting the needs of family members are reduced. For example, the Social Democratic welfare system operational in Norway indicates its involvement in family life in terms of the resources it makes available for families within its jurisdiction. In return, there are certain expectations (by the state) placed families on how they should function. The state's involvement is usually welcomed by its citizens due to their trust on the state. For immigrants who are not accustomed to this lifestyle, it is considered that the state is 'intruding' instead of 'intervening' or positively being involved. Hollekim, Anderssen & Daniel (2016) postulate that "following how parents are positioned, they need to be supported, educated, and trained or rather disciplined into adopting the appropriate parenting practices" (p. 58). According to Gullestad (1997), Hennum (2002, 2011) and Jorgensen (1999), "the symmetrical, democratic and negotiating family is considered the best means to achieve these skills, while authority, discipline, and hierarchical family relations are of little value" (cited in Hollekim et

al, 2016, p. 58). The skills Gullestad, Hennum and Jorgensen referred to are the fundamental skills. If parents are not positioned in a way expected of them by their host society, supporting, educating, training or disciplining parents tend to biased or ethnocentric. This then questions the position of Norway in the Socially Progress Index as of year 2015 where it was ranked the best. Also the extent to which the index-'tolerance for immigrants' is at play, may be questionable. This is exemplified by the comments made to a Romanian family, (including child, was observing religious practices) by a kindergarten director. The religious practice was fasting and abstaining from meat for forty days during Christmas and as such, meat was not added to the Romanian child's lunch.

In situations where there is no abuse and parents are required to be disciplined in adopting parenting practices unfamiliar to them, it can be considered as intrusion, destabilizing family values and pattern. In the end, children and their parents or adults in the family more vulnerable.

### 2.4.3 Challenges from officials

Challenges can emanate from officials (social workers, school governing authorities, the police or municipality agents, etc.), who have differing ideologies, national laws, lack of professional autonomy in their profession and/or provide insufficient support for families as a unit, not as separate individuals. A study on the cultural adjustment experiences of Kenyan, Nigerian and Ghanaian international students in the United States of America (USA) indicated the non-positive ideas of the 'Western mental health counselling interventions' by the students, thus, suggesting a need for the counsellors to destigmatize themselves, the ideas and provide services that the students could see as relevant to the student, culturally (Madonna G. Constantine, Gregory M. Anderson, Leon D. Caldwell, LaVerne A. Berkel & Shawn O. Utsey, 2005, p. 65). It was further suggested that there should be an examination of their strategic coping behaviours to inform the counsellors on how to effectively intervene (p. 65).

More so, Cornford (1993) and Morrison (1996) cited in Healy (1998, p. 904) have noted that, "workers often feel unsupported and devalued as both the complexity and emotional costs exacted by their work are minimized or overlooked altogether in the organizations in which they work". When workers work under pressure, they are likely to behave negatively towards families and may make wrong decisions. Thoughts of families being able to contribute meaningfully in their own unique ways and express personal concerns that need attention are undermined (Cornford, Baines and Wilson, 2012, p. 13). As a remedy, if the state defines families as partners, Cornford et al (2012, p. 13) propose, "it will need to move beyond information systems that treat them as objects to be administered". Otherwise, they would not be open to participate in the prescribed way (by professionals) of doing their families.

In all, we have seen how people in home and host countries perceive themselves through their culture, as individuals, as groups and through the public expectations. We have learnt about situations that poses threats to immigrant's identity through assumptions, societal norms, unique family situations among others. More importantly is the recent conceptualising of who a Norwegian is by the SSB which was complicated by the presence of immigrants who have being residing in Norway for a very long time (some even born in Norway) but not considered to be Norwegian. In the long run, consciously or not, there is a divide between ethnic Norwegians and those not considered to be ethnic Norwegians. This tends towards a struggle between the host society to make immigrants to become like them and immigrants to maintain their identities to some significant extent. Challenges like this divide could cause loss of identity by immigrants in terms of how families want to be but are affected by how their host country thinks a family should be. The replacement of the once homogeneity of Norway by

current heterogeneity brought by immigrants, may lead to continuous revision of national policies to accommodate immigrants.

# Chapter Three: Theoretical Framework

For the purpose of this research, my interest on my participants on how they have socio-cultural experiences in being Nigerian immigrant families in Norway, I relied on the acculturation model by Berry (1997).

## 3.1 Acculturation Model

Discussions of this model will dwell on acculturation knowledge by Berry (1997) and the group concerned (Nigerian immigrant families), including other immigrants in general. This model's relevance can be found within the intricacies of acculturation, to mention a few: acculturation strategies; host society; immigrants and their cultures which are different from their hosts'; and immigrants' mobility, its motivation and their status in host society.

Acculturation, the highlight of this model, was first defined by Redfield, Linton & Herskovits (1936, p. 149) as follows, "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups." In the process of acculturation, Redfield et al further noted assimilation to be sometimes, a phase.

According to Berry, besides assimilation, some form of bicultural lifestyle and adaptation take place, depending on the course it takes, the degree of difficulty and the final outcome (Berry, 1997, p. 9). However, the question may be asked; adaptation to what? or living bi-culturally from what? This naturally follows when pondering on the course, difficulty and outcome of adaptation. The course of adaptation could be formed by certain factors surrounding an individual, for example, the type of job parents has and its particular characteristics. Expatriate parents, who live with their families (which have young children) and regularly get assigned to various countries to work, can be considered to live and adapt more to an unfamiliar environment better and considerably less stressed in having to move to different habitations as they grow into independent adults, when compared to non-expatriate family who have children who have lived their lives in one habitation. The reason for this is that "a whole life in one cultural setting cannot easily be ignored when one is attempting to live in a new setting" (Berry, 1997, p. 22). This means that difficulty can sometimes be experienced based on how the host society is culturally diverse or open to multiculturalism. Other times, it depends on immigrants' choice (willingly or unwillingly) of acculturation strategy used in adapting in their host society. Among the four strategies (integration, assimilation, separation and marginalisation) distinguished by Berry (1997), difficulty is more felt through marginalisation, separation (or segregation when required by the host society) and assimilation (when it is negative).

To clarify what these strategies mean, I refer to the definitions ascribed to them by Berry (ibid). Berry suggests that integration "is some degree of cultural integrity maintained"; assimilation to mean been integrated but "from the point view of non-dominant groups, when individuals do not wish to maintain their cultural identity and seek daily interaction with other cultures"; separation to mean "when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others"; marginalisation to mean "when there is little possibility or interest in cultural maintenance (often for reasons of enforced cultural loss), and little interest in having relations with others (often for reasons of exclusion or discrimination)" (Berry, 1997, p. 9).

The final outcome in adaptation through integration, will be immigrants who have good self-esteem, who value their culture of origin and at the same time they are open to adopt certain particulars of their host society. Opting for either assimilation, separation or marginalisation will result in some level of imbalances among immigrants because they will not be able to communicate and properly manoeuvre within the host society while living there. Central to these concepts (that is, course, difficulty and eventual outcome of adaptation), culture plays a significant role in terms of maintenance and exchange (either one-way or two-ways) between two or more cultural groups, in the host society where immigrants live.

There are various factors that affect and precede the acculturation of an immigrant or an immigrant group. I believe they can also affect the post-acculturation of immigrants. Among these factors as argued by Berry J. W., (1997) are *gender* (in terms of gendered caring, see Ebot M. E, 2014, p. 152-154), *education* (in terms of the strategies education is passed across and its contents compared to immigrants' educational perceptions, see Constantine M. G., Anderson M. G., Berkel L. A., Caldwell L. D. & Utsey S. O., 2005, p. 60) *, immigrant's age at the beginning and during acculturation process*, *status prior to migration*, *cultural distance*, *personal factors* such as mind sets (these last four factors were expressed in the study on Indian children who were adopted, live and go through bicultural socialisation in the Netherlands, Norway and the United States of America. See Riley-Behringer M., Groza V., Tieman W. & Juffer F., 2014, pp. 231-243).

The use of this model in this research was significant and suitable because it clearly explains the case under study. Among the immigrants studied, who have different cultures from their host society, issues of adaptation and acculturation strategies highlights their everyday living. Families that migrate for work or education purposes tend to involve in integration so as to maximise their stay in their new location and make their children not feel odd among their peers. Others who move from their home countries under duress, may adopt the separation method or feel marginalised in some way. Although Yin (2003, p. 5) indicated a theory to be helpful in selecting future cases, the use of the acculturation model or theoretical framework in my study is to highlight the emerging findings. In other words, it was after categories or themes emerged after my data analysis, that I found the model adequate to further explain these findings. Families can be thought in different ways through acculturation during culture shedding, culture learning and culture conflicts (Berry, 1992).

# Chapter Four: Methodology

In this chapter, specific steps taken to acquire the relevant data for this research are described and justified in bringing out the uniqueness of the topic addressed. Steps taken included identifying qualitative research method suitable for participants to express themselves adequately, the criteria used in recruiting participants, what my data collection and analysis entailed, the interpretive framework employed to interpret data, ethical considerations and limitations faced in the course of the research process. Justifying that I was not biased, findings can be trusted and generalized "to theoretical propositions and not to populations or universes" (Yin, 2014, p. 21).

In taking those relevant steps, I saw myself weaving through the complexities of academic research, questioning and re-questioning myself why I chose a particular approach over other approaches while continually reminded myself of the research topic at hand and its overall relevance.

## 4.1 Restating Research Questions

As stated in chapter one, the research questions I sought to answer are recalled below.

1. How do Nigerian families experience socio-cultural domains while living in Norway?

2. What are their management strategies in negotiating through the Norwegian society and staying together?

As follow-ups, below are some of the interview requests/questions asked to elicit their personal and family orientations from Nigeria, their experiences from the Norwegian norms/expectations and their management skills in handling disparities, if there were.

1. What do you think about families in Nigeria and Norway?
2. What is important to you as a Nigerian in keeping your family together in Norway?
3. Do you consider leisure activities to be important in keeping your family together?
4. Why are the leisure activities important or not important, according to your previous answer?
5. What methods do you employ when interacting with your children?
6. Is there a pattern in carrying out house chores? If so, could you explain what the pattern is?
7. Do you think that you are compelled in any way to not live in line with your values and beliefs in Norway?

## 4.2 Research Design

Basically, a research design is the pattern in which a research is organized and carried out. In more clear words, Yin R. K. (2014) has stated that, "a research design is *a logical plan for getting from here to there*, where *here* may be defined as the initial set of questions to be answered, and *there* is some set of conclusions (answers) about these questions" (p. 28). He further explained that it may involve key steps, relating to collection of relevant data and its analysis (ibid). With this understanding, I utilised the qualitative research method as my research design where my initial questions as my research questions were and still remain; how do Nigerian families experience socio-cultural domains while living in Norway? and what are their management strategies in negotiating through the Norwegian society and staying

together? Creswell (2007) defined this method to mean "closer attention to the interpretive nature of inquiry and situating the study within the political, social and cultural context of the researchers, the participants, and the readers of the study" (p. 37).

Through this research design, knowledge of this research was thought to be ontological, especially in a constructionist way where emphasis was placed on Nigerian families' active involvement in "reality construction" (Bryman A., 2012, p. 34). Having a culture and living in the midst of a foreign culture, these immigrants are seen to be "in a continuous state of construction and reconstruction" (ibid). This means that reality construction is not something far away and detached from these social actors but a connected process from the past, present and future in their social environment.

## 4.3 Interpretive Framework

*Social constructionism* was the interpretive lens for this study. As such, the literature and the theory used to guide my research as well as the investigation procedure, data analysis, data documentations, discussions and conclusions are viewed from a constructivist perspective.

### 4.3.1 Social Constructionism

In Bryman's words (2012), "constructionism is an ontological position (often also referred to as constructivism) that asserts that social phenomena and their meanings are continually being accomplished by social actors" (p. 33). These social phenomena are constantly revised in that there are different experiences at different phases of one's life and meanings attached to it. For instance, and hypothetically, if I (as an adult in a foreign country) meet someone from a different culture who greet by tapping another person's shoulder, I will try to understand why that person and others from the same culture greets like that. That will help me to adjust how I greet those from that culture, whenever I meet them.

Following this statement, one can easily assume that social constructionism will be related to the social sphere of human living. Such assumption is not far from some writers' opinion. Writers like Lock A. and Strong T. (2010, p. 6) have identified social constructionism to be "meaning and understanding as the central feature of human activities" which begins "in social interaction, in shared agreements as to what these symbolic forms are to be taken to be" (ibid, p. 7). Social constructionism can be used as a worldview, interpretive framework or in any way a research situation demands as demonstrated in Creswell's book (2007). In this research, it is used as an interpretive framework and as such, participants are seen as pioneers and main sources of constructing their life worlds, experiences and meanings. This is in opposition to the scientific researcher's stance where he controls the objects and experiments, thus holding the power of ascribing what is true or accepted for research documentation. In constructing their worlds, language and identity plays significant roles in interview responses and researcher's research responsibilities (that is, data analysis, reflection and overall findings). Languages are used "in the construction of their accounts" through "metaphors, grammatical constructions, figures of speech …" (Burr, 2003, p. 167). Such constructs are not objective in the strict sense of the word. Although I directed the nature of the interview responses, based on the questions asked, I have allowed my participants to construct their stories in whatever way they wanted. I did not position myself as the truth provider of their experiences and did not make participants voices to be passive (Burr V., 2003, p.154,). This view was also supported by Lock and Strong (2010, p. 7), in terms of essentialism- "to uncover the essential characteristics of people".

Although all my participants are Nigerians, there are some essential characteristics in the form of their length of stay in Norway, the number of children they have, their local dialect/language, the city and municipality they live in, the type of jobs they do, etc. that distinguish them and their experiences from others.

In seeking the socio-cultural experiences of this group of people, it would have been inappropriate to have them treated like objects, with no say in constructing how they are and seen by others through research findings. Little wonder why social constructionists are of the notion that through interviews where there is communication between the interviewer and interviewee, "participants create and construct narrative versions of the social world" (Miller and Glassner, 2011, p. 132). A collaboration between the researcher (for example, myself in this research) and the participants was played out when I asked open-ended questions and the participants responded in ways they desired. Another way of viewing how social constructs are formed which is applicable as an interpretive framework is the happenings caused by societal factors prior to the scheduled interview. These happening have constructed how they view the world and attach meanings to them. Therefore, it can be concluded that this interpretative framework adds more importance and offers deeper knowledge to the research at hand because people have their own constructions of their experiences which differs from person to person and from time and place, which allows for meaning making and interpretation to be explored and understood.

## 4.4 Research Trustworthiness

In order to ensure that the interpretive framework – Social Constructionism- is trustworthy in documenting participants' experiences and other findings in chapter five, this research is placed side by side with certain concepts. These concepts – credibility, transferability, dependability, and confirmability, were borrowed from the book *Naturalistic Inquiry* by Lincoln and Guba (1985, pp. 301-319) and Guba (1981, pp. 80-82), in making sure research findings are "worth taking account of …" (p. 290).

### *4.4.1 Credibility*

Ensuring that findings are credible, Lincoln and Guba (1985) have suggested five ways of approach: ascertain activities that increase the likelihood of credible results; have "an activity that provides an external check on the inquiry process"; engage in "negative case analysis"; provide "referential adequacy"; and involve in "member checking" (pp. 301-316).

For the first approach, being a Nigerian and lived in Nigeria almost all my life (besides the two years I have being away studying abroad), I had "prolonged engagement" (ibid, p. 301) and know participant's culture in order to build trust with participants and test for misleading information. I believe the contacts I made with participants before the actual interviews, one participant's experience of once been a research student and their understanding of what an academic research entails for other participants, helped to build the needed trust for the research. Subjecting myself to a peer researcher in the person of my supervisor, my seemingly biases where questioned and meanings into participants' narratives were demanded. Making me aware of my researcher's position, I was continuously faced with the need to be in line with "substantive, methodological, legal, ethical, or any other relevant matter" (Lincoln & Guba, 1985, p. 308). In negative case analysis, it "eliminates all "outliers" and all exceptions by continually revising the hypothesis at issue until the "fit" is perfect" (ibid). In my case, instead

of revising hypothesis, I used my research questions as a guide to include data from participants that were considered to be relevant to the research. I followed Lincoln and Guba's (1985, p. 313) idea of earmarking a section of data to be stored (which were not included in data analysis) and retrieving them later, when I arrived at my preliminary, tentative results as a way of supporting my findings.

Being that I engaged in social constructionism, I allowed by participants to serve as checks on the reconstruction of their interviews. In achieving this, I made available a copy of their complete recorded interviews and summarized versions of their narratives to comment on, whether they were accurate representations of what they intended to pass across.

### 4.4.2 Transferability

Transferability in the world of a qualitative researcher and a naturalist is not totally possible as it does not deal with numbers or fixed environmental factors. That is not to say beyond the research population, findings are totally useless. Stating Lincoln and Guba's (1985) words, "the naturalist can only set out working hypothesis together with a description of the time and context in which they were found to hold [---] it *is* his or her responsibility to provide the data base that makes transferability judgements possible on the part of potential appliers" (p. 316). Is with this knowledge, that I can state that findings from my research can be used (in future researches) to have a background knowledge about immigrants, especially those from Nigeria who have different cultural and social norms from those existing in Norway. Additionally, the knowledge derived were among first generation Nigerian immigrants which such background knowledge can be transferred to other first generation African immigrants.

### 4.4.3 Dependability

In Guba's paper (1981), ways in which a research from a naturalistic point of view can be dependable were discussed. Using dependability as a naturalistic term for consistency, Guba noted that dependability of instruments being human beings does not imply invariance (Guba 1981, p. 81), that is, there are no exact occurrence of events when humans react/respond to situations. Rather, dependability is a variance that can be linked to their sources (humans themselves), even when aware of "error" e.g. fatigue (ibid). In that variance, Guba emphasized the necessity to accommodate some real data.

In my case, findings can be dependable in that, statements were confirmed at later times during and after the interview. Giving participants full and summarised versions of their interviews after at least eight weeks of the interviews with them, showed that they did not have significantly different views on the subject matter discussed. More so, my position as an insider (a Nigerian), I could confirm some of their comments to be real without any form of bias.

### 4.4.4 Confirmability

In confirming my research through Guba's (1981) method of neutrality, also known as confirmability in naturalistic term (p. 80), I ensured that it was neutral of my biases by engaging in a qualitative methodology while using narrative data analysis where the data was generated from open-ended questions. I sought particular categories experienced by participants and subjected my findings for scrutiny by my supervisor and someone outside social work field. Although, Guba (1981, p. 81) noted that the methodology that guarantees neutrality of a

research is also affected by the inquirer who picks it to use in his or her research, I decided to confine my reflection and interpretations within the scope of the data generated from participants according to Scriven (1972) thoughts in Guba (1981, pp. 81-82).

## 4.5 Methodology- Intrinsic Case Study

The methodology of this research was shaped by the aim of this project, which is – to discover how families are maintained together in a foreign country. Being a qualitative study, *the intrinsic case study approach (ICSA)* was engaged where participants were positioned to tell their stories from their daily living to depict their experiences of being Nigerian families in Norway. I also got the opportunity to reflect on those experiences and construct them meaningfully. In other words, the relativist or interpretivist epistemological orientation was utilised in "acknowledging multiple realities having multiple meanings" Yin (2014, p. 17). As they narrated their experiences, documented in the next chapter, it has been impossible for them to be one hundred percent Nigerian while living in Norway.

A case, applicable to this research is the study of a group of people having specific circumstance and bounded by time and space (Schwandt, 2001, p. 22). Further characteristics of this case are discussed under participants sub-topic. The group of people the research final study report was written on were six Nigerians who have been living with their families in Norway. Their specific circumstance, which is common to all is their first-generation immigrant status. The time they are bounded by is the minimum of five years that they have lived in Norway and the year 2017 in which the research was conducted, within five months. The space was the physical boundary of Stavanger in Norway.

Case study is a strategy (Schwandt, 2001, p. 22) and "an empirical inquiry that investigates a contemporary phenomenon (the "case") in depth and within its real-world context …" (Yin, 2014, p. 16). Case studies are inclined to contribute knowledge about "individual, group, organizational, social, political, and related phenomena" (ibid, p. 4). Stake (1995, p. 3) has distinguished two types of case studies -intrinsic and instrumental. According to Stake, *intrinsic case study* is a study interest "… not because by studying it we learn about other cases or about some general problem, but because we need to learn about that particular case" (ibid). Researchers desire to understand a peculiar case in a better light (Stake, in Denzin & Lincoln (eds.), 2005, p. 445). While the *instrumental case study* is to "have a research question, a puzzlement, a need for general understanding and feel that we may get insight into the question by studying a particular case" (Stake,1995, p. 3). Due to my interest in exploring the socio-cultural experiences of how Nigerian families construct and maintain family togetherness and values while living in Norway, I employed the intrinsic case study which was single and holistic. Holistic in the sense that my participants were studied as one group and one aspect of their experiences was not studied in isolation of another. I was not interested in an instrumental case study which may seek the Norwegian expectations of family life or how Nigerian families have to change in order to fit in or adapt to the Norwegian society (although, these might be by-products of this research).

## 4.6 Advantages of Case Study Methodology

An advantage of a case study in this research is in its purpose. Its purpose lies within 'how' and 'why' questions in an attempt to handle "operational links needing to be traced over time, rather than mere frequencies or incidence" (Yin R. K., 2009, p. 9). Operational links employed

were particular situations that led to their experiences in Norway as well as the choice of grammar in their narrations (such as 'if', 'was', 'have to', etc.). Even though participants trace their experiences or situations over time, it was in their present, contemporary states (during interviews) that they recounted and made meanings of their social world. Recounting their experiences and attaching meanings to them gave them the freedom to express themselves without tight restrictions, thus, adding value to this research.

Furthermore, Lincoln and Guba (1985, p. 359) have argued that the mode of collecting and analysing data on one side and the way the data are interpreted and reported shows a kind of interdependence between the inquirer (which is the researcher) and the respondents (which are Nigerian participants) while using case study report by the naturalistic inquirer. I engaged with participants in person instead of paper questionnaires, purposively sampled my participants which enabled me to use "grounded theory that takes adequate account of local conditions, local mutual shapings, and local values" and inductively analysed my data associated with a naturalistic inquirer (Lincoln and Guba, 1985, pp. 39-40). I consider this as being able to apply the arms-length principle by hearing their stories but also having a chance to give interpretations which offer to readers the chance of seeing the world of some immigrants in different perspectives.

Focusing on an intrinsic case study, this provides a platform to have better understanding of the immigrants whom this research is focused on. While intrinsically studying how they stay together as families in Norway, I had the opportunity to gather data "grounded in the particular setting that was studied" (Lincoln and Guba, 1985, p. 360) in terms of living in a foreign country, having their own traditions and cultures and the challenges that they continue to grapple with while living in Norway.

A fourth advantage can be seen in the various sources (past literatures, observations on participants and their groups in the city where this study was carried, personal experiences as a Nigerian and an immigrant), from which I gathered my data. Through these source, I was able to cross check my findings and locate changes, especially between past literatures and current findings in this research. I reviewed past literatures on Nigerians (on whom the study is on) and Norwegians in Norway (as the host society where Nigerian families have socio-cultural experiences. Observations were made during interviews and at times when I have been invited to some participants' church.

## 4.7 Data Collection

The process of data collection entailed the type of data (primary), the manner (semi-structured, face to face, in-depth interviews), the criteria in choosing appropriate participant sample (their characteristics and size) and interview locations (personal homes and public spaces).

### 4.7.1 Type of Data Collected

The data collected were primary, in that, they were retrieved from participants directly. In retrieving the data, in-depth, face-to-face, semi-structured interviews which comprised of open-ended questions were engaged. Additionally, follow-up and standard probing questions were asked to gather more, unbiased, information. (Bryman, 2012, pp. 223, 476). This type of interview aided me to retrieve data that would be suitable for the research topic at hand. Asking semi-structured questions in the interviews helped me to avoid the risk of losing important and interesting answers from participants that are not usually covered by the list of options provided

in a quantitative research method (Bryman, 2012, p. 250). It also differs from structured interviews in the sense that I did not ask questions solely based on my interview guide nor give each participant identical cues when asking questions in a closed manner (ibid, p. 210) but was flexible in asking questions deemed fit because of the previous answers that were provided in the course of the interview.

### 4.7.2 Data Acquisition

A pilot interview was carried out before the four interviews used in this research were conducted. The pilot interview helped me in restructuring my questions and the sequence on how to ask them. It made me to be more aware on the areas I needed to ask probing questions such as the way participants interacted with their spouse and children. I made my participants to be aware that the interviews will be for one hour but it also depends on how they respond meaning that the interview may not be up to one hour or it could extend for over an hour. Eventually, interviews ranged from one hour, twenty-two minutes, six seconds (first interview) to one hour, twenty-nine minutes, twenty-eight seconds (second interview) to thirty-six minutes, fifteen seconds (third interview) to two hours, fifty-nine minutes, forty-five seconds (fourth interview).

Interview sessions started with a greeting of 'good afternoon', 'good evening' (according to the time of the day at the time of the interview) and thanked them for being with me at that particular time. I then introduced myself as a Master student at the University of Stavanger, studying Social Work with Families and Children. I further explained that I was writing my thesis on Socio-cultural experiences of Nigerian immigrant families in maintaining family togetherness in Norway. I briefly spoke about the source of my interest for the research (as stated in the introduction of my chapter one). Afterwards, I asked them once more if they were still willing to participate in the interview. They all responded in the affirmative-yes, I am willing. From this point, I asked questions and listened to their responses, which were guided by my interview guide, follow-up and probing questions. Follow-up questions as posited by Bryman A. (2012, p. 476), is "getting the interviewee to elaborate his or her answer". This type of question was asked based on what the participants had previously said in attempting to answer a previously asked question. Probing questions as suggested by Bryman A. (2012, p. 478), is "following up what has been said through direct questioning". Probing questions were asked for more information on particular issues raised by participants to get clarity and a deeper knowledge of what was previously said and to avoid assumptions or negligence on my part.

### 4.7.3 Data Documentation

Data documentation was crucial in ensuring that no data was lost. As noted earlier, data documentation was aided in this research with the use of an audio recorder, laptop recorder and a mobile phone to ensure no loss of verbal information given by participants. The electronic devices were placed between me, the interviewer/researcher and the participants where recordings were possible. Field notes were used to focus "on particular issues" (Hammersley and Atkinson, 1983, p. 150-151 cited in Perakyla, 1997, p. 201). Field notes were used to write down key words and phrases mentioned in answering questions. They were used in writing probing and follow-up questions to ask participants which were identified from participants' previous answers in the course of interviews. Lastly, field notes were useful in pondering and categorising the data obtained from participants' experiences shared during interviews.

The data documentation was both subjective and objective. Naturalised transcription was objective while narratives of participants' experiences were subjective to reflect participants' view, to fit the research topic and to provide readers with my perspective as well (during data analysis and discussion). In other words, interpretation of some data that were not relevant to the research topic were not documented in this research paper. Supporting my approach, Perakyla (1997) noted that "the aim of social science is to produce descriptions of a social world – not just any descriptions, but descriptions that in some controllable way correspond to the social world that is being described" (p. 201).

During my documentation via my recorders, there were instances where participants, that is, a couple who were both interviewed at the same time sometimes responded in an overlapping way.

*4.7.4 Participants/Sample*

Selection criteria in recruiting participants or research sample were based on their national identity described by the Nigerian Constitution (1999) (indicated in chapter one), who have been living together in Norway for at least five years. The reason for the number of years was due to the assumption that families would have passed through substantial experiences while living and interacting within the Norwegian society. Participants recruited comprised at least a man/husband, at least a woman/wife with children. Interestingly, all participants had at least one child. Other background characteristics such as age, occupation, economic status and educational status were not considered in the recruitment of the participants, although, they influenced the responses my participants gave during interviews. The initial participant size intended for this research was six adults (3 males and 3 females) and this was achieved. Having a balanced ratio of men to women in my research was thought to bring an equal opportunity to discover experiences of different genders. Two couples were interviewed separately and two spouses from different families were also interviewed separately.

Being a Nigerian in a foreign country was a plus for me in seeking potential participants initially. Two main strategies used in establishing participants for my research were approaching Africans in the public. Although not sure if those Africans were Nigerians, I purposefully made initial contacts with people who looked African physically. I then introduced myself as a student who was conducting a research. I briefly told them what the research was about. Afterwards, I kindly asked them if they were interested in participating and eleven out of thirteen people I approached gave me a positive answer to be part of my research. Eventually, eight people were interviewed due to the busy schedules of three people in the course of the research period but six people as participants were documented in this research report. Another strategy used was snowball sampling through acquaintances. In describing what snowball sampling means, Bryman (2012, p. 424) indicated locating some people who could be used in addressing the research questions and those initial group of people, suggesting others who may be appropriate in the research at hand. Therefore, I asked some Nigerians with whom I made initial contact on how I could access more Nigerians which helped me in locating suitable participants for my research. Through snowballing, I recruited and interviewed three participants but documented only one participant's narrative.

Participants were represented with the following codes:

P1 & P2: C1= Participant 1 and Participant 2: Couple 1

P5 & P6: C2= Participant 5 and Participant 6: Couple 2

P1 and P2 as C1; P3; P4; P5 and P6 as C2 have two, one, two, three children/child respectively.

*4.7.5 Interview Locations*

The researcher was flexible with the issue of location. Therefore, interview locations were places preferred by the participants. Some participants preferred the interviews to be conducted in their homes as it was more conducive for them, fitted their day's schedule or because of their children that may have needed attention in the course of the interview. Others preferred it in public spaces (like meeting rooms) that were quiet, conducive and they could access upon the interview scheduled time.

## 4.8 Transcription

In transcribing my interviews, the naturalised method was used. In other words, clean transcripts were aimed at as I wanted to get every word and sound I could possibly have, in order not to miss out on any vital information given through sounds or words. Even though I tried to be objective and not clean up in transcribing the interviews (word for word), "it is all but impossible to produce a transcription of a research interview, or any other type of conversation, which completely captures all of the meaning that was communicated in the encounter itself" (Elliott J., 2005, p. 51). Another point that may often be overlooked is the transcribers role in writing the words said and placing punctuation marks where he/she sees appropriate, in bringing out the necessary meaning intended by the interviewee. Particular places where I put my punctuation marks may not be the same location, if another person were to transcribe it. This fact brings more light to Elliott's idea of a transcript completely capturing meanings from research interviews or conversation.

There were instances where participants, that is, couples who were both interviewed at the same time sometimes responded in an overlapping way. I had to take note of what one person was saying at a time and ignore the other person's response. Afterwards, I exchange my listening pattern by not focusing on what the initial person was saying but gave attention to the second interviewee. This I did to ensure that I got the detailed information hidden in the overlapped responses given by participants. While I used a naturalized transcription method of interviews, the denaturalized method was suitable and used for forming participants' narratives.

## 4.9 Data Coding and Analysis

Through *Narrative Analysis (NA)*, I coded and analysed my primary data, obtained from the interviews conducted with participants. Using this analytical method, it gave me the opportunity to get more in-depth, non-constrained data from my participants. In using the narrative analysis, I employed a grounded approach by adopting some elements of constructivist grounded theory described below.

Firstly, a grounded theory involves gathering "ideas about research participants' meanings, actions, … refine, and check the emerging conceptual categories", thus, serving two purposes at the same time- "data collection and analysis" (Charmaz, 2005 in Denzin & Lincoln (eds.), 2005, p. 508). Initial data collection leads to analysis and further data collection when and where necessary. Going further to apply elements of constructivist grounded theory, in its interpretive tradition (Charmaz, 2006, p. 130), I relied on Charmaz particularities of

constructing a grounded theory. Such particularities include locating myself in realities through the social constructionism "*interpretive framework*" used in this research; the "*biographies*" of participants in terms of their family size and cultural heritage that partly shapes their lives; my "*interest*" in seeking how they maintain family togetherness in Norway, the insider "*relationship*" I have with them as a Nigerian; my "*field experience*" of noting some participants unhappy demeanour when narrating some aspects of their lives in Norway; my interview guideline in "*generating my empirical material*" and three electronic devices used in "*recording such materials*" (Charmaz in Denzin & Lincoln (eds.), 2005, p. 509). Through these elements/particularities, I could Therefore, my data were subjectively collected.

I found the application of the *NA* relevant in this study because it sought the experiences of my participants while they recounted them (past and prevailing) in story forms, within the social world surrounding them (Elliott, 2005, p. 38 & Riessman, 1993, p. 1). There are different approaches in narrative analysis such as Labov and Waletzky's structural model of narrative (1967) (Elliott, 2005, p. 42); Yussen and Ozcan (1997) (Creswell, 2007, p. 158); and Clandinin and Connelly (2000) (ibid). In narrating their stories, I decided to focus on the content and the form of their narratives/stories of their experiences as these two (content and form) are the broad classifications of narrative analysis suggested by Elliott (2005, p. 38) complements each other in the information produced. Riessman has argued to avoid reading narrative simply for content (1993, p. 61). Furthermore, the danger in reading in order to produce evidence for a theory previously stated was expressed (ibid). Deciding to use Clandinin and Connelly's (2000) approach, I also utilised Riessman's strategy by seeking for meanings in their narrations and, "identifying … underlying propositions that make the talk sensible" (Riessman, 1993, p. 61).

Below are the steps I took from gathering my raw data to forming each participant's narratives, analysis and discussions presented in chapters five and six. Further illustrations of these steps are located at the appendices section.

Step 1: Data documentation. I naturally transcribed my raw/oral data into written words. An excerpt from my transcription is shown below. Note that H, W and I represent husband, wife and interviewer respectively.

Step 2: Data reduction. Using the excerpt above, I reduced it by summarizing what the main idea was. Below is a summarized version of the raw data. Note that this symbol [ ] represents my view of what the interviewee meant during the interview.

In taking steps one and two, I followed Harpers first two steps of audit trail (Lincoln and Guba, 2005, p. 319)

Step 3: Categorization of Summarized data/narrative. There were three categories I could derive from the narrative excerpt above that was relevant to this research study. This was made possible by using Clandinin and Connelly's (2000) three elements for analysing data, enumerated by Creswell (2005, p. 158). These elements are "interaction (personal ad social), continuity (past, present and future), and situation (physical places or the storyteller's places)" (ibid).

## 4.10 My Insider/Outsider Research Position

### 4.10.1 Insider

As an insider, I hail from the same national background as my participants. I believe this gave me easier access to my participants through acquaintances and self-initiated requests. It had

some effects in some participant's responses. For instance, P2, in explaining how she saw and still sees 'family' in Nigeria compared to Norway, said, "you know how it is"; and later asked me, "before you go to your mum's house, do you tell her you are coming?" At such moments, I had to remind myself that I was the researcher and wanted to avoid influencing their further responses.

Interestingly, when P1 was narrating where he grew up, resulting to him shouting sometimes, I could understand well as an insider because I was once raised in a similar environment. Due to insufficient electricity at home, families had to put on fuel generators to power their houses when needed. The sound generated from those generators when put on, were loud, thus, needing one to increase the volume of one's voice in order for the next person to hear what was being said at that moment.

*4.10.2 Outsider*

As an outsider, I saw the need to be unbiased in asking questions and try to understand Barnervernet and her family's experience. While P6 explained her ordeal on how she was compelled not to live according to her beliefs and values in Norway, leading to her child being taken away by Barnervernet, I kindly asked her to tell me orally, the court's report/reason of removing her child from her family.

While soliciting answers from participants, I minimized my body gesticulations that could pass across any idea of agreeing or disagreeing with my participants' responses. This was to guard against shaping their responses to what they might think I would like to hear. The situation in which participants and I communicated was for academic purpose, as a result, I served as the unfamiliar visitor wanting to know more about them for a specific purpose -research.

## 4.11 Research Dilemmas

1. After receiving consents from participants and interviewing them, I was torn between whose story to include and not to include in my final research report because I have conducted interviews among eight participants but needed only six participants. Not selecting participant's stories based on feelings but what was most relevant to the research and met ethical standards, I finally came to a decision on whose story to include and exclude.

2. During interviews, I sometimes felt pressured to ask participants questions that would have that would have influenced their responses but deprive this research participants' self-tailored answers. In the end, I reframed from asking direct questions that may deprive them of telling their own tailored answers.

3. While participants narrated their experiences, there were times I asked myself whether ii should ask them certain follow-up questions because I did not want to pry into their family privacy. In handling that, I initially did not ask questions that may pry into their privacy and make them uncomfortable but waited for their next responses, hoping that they will address my intended follow-up questions. At other times, I used phrases like 'can you tell me ... if you can?', 'I don't want to pry into your privacy but if you are comfortable to tell me, then you can'.

## 4.12 Ethical Considerations

There were four major ethical considerations made during the research. They were:

1. Notifying the Privacy Ombudsman for Research in NSD - Norwegian Centre for Research Data AS about my research and getting the approval. My research was approved and assigned a project number – 52465, which enabled me to start my investigations on the field.

2. Receiving informed consents from my participants before conducting interviews and not restraining them from withdrawing at will, if they wished to. It has been argued that obtaining consents from participants is a way of shielding researchers from moral responsibility, instead of shielding the participants of the research work (Homan, 1992, p. 321). Nevertheless, I see consent as an opportunity for the participants to choose to voice out their stories, which could bring to the public awareness their challenges, and which can lead to positive changes to their specific situations. Furthermore, what and how they tell their stories, about specific things, may serve as sources of courage, inspiration, renewed pride in their cultural identities and sense of belonging (Balcazar F. E., Suarez-Balcazar Y., Adames S. B., Keys C.B., Garcia-Ramirez M. & Paloma V., 2012, p. 285). Consents set the platform or the starting point where solutions can be birthed by first bringing to light, the bone of contention and thereafter, resolving issues accordingly. The solution to some challenges may simply be ignorance, therefore awareness of the socio-cultural norms in Norway and information of what is expected of all immigrants to address issues is valuable.

As follow-up measures of their full participation, I gave participants complete copies of their interviews and summarized versions of their stories to cross check that I did not misrepresent them, their families and their experiences in my final report. In summarizing interviews, I ensured that their names, their family members' names and other information that could be used to identify them, were excluded or replaced appropriately.

3. Being aware of the possibility of participants being recognised in the final research report by my acquaintances through which I got contacts with some of my participants, and for confidentiality purposes, identification of participants in the final report were not represented by their real names nor pseudonyms but by P1, P2, P3, P4, P5 and P6 as participant 1, participant 2, participant 3, participant 4, participant 5 and participant 6 respectively. This was made known to participants.

## 4.13 Research Limitations

1. The narrative method used as one of my data analysis was concentrated on Nigerian immigrants and cannot be generalized among other ethnic groups confidently

2. Due to the small participant size, research findings derived cannot be generalized on a wide scope.

3. Interviews and findings were conducted with only adults. This misses the experiences of children in trying to be together with their families. Their contributions could have confirmed or not confirmed findings from adults' interviews in this research, thus, giving it added value.

4. Due to the limited time available for this research, I could not conduct several repetitive interviews to confirm findings and expand on them.

# Chapter Five: Findings, Analyses and Discussion

In this chapter, discoveries made from interviews are discussed but first, illustrating their experiences of being families together through narratives. All participants are first generation migrants from their families, that is, they were not born and raised in Norway but migrated as adults. Their length of stay in Norway ranged from five to forty-five years. In narrating their experiences, I sought for themes that represented each family's particular experience. Knowing and stating how long they have been living in Norway and what brought them here, were important starting points because of their potentials in shaping their experiences.

Narrative of participants were summarized aspects of the interviews conducted and being relevant to the research topic. However, a denaturalized transcription and rearrangement of the sequence in which participants responded were done which "transforms a simple chronicle of events into a fully formed narrative" (Elliott, 2005, p. 43).

## 5.1 P1and P2 as C1
### 5.1.1 P1 (Husband)

For the past five years now, we have been living in Norway. I studied engineering. After graduation, I applied for a job in Norway and got it. My family later joined me in Norway. Raising a family here in Norway compared to say, in Africa, I would say difficult because of the cultural difference and the demand on you as parents that is not there in Africa so to speak. Our family, even though is between us, still connects to our parents, brothers and sisters in Africa. Family is bigger in Africa. We are more inclusive.

For us, being Christians, our faith is important. Trying to teach the children what's good and what's bad. That helps in all honesty. Everything that Christianity talks about are the very basic moral values; don't steal, don't cheat, don't tell lies, don't do to your neighbour what you do not want somebody to do to yourself. Our families are driven by our perceptions of our faith to love one another, to be there for one another. Of course, we live in a society where faith is not so much talked about. So sometimes, that can make you a very odd person. We also try to speak our language to the children. We want them to learn it because at some point, they will be going home. If they can't speak the language, they can't integrate very well. Another thing we try to teach them which I borrowed from Africa is that you really don't address people who are older than you by names, at least that's how we were raised. We have to call them with some respect [this includes attaching a title]. We have a Polish neighbour. She comes here. She is ten years old. She always calls my name, so my daughter picked it up as well. We [me and my wife] smile and try to correct it. If I just moved from Africa to Norway today, I probably be almost going mad. When you have lived here for that long, you know it's part of the culture here. We do not also want them to live a double life. When they are with Norwegian friends, they call them by names, then when they are with African community or family, they try to call them by maybe a title. If you are not careful in raising these children, they will have issues with identity. What we try to do is to let him know that yeah, even though you guys are born here, live here, there is a place you come from and this is how things are done so that when you also go there, you do not look different. You can relate.

I like the fact, not so much it, that they allow the children to think for themselves at a very early age rather than impose on them. That actually help them to develop their problem-solving skills. I am willing to not impose things on them like career. Imposing career was very common when I was growing up. It was a cultural thing. Also, because of the dictatorship system we

have in Africa which sometimes, can be bad. Because of my faith, I have to take fifty of it, not everything, when it comes to discipline. In Norway, when there was a case between the parent and the child, the law believes the child more than the parents, no matter what the parents say. That is the negative side because when the child gets to the age of knowing what is good or bad, they know that you can't do them anything and as a result, they capitalise on that. It has a good side. If the parent is abusive, the child can report the parents which the children will get help easily which avoids children from been assaulted.

When the children come back from school, I find out what happened in school, how school was for them, ensure that they are talking to me and nothing is bothering them. See if they are making mistakes and try to correct it. I can also learn a few things from her in the process of reading to my daughter which is part of her homework. We watch T.V. together, go to church, visit friends, have family outings, play indoor games when it is winter. When it is summer, it could be outdoor. We go for the children's friends' birthdays. Having holiday once in a year, though, where we are from, holiday to us can be, you do not go to work. You are just indoor but now that we are here, we've got to go somewhere. It is like a law because if you don't, the children are going to say it in the school. It can be difficult for us to have leisure activities because of our extra activities that we are involved in, attending to work issues, school runs, the way we run families, the support we give our brothers, sisters and parents back in Africa.

If you live in this part of the world, you've got to work on your negotiation skills. You try to let the child see how it benefits him or her. For example, if I say, 'children, go and sleep', that might not work. As far as my daughter is concerned, she wants to watch T.V. But if I modify it to say, '[his daughter's name], if you start sleeping now, you can have a long time to sleep. Then tomorrow morning, when we are waking you up, you will be strong'. It works. For the house chores, we just do them together. For now, my kids are very young. So, they can't do anything for me. Maybe when they get older, yes.

Because of what we do and stories heard, those helped us to lower our voices. If not, I would say to you now, God forbid, we would have also been victims already. Sometimes, I can be very low but I can shout sometimes because we grew up in a neighbourhood where there are generators working twenty-four hours. So, you have to be on top of your voice for your neighbour to hear you. To us, we do not see it as shouting. We've got the complaint from school that she shouts too much. Sometimes, we had to even pray about it because things like this can easily get you involved with Barnevernet. Because we shout, it has led to lots of African parents losing their child to the Barnevernet system. For Nigerians, that's being our problem with the Barnevernet in Norway.

African children are more energetic than their [Norwegians] own children. They try to label it as problematic. They say, it is difficult to get him to settle [referring to settling in school]. They try to force the child to behave like their own child rather than accepting this person is different from them. In some cases, it has led to friction, led to the school calling the parents and saying to the parents, 'I think something is wrong with the way this child behaves in school'.

*5.1.2 P2 (Wife)*

For the past five years now, we have been living in Norway. My husband brought me to Norway based on family reunification.

Based on the type of experience we had in Nigerian society, the men are always the head. They decide. But here in the Norwegian society, both of them have to agree on certain issue on how

to go about it. Like this meeting, you scheduled for today, we had to agree and find out time that we are going to have time for you. If there is no agreement, we won't sit here today. In keeping our family together, our faith is important. We try to teach our children the ways of God. Don't tell lies. Our love for people also keeps us together and have leisure.

The children go cycling when it is summer. We do children's routine with them. We engage our daughter in what she likes doing e.g. painting and cooking. For cooking, we do not leave the place for her to do but just tell her, 'we want to do this' and we will do it together. While doing that, we talk and I know the content of her heart. If it not right and she is already going that way, I just tell her, 'snap out of it. That's not nice. You do not need to watch that. It's not good for you. It's for grown up. When you get to the age, you can do that.' Because of my communications with her, she can tell you, 'mummy is my best friend'. We always talk to the children. We go out. They like sight-seeing and when you give them prize. If I say, 'If you do this, you will get candy'. She does it quickly so she can get her reward.

There are some things my daughter likes doing in school. She likes going to game very well. Yesterday, the only way I could get her to sleep was to tell her, 'you have gym tomorrow and you know what it is if you don't sleep, when you can't do exercise very well'. 'Oh, gud natt [good night] mummy'. And you know, she likes her gym cloth. She wants to wear it to school. Sometimes when they don't have the game, she still wants to.

I would like to adopt healthy living in my family. They [Norwegians] are very, particular about eating rightly. We do the house chores together. For now, my kids are very young. I do the cooking, [husband's title] does the cleaning. I do the laundry, [husband's title] does the ironing. If he is the one outside and I am with the kids, I just tell him what we don't have and he gets them while coming home. If I am the one outside and he says, 'oh, this is what we are taking for dinner today. Please can you get this?'. I get it.

While living here, I will not let go of my African food. That's what I was brought up with. I will take some of their own [referring to Norwegian food]. I will teach my children my kind of food so that when they get back home [Nigeria], they know that swallow [a word used to refer to types of African foods like eba, amala, pounded-yam/poundo yam, edible starch, fufu, wheat made in solid form] is part of the food.

## 5.1.3 Analysis of P1 and P2's Narratives

P1 and P2, in the past years of living in Norway, they have adapted to the Norwegian life but still retain some of their local culture in bringing up their children and how they maintain the normal family functions. Below are discussions of the combination of Norwegian lifestyle and Nigerian culture by these participants.

The couple, in keeping their family together discarded the dictatorial aura that partly exists in Africa and as such, have declined from using that method. P1 expressed that he would let the children think for themselves. Also, interactions with their children by P2 doing things their daughter likes, rewarding them for tasks done and negotiating with them (though, this is may be as a result of the physical environment they live in and the expectations from such a place). P1 and P2 have had to negotiate with their children in attempts of not been dictators. Quoting P1 when trying to get his daughter to go to bed at night,

> [the daughter's name], if you start sleeping now, you can have a long time to sleep. Then tomorrow morning, when we are waking you up, you will be strong.

Although it can be seen that he takes a non-dictatorship approach, his social environment has a part to play. P1 categorically said,

> If you live in this part of the world, you've got to work on your negotiation skills. For example, if I say, 'children, go and sleep', that might not work.

P2 also not being a dictator that can be seen in Nigeria sometimes, she has learnt to adjust situations to what needs taking action on instead of forcefully getting her daughter to sleep at night, timely, she makes her see the benefit she will get if she sleeps when expected.

> She likes going to game very well. Yesterday, the only way I could get her to sleep was to tell her, 'you have gym tomorrow and you know what it is if you don't sleep, when you can't do exercise very well'. 'Oh, gud natt [good night] mummy'. And you know, she likes her gym cloth. She wants to wear it to school. Sometimes when they don't have the game, she still wants to.

In the above statement, her daughter gains in two ways. Firstly, she can have enough energy for her gym class because of the longer time she sleeps, if she goes to bed timely and her gym clothes she will get to wear the next day which she likes.

Besides being less of a dictator or getting their children to do what is needed, P1 and P2 interact with their children by talking to them and taking part in activities together. In talking to them, both P1 and his children benefits from each other.

> When the children come back from school, I find out what happened in school, … See if they are making mistakes and try to correct it. I can also learn a few things from her in the process of reading to my daughter which is part of her homework

The children benefit from the talks by being corrected if they make mistakes and their father (P1) learns from his daughter. P2 also talks to them, leading to a positive feeling from her daughter to her.

> …we talk and I know the content of her heart.

> Because of my communications with her, she can tell you, 'mummy is my best friend'.

Good relationship between a child and her parent breed good experiences that in turn, could lead to a better society. More so, it saves time that would have been spent on assessment and interventions (Joseph, no date, p. 2) if a child has a bad relationship with her parents and the society at large. Joseph further encourages to know children through a number of ways like their preferences, interests, etc. Regular communication between P1 and P2 and their children makes them to know what their daughter likes.

Not just communicating and knowing them but actually doing things with them, P1 and P2 get involved in the children's routine which include helping the daughter in her homework, partaking in their children's friend's birthday celebrations, engaging in cooking with their daughter, going to church, visiting friends among others.

Internal activities like house maintenance and grocery shopping, are done between P1 and P2, excluding their children because of their young ages. However, the chores are done based on mutual understanding and agreement. While P2 assumes the domestic role in cooking, P1 assist

in cleaning up afterwards. This is not to say that P1 cannot do a chore labelled to be that of a woman as it is considered to be practiced in Africa. Due to their choice in the way they want to run their family, both of them work hand in hand in order to cope in Norway despite the demands on parents as pointed by P1. P2 made reference to buying things from the shop and the research interview that was planned for.

> If he is the one outside and I am with the kids, I just tell him what we don't have and he gets them while coming home. If I am the one outside and he says, 'oh, this is what we are taking for dinner today. Please can you get this?'. I get it.

> Like this meeting, you scheduled for today, we had to agree and find out time that we are going to have time for you. If there is no agreement, we won't sit here today.

Maintaining their beliefs, original culture while trying to integrate into the Norwegian society is an ongoing process but not a straight-forward, easy one. As P1 tries to teach his daughter not to call older people by their names, he does not want to make her and his younger child when he comes of age, to live a double life. Children need to live in stable environment that will not get confusing. Knowing when to call older people by their names according to the Norwegian culture they live in and when not to do so according to the Nigerian culture of their family, can be counter-productive if not handled with care.

Social diversity in terms of the volume of P1's voice is important to note here. P1 noted that he sometimes shout (talking loudly) and Nigerians shout which have led to problems with Barnevernet. Meaning that, Barnevernet do not approve of 'shouting' which is considered as normal for Nigerians. P1 expressed his displeasure of Norwegians not accepting others for who they are. Although not included in his narrative, he noted that Norwegians warmly dresses their babies in buggies and place them outside to sleep in the cold as a way of making them acclimatise to the cold weather but he sees it as not appropriate because as adults, even when properly clothed with warm clothes, after a while, they begin to feel the cold. This has also been noted by Gullestad, M. (1999), that due to the love for nature, "babies are taken outside in their buggies, even on cold winter days to get 'fresh air'[---] Babies are taken outside for a stroll, or are placed just outside the house or on a balcony to sleep". P1 then argued that if they put babies in the cold to sleep and see it as normal, why should their view on the volume of Nigerian voice not be accepted? The answer is not far-fetched. Some of the Norwegian ideas and values identified by Gullestad M. (1984, p. 321) included peace and quietness. Therefore, if something is said or done beyond what Norwegians see as peaceful or quiet, they problematize it. P1 noted that the non-quiet and active demeanour of African children, Norwegians

> …try to label it as problematic.

> … force the child to behave like their own child …

Without Christianity, P1, P2 and their children may not be experiencing certain things together such as loving people and knowing the basic morals identified by P1. He said the religion really helped them. Being aware of the heterogeneity of the society they live in, P1 noted that they may look odd.

## 5.2 P3

I have been living here for about seven years. I came as a student and afterwards, I got a job. My family, my wife is from Nigeria and we are from a Christian background. We are communal. Traditionally, we have the woman and the man showing respect to themselves and to their extended families. We respect elderly contributions and want elderly advice. We are communal. We respect that the wife has to respect the husband, for example, if the man says, 'this is what we need to do', and is contrary to what the woman would believe, she just takes it because she has to respect the head of the family. The head of the family makes decisions and everybody abides. The husband in Africa, is more or less like a little king. Not that he does not consult the wife but when it finally comes to, 'let's do this', everybody accepts that.

Keeping the intrinsic values of my family such as cultural beliefs in bringing up my family and striking a balance with the societal values in Norway are what I try to do while living in Norway. Being relational is important. I believe in God to raise my family. I don't sacrifice that. I should be able to follow the things of God and be able to keep my family aright. I believe a child should not be timid to face the world but bold to say no, yes and bring matters to the parents. But not being brazen and acting out of order based on boldness. is another downside. So, because he is a child, may not know the extremities of being brazen, of being bold and courageous. It's good to be humble.

The overall societal ideals for families in terms of a woman and the children is really high in Norway, in welfare, in helping. It keeps you on your toes to be able to also be more watchful to take care of your family because society cares about your family.

We visit friends and we allow friends to visit us, both national friends and Norwegian friends. It makes us to affiliate in terms of the Norwegian culture and integrate. A close mindset does not help in socializing. You won't learn anything. In Norway, it's kind of an isolative family unit, not as open as the African communal lifestyle. You have to be able to also recognize that this is the people's culture and strike a balance and know when not to push it.

We attend church services which is a core mainstay for us here in Norway. We have to create time within the weekend to do one or two things at home, to play with family, relax, gist, sometimes watch films, T.V., hear preachings [Christian sermons], joke about some things, things like that. Sometimes, we eat out. We have leisure. It is a spice and adds beauty to the family process. It makes you to understand different things, makes our child to see different things.

I have to play with my child a lot and let him feel my presence at home. If he cries, I carry him and calm him down, get him his food. I play around him. I sit down with the toys and move the toys with him. He throws it up, I bring it again. I talk to him and I want to hear his responses as he is. I dance for him sometimes. I sing for him. It is really fun, to be frank. I take a stroll out with him. Sometimes I go with him to do his medical checks and I stand with him when they are giving him an injection. I make sure that he is safe. In the future, as he develops more, it will be different in terms of what to engage him in. I negotiate with him. If he cries for something, I say no and I tell him why I don't want him to do it. He listens and observes a lot. Next time, he does not act the way he acted on that thing before. I try to define my attributes to him. If I like it, he knows that I like it and sees it in my face. It is much work with the child for just my wife. I have to be able to assist my wife to lighten the load and fastens the process. We try to delegate tasks based on mutual understanding and the work load as it comes. If she has to cook, I have to go to the food centre and get the food. Sometimes, she has to cook because I am not a good cook. Then I have to watch the boy. If she wants to bath the boy, I get

the hot water fixed. When I am working and it's obvious that I am busy, in understanding we have to shelf some work for some time.

It is not difficult to live in Norway according to my beliefs and values. Is to learn the process of adaptability which is part of the experience I gain living here. I also take into cognisance of the societal laws. The point is, what the law does not want, you also don't want, but it is the way they go about it. The methodologies of going about it might not be the same. When the societal norm makes the child to be against my core belief in terms of what God says of a child, which I believe, I will be able to adapt it to the values of God. It is much about adaptations and interpretations of what it is. Training up my family is physical, spiritual, moral and those are the balances that must reflect in society.


## 5.2.1 Analysis of P3's Narrative

This participant came to Norway as a student and he stayed back after getting a job. It has being seven years since he arrived in Norway. His family has only one child who is less than a year. The dynamics of this participant and his family is uniquely different from all my other participants. First, he is the only one with a baby, he has not got the experience of having an older child or children that others have, the negotiations or type of interaction he has with his child are mostly done through actions and less of words by playing with him and his toys

He admits that the things he does is fun. This can be possible when a family member dedicates his time to interact and form memorable experiences. In achieving that, P3 knows the importance of family time irrespective of living in Norway

Although not included in the narrative of his experience, he noted that:

> Bringing office work at home and too much of activities to do domestically, takes time from our family relaxing time. A time schedule is important.

One can confidently say that due to his communal life in Nigeria, he tries to significantly continue social interactions within the family. Practical steps are taken to share family time together. Such steps began with identifying the potential challenges (for example, office work at home and too much domestic work) capable of splitting family members apart and tackling it by creating time during the weekend for the family. Additionally, he assists his wife in the house chores even when he has the perception of a woman assigned to the domestic work of the family and the man a little king. He demonstrates this by watching or taking care of their child or when his wife needs to bath their child, he gets the bath water ready.

Beyond interactions with his child, he indicated other activities that are perceived to be done with his wife and not his child. They include:

> gist, sometimes watch films, T.V., hear preachings [Christian sermons], joke about some things, things like that.

> It is a spice and adds beauty to the family process.

He further noted that these moments of interaction and leisure beautifies the family. One may wonder if he has had any challenging time during his stay in Norway and in responding, he stated that he has had no difficulty in living in Norway according to his beliefs and values. He has been able to reach out to Norwegians and other non-Nigerians (besides Norwegians) by

visiting them and have those people visit him and his family at home in order to adapt in Norway.

Also, he has explored the option of going out, what is generally known in Norway to be *på tur*. He acknowledges the importance of going out, despite originating from another society where going out when compared to Norway is minimised.

> It makes you to understand different things, makes our child to see different things.

This shows a deliberate action to widen one's scope of thinking and personal development. It is void of separation when looking at it from Berry's (1997) viewpoint. The society in which he moves in encourages that. To buttress my last statement, he pointed out that

> The overall societal ideals for families in terms of a woman and the children is really high in Norway, … It keeps you on your toes to be able to also be more watchful to take care of your family because society cares about your family.

All his actions sum up to be different from the study carried out by Daly (2001, p. 290) where the father worked all day and came home not in a good mood. Although he does that, one cannot guarantee the efficiency of playing with his child in that study. If he continuously comes home, not feeling good as Daly described, how much longer can he continue to play with Jeremy and give his family quality time?

In all that he does, the God factor is part of his family's life. Christianity helps in stabilising his family and now forms part of his belief system on how to raise his child when he grows up.


## 5.3 P4

I have been living in Norway close to ten years on the grounds of family reunification. My husband was working here, so I came to join him but I came pregnant with my daughter.

I am a Christian. God has been my strength. Anything we want to do in the family, we pray first so He can help us, then we plan. That has been our source of help in Norway.

We communicate how we are going to do things; 'Ok, next week I am travelling', if my husband is travelling or I am travelling. 'Oh, next week I have exam'. Like this week, I have a project. I have been saying it more than two or three weeks, so everybody knows. Or the children say, oh daddy, you have done this, mummy, you have done this. The mummy can also reply, oh you too, you have done this. We appreciate each other a lot. Oh, you played your football very well. We go for shopping together, travel together and we go to church together.

In Nigeria, when you are going to somebody's house, you just go without calling the person because of the relationship we have. It's the culture. We don't care like, 'oh, I am going to somebody's house, I have to call'. You can just go but in Norway, at least, you give notice to the person you are going to. I like it in one aspect and in the other aspect, I don't like it. Maybe if my house is not neat, the children scattered my house. Then, maybe somebody comes, whatever you see, you see. If it is neat, then, you can come in. What you will eat or drink is not a problem.

When I come back from school and my husband comes back from work, we are all together, except when my children are doing their homework. We ask the children what happened in

school, 'are you happy today?', 'hope everything went well?'. After doing their homework, they can play with their IPad if they want and if not, they are with us, gisting [this refers to a Nigerian slang to express casual and random talks among people]. If they want to go for activities, they go because they have activities and come back, they eat pray and everybody can go and sleep. We sing together, we read together, pray together, we play drum and watch T.V. together. Sometimes we do film night and have popcorn. We do this anytime we feel like doing it. We have a particular program, a Mexican film, that we are watching together every seven to eight p.m. [referring to p.m.]. It is age appropriate and it teaches a lot of morals. We cook together because I love cooking. We try new recipe. For example, if my daughter in school learns how to do some food, she can say, 'mummy, let's try it out'. Then we all come home and do it together. We eat it together and say, 'oh, it's fantastic'.

We don't negotiate or compromise. They know they have to do it. For example, if I say you have to do your homework and you don't do it, your teacher in the school will ask you, 'why don't you do your homework?'. Except if they are tired or sick, I can say, can you rest a bit? When you rest, then you can come back and do your homework. I am the kind of person that if I have assignment, I do it on time so that I can rest or play. So, I tell them, if you do it on time, you can have all the day to yourself and do anything you want to do. Sometimes, you have to let them see you have to do this on time.

That is why communication is important because when I know that this person I used to communicate smiles but now, he or she is not smiling. Like when my daughter comes from school, I know the way she communicates with me. If it is not there, I know something happened at school. Then I ask, what happened? Or if I do something to annoy her, I say, oh, I am sorry. This is the reason why I did this. She understands and things come back to normal.

Anytime, anywhere the house is dirty, me or my husband clean it. If I am not at home, my husband cooks or if I am at home and he wants to cook, he cooks. There is a general laundry basket. Once it is full, I or my husband takes it to the laundry room for washing.

I have been living here for ten years. I am enjoying it but not educationally because of been informed of one's educational background or degree points not been equivalent to theirs. I have not come across anything that needs me to drop any of my values. On Sunday, I still wear my gele [a Yoruba word referring to a type of occasional head gear]. I eat my egusi, ogbono [types of Nigerian soup]. Like my adage will say, 'my placenta is not buried in Norway'. Also, anything that will not come against my Christianity, I can do it.


## 5.3.1 Analysis of P4's Narrative

P4 have being living in Norway for more than five years with her husband and two children. Her children are still living with her. Her family practices the Christian faith which was illustrated in them praying and going to church. She has not come across anything that prevents her from living the way she wants to. Could she be separating herself from some or all aspects of the Norwegian society and not haven come in contact with something against her beliefs? Was she exhibiting what Berry (1997, p. 9) suggested separation to mean- "when individuals place a value on holding on to their original culture, and at the same time wish to avoid interaction with others"? In seeking an answer to this, I recall some of her statements.

> On Sunday, I still wear my gele, I eat my egusi …

> We don't negotiate or compromise.

Taking a second look at the second statement above, she was referring to her children on whether she negotiates with her children on what they should do. Interestingly, she gave reasons that indicated a non-separation acculturation strategy but an integrative one.

> For example, if I say, you have to do your homework and you don't do it, your teacher in the school will ask you, 'why don't you do your homework?'.

This quote expresses her contact with the Norwegian system, for instance, the school; her concern for the children not being able to present their homework if they don't work on it. In other words, she sees the need for her children to have something valid to present to their teacher and participate in their school work which are part of the Norwegian society.

Nevertheless, she tried to transfer some of her personality during her interaction with them concerning their homework. Such personality include care, appreciation and doing things timely.

> …I can say, can you rest a bit? When you rest, then you can come back and do your homework.

> I am the kind of person that if I have assignment, I do it on time so that I can rest or play. So, I tell them, if you do it on time, you can have all the day to yourself and do anything you want to do.

In handling her children's homework, there was a display of co-operative power over oppressive and collusive power (Tew, J. 2006, p. 41). Tew (2006, Fig. 1 Matrix of power relations, p. 41) has argued that co-operative power to consist of "collective action, sharing, mutual support and challenge- -through valuing commonality and differences". Among the characteristics of co-operative power expressed by Tew above, P4 exhibited the collective action of satisfying the expectation of the children's school teacher in their Norwegian school and her personality of doing her homework early enough. Addressing their homework, there seemed to be a challenge of the time they should do it. Sharing in such challenge by suggesting they rest before they address their homework instead of leaving the children to carry the burden or having dilemma of deciding what to do or using her position as a mother to forcefully demand that they do it immediately after they get back from school (which can be seen as applying oppressive power).

As communication is an integral part of her family in keeping the family united, so are mutual interaction and understanding among them.

> Like when my daughter comes from school, I know the way she communicates with me. If it is not there, I know something happened at school. Then I ask, what happened? Or if I do something to annoy her, I say, oh, I am sorry. This is the reason why I did this. She understands and things come back to normal.

One may wonder what particular age a child understands the actions of an adult, especially a significant person in his or her life. I propose that the care and family environment surrounding a child contributes to that child's level of comprehension. Being able as a parent to hold true to your values when passing it on to your children at their comprehension level and to soothe your child through apology if or when such value transmission or discipline is not received as expected, is a skill that comes gradually through compassion and communication.

Furthermore, P4's love for cooking, I believe, encourages the daughter to try out new recipes from school.

> …if my daughter in school learns how to do some food, she can say, 'mummy, let's try it out'. Then we all come home and do it together.

Before making this statement, P4 made mention of her love for cooking. The mother not refusing her daughter and understanding the excitement that her daughter has, they try it out and appreciate their work.

> We eat it together and say, 'oh, it's fantastic'.

Note that she does not leave her daughter alone in the kitchen to try out the new recipe. She and her daughter does it together. This shows a kind of close relationship they have, the safety measure that the mother may probably have been conscious of and the young age of the child which require an adult supervision. Having time for her children in trying out new food recipes was not the only time she created. The regular T.V. program she watches with them and her husband as well as the spontaneous movie night/popcorn night was one of the various activities she does with her family.

> Sometimes we do film night and have popcorn… anytime we feel like doing it

> …my son will just say, let's do popcorn night and we pop corn…

The spontaneous movie night/popcorn night is quite important to elaborate on because her child suggests it and this shows the level of importance she places on her children in general. First was spending time with her daughter in trying out new recipes and now, heeding to her son's desire- popcorn night. Through this, the children in the family can learn to like, trust and build healthy relationships with their parents, thus producing a connected, well bonded family.

In all, from her narrative, it appears she engages more in indoor activities with her children than in outdoor activities. Not to say that it is more important than participating in outdoor activities, but I wonder if it may be as a result of her Nigerian background where there could be less of outdoor activities and more of indoor activities. If this could be the case, it strikes a resemblance with Azadi (26 years old) and Bushra (24 years old) who have been living in Norway for a long time but have not done much skiing (Lynnbakke and Fangen, 2011, p. 139-140). Azadi and Bushra are not ethnic Norwegians. They have not been accepted to share the Norwegian nature or Norwegianness.

Secondly, her narrative does not support the ideologies that African children have little or no say in their family. Just like many families who have disposable time, her family puts their disposable time into use by engaging with their children. In the course of their family time, she and her husband passes down morals, their local languages, knowledge of their African food and respect for people older than them. Elaborating on respect, P4 stated that

> You respect people then they will respect you. You don't boo people …

> Because you are in this country, you will not go and be saying aunty so aunty that. But when they see some African people, they call them aunty … because we let them know this is we

> If it is Norwegian, they know its Norwegian but if it is Nigerian people,
> then they call you aunty or they call you uncle if you want but if you
> tell them not to call you, then they call you by your name

P4 here explains that respect is important because it is reciprocal and the kind of African respect of calling older people by their names should not be discarded just because they live in Norway where the culture is different. Knowing when to call people by their names and not when to call them by their names her children is quite impressive as they have been able to understand, manoeuvre and apply different cultures among different ethnic groups in Norway. This is quite different from P1 and P2' family where this level of understand has not being established as we could observe from their narratives above.

Besides wearing African clothes, knowing their local language, respecting people and knowing African food, P4 indicates no other Nigerian culture her family engages in.


## 5.4 P5 and P6 as C2

### 5.4.1 P5 (Husband)

I have been living in Norway for more than forty years. I came as a student to study but with the intention to return home in Nigeria. My brothers were living here already before I came which contributed in me coming to Norway. I integrated into the Norwegian society by learning the Norwegian language and eating their food. Same goes with my family.

More than fifty percent of my living in Norway has been good for me. When I first came, in order to not feel lonely, I, along with other Nigerians visited ourselves in our homes with our families. For example, one family prepares the meal this weekend and all the other Nigerians we knew, came to that family's house for the meal or the mini party as we saw it. Another weekend, another family host the group and it went on and on. But it is no longer happening but we try to see each other as much as possible, ask of each other, try to support (economically and morally) each other when there is need for support both good and bad. Another thing that I to do to keep loneliness at bay is attending societal activities such as organizational meetings but it becomes stressful when combined with an 100% percent job I have. Now, I feel lonely sometimes and seek what to do besides work. My children are not living with me at the moment which makes the house quiet with just me and my wife.

When the children were growing up and were still at home, there were a lot of activities like going to school; attending games, music classes, dances but now that they have grown up, we try to stay together by celebrating birthdays together, inform each other of occasions to attend, keep in touch with extended family members, going to church if possible. My children do not attend church with me and my wife regularly. Travelling for holidays together if possible, is also something we do. We also employed extra teacher when necessary to improve our child's ability at school, just as we do in Nigeria. Besides doing things together or separately, leisure activities are good to do because it helps in mental, physical and social wellbeing. When we all travelled to Paris, I saw my family in good spirit. We sometimes do barbecuing during the summer

In terms of doing the house chores, when the children were living with us, negotiation with them to do chores was not my practice but I did so a few times. I feel things should be done willingly. Now that the children are not living at home with me and my wife, we do the house chores we can do and contract the chores we can't do to someone else. I handle issues in the family at the earliest stage of their occurrence not avoiding them.

More than fifty percent of my living in Norway has been good. I have continued to eat my African foods because not only because I am from Africa but because of the benefits I know they contain. I go to church, work. Things in Norway are good but in the aspect of family issues in relation to foreigners, it is very bad. That was where I found it difficult while living in Norway. Raising my children in Norway with different cultural background was the most difficult, sad time of all the years I have lived in Norway. We had issues with the child welfare service called Barnevernet.

My child was questioned by the school and the welfare office and taken away. My child said she was subjected to abuse in a number of ways and she was just believed. After the court ruled out physical abuse against us the parents, it was said that we psychologically abused her. She was later released to come home, which she demanded for. If we were actually bad, why did they allow her to come home? After a year, she was taken away. Brain-washing comes once the child is being taken away. My child was one of the best in the class at school. Where she is now, she is begging for an extra teacher for one of her subjects.

In cases of 'family crisis', it is the child versus the family where the family is usually very powerless. Actions are taken based on the child's report instead of real evidential reports. The police found no evidential report but the commune where we live found the child's report as valid. Child neglect happens in Norway in that you talk to the child, the child does not adhere to your sayings and still allow the child to continue with his/her behaviour.

There has not been any compelling personal experience apart from this experience. It is almost the seventy, eighty percent best country on earth. There is peace and tranquillity.


### 5.4.2 P6 (Wife)

For me, I have been living in Norway for more than twenty years. I came to Norway because I was married to my husband. He was already living in Norway. I have adopted the nuclear family but also included my extended family, my co-Nigerians and people I go to church with as part of my family. We support each other. For example, when I lost my mother in Norway, they were with me.

Being an African, things were difficult at first. I had to integrate by first learning the language; mix and make friends with Norwegians. With time, certain things become easy when you understand the society. While bringing up the children, I make them know that they should be able to speak the Norwegian language for easy access to integrate. Integration was not difficult for me because my husband was here before me. Integrating into the society led me to groups with people from different countries that come to one person's house in the group to cook and interact while speaking Norwegian. This was done on a rotational basis.

Norway is a safe place to bring up children. There is less stress but could be depressing if you do not have family. I like the Norwegian way of getting involved in the lives of their children which I adopt. When parents participate in their children's activities, this bring them together and know their children better but it can help in taking the family apart. For instance, your friend can say we have something by twelve o'clock when you know you are supposed to be in church. Also, the freedom of speech and expression by children but there should be respect and discipline in adhering to the norms and rules of the family. I encourage my children to have friends and bring them home so that I and my husband can know the kind of friends they are moving with. We go for walks, eat out together. Those who are in school that we do not see all the time, we call them at least once a week to know how they are doing.

When the children were younger, we went to cinemas together, we travelled together, went on visitations, watched films, ate together, had birthday celebrations, went to church together. Now, if you tell them to join you, they will tell you they have activities. We also followed them to their swimming, took them for football, handball, basketball and rugby. I handle the children's issues based on their personality and the situation at hand. I negotiated with them when they were younger to encourage them to keep contributing, in doing the house chores. Now that they are grown up, I still negotiate with them. When I ask them to do something, they ask for payment or request for weekend money.

Besides the things we did together when the children were younger, we had leisure activities which helped to release tension and opens road for good communication in respecting each other's opinion. I see leisure activities as things we do out of the normal activities we do every day. I and my children go out as leisure and call it girl's outing. We take a drive, go money and window shopping. When the time is available, we end up visiting people when driving round. We also have people over to our house. Sometimes, these activities are formal, that is, pre-arranged and some other times, spontaneous.

I do the house chores like food preparation, house cleaning as a role of a woman and wife in the house and my husband helps me. When the children were still living with us (that is, I and my husband), there was division of labour. Who is to do which house work. The kitchen is yours today.

Child upbringing was very challenging for me because the children were in the middle of cultural conflicts between Norwegian and Nigerian culture. My child been taken away by Barnevernet was the most painful aspect of me living in Norway because I was compelled by the law to give up my child. My child complained that she was been beaten at home and other things. We disciplined her but never beat her.

When it comes to intercultural relationship, the workers do not know what are the norms in my society, how we discipline our children. Sometimes I shout. When I call the child once and my voice is low, second time it goes higher, the third one it goes higher. Then the child knows mummy really needs you. You have to understand the culture but we have learnt to lower our voice when we talk in Norway. When my child came home one day, I called her in tone considered to be high in Norway, she asked me why I was shouting. I said I called you but you didn't hear. The next day, she shouted, 'mummy' and then I said we agreed not to shout. My child then responded, 'oh mummy I forgot'. We started reminding each other not to shout.

Apart from the aspect which my child was taken away from me, I have been having freedom in my Christianity. Mentally, socially, emotionally, spiritually, physically, going to church helps. Nobody stops me from being a Nigerian like eating my cultural food or dressing culturally.

### 5.4.3 Analysis of P5 and P6's Narratives

These participants are a couple who have being living together in Norway for at least twenty years. They have three children, all born in Norway. All the children were not living with them at the time the interview was conducted. Both spouses are employed and sometimes felt lonely at home. The arrival of P5 over forty years ago when his brothers were already living in Norway shows a long association his family has had with Norway as well as Nigerians. In the course of those years, P5 have witnessed changes in Norway. One of those changes, although not included in his narrative, he mentioned that in the past,

> When a family comes to Norway in those days, they will give you a
> teacher that teaches your language

> … they were encouraging it until around the late nineties when that
> thing was removed.

This meant that new families who came to Norway in the past were taught their language, maybe teaching their children as I assume that parents would have already learnt their language before migrating into Norway.

It is also interesting to note that despite his family's long association with Norway, him and his wife still practice some Nigerian cultures in terms of food preparation and house cleaning which were done by P6 but assisted willingly by P5. Eating of African meals and dressing in African attires were also part of staying connected to their original culture as mentioned by P6

Elaborating on their Christian faith, they attend church services which helps them. P5 voiced the following.

> …today, I've been to church. This weekend, I have been blessed… it
> has helped in the holistic of my life …

Although P5 and P6 attend church services, their children do not join them. Pondering on this further, it could be the interest their children have in their peers' activities. Supporting this, though as a drawback, P6's expressed that,

> When parents participate in their children's activities, this bring them
> together and know their children better but it can help in taking the
> family apart. For instance, your friend can say we have something by
> twelve o'clock when you know you are supposed to be in church.

This is not to say her family does not value participating in their children's activities. In fact, she sees such participation to be important in order to understand her children better and bringing the family closer.

Briefly considering the possible reason(s) for P5 and P6's children, from a Christian family and probably other children stop engaging in Christian activities to some extent may be the changes occurring in Norway. A survey by Ipsos MORI- Market & Opinion Research International (Williams, 2016) showed a higher percentage of people who do not believe in God than those who believe in God. The survey noted that for the first time in the history of Norway, atheism overtakes religious faith. A report from Digital Journal (Id) indicated that "although 79% of Norwegians are members of the national church, religion is important in the daily lives of only about 20%" (Johnson, 2012).

When asked if they engaged in leisure activities, besides the usual activities done in the family, they responded positively. P5 noted that leisure connoted anything done out of the normal activities they did every day. Asking further, why they do such leisure activities, both of them responded by saying,

> Leisure activities among family members bring relationship together,
> release tension, opens road for good communication (P6).

> They help mental, physical and social wellbeing. When we went to
> Paris, I saw my family in good spirit (P5).

Doing activities together, whether it was for leisure or on a regular basis, it seems they were done more often when their children were younger and still lived at home. For example, P6 mentioned that,

> When the children were younger, we went to cinemas together, we travelled together, went on visitations, watched films, ate together, had birthday celebrations, went to church together.

> We also followed them to their swimming, took them for football, handball, basketball and rugby.

Now that children and parents do not live in the same house, it shows a life cycle of two adults coming together, making a family, rearing the children in the family and then come to a point where the children move out for one reason or the other. Leaving the parents alone, just like in their early years of making the family. As a result, they try to find something to do but this could be detrimental in cases of having a one hundred percent job, that is, a full-time job as expressed by P5.

They acknowledged that the country is peaceful and good to live but it has its own peculiar challenges when it came to handling immigrants' families. During their length of stay, they had sweet and bitter experiences. Some sweet experiences among others included making friends with Norwegians, gaining education and a job by reason of learning the Norwegian language and enjoying the safe place where she was able to raise her children.

According to Obialo and Museckaite (2008, p. 41), safety in Denmark serves as a pull factor for Nigerians to migrate there. By extension of it being a Scandinavian country, Norway shares some similarity in terms of peace. Even though safety was not the primary migration reason for this couple, we can see that it plays a role in their staying in Norway. Another sweet experience was getting involved with her children's activities and by that, they get to know the children better.

In terms of the unsweet/bitter experiences in Norway, the working relationship between the school teacher and the parents at home was not compatible. P6 illustrated how such relationship differs if she were to be in Nigeria.

> …But you can talk to a child and the child says okay, my mother or my father is already talking to me…but here, … when you talk too much to a child, he can say oh, …my parents are telling me I should read Engineering. Teacher, what do you think? And the teacher will now call parent meeting, why are you persuading her to do what she does not want to do?

> Meanwhile, over there, the teacher will say, oh well, I think you can do it. There is a working together between the parents and the school. But here, they might see it negatively.

Furthermore, the child was given a lesson teacher to assist her in her school work. P5 discussed the importance of a lesson teacher which was partly influenced by his experience in Nigeria.

> We also employed extra teacher when necessary to improve our child's ability at school, just as we do in Nigeria.

This was not taken well by the school teacher as expressed by P6.

> The school reported that she is very clever, why do we have to give her extra teacher in a subject to stress her up?

In a defence of providing a teacher, which could be the reason behind her cleverness, P6 said,

> Now, where she is, she is asking for an extra teacher. Meanwhile, we were condemned.

Whether the parents were right to provide an extra teacher to the child or whether the teacher was right to disapprove of the extra help, it can be said that previous experiences of the parents in Nigeria in providing such assistance and the era they live in Norway, in terms of education and parenting, have played their roles in the child's experience and the total family experience. The importance of having a positive parent-teacher/school communication was shared by the *A Union of Professionals* (no date). The Union noted that this communication can be beneficial to parents by helping them to know how to support their children and appreciating in greater measure, their significance in their children's education (ibid, pp. 2-3). Furthermore, the Union expressed "parental involvement" to be beneficial by allowing "teachers learn more about students' needs" and "improves teacher morale" (ibid, p. 3).

Another unpleasant experience this couple faced in rearing their children is the aspect of the Norwegian authorities such as the school and the NCWA not recognizing their culture as immigrants.

Notably, P6 expresses her thoughts towards the Norwegian welfare authorities,

> They would have been better that they understand the cultural conflicts foreigners are facing. Try come into the home and help them in solving the problem than just concluding that this is how you people are… It is already on their head and they do not want to change what they've heard. Oh, this is how Africans hit their children…They have to understand that …every family that is here know that you don't beat the children. You don't just conclude when the child comes … 'oh, were you beaten'?

> …In my culture, they might be doing that but even if you go to Nigeria now, how many people hit their children? It is longer there because it is not a proper way again of bringing up children … you only create fear in children.

P5 expressed the forceful imposition of the Norwegian law on foreign families.

> …what makes it difficult to have a family in Norway as a foreigner is that very conflict of the society wanting you to integrate …it means that you are going to give up your own culture.

> …nobody wants to know about culture anymore, failing to realize that the value she sets for her children, the discipline she set for the children upbringing … is being taken away …

> …They put the family in crisis. Instead of solving the problem within the family, they do it forcefully…this is the law, this is the law, this is the law…

> … In cases of 'family crisis', it is the child versus the family, the commune/state versus the family where the family is usually very powerless...

Pondering on his statements above, one may assume that his culture is different from the Norwegian culture he lives in, his dissatisfaction towards NCWA workers in handling family crisis by not recognizing his culture and focus given to children. Admittedly, child care over the past years, has taken a turn in which parents may be at a disadvantageous position. Yet, considering article three, number two (parents and guardians rights in protecting children), on one hand and article twelve, numbers one and two (children expressing their views and being heard) of The United Nations Convention on the Right of the Child (UNCRC, 1989, p. 4-5) on the other hand, there seems to be a pull and push of what a parent and a child can claim as their rights. If this pull and push struggles are not resolved, families like P5 and P6's family will keep suffering family unwilling separation. Furthermore, families may be required to take on certain identities foreign to them and may creating negative perceptions by foreigners about the host society concerned.

# Chapter Six: Discussions on Findings

## 6.1 Discussions of all Participants as a Case Study

This research aimed to learn more about Nigerian families in staying together in Norway by examining the experiences of six Nigerian adults (who had families) who participated in this research. Their narratives indicated their unique features as well as those they shared with other Nigerian families, and indeed most other families. All participants voluntarily migrated and settled in Norway. It appeared they were planning to stay and in order to do so, they deliberately took certain steps to learn how to adapt and fit into Norwegian social and cultural life. Aspects that showed how they thought about being and remaining as families in Norway as presented in the previous chapter indicates their felt successes and what contributed to them. They also faced challenges which some still do. These families above all sought to remain connected to their Nigerian culture through some of their behaviours, customs, and remain as connected as they could to their extended families who are in Nigeria by making enough money to send to them, making telephone calls to relatives and continuously having a mindset of caring for them as if they were their biological children in Norway. Beyond family relationships, participants sought to develop ties and relations with Norwegians and develop better understandings of Norwegian life to enable them to settle effectively

While there were differences between these families in the way they managed their lives, such as what activities they preferred to do, how they coordinated their house chores and how they managed their children, the intent of these families appeared to want to live as close to Norwegian expectations as their own cultural beliefs would allow. For these families, the Christian faith (that is, its moral values and discipline) was important and instrumental in how they chose to live their lives and guided their behaviours within the family. These experiences, positive aspects of living in Norway as families as well as the challenges, are discussed in relation to the two research questions guiding this research.

## 6.2 Addressing Research Questions

The research questions asked about the socio-cultural domains experienced by these families and what their management strategies for staying together as families have been.

### 6.2.1 How do Nigerian families experience socio-cultural domains while living in Norway?

These families demonstrated intentions of retaining as much of their Nigerian culture as they could. This involved speaking their language and ensuring their children learnt their local Nigerian language and eating Nigerian food wherever possible. Also ensuring their children learned about these foods so that when they returned to Nigeria, as was the expectation, they would have some Nigerian familiarity. Cultural pride was very significant among these families which they displayed in their dressing, African food, manner of speaking to people and type of relationship among their ethnic group.

The main socio-cultural domains that seemed to impact on these families that were identified through their narratives were the unspoken norms that were present and official reactions to different modes of behaviour. While families sought to learn the language and other social behaviours as well as form relationships with Norwegians, it was the subtle norms that proved to require some negotiation. Such subtle norms were the expectation to take holidays and the

habit of children calling adults by their first names. More seriously though, were the responses of officials to what was considered to be normal Nigerian behaviour. Natural active behaviours of Africans were felt by P1, P5 and P6 to be hindered by officials such as teachers to suit the less active, quiet demeanour of Norwegian children, instead of appreciating each child as they are. By assimilating Nigerian and by extension, foreign children who behave differently from the normal Norwegian expected child behaviour, the true identity of the self and identity from their culture may be lost. In the long run, the integration process talked about in the host society remains at the surface level. P5 expressed the powerlessness of parents by the Norwegian system, but not the child when the family is having crisis. P1 commented on the good policy of teaching children their rights in school which could be good in terms of preventing abusive acts on them through their parents. Furthermore, negative perceptions of foreigners about some Nigerian cultural rearing practices (although, some are no longer practiced) have caused participants and their colleagues to be under the scrutiny of the Norwegian legal system/ NCWA. Having such perceptions by NCWA could be good if it stands true, leading to the prevention of child abuse. Through a universalistic approach by the society as a standard, may become disruptive within immigrant families like P5 and P6. Considering universalism within a social system, priority is usually given to the general standards that are established. These standards are "independent of the particular relationship of the actor's own statuses (qualities or performances, classificatory or relational) to those of the object" (Parsons, Shils & Olds, (eds.), 2001, p. 82), which the object here refers to the Norwegian expectations from families. Speaking louder than expected (as a standard way of speaking in Norway) while conversing with one another have caused clashes between some Nigerians (for example, P1 and P5's families) and the Norwegian society (for example, in school and with the NCWA).

These differences and other experiences have led these participants to adapt to certain kinds of parenting strategies involving speaking softly and negotiating with children. Negotiations were handled differently, based on the situation, personality and the age of the child, still allowing their children to see the reasons for certain actions needed. In the previous chapter, we saw P2 negotiating through her daughter's interest in gym in getting her to go to bed at night timely. Adopting more outdoor activities typical of Norwegians was necessary so as not to be considered as an incompetent parent or make their children look odd among other children who may share their outdoor adventures among their peers. Learning and abiding by Norwegian laws was another way of handling socio-cultural differences that had potentials of tearing apart their families.

### 6.2.2 *What are their management strategies in negotiating through the Norwegian society and staying together?*

Socio-cultural adaptation has been argued by Berry J. W. (1999) to mean "how well an acculturating individual is able to manage daily life in the new cultural context" (p. 16). Interestingly, participants have been able to socio-culturally adapt in Norway, although, the extent to which they have done so was not measured solely as it was not the aim of this research.

In adapting, they employed the integration strategy of acculturation. By integrating, they went through some culture shedding and culture learning, thus making them to have behavioural shifts entailed in acculturation described by Berry (1999, p. 16) in his review paper. Integration has already been explained in chapter three. In order for that to happen, some level of culture shedding and culture learning takes place. This was the case of participants in this study. Shedding of some Nigerian original culture and learning as well as imbibing some Norwegian cultures/norms by participants were some of the strategies engaged in. Nigerian cultural

shedding included dictatorial relationship with children and the patterns in which house chores were carried out between parents in P1, P2 and P4's families while their children are still young to meaningfully participate in the house cleaning. Cultures learnt were the outdoor activities engaged in and speaking softly or more quietly.

Berry (1999) pointed out three factors that have influence on the socio-cultural adaptation of people in new surroundings, which include "cultural knowledge, degree of contact, and intergroup attitude" (p. 16). Participants' narratives showed some level of holding onto some Nigerian culture and learning new ones within Norway; having deliberate and continuous contact with non-Nigerians; and using typical intergroup attitudes experienced in terms of expectations from others, were further strategies employed. This is not to conclusively say that there were no challenges in the course of navigating through the Norwegian society with their strategies. There were moments when some participants felt they were misunderstood which led to external influence on their families. Some participants were affected more than some others, while there were some who seemed to have little or no challenge in keeping their families as a whole unit. For those negatively affected, acculturative stress was felt, that is, experiencing conflicts between their original culture and host culture which are seen "to be problematic, but controllable and surmountable" (Berry, 1999, p.16). When acculturative stress increases, assimilation gets in the way of immigrants adapting through integration. One participant thinks it is actually assimilation that the Norwegian system desires for immigrants. This is not a new phenomenon for host countries as Berry (1999, p. 15) has expressed countries' advocacy for "assimilation or segregation", even when individuals (immigrants most appropriately) prefer to integrate.


## 6.3  Implication of Findings and Recommendations

The experiences of these families in adjusting to Norwegian life has overall been manageable and, with the exception of one family who experienced forced separation in their life, they demonstrate how families attempt to keep their families together in a different cultural milieu with all of the different overt and implied influences and expectations.

They all have faced challenges in one way or the other whether in interacting with family members, non-family members or in maintaining their culture of origin or doing things the way they desired. For example, P1, P2, P5 and P6 have had complaints from their children's school relating to the way their children talk or 'shout' (P1 and P2) and the way P5 and P6's child felt when she asked P6 (her mother) why she shouted when calling her. This suggests non-mutual understanding between parents and teachers as well as the influence of the social environment in which participants and her families live. It also demands a kind of assimilation from the society where things (but not in all situations) done outside the familiarity of the host environment is discouraged. Furthermore, objectives of national family policies, approaches laid out for social workers or family workers towards every family, irrespective of cultural background, with the intention of being impartial, may tend to be skewed towards a group of people, leading to unbalanced/non-together families. Suggestions are that immigrant groups be studied to understand how and why they behave in certain ways, in order to avoid misinterpretations of actions. For healthier family relationships, immigrants are encouraged to learn how to interact with their families that are Norwegian appropriate without losing their identity.

There are families where parents have not been able to integrate into the Norwegian society well by not knowing the Norwegian language. P1 observed that this inability has created frictions between parents and children in some families. Also, imposing home country's

cultural values on children in Norway has led to problems. In these cases, immigrant families are encouraged to take advantage of the unbiased assistance they can get from the society. There are several language classes in Norway that help those learning Norwegian language. It is suggested for them to also get advice from those (Nigerians and non-Nigerians) who have stayed longer in Norway on how to live successfully in Norway.

The SPI was drawn to measure how residents in a country fare (Social Progress Index, 2016) and perhaps, hoping that countries use it to plan their social and welfare policies. Overall, Norway is positioned highly and some of its attributes have been confirmed by participants in areas like peaceful environment, good welfare system, freely practicing their religion, freedom of speech (particularly by children), etc. However, some of these research participants do not see the Norwegian society as tolerant and non-discriminatory in some respects. These aspects include the active level of African children, the loudness of how Africans talk as suggested by P1 and P6 as well as the type of discipline given to their children. As a result, if parents cannot be assured that the society is conducive to live in and raise a family, it could lead to discouragements for foreigners to make a living in Norway and in the long run, affect subsequent positioning of Norway in the SPI. Thus, suggestions to work in collaborative manners between host societies and immigrant families is put forth. Collaborations can benefit both parties just as it was in the case of a young woman who was a "chronic sniffer of solvents" which I believe was having youthful challenges that would have led to her being suspended from school and her family to be seen as a failure, if the needed collaboration between authorities and family members were absent (Young, McKenzie, Schjelderup, Omre & Walker, 2014, pp.136-138). Parents/families and societal authorities seeing each other not as enemies but as persons that can be trusted. Collaborations in terms of child's education can lead to benefits which include parents developing "a greater appreciation for the important role they play in their children's education", increasing student's motivation for learning and a positive view of teachers by parents resulting to "improved teacher morale" (A Union of Professionals, no date, pp.2-3).

# Chapter Seven: Conclusions

In the course of conducting this research and achieving the aim and objectives as well as answering the research questions posed at the beginning section of this report, these have brought me and the general public new insights about the worlds of some Nigerians living in Norway. As human beings, we usually have socio-cultural experiences while living together in a society. Without repeating these experiences by participants, the socio-cultural domains in Norway can be said to be part of their lives. We saw participants bring with them their original culture into their families and shedding some in the process of living in Norway over the years. Their management strategies have not been a linear, one-size fit all standard as circumstances and each individual family members differed. Moreover, these strategies will keep changing as long as they continue to live in Norway due to the Norwegian expected norms and the changing residential population composition that is diversifying.

These experiences among participants was a replay of the two divisions of people in Norway that spurred me to undertake this research study. That is, those who feel Norway is not conducive to live in, according to their beliefs and values and those who feel Norway is really good for them and see no hindrance in living according to their beliefs and values. These variations were generated by the norms prevailing in Norway and the values held by participants. Misunderstandings of one's actions were evident. Also, attributes associated with the social democratic welfare state Norway runs and the absence of such attributes in Nigeria play some part in these variations.

Some findings in this research have also showed the length of years, age of children, participants' personalities and ideologies, strategies in building social bridges to be contributory factors to the socio-cultural experiences of participants' families in Norway. Taking note that all participants migrated to Norway as students, employee or based on family reunification, it can be said that they came willingly. Therefore, they engaged in integration as they all considered it important to live in Norway. Although, in the process of trying to integrate, some participants felt they were forced to assimilate into the Norwegian style of living.

Despite variations between host and home cultures, participants strategically imbibed some Norwegian norms and departed from some actions common in Nigeria. Over time, some participants have been able to have some form of family balance due to the strategies used in family interaction. Some other participants seem not to experience a balanced family as one of their children was taken from them by NCWA on the grounds of the child's report (whether being true or not) and NCWA perception of the family situation.

My researcher's insider position as a Nigerian in the course of this research, helped me to understand certain issues discussed by participants but as an outsider, I wondered if participants' children normally see their family togetherness in similar ways as their parents? On the surface, it could be answered as 'no' due to the age differences and life experiences between parents and children. But how these children feel, interact and illustrate how their families stay together needs to be answered from their perspectives.

It will be interesting to see if and/ how these experiences change as these families prolong their stay in Norway and have their children grow into adults. By then, their children would have become second generation immigrants who would have had significant growing up experiences different from their parents who grew up in Nigeria as children.

Conclusively, as humans, we can adapt to situations, but adapting to healthy ones without being at the cost of someone' else's life expands the horizons of making a healthy society. Holding

onto beliefs and values, whether by immigrants or by the host society, without an amicable collaboration, opportunities for improvement where and when needed are lost depriving future generations of a better life.

Aiming for better societies, further researches are encouraged to be conducted amidst a larger sample size to discover if there are interethnic influences among Nigerians in keeping the family together or among relatively newly arrived immigrants. In such researches, answers should be sought for in whether they are more open to being culturally diversified since they hail from a country with diverse ethnic groups, willing to change their way of living or value their culture of origin above any other, anywhere they find themselves? Beyond the study on family togetherness, comparative cultural studies between Norwegian culture and Nigerian (or any other nationality) culture in defined scopes, are considered for future research. I believe it will provide a deeper understanding of the unique compositions of diverse populations within a country. Perhaps these potential deeper understandings could lead us to responses on the missing factors that may have caused Norway to change from the first to the seventh position on the SPI in 2016. I believe these will help in analysing if and how immigrants live complete healthy family life

This research can be built upon by involving children and their parents as participants; and studying the perceptions of non-Nigerians (including the Norwegian legal system and NCWA) about Nigerians who live in Norway.

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Appendices

Appendix 1

Interview Guide

*Family*

1. How long have you and your family been living in Norway?
2. What brought you to Norway?
3. In your own opinion, how do you think of families in Norway?
4. How about families in Nigeria?
5. Any distinct similarities and more differences?
6. What is important to you as a Nigerian in keeping your family together in Norway?
7. Are there things in Norway you would like to adopt in your family while living here? If so, what are they?

*Parent-Child Relation*

8. I'd like to know /Can you tell me what sort of activities are important for your family.
9. What are the things you do with your children?
10. What methods do you employ when interacting with your children?
11. Do you negotiate with them? If so, how?

*Socializing and leisure activities*

12. Do you consider leisure activities to be important in keeping your family together?
13. Why are the leisure activities important or not important, according to your previous answer?
14. What then are the leisure activities that usually occur in your family?
15. Under what times and conditions do such leisure activities take place?
16. What helps and does not help the family in socializing within yourselves?
17. What helps and does not help the family in socializing with non-family members?

*Chore Negotiations*

18. Is there a pattern in carrying out house chores? That is, who does the chores and how are those decided?
19. If yes, could you explain/tell me more about the pattern?

*Challenges as Immigrants*

20. Is it difficult or easy to live your life here in Norway according to your beliefs and values?
21. Please could you elaborate/Reason for your answer.
22. What are the things you are willing to let go or negotiate with as foreigners in Norway?
23. Do you think that you are compelled in any way to not live in line with your values and beliefs in Norway?

Identity

24. Do you consider yourself Nigerian-Norwegian, Norwegian-Nigerian or only Nigerian? Why?

Appendix 2

Request for Participation in Research Project

Topic: Socio-cultural experiences of Nigerian Immigrant Families in Maintaining 'Family Togetherness' in Norway.

## Background and Purpose

This culminating research is a dissertation of the European Master in Social Work with Families and Children (Mfamily) at the University of Stavanger, Norway. It will be carried out by a Master student – AnjolaOluwa TemilolaJesu Wickliffe and supervised by Susan Young. This research is due to be completed by the 1st of June, 2017. The primary purpose of this research is to discover the socio-cultural experiences of Nigerian Immigrant families in maintaining togetherness as a group in a foreign country like Norway. Exploring if these families maintain their home culture, cultivate some part of the host culture or there is a balance between host and home cultures will be done.

You are kindly requested to participate because you are Nigerian and have a family who may or may not have a child or children living with you. Your participation entails narrating what you do to keep the family together, the values you live by and the social norms you incorporate in your daily living in Norway. Be rest assured that your name and sensitive information will not be included in the final documentations of the research findings, in order to ensure confidentiality and anonymity.

## What does the participation in the study imply?

This research will employ a qualitative method. Therefore, information will be gathered through semi-structured, one-on-one, in-depth interviews within one hour. where you will be asked about ways you carry out your daily activities to ensure you and your family member(s) stay together, perhaps maintain your home culture and your experiences when coming in contact with the Norwegian culture and social norms. The interview period will be less than two hours and recorded with an audio recorder.

## What happens to your information?

All personal information will be treated confidentially. Only I and my supervisor will have access to the personal information received. It will be further protected with a personal

computer having a username and password. After the data has been transcribed, the audio recorded data will be destroyed to maintain privacy of participants.

If field notes will be used, participants will be represented as Participant 1, Participant 2, etc.

## Voluntary Participation

It is voluntary to participate in the study, and you can at any time withdraw your consent without giving any reason. If you withdraw, all your information will be anonymous.

If you want to participate or have any questions about the study, please contact:

Student/Researcher:              AnjolaOluwa TemilolaJesu Wickliffe; +4740995990;
                                 anjolawickliffe@gmail.com
Dissertation Supervisor:        Susan Young; susan.young@uwa.edu.au
Dissertation Co-supervisor      Elisabeth Enoksen; elisabeth.enoksen@uis.no


The study is reported to the Privacy Ombudsman for Research in NSD - Norwegian Centre for Research Data AS.

Appendix 3

Declaration of Informed Consent for Fieldwork.

The following is a presentation of how I will use the data collected in the interview.

In order to insure that projects meet the ethical requirements for good research I promise to adhere to the following principles:

- Interviewees in the project will be given information about the purpose of the project.
- Interviewees have the right to decide whether they will participate in the project, even after the interview has been concluded.
- The collected data will be handled confidentially and will be kept in such a way that no unauthorized person can view or access it.

The interview will be recorded as this makes it easier for me to document what is said during the interview and also helps me in the continuing work with the project. In my analysis, some data may be changed so that no interviewee will be recognized. After finishing the project, the data will be destroyed. The data I collect will only be used in this project.

You have the right to decline answering any questions, or terminate the interview without giving an explanation.

You are welcome to contact me or my supervisors in case you have any questions (e-mail addresses below)


Student name & email                                    Supervisor name & email

AnjolaOluwa TemilolaJesu  Wickliffe               Susan Young

anjolawickliffe@gmail.com                             susan.young@uwa.edu.au



Co-supervisor & email

Elisabeth Enoksen

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Appendix 4

Data Analysis Steps

Step 1: Data documentation. I naturally transcribed my raw/oral data into written words. An excerpt from my transcription is shown below and note that H, W and I represent husband, wife and interviewer respectively.

*H: Any other thing that helps keep your family together? I think for us*

*H & W: Faith*

*H: Is important. Our faith is important [overlaps with W saying 'our faith']. Faith eee eee, try to teach the children*

*W: The ways of God*

*H: What's good and what's bad. That helps in all honesty. Just that the world is eem trying to shy away from the truth. Eee, everything that the Christianity talks about is eee very very basic moral values. Don't steal. Don't*

*W: Yeah*

*H: Don't*

*W: Tell lies*

*H: Cheat. Don't tell lies. Don't do to your neighbour what you would not want somebody to do to yourself. Those are basic moral value that anyone can adopt and helps them. So that helps us but we, apart from our faith, trying to bring our faith, we also doing our best to bring our cultural values into it. For example, we try to speak our*

*W: Dialect*

*H: Language to the children. Eee, we want them to learn it. It's a fact, it's it's a must. They just have to learn it because, at some point, they would be going home. If they cannot speak em the language, they can't integrate very well home. Another thing we also try to teach them which is, I borrowed from Africa. Eee, in this part of the world, children call people by names*

*W: Yeah*

*H: It's, well, whether you are going to call it their culture, I don't know. A child can call mum by their name*

*W: Yeah*

*H: To us, we try to also let our children know that you really don't address people who are older than you [brief laughter] by names. At least that's how we were raised. Eee, it's better to call them with some respect. So, we try to also teach them that. Eem, a little bit from Africa, kind of. At the end of the day, even though, even though they lived here, they live in Norway, they are still African. It does not matter their passport [referring to being born in Norway and being eligible and assigned the Norwegian international passport].*

*I: Okay. Um, just following up on that, um, have you had a scenario whereby your children have called you by your names?*

*H: Of course*

*W: Yeah*

*H: [Unclear words]*

*I: And what did you do at that time?*

*H: Nothing, smiles*

*W: Just smile and say, 'that's not nice'*

*H: Eee, try to correct it. Eee, they picked that up from eaa neighbours. For example, we have a Polish neighbour that she comes here. She is ten years old. She always calls my name. So, my daughter picked [unclear word]. So, as they grow, I think is something that she would pick naturally [meaning calling older people by their names]. She picks it naturally*

Step 2: Data reduction. Using the excerpt above, I reduced it by summarizing what the main idea was. Below is a summarized version of the raw data. Note that this symbol [ ] represents my view of what the interviewee meant during the interview.

*For us, being Christians, our faith is important. Trying to teach the children what's good and what's bad. That helps in all honesty. Everything that Christianity talks about are the very basic moral values; don't steal, don't cheat, don't tell lies, don't do to your neighbour what you do not want somebody to do to yourself. Our families are driven by our perceptions of our faith to love one another, to be there for one another. Of course, we live in a society where faith is not so much talked about. So sometimes, that can make you a very odd person. We also try to speak our language to the children. We want them to learn it because at some point, they will be going home. If they can't speak the language, they can't integrate very well. Another thing we try to teach them which I borrowed from Africa is that you really don't address people who are older than you by names, at least that's how we were raised. We have to call them with some respect [this includes attaching a title]. We have a Polish neighbour. She comes here. She is ten years old. She always calls my name, so my daughter picked it up as well. We [me and my wife] smile and try to correct it. If I just moved from Africa to Norway today, I probably be almost going mad. When you have lived here for that long, you know it's part of the culture here.*

In taking steps one and two, I followed Harpers first two steps of audit trail (Lincoln and Guba, 2005, p. 319)

Step 3: Categorization of Summarized data/narrative. There were three categories I could derive from the narrative excerpt above that was relevant to this research study. This was made possible by using Clandinin and Connelly's (2000) three elements for analysing data, enumerated by Creswell (2005, p. 158). These elements are "interaction (personal ad social),

continuity (past, present and future), and situation (physical places or the storyteller's places)" (ibid).

From the *interaction* between P1 and his daughter in letting her know that calling older people by name is not appropriate when she started calling her father by his name after their Polish neighbour initiated it. This depicts personal opinion influenced by P1's upbringing and the social interaction P1 and his family has with their neighbour who was Polish. Analysing my interaction with participants, as an inquirer as Connelly and Clandinin (2006 in Green, Camilli & Elmore (eds.) with Skukauskaite & Grace, 2006, p. 480) puts it, I ask how they (P1 and P2) felt when their daughter called P1 by his name. Thus, my interaction was that of a relationship with P1 and P2 to inquirer more on the matter discussed at that moment. *Continuity* was seen through the importance of teaching their Nigerian local language to their children. P1 has learnt that local language and now, tries to pass it on to his children so as to enable them to integrate into the Nigerian society in the future, when they go back. Is in this continuity that Connelly and Clandinin (2006) have noted the temporality is not just to "describe an event, person or object as such, but rather describe with a past, a present and a future" (in Green et al, (eds.) with Skukauskaite & Grace, 2006, p. 479). Situations in terms of space, have been elaborated by Connelly and Clandinin (2006) to include "specific concrete, physical, and topological boundaries of place where the inquiry and events take place" (ibid, pp. 480-481). Applying *situations* to P1's data, I noticed that P1's voice was low while interviewing P1 and P2 at their home. This was a result of adapting to the Norwegian society that thinks speaking should be done in a low voice and other people's stories relating to the volume of their voice considered high and negative.

Appendix 5

NSD

Elisabeth Enoksen
Institutt for sosialfag Universitetet i Stavanger
Ullandhaug
4036 STAVANGER

TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 22.01.2017. Meldingen gjelder prosjektet:

| | |
|---|---|
| 52465 | *Socio-cultural experiences of Nigerian Immigrant Families in Maintaining 'Family Togetherness' in Norway* |
| *Behandlingsansvarlig* | *Universitetet i Stavanger, ved institusjonens øverste leder* |
| *Daglig ansvarlig* | *Elisabeth Enoksen* |
| *Student* | *AnjolaOluwa Wickliffe* |

Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

Personvernombudets tilråding 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, 31.05.2017, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Kjersti Haugstvedt

Ida Jansen Jondahl

Kontaktperson: Ida Jansen Jondahl tlf: 55 58 30 19

*Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.*

# Appendix 6

Non-plagiarism declaration

I hereby declare that the Dissertation titled *Socio-cultural Experiences of Nigerian Immigrant Families in Maintaining 'Family Togetherness' In Norway* submitted to the Erasmus Mundus Master's Programme in Social Work with Families and Children:

- Has not been submitted to any other Institute/University/College
- Contains proper references and citations for other scholarly work
- Contains proper citation and references from my own prior scholarly work
- Has listed all citations in a list of references.

I am aware that violation of this code of conduct is regarded as an attempt to plagiarize, and will result in a failing grade (F) in the programme.

Date: 01/06/2017

Signature:

Name: ANJOLAOLUWA TEMILOLAJESU WICKLIFFE