



NORWEGIAN
SCHOOL OF THEOLOGY

INTEGRATION

Of the Filipino Church Community in the Norwegian Society

A search for understanding how integration looks like inside and outside a church



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Abstract

The FCCO (Filipino Christian Church community in Oslo) is unique and interesting religious institution. Rapidly growing in Norway and expanding internationally, also closely connected with other organizations. The church formation was initiated by four immigrants and currently has a congregation, where 82% Filipinos are temporary immigrants. According to statistic reports Filipinos are the third largest immigrants coming in Norway yearly. And since the institution consists of many immigrants it will be valuable to find out the effects and influences of this particular group to the Norwegian society. Therefore this leads me to ask this question, what role can a church play in integration for the Filipino church community in Oslo. And through an empirical qualitative research methods, I explore the fundamental values of the three cultural themes, issues pertaining to; disperse Filipino culture, Filipino in Norwegian society, and the FCCO church influence to Filipinos, where I also discuss the issues of immigration, religion and integration. This investigation has helped me discover the importance of a church institution, for Filipino(s) in Norway. Nevertheless the FCCO church has serves as moral compass, learning institution, and a community center, addressing the holistic needs of Filipino immigrants in Oslo, but even more as bridge to social integration between cultural differences. Upon the observation, Filipino(s) who attended FCCO church were happier, contented, oriented, relational, connected and better integrated in the Norwegian society, is how Integration looks like inside and outside a church.

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TABLE OF CONTENTS

<i>Abstract</i>	1
<i>Acknowledgments</i>	2
<i>Table of contents</i>	3
I. INTRODUCTION TO THE STUDY	6
1. BACKGROUNDS OF FILIPINO IMMIGRANTS IN NORWAY.....	6
1.1. <i>Research aim and objective of the study</i>	8
II. LITERATURE REVIEW	8
2. CULTURAL INTEGRATION.....	9
2.1 <i>What is integration?</i>	9
2.2 <i>How to describe Filipino?</i>	10
3. IMMIGRATION, CHURCH AND CULTURE.....	11
3.1 <i>Immigration culture</i>	12
3.1.1 <i>Immigration background</i>	14
3.1.2 <i>Immigration process</i>	16
3.2 <i>Church Diaspora background</i>	17
3.2.1 <i>Church diaspora culture</i>	18
3.2.2 <i>Church diaspora process</i>	20
4. RELIGIOUS INFLUENCE TO INTEGRATION.....	21
4.1 <i>How Religious activity influence integration?</i>	21
4.1.1 <i>Organizational influence</i>	22
4.1.2 <i>Societal influence</i>	23
4.1.3 <i>Individual influence</i>	24
5. WHAT IS THE ROLE OF RELIGION IN THE INTEGRATION?.....	25
5.1 <i>Integration of moral values</i>	26
5.2 <i>Integration of behavior</i>	27
5.3 <i>Integration of social</i>	28
III. METHODS	30
6. RESEARCH QUESTION AND PURPOSE.....	30
6.1 <i>Research Design</i>	31
6.1.1 <i>Stages Planning Design</i>	32
6.2 <i>Research Strategy</i>	33
6.2.1 <i>Challenges of the Qualitative Interviews</i>	34
6.2.2 <i>Validity, Reliability and Transferability</i>	35
6.3 <i>Data Collection Methods</i>	36
6.3.1 <i>Interview Methods</i>	37
6.3.2 <i>Semi-structured Interview</i>	38
6.3.3 <i>Observation Methods</i>	39
6.3.4 <i>Contextual Consideration</i>	39
6.3.5 <i>Ethnographic Concept</i>	40
6.3.6 <i>Ethical Consideration</i>	40
6.3.7 <i>Confidentiality of Participants</i>	41

6.3.8 Informed Consent.....	42
6.3.9 Interview guide, Recording and Transcribing.....	42
6.3.10 Data Analysis.....	43
6.4 Sample.....	44
6.5 Limitation of the Study.....	45
6.6 Participation self-description.....	47
IV. FINDINGS AND PRESENTATION.....	48
7. WHO ARE THE PARTICIPANTS?.....	48
7.1 The Senior.....	49
7.2 The FCCO Church leaders.....	49
7.3 The FCCO Church members.....	49
8. FILIPINO DISPERSE CULTURE THEME.....	50
8.1 Comfort zone.....	51
8.2 Values.....	52
8.3 Lifestyle.....	54
8.4 Motivation.....	56
8.5 Relationship.....	58
9. FILIPINO IN NORWEGIAN SOCIETY CULTURE THEME	61
9.1 Cultural adjustment.....	62
9.2 Cultural adaptation.....	64
9.3 Cultural lifestyle.....	66
9.4 Cultural motivation.....	68
9.5 Social cultural integration.....	70
10. FCCO CHURCH CULTURE THEME.....	72
10.1 Uncertainty.....	73
10.2 Church values.....	75
10.3 Transformation.....	77
10.4 Church motivation.....	78
10.5 Church network.....	81
V. DISCUSSIONS.....	82
11. WHAT IS THE IMPORTANCE OF THE FILIPINOS DISPERSE CULTURE?.....	83
11.1 Filipino culture as identity.....	85
11.2 Filipino culture as default choice.....	86
11.3 Filipino culture as means and ends.....	87
11.4 Filipino culture as comfort and discomfort.....	88
12. HOW FILIPINO THINK AND ACT IN THE NORWEGIAN SOCIETY?.....	89
12.1 Through individual encounter.....	91
12.2 Through community and network with others.....	91
12.3 Through observations.....	92
12.3.1 Environment and surrounding.....	93
12.3.2 Culture norm and people.....	93
12.3.3 Norway living and system structure.....	94
12.4 Through a set of worldviews.....	95
12.4.1 Personal belief system.....	95

12.4.2 Social influencing belief system.....	96
13. WHY FCCO CHURCH IS IMPORTANT FOR FILIPINO IN OSLO?.....	97
13.1 Church provide a spiritual center.....	98
13.1.1 Morality perspective.....	99
13.1.2 Holistic perspective.....	100
13.2 Church becomes a home.....	100
13.2.1 Physical disperse (immigrants).....	101
13.2.2 Religious community (belief).....	101
13.3 Church serve as training school.....	102
13.3.1 Personal development.....	103
13.3.2 Educational training	103
13.3.3 Practical application field	104
13.4 Church builds relationships.....	105
13.4.1 Relationship to people.....	106
13.4.2 Relational connection to surrounding and nature.....	107
13.4.3 Relational network in a global perspective	107
VI.CONCLUSION.....	108
14. RESEARCH SUMMARY.....	108
14.1 Filipino disperse culture.....	109
14.2 Filipino in Norwegian social norm.....	109
14.3 Church influence to Filipino in Oslo.....	110
15. MAIN FINDINGS.....	111
15.1 Integration ability of Filipino.....	111
15.2 Integration reflection in Society.....	112
15.3 Integration looks like inside and outs. ide a Church.....	113
16. SIGNIFICANT OF THE STUDY.....	114
16.1 Relevant to current social relation and societal integration.....	114
16.2 Society influence to future effectiveness.....	114
16.3 Useful input.....	115
LIST OF REFERENCES.....	116
Books, Articles, Reports.....	116
Internet Sources.....	119
APPENDICES.....	120
APPENDIX I: Information letter to participants and Consent.....	120
APPENDIX II: Interview guides.....	122
APPENDIX III: NSD record.....	126
APPENDIX IV: FCCO Statistic data.....	127

I. INTRODUCTION TO THE STUDY

1. Background of Filipino Immigrants in Norway

The FCCO or Filipino Christian Church community in Oslo is unique and interesting religious institution. Rapidly increase within ten years and constantly growing in memberships in Norway and across international borders. The FCCO church formation was initiated by four Filipino immigrants who previously members and trained at FCC church in Copenhagen, with only basic training and knowledge they started gathering, and sooner formed the FCCO church in Oslo. Now the church has approximately 500 members in Oslo alone, of which 82% consist of Filipino temporary immigrants, and 13% are immigrants with permanent residency, while only 5% consider local citizens or other nationalities. Moreover they had planted 7 other outreach churches in Europe and in the Philippines as the result of the constant moving and transferring of the congregations to other countries, due to limited temporary resident status in Norway.

According to the UDI or (Norwegian Directorate of Immigration) reports there were approximate 2000 Filipino immigrants who are granted residency between 2015-2016 alone, and the third largest groups, immigrating in Norway yearly to study or work. However this is only a small fracture of the 10% of Philippines population who emigrated and now immigrants around the world.

The FCCO church is model in hierarchical organizational structure with leaders and membership, who were responsible for church operation and management of different department in ministry work. Currently the church has 19 ministries that function according to different areas of ministry or practical service, from teaching to technical, fun activities or mission outreach. In which 50% of the entire congregations enlist as volunteers that pledge to help in different ministries. They also have around 65 “lifeline groups” or small groups gathering, with 4-8 members who primary responsible and monitoring their own group’s individual needs and concerns on regular weekly meetings. These lifeline groups, is believed to be the main reason and the most effective practical way to invite friends and other newly arrived immigrants to their fellowship. Where guest feels more comfortable and closely connected, here they share meals, do things together, learn and motivate one another, discuss personal issues, and to extend

help each other in most possible ways. This structure helps strengthen the relational-connection and values among FCCO congregation but as well towards the people outside church and in society as part of their surroundings.

Filipino characteristics and cultural identity are somehow distinct from others, which I will examine in further discussion. Where my informants said their Filipino traditional cultural values, beliefs, practices and lifestyle are different from those of Norwegians. However Filipino believed that they have the skills to adapt quickly on learning new culture as well their flexibility to endure and survive the discomfort and stress along the process. Integration means being able to assimilate, to learn and emerge in the context of locals frame of life and understanding, but also remained constructive to oneself and to the society. Due to large number of Filipinos coming in Norway annually, proves that Filipinos are well accepted and welcomed in the Norwegian society. Many have come as Au pairs who primary expect a cultural exchange, where they learn Norwegians essentials values of life, tradition, system, and most importantly learn the language. Where every single informant agreed language is the key to stay and live in Norway, therefore many Filipinos are eager to learn the language and adapt with the social norm. They invest financial and time to study the language, learn the culture and even attend schools to develop a skill needed to get work and better opportunities in Norway.

Since most of the Filipinos have been Au pair they became more familiar, with communicating on Norwegians at some degree. At the same time Filipino(s) perceive as “hard-working... who financially support their family” back home, as stereotypical observation by many Norwegians. This pictures the successful of cultural integration according to a study, where two or more cultures learn to accept their differences and live in harmony, being constructive to their cultural frame of understanding is what integration looks like in a given society.

And since the institution, consist of many immigrants it will be valuable to find out the effects and influences of this particular group to the Norwegian society. Therefore this leads me to ask this question, *what role can a church play in integration for the Filipino church community in Oslo?* And using the empirical qualitative research methods, I able to examined issues concerning the immigration, religion, and integration activities in

relation to Filipinos. Nevertheless this investigation has help me to discover how and what are the importance of FCCO church as institution for Filipino disperse culture, and illustrates what and how Filipino(s) were integrated in the Norwegian society. In conclusion the FCCO church serves as moral compass, learning institution, and a community center, addressing the holistic needs of Filipino immigrants in Oslo, even more as bridge to social integration between cultural differences. Upon the observation, Filipino(s) who attended FCCO church were happier, contented, oriented, relational, connected and better integrated in the Norwegian society.

2. Research Aim and Objectives

The aim of this research is to provide a data that will illustrate how does a church play in the integration process, but also relate a general understanding on the backgrounds and immigration status of Filipino(s) in Norway. The research objective is to observe a particular church in Oslo where members are basically Filipinos, and explore the church congregation through empirical qualitative inquiry. Investigating how people and church behave and respond to the culture and social norm in Norway, furthermore evaluating how these church congregation effectively integrate in the society.

II. LITERATURE REVIEW

In this chapter I will discuss the cultural integration with specification to two sections which is the background and process through examining these three indispensable issues in our global society today. First the issue of immigration, second Church institution, and third cultural aspect of society, as my ground exploration field arguments which will determine my observation on immigrants activity towards the formation of cultural integration. **On Background**, section I will present different perspective of cultural theme and understanding, through identifying some significant event or historical details in order describe the cultural aspect of integration. And **on Process**, section I will discuss different process and development of cultural theme and its relevance either to individual or corporate level of the society, community and institution. But also discuss some patterns of movement and changing influence we observe along the cultural integration process.

2. Cultural Integration

Is a process of learning a new culture through participating and exchanging with some aspects of cultural knowledge with the one of another culture, such as learning the language, a primary assimilating steps which is observe among foreign immigrants who became more receptive to their new encountered culture, from a study conducted among immigrants in USA (Algan et al., 2012). For foreigners, cultural integration happens when immigrants learned to appreciate and emerge into the cultural life of the locals while keeping their own cultural system. "Cultural system" (Hiebert 2008:80-88) varies from beliefs, tradition, values, foods, language, lifestyle, symbols, arts, and political views. However the effectiveness of cultural integration process may verify through how much constructive it creates between the origin and receiving culture. Successful integration ought to be productive and beneficial for both side, a space when a foreign culture finally can freely live at peace and in harmony together with locals culture. In the same way when local begins to appreciate some aspects, of foreign culture for not harming their culture instead being integrated and part of their existing culture (Lefebvre 2008:19).

2.1 What is Integration?

From a foriegn perspective *integration* means a group or "individual who uprooted themselves from one society to settle and become incorporated into a new land" (Handlin 1973; Herberg 1960; Smith 1978 in Ebaugh and Chafetz 2002). According to some studies it is "people with feet in two societies" (Chaney 1979:209) immigrants who "invest socially, economically and politically (in current society, and yet) continue to participate in the daily life of the society from which they emigrated" as way of keeping their origin cultural life (Basch et al., 1994 in Ebaugh and Chafetz 2002:I). Integration is a process of integrating, visible and observable in a social setting as they "develop identities... that connect them simultaneously to two or more nation-states" cultural identity (Ebaugh and Chafetz 2002:I). So integration speaks about; diverse ethnic people, cultures, identities and connection to one or more social structure or institution such church, community, or government.

2.2 How to describe Filipino?

Traditionally Filipino are known to have high respects to parents, grand parents, and kins as one **nuclear family** that constantly affecting each other, that shows the characteristic of “Filipino traditional family values” (Morillo et. al., 2013) as product of their beliefs. **Filipino are religious** as they “hold a clear religious tone” said (Bikova 2008:24) in an observation about Filipino Au pairs in Norway, on tendency to rely and depend strongly base on religious beliefs for thier social actions. In another study also conducted among Filipino immigrants illustrates, how Filipino “occupy... utilize the religious places” in San Francisco for spiritual experience, translate in their social, political and cultural interconection, where the church also become an important place to observe the emerging integration among Filipinos, as well had impacted the San Francisco Bay community (Gonzalez 2009:4).

An explanation for having many established Filipino religious communities, and organizations that there are approximately 100 registered in five Nordic region, according to (Philembassy.no) these communities are created to meet the needs of Filipinos in the region in all kinds of necessary supports. For the reason that most who immigrating in this region, came due to **poverty** and socio-economic as main “reason for immigration” explain in (Silvano, Tomasi 2000 and Castle et al.,2014:5), or better “income and quality of life” said (Castle et al.,2014:25). Seeing many **Au pair** in Norway resonate the connetion of immigration to poverty issues, according to a qualitative study interview, Norwegian host families, were familiar with motives of Filipino au pairs “to sustain their family... travel abroad to work and earn money... for a better life” (Bikova 2008:44). They take responsibility and claim the burden as “**breadwinner**” said in (Natividad article, Nov.19, 2012) to help elevate the family situation and poverty problem. Because Filipinos around the world are known as “**hard working**, industrialize and caring people”, according to research (Pablo et. al.,1987:337). To Norwegian host families “They regard the au pairs as... hard-working heroes, not as exchange students from a foreign culture” in article (Øistad August13 2015). As one host family in an interview said, au pair from Philippines are able to “establish a very good contact with baby (children)” having Filipino **traditional childcare**, is satisfactory in conclusion (Bikova 2008:45). But also reduce so much stress to families according to an article who conducted interviews on Norwegian host families.

Many of the interviewees said that the au pair was a positive addition to their family life. The fact that the Au pair took care of the majority of the housework reduced the everyday stress, and they had more surplus energy to spend on themselves and the children (Øistad August13, 2015).

This explains why there are so many **Filipino aupairs** who constantly transferring **every year**. From Norwegian Directorate of Immigration, reported an approximate 2000 Filipino immigrants who were registered in Norway between 2015-2016, under the category of work, Au pairs and students, remain as the third largest group of immigrants coming in Norway annually (UDI 2016).

3. Immigration, Church and Culture

Recently, the world has become more conscious to the issues of immigration, religion and culture of today, as the product of many conflicting ideologies, pulling towards pluralistic, essentialist, or cosmopolitanism views. It is hard to figure a single truth, however in the global society we feels the constant, changes outcome effects of immigration, religion and culture influences. The world is getting bigger but also getting smaller according to globalist view, and due to the advancement of technology there seem no more limitation to what human can accomplished. whilst ironically there is another truth about the world today that we tend to overlook, a rather opposite of what seems glorious modernization, is the growing poverty, indifferences and racial tension, that separates people from global societies, apart and divided from socio-economic level (Pogge 2008). The global imbalance of socio-economic status enhance the massive pouring of **immigration** “massive transfer of population from rural to urban areas within and across borders” (Castles et al., 2014:5), showing the movement and transferring of people across the globe, likely towards the west and the flourishing continent on various reason.

On the other hand immigration is closely related to the **diaspora** describe as “displace people... result of economic, political, religious or racial oppression” (Ebaugh and Chafetz 2002:44). While dispersed or uprooted people according to a study shows an intensifying feelings of “connection with prior home” (Shuval 2000:44) also the feeling of the needs to commune with other dispersed fellow who scattered among nation-states such as, Jewish community who strongly possess a unique diaspora ethnic identity. Nevertheless disperse people bringing their own traditional shared values as

culture identities “food, ceremonies, religious festivals, clothing and so on.” (Holliday 2011:82) that represents their individual or group “cultural realities” which they carried with them and constantly changed as they encounter diverse social circumstances (Holliday 2011:123).

Moreover disperse people aside from bringing their own cultural structures as well brought with them their structural beliefs or **religion** “spiritual dimension... soul... realm of meaning” (Burke 1996:2) to their host country. For them religion is a significant factor for living, it reveals the purpose of their existence. However “all religions are not the same, all religions do not point to God, all religions do not say that all religions are the same” according to (Zacharias, Johnson 2000:8-9) but every religion has its follower to support their claims as right one and true religion. No matter how devoted the community to follow a religion, this does not necessary creates changes it will depends on the action and behavior of the religious people that counts in order to bring transformation to the society. These topics are keys to understand the identity and the process of the religious base, cultural integration happening across the globe.

3.1 Immigration culture

Immigration is the millennial topic of today, the most widely debated, and scrutinize in every field of politics, academics, organizations and even individuals. As there has been a growing discussion in public, and private spaces that is openly argued on social media. To emigrate means to leave a country or region to settle to another; likewise immigrate means to come to a country or region where one is not native, usually to settle permanently. “When one emigrates one becomes an immigrant, and all immigrant have necessarily emigrated from elsewhere” (Thomson essay in Timani, et al. 2015:32). According to Silvano, Tomasi (2000) the main reason of immigration is the “human mobility” he said there is a huge demand of **workforce** in order to develop a nation and economic growth of a country. He described that these people that are migrating among are professional skilled workers, students, businesses, shipping transportation employees and traveling tourist around the world. On the other hand he points out, migration in a more **dramatic reason** as “forcibly displace or uprooted people” that somehow he describe as out of necessity left their homeland due to practical basic needs, seeking refuge from violence, poverty and hunger or looking for better

opportunity in life, (Lefebvre, Susin 2008).

As immigration rises, issues extend and goes beyond government responsibilities that even **religious institution** are concern on immigration effect to human beings, particularly the Catholic church, as how Popes constantly encouraging to support and emphasize issues pertaining to the rights of all migrants workers both men and women and their families, though organization like Global Migration Groups (GMG), an international convention who works for the **protection of rights** of all immigrants. The religious institution and other organization together with political groups plays a vital part in immigration. They believes they have duties and responsibilities towards immigrants people “emigration becomes unavoidable necessity for survival, where government and international community are called to accountability” according to Tomasi (2000:21). Otherwise “Migration is an avenue for the evangelistic dimension of mission as love for the foreigner” (Seitz essay in Timani et al.2015:77).

In cases such as international conflicts, civil wars, government oppression, economic and resources drain, political chaos, rampant corruption that suppresses people from better living, and survival are the issues that are subject for international intervention. And though Church and government supports to the **international convention** on providing rights and protections among immigrants still they face an ethical challenge of dealing with immigration process, due to the reality that there is not enough resources to really protect all the procedure and far worst there are **illegal activities** on going connected with immigrants. According to ILO (International Labor Organization) in 2006 reports, there are about 3.7 million trafficked victims nationwide, while in 2017 according to (Unicef USA) it dramatically increase to approximately 22 million of trafficking victims and most women, and about 5.5 million are children who went subjected to **exploited condition** across international border, (Tomasi 2000, in Lefebvre, Susin 2008:21-22). The figure shows how immigrations directly affect human condition as they become subject of abuse, which is also related to world economic power. That overlook and ignore the basic human rights as results of economic **global imbalance** of wealth distribution to third-world countries “the geographical differences in income, political freedom and quality of life play an important role in explaining immigration” (Castles, *et al.*, 2014:25).

3.1.1 Immigration background

Migration is not a new phenomena people are always on the move in search of new better life opportunity or freedom from oppression. In sixteenth century where **industrialization** began, migration started growing but also demands a higher mobilization of manpower, to maintain the urging development in Europe. Then began to flow the large number of foreign population, constantly moving and transferring to larger cities and across international borders as immigrants (Castles, *et al.*, 2014).

It also marks the new era of **modernity** together with the increase of science and technology, mass literacy, capitalism and the rise of the nation-state power has changed the entire globe. Although modernity is not only about the rise of high technology but also becoming increasingly intrinsic to individuals identity, proliferated by social-sciences, anthropological studies, various discovery and colonization of non-western world, enhance the sense of **global Culture** “it is a world system and spirit that today both encompasses us as individual and encircles the globe” (Guinness 1994:324) like a new social setting but in virtual space that cut across boundaries and nation-state frontier.

What is the significance of immigration? Due to immigrations contribution in the workforce during the rise of industrialization, **gives birth to the modern era** that enhance more, the possibility to increase migration and immigration around the globe where traveling is more efficient and reaching far longer distance, furthermore when information and communications made available and accessible to many it creates more reasonable to actually migrate.

What are the results of immigration in modernity from colonization perspective? With the rise of modernization westerners also had increase chance to discover new territories, upon discoveries westerners begins immigrating to various territories for the possible colonization and to impose civilization and religious conversion to natives. On the other hand colonization is also meant to increase the wide impact of secularization to the colonized continent with agenda to influence power that spread wide across to every nations, domintating institutions and social realms, in order to inspire tolerance towards political and social beliefs (Castle *et al.*, 2014:84-88).

What are further developments causes of immigration that transformed our society at large? Since immigration had been important actor in the face of modernity, where people migrated to find opportunity, discoveries, or colonization, it all contributes to forever changed world. One of the distinct changes happens in modernity is the coming of **secularization** marking a *distinct line between* public as political sphere and religion as private sphere, according to Hiebert (2008:153), transformation that forever has change the way people perceive religion and politics particularly in Europe. Though there is a notion of separation of *public and private spheres* a state should not cause “mental and psychological burden for its citizens who follows a faith” according to (Habermas 2006:9-10). He added individual need not to separate self into public or private sphere when doing public discourse, they should express their religious conviction if no language to translate it in secular.

What follows next to immigration causes that manifest a revolutionize structure? We have observed the result of secularization nationwide, on politics and local lives of inhabitants. More interestingly secularization foster a revolutionary impact to the new world system, through reinforcing **democratization**, where citizens can equally participates to build the nation through elections, and social-civic contribution, nevertheless everyone have privilege to claim and practice individual human right as citizen. By definition **human rights** exhibit individuals dignity as “timeless and universal applicable to all” (Amstutz 2008:90) beyond culture, ethnic, nationalities or state boundaries. Individual being according to foundationalist philosophers such as Kant, Aquinas, and Locke, believes that **moral right** is “divinely ordained by a transcendent creator” however John Rawls (1999) defines moral rights as justice, liberty and equality as “law of peoples” (Amstutz 2008:12-13). But claiming morality either inherent or reveal, it comes with duties and obligation “every rights has a corresponding duties and every duties has a corresponding rights” according to (Witte, Alexander 2010:48). On the other hand **legal rights** “guaranteed legal protection” whether to convict or avail individuals cases base on existing judicial laws establish by political institution (Haas 2008:3). These are the major events that revolutionize and forever transformed the globe we know today.

3.1.2 Immigration process

What is the pattern that proceeds to immigration? Looking back from the historical immigration process the large streams of population moving to industrialize countries first and foremost are driven by immigrants laborers desire for **economic gain** and the same for today, however the immigration are said vital for the survival of the modern capitalist economies according to labour market theories. These process of “widely controlling and exploitation of labour” in **capitalist system** are demanding “high-and low-skilled” immigrant laborer to carry out the heavier task such as manufacturing, construction, production, cleaning catering, health care, etc... According to Piore (1979). The high demands of cheap laborers for those developed countries are the primary reason for massive migration across borders since 1940, (Castles, *et al.*, 2014:35).

What influence immigration had in the process towards modernity progress and development? As the results of immigration among professional skilled workers as well the expansion and exchanges of knowledge in science and technology and other fields, leads to the emerging of more **sophisticated technology**. Advance technology and networking provides an important reason for many immigrants to migrate because of the ability to “maintained network ties over long distance” to their families, culture, tradition and to extent remain influential in home-political sphere such overseas voters according to “transnationalism theory”. But also the ability to travel extensively, use of vast communication medium, trade widely, access internet, and the global banking system is remarkably life changing, how remittance makes life more easy and efficient for immigrants and those who thinking to migrates. Technology somehow **brings people connections**, relation and social network closer as possible as if there is nothing much change aside from physical distances and new face of culture (Castles, *et al.*, 2014:41).

How does immigration process brings connection? Immigrants can bring people together and according to one theory their observation shows that, the reason for immigration is having a **social capital**, or “bridgeheads” (Böcker 1994) immigrants is said to be an aspiration for others to migrate. Bridgeheads people formed themselves as a **social community** group, who originally came from same background, life situation, or maybe closely related people. These bridgeheads were previous also immigrants, who now

giving assistance and guidance to those who will migrate to their environment, they help practically in terms of finding work, getting information, housing, cultural engagement or even legal procedure and of course acting as social community like family, gathered and practice their origin cultural tradition in some level (Castles, *et al.*, 2014:40-41).

How immigration progress contributes to humans well being? According to “migration system theory” said migration is link to many form of exchange, or **cumulative causation** “the idea that migration induces changes in social and economic structure” (Massey 1990:4-5). In practical sense these causation somehow contributes to the international flourishing of human being in terms of information, new ideas, investments and innovation to enhance better living. The process requires a “contextual feedback mechanism” (de Haas, 2010b) the return revenue, or positive outcome of immigration. The said inputs or feedbacks are useful for creating new ideas and strengthen the migration process for both, the sending country and the receiving country. The feedback means flow of remittances, and according to observation it directly improve the well being of immigrants family member in origin country (Castles, *et al.*, 2014:44). As an illustration one of the top list remittance sender is the Philippines who had been recognize as “today’s world labours exporter par excellent”. Philippines had approximately 10% of its population immigrated around the globe primarily as laborer who sending remittances back home, which according to CBP 2007 report, remittances already rise to 12.8 billion dollar, just in 2006 (Castles, *et al.*, 2014:7:4) and keep increasing as immigration increase.

3.2 Church Diaspora Background

What is diaspora? Diaspora means spreading out of people across the nations to escape oppressions such as civil war or revolution (Leonard et al., 2005:165-172), otherwise diaspora also associated with religious long practice that somehow connected to a **mandate** as theological mission of every faith believers resonating to work of the early Christian church. According to the late Pope John Paul II “Man is the primary route that the church must travel in fulfilling her mission” (Paul J. II, 1998 in Lefebvre, Susin 2008:14). Nevertheless we have proofs of how Christianity beliefs and contributions spread widely and firmly in those geographical places they have reach across the globe, primarily to the continent that where colonized by westerners for many centuries.

What are the reason for diaspora? Drawing from a historic account of the large Chinese **diaspora** beginning 1840 illustrates somehow a more dramatic reason for migration. According to these Chinese ethnic people it is a way to “escape civil unrest, natural disaster and poverty” during the chaotic economic fall of Chinas Qing dynasty (1644-1912) together with the problematic uncontrollable increase of population. Out of necessity many Chinese ethnic and villager find their way in American though mostly came illegally, regardless they bring with them their cultural origin, identities, traditions and beliefs, which obviously now resonates in China Towns in New York and to other places they immigrated (Leonard et al.,2005:147).

How diaspora relates to Religion? Disperse and immigrants people as what said before had brought with them their religious beliefs, and religions requires follower and mandate to spread out across nations. And according to Scharer (1944:5-10) there are two fundamental aim of Christian mission between “supernatural and Natural”, supernatural mission is related to the **great commission** statement written in scripture found in Matthew 28:16-20 while natural mission pertain to being religious dominant above others, like state religion (Bosch 2012:4-5), however today we have many competing worldviews and emerging religious ideology brought and transfer through immigration. Nevertheless the said Christians missions to supernatural and natural realm goes together, the more people turn to discipleship the more follower will follow and the more dominant they may become. Like the evangelical mega-churches in America, are very influential in their local community, across all states and internationally connected through missions and outreach welfares (Elisha 2011).

3.2.1 Diaspora culture

How to see diaspora culture? First of all culture theme is wide and broad complicated topic, however vital and deeply root among individuals entity. And another way to look at culture is through selecting “**preference** depends on what skill and knowledge are available” according to (Bauman 1990:144) as he describe culture is like gardener who took care for certain plant which grows together with undesired weeds and grass, later select what good to remain and what bad to be pull out. This selection preferences becomes the norm about the plant. The same way as how immigrants or diaspora people select culture as **the norm**, but most likely it depends on their previous existing society-

norm or worldview they are familiar. Worldview is “how people see the world” (Hiebert 2008) the way people identify what is good or bad about their current cultural society-norm. And since the western country as usual the destination of migrants and religious diaspora due to religious freedom, equality and democracy, oriental likely to immigrated to western continent. But on the other hand westerners who driven by missions mandate the same way immigrated to oriental continent, to bring their theological message to the natives influence and brought transformation to the community.

What struggles disperse people encounter in their new surroundings? Somehow cultural and racial differences creates antagonizing notion of cultural stereotyping as being “other” on one hand from the west **orientalism** as non-western is (being irrational, illiberal, backwards) and on the other hand how orient sees **occidentalism** about “west versus the rest” (Huntington 1993:39) for (being extremely secular, amoral, promiscuous) assuming as “image and self-image” according to (Eide 2008:44-45) is another traditional stereotype of **othering image** under cultural differences.

How to approach diaspora culture effectively? In a study on Asian mission work suggested to use **contextual theology of Asian**, means communicating in framework that connects to geographical social-needs, poverty, economic, injustice, ethnicity, and oppressions, are key elements, for Asian beliefs, a typical **liberation theology**, Adeyamo (1985:48f in Yung 2014:52). Contextual communication is critical for Asians conversion and the determining factors for successful missions. In one study question ask why non-western are dissatisfied with western theology?, because their lack of **missiological practice** according to Yung (2014:52), by “making the gospel meaningful in terms of local culture” (Neill 1986:156-165) as Asian contextual approach to theology and mission (Yung 2014:1-24). Regardless “Church by nature is missionary.... inherently bound up with its call to share and live out the Gospel of Jesus Christ to the ends of the earth” (Kirk 1999:30). For whatever reason of person in diaspora, a Christian believer has a **missional mandate** to share and live out the gospel regardless of geographical position or situation across the globe.

How diaspora culture contributes to the society? In observation the diaspora church have been directly involved in various social welfare and emergency aid to other disperse

people, serve as a **community center**. They open parishes, help volunteers, give to charities and provides some basic help to the uprooted people (immigrants) through seeking jobs, shelter, legal advice, psychological support even financial and help them integrate to their new society (Tomasi 2000, in Lefebvre, Susin 2008:19-20).

3.2.2 Diaspora process

How diaspora spread and establish in society? Looking into diaspora church influence in the modern day, is largely due to the **religious transnationalism**, bringing religious belief and practices along with them, becomes major influence in spreading diverse and growing **religion across borders**. According to one interesting studies on religious disperse people conclude they were generating the “cultural reproduction and structural change” (Ebaugh and Chafetz 2000). Said, when they start gather for religious activity they form into **congregation** (a larger numbers of people) where they acquires capacity to establish a “serving community center” and with tendency to “reproducing ethnicity” recruits to **multiply same culture** identity, according to (Ebaugh and Chafetz 2002).

What relevance diaspora religious people to the life of other disperse people? Diaspora church congregation, brings their new disperse recruits into a fellowship just like in Acts 2:47 “being added by God to a new human fellowship” (Lang1994:15) joining a church congregation family. Moreover fellowship is a social place and relational bridge of experience that will have effects either positive or negative to new disperse immigrants (Lang1994:13-19). On the other hand historically church has always been a **social place** for converts to meet regularly, share meals, and treat each other as brother and sister in one **family relationship** (Lang1994:93-111). The relational context looks like part of the global mission on how church is to respond contextually to the issues concerning “socio-economic model and indigenization model” (Bosh 2012:431) where people holistic needs (relationally, spiritually, physically, psychologically and socially) were address and met in response to gospel teaching “Jesus ministry is a total global mission” (Dempster et, al. 1991:14).

What attribute to the effectiveness and growth of diaspora churches? Nonetheless diaspora church congregation resemble to other **modernize church, high-tech** religious establishment, who tend to organize their churches like “religious club with

focus interest to religious life” with membership and volunteers, vision and mission, ethical guides, groups accountability, and involvement in community benevolence or other causes, just like social club according to (Hiebert 2008:173) facilitated with utility, and with well organizational structure.

4. Religious Influence to the integration

What ways religion can influence? Religion is an influential factor of the society, studies has proven the un-dismissable impact religion had over people, society, or institutions. The religion can both affect the spirituality and psychological aspect of human nature, where moral, behavior, and action is being reconstructed along in the process of indoctrination. The religion has ability to mobilize a community to act and respond either positive or negative towards their society, and nevertheless touches the aspect of politics and laws at large, particularly in middle eastern. Data studies provided amount of reliable accounts where specific religious institution and their contribution has had major impact in the community, society, even in the entire nation or country. Such as **religious leaders** who been popular internationally for their service and noticeable work, in restoring human dignity, peace and prosperity. Are religious actors who can play as negotiators in conflicts-intervention, or through reconciling people, and towards other religious institution, nations and to the global community, as what Juergensmeyer (2000) implied in his discoveries about religious conflicts internationally.

4.1 How religious activity influence integration?

According to Leonard (2005) observation, he re-affirm “the obvious what already known” pointing to the doubt assumptions issues on the **importance of religion** to immigrants life and social interaction, is “now well establish” (Leonard et al., 2005:13). Supported by vast numbers of empirical literature produce on immigration and religion discourse, among were works of (Warner:1997-1998) and (Ebaugh and Chafetz et al.,:1998-2000) in Leonard et al., (2005:13). He also provided historical, political, social and practical experiences on how religions **playing a role** on immigrants ability to integrate. At the same time religions serve as container, preserving institution for immigrants to continue their cultural tradition and lifestyle to some degree, moreover contributes to the immigrants transforming worldviews, Leonard et al., (2005:13).

How religion connects immigrants social integration? An interesting empirical studies conducted by Ebaugh and Chafetz (2002) to Chinese immigrants church in U.S. on the importance of their contribution as religious institution in maintaining the expansion and development of their **planted churches** across border. They found a **structure** that works well for the transnational Chinese, specifically the HCC church way of connection, they form like network **hub** or the “four type of transnational ties” that function as “Individual to individuals, and church or church, to individual and church”, in terms of financial-support, equipping tool, educating, and empowering their own Chinese people and their other organization ties (Ebaugh and Chafetz 2002:133).

4.1.1 Organizational influence

Here I will further discuss religion influences on different aspect in social integrations, to organizational structure, society group, and individual person.

The outcome studies of Ebaugh and Chafetz (2000) shows, immigrants church establishment is “moving towards a congregational structure” becoming more **organized institution** that function according to a structure, such as leadership, administration, membership and followers. These well church structures also equip with tools for development, provisional teaching, training, interactive events and even language to enhance cultural integration (Ebaugh and Chafetz 2002).

Another illustration from well know medical institution in India, the Christian medical center or CMC believes that their virtue, is to effectively **bring healing to the world** “the whole earth is our hospital” as Christians base establishment, they believe is their responsibility to “**care for the needy**” regardless of ethnicity and culture differences. Traditionally Christian organizations around the world are engage vividly in every dimension of human needs, whether in education, health-care, social welfare, agricultural development, justice, and human rights provision to the **wholeness being** of every individual in needs (Paterson 1993:41-48).

And most likely the wide spread of modern structured in Christian institutions today is due to Pentecostal evangelical influenced, because **Pentecostalism** is a religion made to travel, according to Cox (1995:101f. in Beyer 2006:148) and has unique nature,

believing the holy spirit empowerment to bring the gospel to the ends of the world with extraordinary power to heal prophesy and perform wonders. Pentecostal church ministry also increasingly its engagement not only in evangelization but as well on moral social needs of the society in fulfillment of church global mission, as Dempster discuss that religious conversion ultimately can change individuals moral behavior and social action (Dempster et, al. 1991:22-31).

But on realistic view Hurd (2008) said “religion is a problem” because of the never ending **religious conflicts**, however Leonard (2005) argued the religion is “obvious” already know that time and again proven its vital role in the lives of society both locally and globally. On the other hand since domestic conflict becoming increasingly international issues, so then the need for religious institution to increase influences and play a role internationally through **intervention** in domestic conflicts, either through humanitarian means or redirecting the ideology of the members involve (Fox and Sandler 2004:63-65).

4.1.2 Societal influence

Among many studies on immigration, the social effect to the societies is the top popular discussions, in politics and on mainstream media, everyone eager to know the causes, benefits and outcome of constant immigrations flow. According to Leonard (2005) Religious institution affects immigrants “economic success and social relationship” (Leonard et al.,2005:20), as he illustrates an event, how Korean in America use churches to enlarge social network, businesses and self-development. Leonard also describing how Protestants church localities “use as the primary social group” example how they help and treated Haitians immigrants who receives supports, form basic information, food, loans, rides, education, moral religious teaching and other services, and later leads them to decide to convert in protestant. This is just one among, many event with very similar outcome address by other scholars and points out, in particular how immigrants uses religion in “**reinforcement** of the homeland class structure” (Leonard et al.,2005:21) in creating alike society in the immigrated land.

On the other hand churches spiritual leadership help increase followers motivational focus, both to improve self and equip others to lead, “God has called us not only to do the

work of ministry, but **to multiply others** who will serve and equip others also” (Elliston 1992:23). As “God has called us to lead by serving and then serve by leading” (Elliston 1992:91), basically the church is creating the societies, developing the societies, and serve the societies, these are inseparable influence. In Matthew 22:27-29 declares two solid commands to love God, and to love neighbors, practically through service, respect, and actions towards other fellow human being.

According to Williams observation church can bring together people who are divided by the racial differences, and culturally apart he thinks that church should be the initiator to discuss and confront the issues of diversity by **being intentional** “believe it- preach it –live it” according to Williams (2011:121-152). But in order to influence effectively the people of society according to Hofstede (1994:67) needs to increase the understanding of social differences between people who culturally evolve distinctly either as **group oriented societies or individual oriented society** will definitely manifest in the way they live their life, according to Hiebert (2008:21). These are essential values that does not necessarily provoke conflicting views rather showing awareness, to how people wired to their inherited cultural value system.

According to Morris Opler (1945) worldviews are inspired by overlapping cultural themes “no culture can survive if it is built only a set of theme” because there will be tendency for it to be extreme, therefore studying and observing peoples worldviews is the way to understand how their social behavior constructed base on how they look at the world (Hiebert 2008:20). Moreover we see strong social influences with the use of **communication interaction** or social media, holds a “social system” (Beyer 2006) in a globalize world where everyone assume the rights of individuals to inclusion (socialize), not only to the basic human rights but virtually to all aspect of globalize system as tools, for sharing resources, access information, exchange goods, enhance technology and development beyond borders.

4.1.3 Individual influence

According to studies observation about the Dominican immigrants “miraflores” as transnational religious group, the most studied groups among those who immigrated and settled in Boston, according to Livitts between (1998-2001). The study shows

immigrants **close ties** to their “origin belief and practices” has influenced the Boston community, in the same way it shows how the Boston community made a difference to Miraflores communities and their social adaptation. Nevertheless the influencing factor is largely credited to the religious individual people such as “lay individual, clergy, and institutional agencies” (Livitts in Ebaugh and Chafetz 2002:4-5) in their personal work and contribution to their society.

And In terms of creating contagious relations to people, the church leadership **role as mentor** becoming more and more relevant and effective in many sense, Stanley and Clinton (1992) who studied and well illustrated how mentoring is done in a “**relational exchange** between two people with varying levels of involvement and degrees of intensity” (Stanley and Clinton 1992:40-41) becomes an effective way of communicating and motivation. Reflecting to biblical perspective of Christian leadership as mentors, means being servants, shepherds and stewards, (Elliston 1992:21) to the people they were influencing. In another word the Church social responsibility to the congregation is to intensify relations and “mentoring is a relationship” that needs support, nurture and special care (Wright 2004:58).

As individual Christian each have a capacity to “play a role in shaping society and their receptivity to Jesus Christ” (Rush 1988:235) as he conclude in elaborated stories said, Christians ought to be an **effective example** in our own communities by applying Gods word in their daily life, work, and activities, because people in society will judge us according to how we live our life.

5. What is the role of religion in the Integration

Religion is playing an important role in the integration process, although varies from different levels and issues. From previous argument discussion, the role of the church or religion, said either **to preserved** a transnational culture or **reconstructed** an integrated kind culture of immigrants. Yet another statement said, church is bridge to preserve immigrants unique cultural values “the role of the church is link to their culture of origin and their expectation are different form those of the receiving communities” (Tomasi 2000, in Lefebvre, Susin 2008:18). However **context** often judge as “human action or feeling... taken to be a kind of container... like key in the pocket or the apple are

in the bowl” (Brinkmann, Kvale, 2015:104), which does not fully explain the meaning of context to its social content. Church should communicate in the **contextual language** of the people they wish to help integrate. And Church mission ought to have “incarnational... where the reality of God entering to human affair” as it supposed to reflect the entirety of human experience “present and then” (Bosch 2014:185) to how theological mission works in action.

5.1 Integration of moral values

Here I will discuss the role of religion in the process of integration from the perspective of moral values, behavioral action, and social relation as input and output elements of human entity, or cultural sources for possible modification.

Church is an influential factor to individuals morality, according to the statistic data from (2011) Finland experience a dramatic **moral change** since 1982, observing the growing numbers of Finns whose turning away from the traditional moral views into more permissible views. The data shows consistent drop numbers of Finns rejection on homosexuality, abortion, divorce, and prostitution issues. But on the other hand the finding also shows that Finns who are actively participating in church and prayer, was not influenced by morality change in the society, instead they continue trust the bible teaching as reliable truth which affect their morality concept according to (Unigrafia 2013:10-16).

However the moral ethical basis for what is right and wrong, according to Aquinas all human laws derived from **natural law** “known to all”, morality is a pursuit for common good inherited by every human being, and actually originated from **biblical narrative** “God’s commandment” (Graham 2009:35). Yet as global citizen of the world, beyond boundary we have moral obligation to our fellow human being, to ensure everyone can have access to these **basic shares of freedom** “food, drink, clothing, shelter, education and health care” (Pogge2008:57), unfortunately the UHDR Article 25, of socioeconomic rights is the most unfulfilled human rights, and plays a major effect on the political, legal and civil aspect of society, as we observe the growing world poverty, due to unbalance distribution of wealth across the globe, discussed by Pogge (2008).

No matter how polarize the global political for imposing and acquiring power (socio-economically) over the other, **morality** remains as primary inherited from “God as the original source of moral authority and the judge who ultimately enforces that moral law” according to (Bucar, Barnett 2005:50). But above all regardless of religious affiliation under the global society, first and foremost “Religion should produce peace, reconciliation, tolerance and respect for **human rights**” (Witte, Alexander 2010:7) as a universal duties and responsibilities, of every individual as well the institutions.

In practice, church institutions, indeed are creating impact to individual life, the way they organize structure and produce interactive activities to “aligning people by translating vision and values into understandable and attainable acts” (Bank and Ledbetter 2004:18) necessary for creating a more civilized society. But also strengthen church **leadership style**, through building trust within a relational community is actually the foundational life and work of Christian community in the society (Lingenfelter 2008:16). As well enhancing leadership style in revolutionize term as “relational leadership through being a servant leader” according to Wright (2009) can transform a whole structure of church leadership and congregations dynamic.

Though individual cultural aspect is complex to understand and often creates distance among diverse culture, between individual and groups, is because people have “tendency to judge others behavior by our own standards” (James Downs in Elmer 2002:35), otherwise suggest that cultural knowledge and awareness will helps to strengthen relationships (Elmer 2002:35-42) beyond cultural diversity.

5.2 Integration of behavior

Behavior according to Parson et, al. (1952) is one dimension of **worldviews** as results of simultaneously overlapping dimensions of cognitive (belief), effective (feeling) and moral (values) rooted in human experience. However there is on going process of emerging, an individual worldviews or choices and action, “people think about things, have feelings about them and make judgment concerning what is right and wrong base on their thoughts and feeling” (Hiebert 2008:26). We often describe people by how they make decisions and choices about, relationships, handling situations, expressions, biases, behaviors and how they order their lives, mainly attributed to the influence of

their culture. Lingenfelter have said, “people rely on their cultural understandings for meaning security and significance... to foster fear and mistrust” (Lingenfelter 2008:20).

Worldviews aspects nonetheless are **constructed** on the basis of accessible information, modified by people who are important to them as sources. Nevertheless “worldviews are continuously subject to change, people develop over time” (Holm, Björkqvist 1996:14). Though it is not enough to learn “thick ethics” of narrative and context but rather **through participating** in the community practice, learning ethical behavior by “learning to see and judge rather than learning to universalize the calculate” (Brinkmann, Kvale 2015:100-102)

Religion is used as **unifying factor** of social, moral and political values, however in new modernized western secularized society, religion is reduce and instead becomes a separate private domain, where society morality becomes subject to **relativism** and political values become the public domain. Otherwise in practice, among different ethnic society thinks their worldviews was most important factor in shaping their lives, according to Holm, Björkqvist (1996). Is the same argument religions have influence to peoples action, thinking, behavior, frame of reference and value orientations, according to Fox and Sandler (2004:57). Where Hollidays has also explain the **social action theory** can be a useful input in the process of understanding and adjusting to other culture (Holliday 2011:56-59) it has an overlapping influential factor, that connects individual, society, and politics together as one driving force employing a culture. A reciprocating approach, in which the same way to understand culture, is also the same way to approach a different culture.

5.3 Integration of social

Today community, society and individual would either claim a religious affiliation or denied of any connection to it, either ways, religions exists in many forms, as well embedded within individuals identity, and also represents the majority population across the world. According to previous topic religion plays a role in the world of immigrations therefore draws so much controversies and debates internationally. The immigration agendas and its social reflection according to global politics worthy to be evaluated and invest resources, in order to create a more integrated society in

cosmopolitan model of society. But overall religion plays a clear role in immigrants integration process because it can affect directly in the process “of integration and the cohesion and harmony that intensified **pluralization** of societies requires for peaceful co existence” (Tomasi 2000, in Lefebvre, Susin 2008:19) in reconstructing social, and civil effectiveness among immigrants. Because culture can be “both unifying or divisive elements” (Wilkerson 1997:57) and when people began to feel superior above other culture, might lead to create a clash of civilization (Huntington 1993).

However the preaching and teaching of the gospel “directed not only to personal lives of individual but also to the structure and practices of the social, economic and political life of the community” (Tumsa 2010:18). Tumsa has written his last will and testament for the people of Ethiopia saying “The Role of the Christian in a given society” where he quoted Roman 12:1-2, as he calls for all **Christian obedience to the state**, laws of the land, paying taxes, cooperate with government and organization, and work for the well being of Ethiopian people to ease hunger, is **the role of the Christian in the given society** (Tumsa 2010:34-35).

Religion also play a role in bringing peace and reconciliation according to Appleby (2000) suggested religion could bridge people of diversity through **engaging in international discourse** of rights and responsibilities, in **promoting theologies** that respect human rights and religious freedom. And through religious leaders, commitment to **support interreligious dialogues** to avoid conflict or cultural disputes (Appleby 2000:245). But also creates a friendly and more consensus approach among different religious narratives and political stands.

Nevertheless we witness the secularization as the root of religious declined in the west “less political and social influence and less people thinking religion is important” (Fox and Sandler 2004:18). But regardless of secularization, the reality “religion is major **source of norm...** can influence international relation in this manner” (Fox and Sandler 2004:47), and he argued that religions actually, is tool to mobilize people for political causes locally and internationally.

Otherwise the wide spreads of religious immigration cater the **formation of civilizations** and had been tools to expand international development through providing knowledge, building institutions, creating system of trades and relations across the globe. Even in a established system in nineteenth century among communist dominated nation somehow the immigrating missionaries has influence and brought changes to those countries. As what Timani (2015) argued there is “correlation to **transforming mission** through immigration”, and Seitz also discuss how western nations had influenced and somehow transformed the country policy they immigrate, in example: Chinas policy as what James Reed (1983) claims “missionary mind to US foreign policy” (Seitz essay in Timani, et al. 2015:68).

Religious institution helps educate immigrants to adapt, in spite of newness to the culture because “people of new culture do thing differently... the rules and skills that were naturally for you in your home culture do not work very well in the new culture” (Elmer 2002:64-65) he added we do not easily left behind our own **cultural baggage** rather take it into new culture, until we learn to adapt to the new culture, said Elmer (2002:65). Nonetheless Holiday believes the process of intercultural **paradigm** is universal “cultural realities that can transcend national cultural boundaries and be carried with individual as they travel from place to place” (Holliday 2011:165).

The multi-cultural society behavior and beliefs however are transformative because people are capable of socializing, learning, developing and most of all desire to be accepted in the general society. According to Wilkerson said this **transformative behavior** proves, this is not pre determined rather “**choice exist** and people need not be prisoners of their culture” (Wilkerson 1997:57).

II. METHODS

6. Research Question and Purpose

The numbers of Filipino in Oslo has remarkably increase within ten years, and it is easy to find large groups of Filipinos, because they naturally will join a cluster of friends who

were driven by activities that epitomized their home environment. It is natural for immigrants who were unfamiliar to their new community, to look for people and environment that will create for them a feeling of home. For the most Filipinos in Oslo and elsewhere in Norway found this home-environment, either through connecting to another Filipino(s) nearby, or through the most common places, particularly you will find them in Churches. Regardless of religious denomination, generally speaking, most likely one will find a group of Filipino in various churches around Norway. This what makes me interested to unfold and keep discovering, to what extend does a religious establishment influence the worldviews of Filipino immigrants in Norway and what will it looks like in the future. And by trying to put a perspective and meaningful simple question on this topic, leads me to formulate this inquiry question, which I hope to help me clarify and explore more about the topic by asking, "What role does a Church play in integration for the Filipino community in Oslo?". This question has leads me to bring more light to some of the less noticeable, but actually a very important topic. In the fields of understanding social sciences, towards unearthing the value of cultures, society-norms, behaviors, intercultural-relation, experiences, and the transforming worldviews. These are sub-subject that might not be a direct answer to my central question, but remain equally important key arguments, to understand the value of the research study. And by doing so, I may gain and construct a new learning awareness on these issues, and produce a qualitative knowledge, for me personally, to my subject, and hopefully contributes to the society knowledge. It is like testing the empirical hypothesis of what already has pre-conceive in the society, like every research has to clarify the purpose of the study "why", as the inquiry stage of exploration towards uncovering the hidden knowledge, or testing-hypothesis (Brinkmann, Kvale, 2015:132).

6.1 Research Design

The idea of this interview research is to present a case study about Filipinos living in Norway who were mainly belong to one religious community in Oslo, that has approximately five hundred members and tripled numbers of attendees within the past ten years. This is considered as a single-case study that posses both descriptive and explanatory method. It is *descriptive* because it "it traces the sequence of interpersonal events overtime" (Whyte in journal 1943/1955) resonate to the scope of my research, which covers the interpersonal aspect, that will shapes the phenomena overtime. Second

it is *explanatory* because it “explain the actual course of the event” (Allison, 1971), able to compare theories to the actual scene. Where I intentionally explained the influences and importance of different cultural experience to the individual social shapes (Yin, 2009: 5-7). The aim of the case study is to find out how the new social norm and the church influence their worldview and what might the result of the battling cultural realization today and in the future. The case study is purposely design, not only to answer questions or describe the subject topic of the research study, but it is carefully structured to create a free-open space. To work practically through dynamic observation, immensely participation, active interaction, and a warm face-to-face interview experience. Focusing on people “seeing through the eyes of the people being studied” (Brymann 2004:279). Were Im expecting to discover and unearthing something new, like a “traveler or miner“ whose seeking for knowledge. In this method, I as interviewer supposed to choose a method for research interview, either as *miner or a traveler*, where traveler whose method, is to *collect knowledge* by unearthing data or to *construct knowledge* via conversation process. In my interview process i picture myself less of miner but more of a traveler. My journey in observation through participation in extensive network connection, I have learned something new, and gain awareness on various ideas which I never ponder before. Absorbing this new finding somehow has change my concept, so I did not only acquired additional knowledge, but as well gain self-understanding to the topic that often undermined, and less appreciated previously (Brinkmann, Kvale 2015:58). Because this case study is purposely design to understand, how social practices extract knowledge through various methods, and how I as a craftsman, able to locate the source of this knowledge epistemology. The method known as “the philosophy of knowledge... about what knowledge is and how it is obtain” according to, (Brinkmann, Kvale 2015:55).

6.1.1 Stages planning design

Part of the planning is to understand what process involve in each stage, and how does it look like. According to Brinkman and Kvale (2015) suggested, that there are seven particular stages in order to provide a complete, satisfying qualitative methods of interview. The step includes thematizing, designing, interviewing, transcribing, analyzing, verifying, then finalized by reporting. It is important to have a pre-constructed overview of how to do the project by structuring a plan, just like before

building a house, you must have the blueprint to know the *where* to begin, *what* are the tools and materials, your *capacity possibility and limitation*, and what are *purpose* or values desire of the project. As what the literature suggest “there are strong interconnection among choices of methods made at the different stages” (Brinkman, Kvale 2015:137).

6.2 Research Strategy

This research study is base on “**qualitative research method**”, where I will mainly use the *interview and observation* as the *tools* to acquire all the information I will need and construct knowledge. The knowledge about Filipino community and what influences them and in order to understand this general concept about Filipinos on how they interpret and describe their world, the way to do it, is to “talk to them” (Brinkmann, Kvale, 2015:1), because communication basically is a *two-way talking*, one may ask question and state own opinion then another person(s) would answer or respond to the dialogue. Through dialogue talks, makes the inquiry more reliable and reasonable for critics and factual check because it is conversation.

The concept of *qualitative* interview supposed as “unstructured or non-standardized interview” which aim to generate knowledge through exchanging dialogue between the researcher and the informant. Because the qualitative interview data, basically “is judge by the *strength and value* of the knowledge produce”, according to (Brinkmann, Kvale, 2015:20), and not on the quantity of data produced. As what social sciences and anthropologies would agued that *social studies* embodied *characteristic* such as feeling, emotion, behavior, or action that constantly changing, evolving and can only best understood through qualitative interview inquiry. The qualitative approach study which focuses on “everyday... aspect of human thinking, learning, knowing, acting and ways of understanding ourselves as persons” (Brinkmann, Kvale 2015:15) is how we connect the *social science* to *social practice*, by means of qualitative interview. The idea of qualitative interview is also describe as *phenomenological* with a goal to “uncover the essence of experiences” (Husserl’s at Brinkmann, Kvale 2015:36) this is the structural basis of my project to use a “non-standardize” interview guides, considering the value of the spontaneous “inter views” about “social practice” *context* and implying the “phenomenological” experiences as the strength and value in the construction of

knowledge. As what Merriam (1998) stated that all qualitative research “are based is the view that reality is constructed by individual interacting with their social worlds” (Merriam 1998:6), that actually emerge and evidently shown in the process of my researching.

6.2.1 Challenges of the qualitative interviews

Though there are some challenges in choosing this type of method in research study. Qualitative study is basically constructed and dominated with; words, descriptions, unexpectation, ambiguity, changes, sensitivity, situational and experiences. It deals *with words* as expressions base on normal life experience such as phenomenal process. It is also *descriptive*, which might able to describe feeling, motivation or action, but also specific to situation or events. It shows *openness to unexpected* by being sensitive curious, as well critical to what has been said. To some point informant might also feel, uncertain *ambiguous* by giving answer in contradiction, as interpretation of their own ambiguous world. There might also have a possibility of *changing* attitude along the procedure, as they see and becomes more aware, to the issues as the result of their previous statement. Which begin to make sense, as bigger picture in the process, as sensitive issues might encounter somehow is unpreventable. According to Brinkmann, Kvale (2015:34) the researchers might use the same question pattern on same topics in an interview, yet will possibly produce different statement. Apparently this may be, the result of distinction on the level of deeper knowledge, or relevance of the informant, to the data statement.

On the other hand the *interpersonal situation*, interaction might provoke anxiety or defensiveness, so its important to establish an ethical boundaries, yet still be able to discuss openly and spontaneously. In an interview there are good causes such as *positive experience* when the interview or informant gain interest on the knowledge, that has been absorb in the process of interviewing, that might create realization, and will results clearly picture on the topic. (Brinkmann, Kvale 2015:33-35). Although there might have challenges, along the process of exchanging dialogue while collecting data, Im positive and assertive because as what Brinkmann and Kvale (2015) stipulated on these kinds of situation, about the sudden behavioral change, are normal and part of the learning knowledge and anticipated in this specific kind of research method.

6.2.2 Validity, reliability and transferability

The strategy method I used in my qualitative research interview and theoretical analysis, are validated in some degree. By using different methods of argument such; internal validity, reliability and transferability with naturalistic generalization to explain the credibility of my research interview.

Internal Validity means having close-analogy between theory and researchers observation. Which largely influence the concept of my research methods, where I internally participate while observing for a long period of time. Which also “tends to be a strength of qualitative research, because the prolonged participation in social life of a group for a long period of time allows the researchers to ensure a high level of congruence between concept and observation” (LeCompte, Goertz 1982 in Brymann 2004:273).

Reliability, refers to findings that can be replicated and expected to produce the same result or findings. Though *reliability testing* in traditional research method, is difficult to achieve because one cannot “freeze or replicate a social setting” LeCompte and Goertz (1982), neither human behavior can be governed by single social reality. However the purpose of my qualitative research rather is to “seek to describe and explain the world as those in the world experience it” (Merriam 1998:205). On one hand to some degree it can be possible to replicate the findings, such an ethnographic researcher by adopting the similar role used by the original researcher according to Lincoln and Guba (1985). On the other hand “qualitative studies should be judge or evaluated according to quite different criteria” (Lincoln, Guba 1985 in Brymann 2004) compared to criteria of quantitative research method. In contrast qualitative study methods should instead validate according to *trustworthiness and authenticity*, as alternative for *testing* validity and reliability of the study (Brymann 2004:272-278). *Trustworthiness* is measured by its, credibility, transferability, dependability and confirmability, which are similar to the quantitative testing criteria. This approach has in addition, *test the authenticity* of fairness towards other methods, although Bryman criticized this notion, argued its “provoking yet have not been influential” Brymann (2004: 273-276). Yet we cannot deny Brinkmann and Kvale (2015) argument about the important contribution of qualitative interview methods as trustworthy, and has brought effectiveness and innovation that

transform the world across psychology, therapy and business strategies arena for many years now.

Transferability means possibility of transferring findings to other situation, such as *user generalizability*, as “*case-to-case transfer*, involves leaving the extent to which a study’s findings apply to other situation up to the people in those situation” (Firestone 1993 in Merriam 1998:211). Transferability is a process referring to the social world of the small groups or individual, who shares certain characteristic providing as what Geertz (1973) called a *thick description* containing “rich accounts of the details of culture” which believes capable of providing “database for making judgments about the possible transferability of findings to other milieux” according to Guba and Lincoln (Bryman 2004:275). On the other hand *Rich thick description*, is also useful to determine findings credibility to “how closely their situations match the research situation, and hence, whether findings can be transferred” (Merriam 1998:211).

Naturalistic generalization, refers to personal experience a pattern that “explain their own experience as well as the event in the world around them” Stake (1978:6). By recognizing common natural similarities of objects, issues and of happenings in a social setting, could explain the phenomena and therefore possess the idea of *generalization* through “*extracting a universal from a particular*” such example “we may never live at the South Pole, yet we can understand loneliness by reading Byrd’s account” (Stake 1978 in Merriam 1998:21). This reasoning also applies to my research inquiry as I found my subjects social phenomena were highly influence by many similarities, issues and common social setting.

6.3 Data Collection Methods

Method is primary tool to justify and verify the quality of a research project, method is the way to reach the goal where it describes the step-by-step procedure of journey, and exploration towards accomplishing the set purpose. According to Brinkmann and Kvale it start by asking “why and What” as the purpose of inquiry interview, then ask the “how” to structure the stages process in collecting data, that will lead to meaningful answer for a research question (Brinkmann, Kvale 2015:132). In this *case study*, I use the *interviews and observation*, as my main method to acquire the qualitative data for my

research. Part of my methodology is to examine the epistemological procedure, by considering whether some of these aspect such as; essence of hermeneutics, phenomena, pragmatic, narrative, and discursive approaches would show relevant to my goal as the source of knowledge. The *epistemology approach* is basically a process of understanding “what knowledge is and how it is obtain” (Brinkmann and Kvale 2015:55), this is the main goal of my qualitative interview inquiry, to navigate how knowledge was construct and identify the method that influence the formulation of the knowledge. Aside from the interview and observation method in collecting data, I also emphasize the importance of *contextual* and *ethical* consideration such as *ethnographic* concept and explain the importance of *confidentiality and consent* as the building pace of my overall research study.

6.3.1 Interview methods

The purpose of my research interview is to produced knowledge through conversation as “inter views” according to (Brinkmann and Kvale 2015:5) is like, the interviewer getting *in-the views* of interviewee, between the one who has information, and the one receiving the information. Through *interacting* we are intently constructing new knowledge, as I highly regarded in this particular method. The informant participant should be regarded, as *partner not opponent* as describe by Brinkmann and Kvale (2015:40). I agree what philosopher Socrates, stated about interviewee role, in interview dialogues, should be able to *communicate* the “*doxa and episteme*” expression, which also means “from a state of being simply opinionated to being capable of questioning and able to justifying what they believed to be the case” Brinkmann (2007). And vise versa, interviewer may “question and challenge” the interviewee justification (Brinkmann, Kvale 2015:41-42).

As an interviewer or researcher I am regarded as the *craftsman*, who can largely influence the construction of knowledge or “craft”. In the methods of qualitative interview inquiry it is recommended that I as an interviewer, should primarily focus on the objective task and my material, and less on techniques, because we learn skill by doing them by referring to an example “men become builders by building houses” (Aristotle 1994:73 in Brinkmann, Kvale, 2015:73). Being a craftsman it is critical to learn the skill of *posing a question* in responds to the answer of the interviewee, either to

clarify the statement or to dig deeper into the topic.

In our postmodern age we learn to value the methods of interviewing, as valid qualitative research, and have gain appreciation from various fields of social sciences research study. Because it shows a growing reliability, based on the outcome construct knowledge, mainly on social practice study. From those noteworthy examples conducted by well recognize psychoanalyst such as; Freud (1963), Piaget (1930), Mayo (1933) and Dichter (1960), from them we conclude how important interview inquiry to their discoveries of new knowledge. They were able to produce a new approach to knowledge, contributes an interesting understanding on; psychological, neurologic, personality, sexuality, therapeutic, or even techniques in improving businesses as Kvale (2003) stated...

these historical interview studies have made difference to their field influence the way we think about men and women and children today, had a major impact on social practices such as therapy and techniques for controlling the behaviors of workers and consumers, (Brinkmann and Kvale 2015:13).

It is important to understand that whenever we *study human social* aspect, we also in the process unfolding their *historical dimensions*, like in therapy patients historical dimension is *intertwined* of their past, present, and future, according to (Freud 1963 in Brinkmann, Kvale 2015:47). My research study does contain the historical dimension, therefore it includes the elements of past, present and future inquiry parts of my interviews, because I believed that experiences of the past and present are influential factor to the character of a person in the current social setting.

6.3.2 Semi-structure interview

A set of topical question or interview guide prepared for the interviewee is what we called semi-structure interviewing, which means that the question can be instantly reformulate and change, to supply or dig more into the statement given by informant. As Bryman (2004) suggest that interview should be “flexible” and more emphasize on “interviewee frames and understanding” (Bryman 2004:321). In my research question I inquired about the present life history or life “biographical method”. Where I ask interviewee to “look back in details across his or her entire life course... the inner experience of the individual, how they interpret, understand and define the world

around them”, Faraday and Plummer (1979:776) also argue that this methods is perfect *sociological material* when observing immigrants (Faraday, Plummer 1979:776 in Brymann 2004:322). Since my subject interviews, is primary related to immigrants, it will add sufficient data to use the *life history method* as tools to collect my data.

6.3.3 Observation method

Another methods that contributed to my qualitative research inquiry is the method of *observation*, referring to what Brinkmann and Kvale (2015) said, if we want to know about people “why not talk to them”. Is the same advice Bryman (2004) suggest if we want to know about people’s behavior “why not observe behavior”. Since my research will extensively identify behaviors, experience, ethics, values, worldviews and actions, absolutely it is important for me to have a pre-understanding, how observation works in the process, and what are the boundaries it concern.

To do observation means, “allows behavior to be observe directly” (Bryman 2004), however there are different *types of observation* use in research methods. I specifically choose the “participant observation”, because I see my self, as “have been long immerse” in the social setting of my group subject (Bryman 2004:167). My subject is one particular church in Oslo, which I myself is a member, and actually one of the pioneer of the said organization. Although I already have the awareness about peoples behavior, action, and most of the activities they share. Generally it is easy to say that there is commonality and similar patterns when describing these particular issues. However I share the objectivity nature of “qualitative social context” as describe by Brinkmann and Kvale (2015:104-105), that usually taken for granted and often un-discussed as *valuable source of knowledge*. So I try hard to reflect the value of my research interview analysis to what *qualitative social context* supposed as essential source for knowledge, similar to the idea suggested by Brinkmann and Kvale (2015).

6.3.4 Contextual consideration

Considering *contextual interviewing* means, the persons who is subjected to the interview, will come with its own worldviews, biases context, and certain identification such; gender, class, race, behavior and so on... (see. Trinh 1999). This method is important in my research interview, because my subject is primarily all, from *immigrant*

background, who were living in a new social setting and cultural orientation. And since my research aim, to discuss the connection and influence of the previous culture to the current norm, I need to structure my interview considering the very *context* of my interviewee. As discussed previously my approach will be like, to a traveler, than a miner. Recognizing my interview process as a *social practice* by allowing “historically and culturally specific mode of interacting... often construe face-to-face interaction as premodial, natural setting for communication” (Charles Briggs 2007:544 in Brinkmann, Kvale 2015:108). Assuredly the interesting aim, of the qualitative interviewing in *contextual mode*, is to connect the specific society. To its surrounding society as what (Bella et. al: 1985) explained “to use interviews epistemically to produce knowledge by engaging citizens in public discussion about societal goal and values rather than private experience and opinion” (Bella 1985 in Brinkmann, Kvale 2015:113). This is my aim to accomplish in my project, that I may create a *social interest* for the Filipinos, to engage more intentionally, and learn from their current society.

6.3.5 Ethnographic concept

To understand the *concept of cultures*, is part of my research study, which I presented as cultural themes, *Ethnography* according to Marshall and Rossman (2011) by definition “ethnos” means *culture* and “graph” means *inscribe*, that mostly associates with communities or organization and *social movement*. Basically ethnographies is the “study of human groups, seeking to understand how they collectively form and maintain a culture”, (Marshall, Rossman 2011:19). The ethnographic concept of study is done through *participant-observation method*, because it requires a close familiarity to rituals, artifacts, ceremonies and so on specification employed in the culture of the group being observe. In my case study I applied this specific methods, because I have been *long-emerge* in the *cultural context*, of the group subject of my observation. That I become aware to the general and fundamental understanding of their values and beliefs, whether it is bias or stereotype, as how it was describe “ethnographers are typically immerse in social setting... a social system interconnected to values, beliefs and behavior, so on...” stated by Brymann (2004:281).

6.3.6 Ethical Consideration

Considering ethical responsibility is a major requirement in doing qualitative interview

or research inquiry. Because I believe that every person is entitled to a private life, and the dilemma in performing interviews inquiry, is that it will definitely require a personal investigation, somehow will invade the private life of the participant in various forms. In this kind of procedure there will be always ethical concern, “because of the complexities of researching private lives and placing accounts in the public arena” (Birch et al., 2002:1 in Brinkmann, Kvale 2015:85). From the project preparation, to designing, to conducting face-to-face interview, up to filling final data, all along I did consider the importance of the ethical boundaries as my personal responsibilities. As a researcher my decision on moral action is critical to the integrity of my qualitative inquiry, therefore it is imperative to be “familiar with value issues, ethical guidelines, and ethical theories may help the researchers to make choices that weigh ethical versus scientific concern in the study” (Brinkmann, Kvale 2015:97). From the start I have carefully thought of the possible implication of my inquiry to my informant participants, reasons that I deliberately aim to create an appealing, respectfully yet engaging and a friendly conversing atmosphere along the process.

6.3.7 Confidentiality of participants

Another important aspect in conducting interview is the *confidentiality* of the informant identity, the collected data, and the risk consequences of possible outcome of the reports. By doing the *formal proceeding* I am responsible to provide a letter and oral briefing, that indicate my purpose, topic, strategy, procedure, desire outcome and insured the confidentiality of my research interviews, be clearly informed and understood. Together I will hand in two copies of my research inform consent letter, that stated the purpose of my project and formal invitation for participants to the interview. But also informing ahead about using, audio-recording device as tools needed in my interviews. This will require the *approval* of the participant or interviewee through signing it, means giving their consent. As discussed before that the ethical *responsibility* to provide, security, and verifications of data collected, and reports, is heavily rested on the researcher (Brinkmann, Kvale 2015:85-92). By taking the responsibility detailed, I can convince my participants of their confidentiality, and their identification will remain secure.

6.3.8 Informed consent

Informed *consent* is primarily the most *important tool* that needs to be established before doing interviews, because it involves both legal and moral responsibilities, of the researcher to the justification of the project. In Norway an institution called *Norwegian Center for Research Data NSD*, is establish to evaluate and assure the quality of a research project according to the standard procedure that maintain the ethical guideline along the processes. Applying to NSD is one, of the step I did before distributing my materials, prior to the interview such as *inform consent*. In my inform consent letter, I stated the overall purpose, strategy and the possible desire outcome of my research project. It informs the participant about their *voluntary participations*, their anonymous identity, and their rights to withdraw at anytime. This is my *principle of respect*, which means, “capacities to make decisions that are meant to avoid harming the participants” (Brinkmann, Kvale 2015:93). It includes the rights of participant to know how the data will be stored and the person who can access the data, however participants also, may get access to the transcription and to the analysis data later.

6.3.9 Interview guides, recording, and transcribing

My qualitative interview inquiry provides a semi-structure questioners, which I carefully formulate to guide my interview process, aside from having been approved by the NSD department of research. My *interview guide*, composed three sets, of questions specifically design, for each of my category groups of interviewee or participants. The interview inquiry is also design to use *audio recording* as my tool to collect data, by recording the entire interview conversation to a digital voice-recorder. However even before I formally meet with my interviewee participants, I tried to distribute beforehand my inform consent to them, to give them idea about my research project. More likely, I am aware already whether my interviewee will allow or will give me consent, to use an audio recording in the coming interview. And this pre-hand knowledge helps me to recognize, the possibility of my interviewee to meet me, and make sure I will accomplish my goal to record the interview conversation.

Recording is my important tool to capture “detail analysis... making sure the interviewees answer are captured in their own term” (Bryman 2004: 325), and this method goes hand in hand with transcription. *Transcription* is a written down copy of

the voice recording dialogue, and according to Bryman (2004:331), it is extremely important to have a good quality recording tools, and make sure it produce a clear sounds for transcribing purpose. By recording and transcribing my interviews, though it is time consuming, it allows me to re-examine the entire interviews, and to closely analyze the answer or the exchanges of dialogues. In addition Brinkmann, Kvale (2015:19) said, “transcribing interviews inspired the researcher to new interpretation” and by “transcribing interviews, promotes discovery learning... discover techniques and dilemmas of transferring live conversation into written text” (Brinkmann, Kvale, 2015:77). Which also another source of learning, extracted through “hermeneutics approach” which means interpreting text, by considering contextual analyzation in relation to tradition and history of the subject group, (Palmer 1969 in Brinkmann, Kvale 2015:60).

6.3.10 Analysis

Analyzing the entire qualitative interview data is “messy, ambiguous, time-consuming, creative and fascinating”, according to (Marshall, Rossman 2011: 207) it is hard to pin down the results, and the desire interpretation, from the vast transcript of collected data. Without the help of the literature suggested guide, it would have been a serious struggle for me, to do fair analysis here. The reading materials on analysis have helped me a lot, to plan and construct my “interview guide” into something manageable. Asking *how to analyze?* Is, “too-late” after an interview is conducted, and asking the “how” to analyze should also be consider before conducting the interviews “so that their meaning can be analyze in a coherent and creative way” according to (Brinkmann, Kvale 2015:216). Therefore I consider these suggestions as my primary concern before proceeding to interview process.

Merriam (1998) believed that crucial part of analysis is the “continues comparison of incidents, respondents’, remarks and so on” (Merriam 1998:179). The same way I categorized the reports and data I collected, through evaluating the value of the similar, usual answer given by my interviewees. Therefore my analytic method were divided into three main focus; analysis of *meaning* what has been said, analysis of *language* how it was express, and analysis of *theory* how has the inductive approach shows relevance to my goal parallel to the idea of Brinkmann and Kvale (2015). Furthermore these

analytic categories such as first analyzing the meaning is basically referring to interviewee, their reports, and the meaning they were communicating. Second by analyzing the expression, it refers to how me as interviewer observe, perceive about the expressions and understand the meaning of my interviewee. And finally analyzing the theory, were I specifically choose the inductive approach, it means “as researchers will often approach their subject matter without too many preconceived ideas to test but will rather let the empirical world decide which question are worth seeking an answer to” ((Brinkmann, Kvale 2015:224).

6.4 Sampling

The sampling strategies of my qualitative interview, is base on “purposive sampling”, which means that participant sample are purposely “recommended” by my contact person from the organization, Bryman (2004:333). Particularly that it fits to the “criteria-base selection” description of LeCompte and Preissle, (1993:69), these criteria are essential to my research question and research purpose. Meaning the result on the report cannot be simply generalized, rather the goal of the qualitative research is to “solve the qualitative problems” (Honigmann 1982:84). Purposive sampling is “purposely” (Chein, 1981) intended to discover insights and knowledge from the sample participants that will likely give the most relevant data which is “information-rich cases” (Patton, 1990) for the in depth understanding, (Merriam 1998:61). Obtaining these samples are crucial steps for framing my structure, in order to access necessary data that will leads me to reach my objective in this case study. I choose my sampled participants based on three groups categories. These groups represent a “unique”, purposely criteria that provides me a variety level of understanding, suited for examining and comparison of data, (Merriam 1998:62). I have interviewed the church senior, some church leaders and some church members of the Filipino Church community in Oslo or FCCO, total of 13 interviewees participant in all. These are my samples variables, typify:

My interviewees were members or attendees of Church institution in Oslo, FCCO,

My interviewees were Filipino immigrants in Norway,

My interviewees were adult 18yrs old and above,

My Interviewees represent men and women,

My interviewee participants were recommended by the a leader and purposely chosen,

My interviewee possess relevant criteria, fits to my three categories sample, such as:

- i. Person who has the overall view of the church organization, structure and has the greatest influence to church congregation in general.
- ii. Persons who hold certain position that mobilize the people and familiar to the church organization and structure.
- iii. Persons who does not necessarily involved or active in the church organization but attend and connected to the small network (lifeline) friends in the church.

My interviewees were properly been informed, about the project purpose and has agreed to record the entire interview session.

These criteria of sampling represented above were few and very general, it is because my research interview inquiry, is basically a qualitative method approach in ethnographic context. Which focus not, on specific technicalities but on the strength and value of the knowledge produce, through *social practice*, a live experience observe, along the process of interview inquiry. It is structured to accomplish its purpose and by interviewing, I determine to unfold not only the reason of social action, but am also I able to get a broad revelation of FCCO Filipino(s) personal motives, experiences, and hope for the future (Brinkmann, Kvale 2015:15).

6.5 Limitation of the Study

The process of data analysis is tough procedures, to categorize, to choose, and to make data deductions, while keeping the balance of reasonable data-selection, which will produce a fair-analysis. I have collected very large amount of data pages, from the transcription audio records of my 13 interviews, it is time consuming, and difficult to analyze. However I try to follow my design plan and focus on what is the essentially goal of my research study. It is said “the researcher must guard against being captivated by the richness of the data collected... it is crucial to guard against failing to carry put a true analysis” (Bryman 2004:399).

My data research shows lots of interesting stories and experiences, regardless the fact that this study cannot guarantee the ability to duplicate or to *validate externally*, which supposed to mean the “study can be replicated”, because according to LeCompte and Goetz (1982) “it is impossible to freeze a social setting and the circumstances of an

initial study to make it replicable” (LeCompte, Goetz 1982 in Brymann 2004:273). Generally the validity and reliability of my research interview can only be describes and interpreted depending on a specific social setting.

Most likely my role as an interviewer, can somehow be *bias* since I have an affecting influence to the characteristic of my interviewee. As well to the information data I collected; the interpretation process, and to the analysis, it is because of the *unstructured method*, integrated in a qualitative study. It is said that “interviewer registers and interprets the meaning of what is said as well as how it is said... such body gesture or facial expression” (Brinkmann, Kvale, 2015:33) to get the meaning level. So it is easy to criticize the findings as produces knowledge, however as what Brinkmann and Kvale (2015) recommended, the qualitative base constructed knowledge, is “co-authored” by both interviewer and interviewee, in describing the phenomena. According to Gadamer (1975) “In Truth and Method” argued...

that knowledge in the humanities cannot be reduced to a method, for we can only know the social and historical world through understanding and interpretation, which ultimately rest on preunderstandings and prejudices that cannot be codified into methodological rules (Brinkmann, Kvale, 2015:71).

Some practical limitation, has leads me to create a different strategy in order to follow my schedules, of interviews. In general my interviewee participants are fulltime students who partly work, and aupairs, who were occupied with so many activities on daily basis, that they only have a chance to come for an interview mostly on Sundays after church. But another challenge is, the church also provided varieties of activities, which my interviewees often participated that creates unavailability for interviews. So my arrangement with them, is somehow very flexible to be re-schedule, therefore I have many times, needs to re schedule my meetings to accommodate what suitable for them. Therefore as much as possible I try to conduct my interviews on Sundays before and after the church sevice, and have maximum of four participants each Sunday if possible. Which in some instances hindered me to completely maximize my inquiry due to the overlapping time, and their conscious anxiety over their time. Resulted to a shortened and rushing conversation, somehow influence the flow of my interview and in deep data collection.

6.6 Participation self-description

Observing this particular group of Filipinos for a long time, I personally have witness how the group started from few number of people, to how it rapidly multiplies and now to larger congregation. It all began in Copenhagen Denmark, where I started to learn about the FCC Copenhagen church and its mission goal. In short time, I become part of the volunteers and learned the routines and structure of the organization, and after a year I moved to Oslo. Where a few previous members from FCC Copenhagen moved in Oslo too, just few months ahead of me. They started a couple of meetings in houses and decided to adapt the Copenhagen Church structure, as “planted Church” a branch Church of Copenhagen, becomes now FCCO Oslo. One major factor I found noteworthy and needed to emphasis is how the Church organized and equip as much of its members to be in “discipleship” means learned, to teach. Almost every Filipino who moved from FCC Copenhagen to FCCO Oslo adopted a very similar Church principle and goals. They learned to teach and increase using the very opportunity they have.

From informal meeting of four people becomes, a small formal gathering of ten to 13 in rented cafeteria, then after few months multiplied to thirty in new church location, and doubled too just after a year. That for the past ten years it grows so large and multiplied extensively to other seven countries and cities. Every single participations from members are highly regarded as important, especially at the beginning. Conducting a church service with less than ten people surely, will requires everyone participations and responsibilities. This process of mobilizing people, will requires that each one would have to take two or three areas of responsibilities called “ministries”, to maintain the flow and structures of the growing Church.

I consider myself a pioneer of the FCCO Oslo, as I have witness the transitional process of its shaping and growth. I have learned to teach in “discipleship” and volunteered specific to ministries of creative art and multimedia until 2012. I therefore have emerged from the social and values setting of the Church, and was shape “transformed” through the influence of the church. My constant observations as a member continues until now, though no longer actively involved in main leadership. It was after 2012 when I started to work and study, I can no longer function properly in my leadership ministries task, that I need to hand it over to another. But at the same time as the church

continue growing and remain stable, more talented people were coming to volunteer and since have helped the FCCO Oslo church, to become more vibrant and dynamic in structure and in all accomplishment. Recalling once it was manageable to know almost everyone because of fewer numbers, but now hardly to remember everyone because of the large number of congregation and the many groups created. Regardless of the facts as being transient in nature that Au pairs allows to stay, only for maximum two years in Norway, unless they remain for other reason. As the result of the past ten years, many have left yet more keep coming, where it regulates the major cycling process, essential to the Church growth. Remarkably those who have left were also, becomes the pioneer of the new FCC church branch in another countries where they again immigrated, using the same principles, goals and values they have learned from FCCO Oslo.

Another interesting factor, about the Church members, they were generally immigrated to Scandinavia, under cultural exchanges scheme "Au Pair". Hypothetically in my personal opinion the large numbers of Filipino(s) au pairs in Scandinavia could be attributed to the Churches influence. First reason, Filipinos were able to have large connections of potential host Family from other Filipinos they met in Church. Second Filipinos who goes to Church tend to integrate more, has more activities and happier or contented, and third most likely a Filipino would naturally look for a Church to attend, when they immigrated to another countries. And aside from their natural ability to quickly socialize, flexibility, adaptation to environment, and traditional moral values are suited to what most host Family would "ideally" be interested too; trusted, loyal, caring, helpful, happy and easy contented people.

IV. FINDINGS AND PRESENTATION

7. Who are the participants?

The participants to my study interviews are Filipinos who attend a particular church in Oslo, a planted church that originates from FCC Copenhagen. Started by four people who moved to Oslo as Aupairs, temporarily meeting in different houses, after few months they able to rent a café at Carl Johans street. Also within the year move to Filadelfia

Church and remained since then, now with approximately five hundred attending every Sunday. FCCO is Pentecostal evangelical, international church, where majority are Filipinos that mainly use English as common language in meetings, teachings and preaching. The FCCO church had many volunteers and it functions in hierarchical management according to its organizational structure. And the participant samples in my interviews are representatives of different groups, from the top position, from leaderships position, and the rest are members of the church, both men and women.

7.1 The FCCO Senior

The *Senior*, is a representative sample from the top position in the FCCO organization. The person who has a wider and broader perspective about the FCCO Church and who is largely responsible to oversee the entire church body operates as community.

7.2 The FCCO Church Leaders

The *FCCO Church Leaders*, are the representative sample who holds certain responsibilities in the church and most works, closer and more intimate with the members. Whose also more focus to people needs and mentoring them one to one. They also responsible to assure the church function and accomplished the regular task on maintaining the church routines structure.

7.3 The FCCO Church Members

The *FCCO church members* are the general representative of the majority people whose attending the church, among those either actively participating as volunteers, or those regular or irregular attendees from both mens and womens group.

Culture Themes

In my empirical research study I try to understand how integration looks like inside and outside a church, through examining what role can a church play in integration for FCCO community in the Norwegian society. Which leads me to examine the importance of these three cultural themes, as the central focus of my entire qualitative research interview. First I will discuss the importance of Filipino disperse culture, second I will discuss the relationship of Filipino in the Norwegian Society culture, and third I will discuss the influence of FCCO Church culture in the integration process. These topics are

keys which helps me to understand and illustrate how integration works and through observation I have learned how cultural integration emerge among FCCO church congregation. In this chapter, I will discuss my collected data from thirteen interviewed participants. Where my analysis has lead me to see similar common issues and some patterns which has provided me, essential informations, and able to help me distinguish and compared reports and dialogues on central topics, as keys to my empirical research.

8. Filipino Disperse Culture Theme

In this chapter I will discuss Filipino disperse culture, from the perspective of the Filipino who are now far distance from their culture of origin, but somehow who had experience the culture in Norway. From the data collection I acquired, my analysis show these five common subjects about my participants in relation to their Filipino culture in diaspora setting, where all 13 participants, have talked about same issues. On their previous comfort zone, traditional values, home lifestyle, life motivation and their relationship issues particularly in an oriental perspective.

First the *Comfort Zone issues*, for a Filipino migrating from homeland to live abroad and as far as Oslo Norway, definitely generates uncomfortable feeling towards their current changed which is outside their familiar norm. Here the participants discuss issues about, having difficulty of leaving behind their family members, close friends, their lifestyle, and better past work professions. Second the *Values issues*, here the participants discuss some fundamental values of Filipinos in relation to their desire to incorporate their traditional upbringing in their current society. In believing these values has strongly influenced their beliefs, morale, behavior, social orientation, and relational views, in which now are difficult to change rather will remain attach in them wherever they go. Third the *Lifestyle issues*, here the participants discuss their good memories of how they live life prior to migrating, which suddenly change their lifestyle, though they already had accepted it, but sometimes they feel emotionally missing their previous comfortable jobs, friends, or the simple ordinary life. Nevertheless Filipinos are capable to adjust and adapt largely to the environment where now they presently situated. Fourth the *Motivation issues*, for the Filipinos who decided to left behind their comfort zone, values, lifestyle and relationships, took a major decisions that definitely not the ideal choice for a convenient life. Nonetheless they made their decisions, base on common desires, to

earn money from abroad in order to financially sustain their family members. Aside from being able to provide economic needs to their family, also they got opportunity to experience a new whole different life abroad. And last, fifth is the *Relationship issues*, this is the top priority above all and primarily the relationship towards family members. It is the fundamental motivation and reasons, why majority of Filipinos around the world leaving their homeland to venture abroad, taking chance and risk their own life, for the sake of their family members. Moreover Filipinos are family-oriented society that also highly valued relationships outside family members, neighbors, community, colleagues, or strangers.

8.1 Comfort Zone

How Filipino immigrants in Oslo loose their comfort zones, and struggled as they encounter a new life experience here in Oslo

Loosing the comfort zone, for the Filipinos who left their homeland to immigrate here in Oslo, has expressed their common feelings of discomfort from the current changes outside the norm they familiar with. Being anxious to their unfamiliar surrounding and having mix emotional sadness for being away from the people that matters to them, is the new reality they faced in Oslo a choice they made upon leaving their comfortable zone in the Philippines.

I think for everyone who will be living their comfort zone would always be a challenge, but its not just a challenge of living your comfort zone, but also the challenge of adjusting to your new situation... That is just one thing, but probably the biggest adjustment comes from living your friends behind and living your church behind, (senior).

Loosing the relational comfort, Filipino who immigrated in Oslo usually migrates alone, which makes them leave everything behind or every relations they have, prior to coming in Oslo. All 13 participants have agreed about the same struggle being an immigrants “to live in other countries being away from their own family” says (leader1). The family bond is very important to every Filipinos who grow up in a family-oriented society. A unique family bond to the extent that they stay together as long as possible in which somehow become a traditional life style, “in the Philippines even though you already have your own family you stay in the parents house” according to (member1), and to some Filipinos it becomes a generational practice of their family lineage.

Loosing the professional status comfort, another disappointing issues for Filipinos is to leave behind their professional career, in exchange to the kind of life they currently have here in Oslo. Ten of my participants talk about their previous professional status and achievements, one member said “in the Philippines I have stable Job [working in the medical research company]”, another said “I was teaching in the university as professor in health science and pastor at the same time for almost twenty years”. Also the two other leaders were teaching in Elementary school for four to five years while other two members are educated as teachers. And two other professionals are working in the bank for four years and another two working as Nurse and the rest had also acquired college degrees before coming to Norway. These list of professions are highly regarded as status quo in the Philippines because it is not only expensive and struggling to finish a college degree, but even more after studying, because there is a tough competitions in getting into the real market fields as professionals. Finding them in Oslo is not unusual, in fact there were so many skilled professional Filipinos, in FCCO church alone. As one member who is also a nurse, described his amazement and was surprise for not expecting to encounter many people whose not only from the same health professions he had, but even more people from other professional fields.

I actually amaze when I stumbled in my lifeline I have never thought that they were already well experienced way back in the Philippines and professionals already.... lots of people, (member3).

Loosing the comfort of having limited resources, Ironically no matter how good and comfortable their previous status was, they choosed to leave them all behind prior to coming in Oslo, to experience a total new lifestyle. As one member describes his own experienced, by being an aupair like most others they don't have the ability to earn more than what is agreed according in their contracts which is less than minimum salary since they are not considered employees but under exchange program.

most of my lifeline they were also aupairs and were not financially stable, but we can survive of course.... the people that I know are really striving hard... I think they just are being contented (member 3).

8.2 Values

How traditional values affect the way Filipino immigrants in Oslo see and live their lives in the lights of these inherited values.

Values, is fundamental according to every single Filipino I interviewed, to somehow continue their traditional upbringing from their homeland, values that which strongly influenced their, morale, beliefs, behavior, social orientation, and relational views. These characteristics are reflections of how their values differentiates them from others.

Values as a moral obligation, Filipinos are naturally rich in self-sacrificial, not only through caring and honoring parents, elders and extended relatives but also enduring a great sacrifices, for the welfare of their family because it generates as what Licuanan put as “feeling of belonging at rootedness and as a basic sense of security” (Licuanan 1994:36). Self-sacrificial such as these, are stereotypical values that which most Filipino, would often use as expressions, in a conversation whenever they encounter questions on what motivates them to work abroad or do what they are currently doing. One informant said, she is thankful enough that her situation is not as hard compared to most of Filipino she knows, and added she can freely consume her gain for her own choices. And does not either feel burden of being oblige or worried thinking about her family needs.

the biggest thing im thankful to God, is that I am the youngest in the family, so I don't have the responsibility, specially to the Filipino culture of sending money to the Philippines to their family back home. But im the one who are bless among few... since i start working, my family didn't give me responsibility to give them money. So I spend all my income money that I have for myself, and some I give to others that needs it, (leader1).

Values means being religious, adherence to the religious activity is also essential values to Filipinos, and in general Filipinos perceive religion as traditional obligation that continues along the lineage by adapting the faith of the parents. To ask a Filipino about their reason for going to a religious institution will lead to a similar conclusion, because it's a family religion and it's a tradition. In my inquiry to Filipinos attending FCCO church, I ask what is the reason they come to church? Every single participant provides me either shallow or more personal answer in connection to church. One particular participants tells her previous reason why she goes to church is like a traditional obligation, there is no essential reason as long as it is a church that which is accepted in the society. And as long as she attends she feels the belongingness in certain religious institution that she calls her own.

But because we know Filipino are very religious and really believe about God, so we need church... back in the Philippines I was a Roman Catholic, im not active I just go to church though I don't understand it, of what is happening... and actually its not about the name of the church as long as it is a Christian church, (member5).

Maintaining traditional family values (being in a family), And according to one participant, her religious membership means a commodity that sustain her emotional and social needs and help ease her homesickness feeling. But another participant argued, base on her observation, Filipino(s) who are new in Oslo more likely have no close friends or connection to rely on. Therefore having a Filipino kind of church like FCCO would be a great way for them to make friends, and connections with more people but also have a home just like a family, she said.

I observe that people from the Philippines coming here, they don't have other friends or family here, so going to church is the best one, they can find family here, so I think that is a very good example from the church. I describe the church as friendly, and I say hello to everybody even I don't know them. When I go to church I see them as one of my sister and brother and I enjoy it, (member8).

8.3 Lifestyle

How Filipino immigrants in Oslo has been affected by the new lifestyle they currently engaging in a day to day life in Norwegian society.

Lifestyle is changed, is another essential overwhelming experience according to every participants, regardless of how quick they can adapt with surroundings they still somehow missing and recalling their old lifestyle, previous professional jobs, comfortable life, simplicity, acquaintances, friends and family. And although lifestyle for them has dramatically changed, they remained focus on their goal, which is primarily on economic reason. According to senior, he left everything prior to coming in Oslo, and for him, the new changed life comes with challenge leading to discomfort and burdened from adjustment demands in order to re structure himself to the current situation.

I have been used to work long hours, and when I came here, its like most of the people are not available during day time and you have to wait until night time... in a way you have to adjust yourself from the new culture where you are, (senior).

Lifestyle demands a lot from them, according to another participants, her new lifestyle is a matter of survival, in order to cope up with the demands of the society standard. By

accepting and enduring the reset life cycle in the process, to aligned herself to a new complete culture despite of insufficient means. She recall her previous work status as a more privilege however it is not economicly good enough to sustain her family so she decided to immigrate in Oslo, became an au pair, and currently studying in order to be able to work continually for financial gain. But at the same time, she study also to equip herself with necessary knowledge and acquire a certification, to have more opportunity in the future, here in Oslo and get a professional work. Here she describe how much she struggles in order to keep going, pursuing her dream to become stable so that she can help her family even more.

I work as teacher in Philippines for five years in private school, currently im studying in university, financially its now a bit challenge because I don't have permanent job, I do baby sitting but that is not often. I don't know how long can I live like this, but good thing I have Norwegian family who is supporting me with apartment, laundry and etc. I am hoping I will finish my school and find the stable job I love, (leader2).

Somehow lifestyle becomes a struggle to achieve (standard living), The struggle for them is real regardless of their professional qualification. Explained by one participant, he is a skilled worker and he came in Norway as au pair, but he is hoping and also has taken necessary steps to apply and looking for opportunity in the future. However he finds it difficult to even start complying with all the requirements, and he added that every persons he knows are having the same struggle, coping up with the high standard in society. In term of financial nevertheless he said they were fine knowing they can survive on the daily basis.

I finish nursing in Philippines I came in Europe as au pair... now gathering my documents applying for the authorization here, as health workers. But the demand and standards here really requires me to have more... but people that I know are really striving hard (member3).

Lifestyle becomes lesser and lower their status quo, venturing to a new completely different way of living are both interesting and compromising, it is interesting because its new and seems ideal but on the other hand it is compromising because in order to live it, there are things they have to give up or exchange. From 13 participants 5 have strongly agreed they experience and identified themselves in these cpmpromising category. As one participant said she did not think twice to grab the opportunity to leave the country and was just excited about the good stories she heard about living in

Norway. However to her surprise life becomes a real struggle for sometimes, she's having difficulties to embrace her current downgrade lifestyle and situation, feeling denials and shame. However she thinks that the real struggle is not the result of her change of status quo or the kind of living she has now, but rather just predicament of her own pride or ego as she stated.

In the Philippines I graduated in political science... I work in the Bank insurance department for five years... one of my cousin told me the opportunity to come here in Norway... I don't have idea where is Norway but I heard it's a good place, so I grab the opportunity to come here... I have no idea what is au pair and what is the work of au pair... but when I came... it took me three months to accept my job because I keep comparing it with my past, which has big difference from what I have now. Because I work in the office before... I don't even post my picture with my host family or host kids because I don't know how to show it to the world... though work is not the real problem its about my ego, (member8).

8.4 Motivation

What are the motivation that brought Filipino immigrants in Oslo Norway, and their driven purpose that they have to left their homeland.

Motivation aspect, according to my 13 participants from FCCO, leaving behind their comfort zone, values, lifestyle and relationships are not easy decisions to make, definitely not an ideal choice for convenience life. Nevertheless they made their decisions base on their common desires to earn money from abroad to finance their family members or otherwise believe they were called to do missions here.

Motivated to earn money, Financial is the most common reason why Filipino left everything to come here in Norway to earn money from all kinds of work they will find. The higher foreign currency motivates them to do almost everything for the good cause dedicated to their families. The 10 out of my 13 participants said their primary reason for migrating is for financial gain. Here are what they said about their motivation reason or purpose why they come in Norway. "Yes im supporting two students like me and my top priority is my family to give them financial support" according to this leader it is her priority, but to another leader it is her responsibility "Im a bread winner in the family and I wanted to support them financially". While two members said it is for gain "yes I support my family, and my motivation is to earn money" and the rest participants

agreed it is for resources to support their siblings who are studying, and finance their aging parents, but also support some relatives who are in needs.

Motivation to help their family, But no matter what circumstances and difficult situation they may face, Filipinos stays optimistic because they are focus on one goal, to help their families or other people according to one leader. Seeing her own endurance and struggles is just a reality of life, instead she's optimistic for the sake of the good of others. She stated her main purpose is to work here in Norway so that she can provide and financially support her family needs, she identify herself as the bread winner of the family and somehow oblige to give support. Now she starts studying and feels the greater burden because of the additional schools responsibility, but instead she is more convince to devote more her time and resources, to other people and the needy.

My motivation in coming to Norway is to work because I am the only breadwinner in the family supporting them financially... Now Im studying, though Im satisfied even I don't have much money, just enough for my needs, actually I wanted just a simple life, money you can earn but life you cannot earn, so I rather focus my attentions to people I serve, (leader4).

Motivated to earn but hesitate to change lifestyle, not all the Filipino who migrated in Oslo are highly motivated to completely change their lifestyle in exchange, to elevate some family financial burden, or to earn a little more money than what they use to have back home. It is a mix emotion of excitement and somehow regrets, it is excitement because it is new place, new culture, and new lifestyle, but somehow feeling regrets because you no longer have the same professional status, but rather a lesser and supposed unprofessional job as your new status. This member said she have questioned her self in hesitation with her decision.

Im hesitant and think of it many times, because from being a nurse going to an au pair. I don't have any knowledge of cleaning the house and taking care of the kids, because I only know how to inject kids with medicines, so it's a big adjustment for me (member7).

Missions motivated to serve God, Although earning money is the primary reason that brings Filipinos to Norway according to 13 participants, they also believed there is much greater reason why they are specifically here. According to this participant he and his family came in Norway uncertain about many things, economically, environmentally and stability. He struggle to make early specific plans because of unstable circumstances,

however he is surely convinced that he has receive a God given mission here in Oslo and that is the main purpose and central motivation against all odds they came, “Prior to moving in Norway, I know I am called by God to do this, although you don’t know exactly what kind of situation that would be there before you”, (senior). Also another participant said, her motives were change from just seeking adventure to a more profound purpose, because she believes God called her to stay her for missions, so she is considering herself as missionary. “my motivation first was to explore and have adventure but was now change to a mission because God has told me to stay here, now I consider myself as a missionary here” (leader1). And the rest of the leaders I have interviewed also respond with the same answer, that God has called them and placed them intentionally here in Oslo to do a profound mission to serve people as they service God.

Maybe God has trained me here in order to use me more here, before it doesn’t make sense but now it all make sense (leader2), But I realize that it was Gods plan for me to be here probably to be more dependent to God to the things that I experiencing right now (leader3), I came to Norway for work purpose but totally I don’t like Norway, but God is really good he brought me here for these purpose (leader4)

8.5 Relationship

How Filipino immigrants in Oslo perceive relationship and how important these relationships in the way they behave and respond to situations.

Relationship, according to all 13 participants is the top priority for Filipino above all, primarily the relationship with family members is the fundamental motivation and reason why majority of them, leaving the homeland to venture abroad. Taking chance and risking their individual life to somehow elevate the situation of their family members. Filipino are family-oriented society, that highly value relationships not only among family but even to their extended family members, even to neighbors, community, colleagues, and strangers.

Relation is a mind orientation, one member said that it is just natural for people to search for something, that would makes them feel secure and hopeful through believing to someone who is greater and can fill their needs holistically. As he describe himself a person who needs a religious faith, and needs some people of faith, as he thinks that life

battles and struggles does not occurs on materials alone, but much struggles lies on psychological, mental and spiritual battle.

We Filipino are religiously clinging we need something to grasp spiritually, because outside there is like a battle ground you need somebody and you need someone to help you fight, (member3).

Building relations through practice, One participants said that relationship values starts to develop from the early stage of life through practice, then it will later becomes a natural habits. The relational values, he said is something you can learn and practice, according to him, serving God is more enjoyable, when one has able to establish a very good relationship with other people. Especially that he is well aware of the type of the people he is working with, who also basically coming from a communal society that valued social closeness, togetherness and friendship.

I have learned and value early, that my principle in ministries is relationship, serving the lord would have been fun if you have good relationship with people you work with. Filipino culture has a very strong culture of faith, majority of Filipino are Christians, we are also communal, we like to be together most of the time we enjoy family and friends and the church is not just a church but becomes a community and family itself (senior).

Relationship mean caring through sharing life, or the family member is highly expected and without doubt one would take the challenge to carry the burden in order to sustain the needs of the family. One participants said he did not plan to come in Norway or even dream of going abroad to work, but due to the financial necessities needed for the education of his two younger brother, he felt the urgency and need to grab the very opportunity he was given. So he decided to come in Norway and now, financially supporting his brothers.

Before I never expected to come here and then my sister found me a host family during that time two of my brother still studying in college, we don't have enough money to support them. So I decided to come here even though I do not like to go abroad, but for that reason I decided to come here, (member2).

Relationship is found in community, Filipino also see the church as relational bridge and aids them from loneliness being far and separated from their love ones. One member strongly appreciate having a community, like what the FCCO church offers, makes her feel spiritually stable but more importantly she feels the security of knowing she is

relationally connected and can depend on people she could trust and knows would help or support her just like a family.

It helps me a lot being in a foreign land, to have a community and family, not only spiritually but socially and relational too. And sometimes even financially they help me. Without the church maybe I would go crazy being away from my family, cause I don't have biological family abroad, so the church helps me a lot specially in difficult times, (leader2).

Relationship is found in Gods love through Church, But most importantly everyone I interviewed from FCCO church would agreed, they were convince to consistently come to church primarily because of personal experience from the peoples courtesy and the church obvious transparent kind of teaching. According to this member her experience was so wonderful and overwhelming that FCCO church literally follow their mission statement "to love God and love people", through various teaching and activities. But most importantly what they learn in church they apply to others, she sees the church people as approachable and with big heart for service, to God and people. As first impression that leaves mark to her memory is how she was treated with great courtesy and acceptance just like part of a family from the moment she enter the church. She also believes that the church values adds important characteristic that will encourage new attendees to come again and again.

For me what church means is to love people and love God, if you love people you love God. I also like church activities because they teach people how to get more closer to God, what we learn in church we apply to others. I thought church was strict, but people actually are approachable. Im encourage because they have a big heart to serve God and when you enter to the church everyone is smiling and says hello, makes you feel your welcome in the church. It is very important for the new attendees, to have first impression 'this is ok church... because they serve with a big heart and willingness, (member1).

Relationship is bridge that connects with others, Being friendly and approachable is one of reason Filipino can easily make connection to another Filipino regardless of setting and circumstances especially that they feel same struggles living in foreign land. Describe by a participant, Filipinos are very relational, that they can easy get connected with anyone regardless of personal knowledge about the person. They show it through gestures like greeting the people they pass by, also this as well have been observe as unique characteristic among au pairs who connect closer and often with Norwegian

people who then had observe some special attitude of their au pair, such as being happy, smiling and contented while in real struggles.

“I think Filipino are very friendly, even though you don’t know them if you pass them by in the city they will say hello to you... it is because were just like that” (member5). “FCCO people like to spend time together, spending weekends together, going out together... they have this relationship that binds them... no matter where they came from... something connects them” (leader3)

9. Filipino in Norwegian Society Culture Theme

In this chapter I will discuss the Filipino in Norwegian society culture, from the perspective of the Filipino who have been migrated to Norway and presently engaging in Norwegian life and society. From the data collection I acquired, my analysis leads me to examine another five common subjects about my participants in relation to how they are engaging, and learning from their current Norwegian society. Where all 13 of my participants have talked about the same issues on, cultural adjustment, cultural adaptation, cultural lifestyle, cultural motivation and their social cultural integration into the Norwegian society.

First the *cultural adjustment issues*, every single participant from FCCO church faced the same process of adjustment as they encounter the Norwegian culture, varies from environment, life style, social and emotional aspect. Filipinos are just much excited to the very opportunity of getting out of the home country and encounter a new culture, however this process of adjustment are not so easy nevertheless they enthusiastically anticipated their new environment. Second *cultural adaptation issues*, for Filipinos it is widely believed they are capable to adapt more quicker and efficient in any given situation despite of cultural variants. And therefore most Filipino(s) invested their time, resources, enduring the learning and absorbing process in order to align themselves to the demands of the society standard living. Third *cultural lifestyle issues*, by experiencing a new entirely different culture overwhelms these Filipinos who encounter a somehow an opposite culture of what they used to and according to (member7) “Filipino is not like they can change all of the sudden” they go to process. The new experience opens for them a wider perspective and more optional either to restrains or adapt to their new environmental setting said “I will adapt, yes I think I will mix it, with the culture that I have... I really learn a lot here and it will be useful for me” (member7). To extent by allowing themselves to evolved from the society, through acquiring enough knowledge

about Norwegian society both traditionally and in modern concept. Fourth *cultural motivation issues*, for some of FCCO Filipino congregation, who have had experience and observe the Norwegian culture and society sufficiently, realizes a huge advantage by living in Norway. They are somehow optimistic of a great opportunity available for them to work, learn, integrate, travel and have the western standard living that seems achievable for them. Nevertheless it requires double courage, effort and endurance against all odds to comply with the prerequisite prior to legally apply for residency as one of the foremost and biggest challenge they need to meet. Fifth *cultural social integration issues*, Filipinos from FCCO church shows a great positive influence to their own surroundings primarily to their core of influence according to most observers. Since it is a common pattern for most Filipino in Norway to begin as aupair, living together with a Norwegians family and taking part with their daily lives aside from getting a chance to study the language at schools. Actually helps these individual Filipino(s) to really integrate more and grasp basic general understanding about the culture and the society in Norway.

9.1 Cultural Adjustment

How Filipino from FCCO, experience cultural differences and how they have learned to adjust from observing the Norwegian society.

The *adjustment*, according to every single participant from FCCO church said, they faced the same process of adjustment as they encounter the Norwegian culture, varies from environment, life style, social and emotional aspect. Filipinos are just much excited to the very opportunity of getting out, of the home country and encounter a new culture, however this process of adjustment are not so easy but on the other hand they enthusiastically embrace their new environment.

Adjustment from cultural aspect one participant said it is, her dream to see snow in winter and nice places abroad, which she does not have the luxury prior to coming in Norway. But now she has so much opportunity and choices, however she struggle to adjust to her new surrounding, food, unstable weather, wearing thicker jackets and seasonal clothing, and most of all learning the language. Though she had already overcome these changes, moreover she is also happy to have a church that treats her as

family member, so she get supports and surrounded by good friends who also learning to adjust with their new culture.

When I was young I wish to see snow, and beautiful places abroad and that is my dream... I came in Norway... for me it is struggle to encounter a new culture, food, weather, clothing and the language, but I overcome... also adapt the culture... Adjusting to new culture is not easy but im learning slowly, (member6).

Time and attitude adjustment, According to all 13 participants, the *Norwegian time* is something they strongly observed among Norwegians, where everyone agreed they learned to follow the concept of being on time. Though admitting it is a struggle for them to be on time way back home, because of kind of inherited mentality among Filipinos. One member talked about his host family “one time I am late and he told me, next time you will be here on time exactly, that is what I learn from them” (member2). Another said “we Filipino are not on time that is how we see ourselves” (member4).

Time management is another popular topic among my participants, four leaders and senior, have said they are completely occupied or having difficulties to manage their time due to they all connected to school, while working, and at the same time actively volunteering in church ministry.

Im fulltime working student, I have position in the ministry as head, and I have lifeline... I cannot manage all these things... sometimes I forgot things... and the biggest challenge for me it to manage my time (leader3).

And five other said they having difficulties to adjust time for ministry because they are aupairs somehow hindering them to attend every activities. And three said as student, to work is necessary but it complicates their study too. Due to over loaded responsibilities “didn’t have time to study, so my grade in not that very good” (leader1).

Attitude adjustments, Every single participants also agreed they learn something about Norwegian society that requires them to change their attitudes, “we need to follow the authority” said (leader4), and another said “I follow rules like traffic lights, ticket in the bus... paying taxes... because that is the rule.... (Norwegian are successful)...because they obey the rules” (member1). Also related attitude adjustment, from stereotypical mentality according to participant “It is very nice to experience the life here in Norway, because in the Philippines if you are nanny, you are treated like nanny, but here you are

treated equal” (member1). Filipino have learned to adjust the way they see themselves and the way they see others by learning the meaning of equality in an egalitarian society.

Adjustment from criticism, according to this participant, she has experience the treatment of being bullied as weird because of her personal belief, she feels being *other*, from the society norm.

I work in barneheten, and I start to invite my colleagues in the church but they don't want... sometime I wear a t-shirt (with logo saying) love God love people... they tease me, and mock me with song... because they know im Christian... and its actually hard to break the wall between Norwegians and foreign like me Filipino (leader1).

However she added its not only her current society that she needs to adjust from, those who criticize her, but even more her friends also criticize her for staying in Norway to do missions and study, as they believe she's just wasting her time without accomplishing.

there's a lot of people in the Philippines that don't understand my status here... friends, offer me a good job in the Philippines, she said you are studying and working a lot in Norway and you still don't have money... your still single... and you don't have investment... (leader1).

The more criticism she received the more she feels the relevance of her mission, and adjust herself for being different and said “made me realize Christ is more than enough for me... my life worth nothing” (leader1).

9.2 Cultural Adaptation

The FCCO Filipino, approach to Norwegian society and what are the cultural aspect they have adapted or think they need to adapt in order to live more efficiently together with the Norwegian society.

The *adaptation*, for FCCO Filipinos believed they are capable to adapt quicker and efficient in any given situation and despite of cultural variants. Therefore many Filipinos invested their time, resources, even enduring the learning and absorbing process to align themselves to the demands of standard living in society.

Adaption of language, one participant said it took eight months for her to really adjust to her new surrounding and daily life, though said she is learning the culture and observing

the rules and regulation in Norway. For her at first it feels like big adjustment because she is only familiar to her own traditional culture that somehow very different. But according to her she is now embracing those changes in culture day after day, because she believes if she wanted to stay longer in Norway, it is a must for her to learn the language and be integrated in the society and according to her it is the key.

It took eight months for me to adjust to this kind of culture, and Im still learning because I want to stay here, so I need to know everything and learn to embrace the culture here. Im still learning the language more, I don't know what other Filipino goals in life, but those who are aspiring to be here and becomes permanent the key is really the language, (member7).

Adapting the system and regulation, adapting to a new set of culture for Filipino according to those who intended to stay longer somehow feels the urgency and tension to absorb as much of the Norwegian culture. As they believe would help them to get a better chance of staying here and getting into work or permanent residency. For this participant she feels stressful and unsatisfied about the system here in Norway as she cannot comprehend to understand the complexities in the department of immigration. Though she admits that her knowledge on rules and regulations here is not sufficient enough, but because she has observe so many Filipino cases of being denied and taken for granted regardless of complying to the required qualification. She felt disappointed that somehow the policies particularly in UDI is stricter for Filipinos, while favored other nationalities in spite the fact that Filipinos are more adaptable. But regardless of all her complains, she is happy to be here in Norway and experience the snow and the culture, because she thought it also a privilege that other Filipino did not have. Although she strongly believe that if Filipino wanted to stay and work in Norway they should work hard to learn and pass the language skills.

I don't have a lot of idea about rules and policies, im still learning and still have a lot of question, why there is a lot of denied visa although you submit all the requirements and why they continue changing their rules and regulation every now and then. They are so strict about Filipino although we Filipino can easily adapt to our current environment... its challenging I can say, its unfair. Because I mean why its hard for us Filipino to get working visa here even they get 100% job offer its unfair. But I like Norway in spite and despite of weather, because you know that Filipinos dreaming of snow and it's a privilege for free. For Filipino to be able to stay here in Norway, you need to study and learning Norwegian by heart, we have no choice, we are here in Norway we ought to adapt the culture, (member8).

9.3 Cultural Lifestyle

How the FCCO Filipino see and live their life in the Norwegian society, and how they recognize their own different orientation from the culture they now living.

The *lifestyle*, experiencing a new entirely different culture overwhelms some Filipino from FCCO church who encounter a somehow opposite culture of what they used to. Otherwise new experience opens them a wider perspective and more options either to restrains or adapt to the new environmental setting to extent. By allowing themselves to evolve to the society, through acquiring knowledge in diverse area within Norwegian society both traditionally and in modernity concept.

Lifestyle as Au pair to Norwegian family, According to one participant who had been au pair and now staying in Oslo for three years, she was cultured shock on first year, she explained because she grow up in the province of the Philippines, where life is different and very simple, however she agree that her connection now with the church contributes to her holistic well being. As she starts feeling joy while learning many useful knowledge from church, she said “what we learn in the church we apply to others” (member1). Describing her own experience, about the Norwegian children she looks after as disobedient and arguing with their parents, she told them they should not fight and obey they parents. And somehow she shared to these kids what she learned from the church about respecting and honoring their parents.

But as au pair she also see the best and complement the Norwegians; values, honesty, punctuality, and legalistic like paying taxes, and obedience to the rules of law, therefore she thinks, these characteristics are the reason why many of them are successful in life. Base on her personal experience she finds it challenging to follow all the specific regulation in Norway because there are so many of them she is not familiar and used to practice such like; time consciousness, traffic rule, and other regulations in the land.

At first it was difficult to stay here in Norway but now I encounter lots of people, from church so I start to enjoy what im doing. I grow up in the province and life is very different and very simple life... From my own experience with Norwegian children they don't obey their parents... I always telling them, you need to obey your parents... here in (Norwegian culture) it is important to be honest... follow the rules... though at first I was struggling because there are lots of rules I need to

obey... but I see them as very successful people because they obey their rules... it inspired me (member1).

Family oriented vs individualist lifestyle, social orientation for Filipino circulates around relational-relationship connection, which is rooted from traditional values. The 13 participants somehow describes Filipino as communal (senior, leader 1,2,4 and member3), and relational (leader3, and member1-8), or a family-oriented society, where member of family functions in a hierarchy, father the head of the family, mother as head of the house, and kids according to age are next in responsibilities.

But the most important elders and parents are highly *respected* as traditional set of rules “a must” that every Filipino expected to know and to follow. A participant said even in small group they discuss attitudes and encourage to respect and obey Norway’s rules and regulation because it is a moral thing to do. However she is critical in her observation on how (individualistic) Norwegian children disrespect and talk back to their parents, but also observed the parents, needs to somehow take control and teach limitation to their children, and the same way children should honor and respect more their parents.

In the Philippines we are family-oriented and we have the rules that we need to obey our parents... Here with my lifeline we tackle about how to obey Gods rule through obeying Norway’s rules... and adopt some Norwegians ways, is what I learn from church. But I see teenagers here... need to care more for their parents and parents needs to guide more their children... I wish to see that children here will honor their father and mother, (member1).

Lifestyle is influential to others, although FCCO Filipino admires many good things about Norwegian culture in positive ways, they also find themselves as an agent of good works that can contributes to their society by being a living Christians. A statement from a participant said there are many potential Filipino from FCCO church who will probably stay longer and have more opportunity to live closer together with Norwegian people, through profession, work place or even through au pair program. She believes that these people surely will create impact to their own surroundings, as she describe an event where a Norwegian is in curiosity to ask why Filipinos are happy and seems contented to what they do. She replied that its just natural and a way to show the good faith she has as Christian believer.

Some of FCCO church member are equip to stay in Norway, they are nurses those married... and aupairs.... I believe God will gonna use them here, to bring Christ in Norway.... These filipinos can use their works to show Jesus in their life, it is our way to communicate to them the Gospel by showing them Jesus lives in us (leader4).

9.4 Cultural Motivation

What motivates FCCO Filipino(s) to stay in Norway and continues to either endure or enjoy their current situation in the Norwegian society.

The *cultural motivation*, for these Filipino from FCCO church who have had experienced and observe the Norwegian culture and society, realizes a huge advantage by living in Norway. They somehow shows optimism to the great opportunity available for them, to work, learn, integrate, travel and to have the western standard living that is achievable. Nevertheless it requires them a double courage, effort and endurance against all odds, as well to comply with the prerequisite prior to legally apply for residency as one of the first and biggest challenge they need to pass.

Motivated by new experience, According to this participant he just maybe lucky to be the first au pair in the family he has working with, therefore he was treated with much generosity, kindness and fairly equal. And one of the benefits of being an au pair is to have a family that loves to travel, because he was able to joined them traveling for free. He gets to visit many places and at the same time enjoyed the opportunity of luxury. And said he is planning to become a professional workers here in Norway since he had a nursing background, and thankful that he met people from FCCO church whose also had been in the same circumstances. From applying and completing the requirements so he is just happy to have people who will support and will assist him in the process, to fulfill his dreams.

Fortunately im the first aupair to my host family... they give me a lot of favor because they really generous... providing my needs. Sometimes when they travel they ask me if I can come with them... and I like to enjoy myself to nature... After I want to pursue my nursing authorization and be a professional... so in order to help other I need to become stable, so I can return the favor given to me (member3).

Motivated to help others, another important motivation for Filipino at FCCO church, they are in the business of helping and encouraging people to be spiritually equip, be

culturally aware and professionally relate to the Norwegian society. But also helps them be connected to other FCCO people who were in the same field, hoping these people later may become establish themselves in Norwegian as professional workers and will be instrument to help others too. According to him, the reason for the church growth and development depend on how much they invested to the lives of the people they were training and equipped to continue the works.

The church will becomes more effective in future because of the people that they equip, those people are also going to help the church to become stable, it is like a cycle that will continue, (member3).

Motivated to acquire, good things and good experience, according to my participants they are also motivation by the fact that their life standard increase and elevated through experience and gain, is something positive they have had enjoyed. According to this participant he enjoys the experience of somehow good life, or getting most of the material thing he desires because he has a stable job and earns enough. He said that being independent is something he had learned and admires from the Norwegian people. However he commented that even though he feels the Norwegian culture as little boring they were well organized and law-abiding citizens, unlike Filipino(s).

I can get everything I want because I have a work, my financial is just enough, though I work and study at the same time. I learn a lot of things by living here in Norway, it makes me more independent... (im) good example to fellow Filipino... To be honest Norwegians is kind a boring culture but they are really organize people, compares to Filipino, cause the Norwegian people always on time and they really follows the rules, (member4).

Motivated to earn and help their family, being a breadwinner is another good example of how much dedicated Filipinos to the family needs and how their attitude is shaped by the kind of orientation they identified themselves. Another participant as she shared her personal story how they in their family treat each other and how much they valuable relationships, is through giving, and the sacrifices she is willing to endure for them. For her it is not a one-time action but a long life burden she devotes to do.

My top priority is my family, to help and give them financial support... we grow up in the family that is family oriented, my sibling and I, we oblige to help each other... I put my family first than my own dreams and needs, I already embrace putting behind my own dreams (leader2).

9.5 Social cultural Integration

How FCCO Filipino respond to their current cultural norm and what social action they learned, which helps them integrates more in the Norwegian society.

The *cultural social integration*, Filipinos from FCCO church shows a great positive influence to their own surroundings primarily to their core of influence, according to (leader4). Since it is a common pattern for most Filipino in Norway to begin as au pairs, is also how my 12 participants actually begun their journey in Scandinavia. As au pairs who lives with Norwegians family and taking part in their daily activity. Besides the chance to study language at schools, actually it directly helps them to really integrate and grasp those basic general understanding about the culture and society in Norway.

Social integrating through partnership, According to this participant and eight other participants, said the FCCO church had been partnering with the Norwegian organizations that helps people from all race and conditions in life, such like doing mission “bless the city”. Where they (Filipino) working together with fellow Norwegians along the streets of Oslo, trying to be involve in peoples lives, in simple way through giving foods, some goods, and praying for them. She believes this work is honorable thing a church can do to contribute somehow to the needs of community in Oslo (leader1). But also a way of integrating through literal involvement,

the Filadelfia (Norwegian church) is encouraging us to work closely with them in building our church... they want us to be integrated as much as possible in different system in terms of knowledge.. finances and managing our resources (senior).

Social integration through learning language, my 13 participants have all said remarks, how learning the language is the most important skills they think they must learn in order to maximize their living in Norway, although all have said the same difficulties in learning the language. On the other hand the FCCO church has offer a language course for anyone who interested to learn basic Norwegian language according to my participants in which she is also attending.

“they offering a norskkurs, every Monday, to those who wants to learn language... so there were many aupairs coming... I think we are almost 60 students in norkkurs” (member7). “some Filipino they are scared to talk to Norwegian people... because of the language... one of the barrier to integrate with the

Norwegian society... that is why Im trying to learn the language... and I just finish A2" (member5).

Hesitation to integrate (complicated), though FCCO church were actively participating together with Norwegian church, however in other situation they feel hesitant and distance to socialize particularly with the Norwegian young Christian people or (Ungfila) according to my participant. Thinking FCCO church members majority are single ladies, in which she, finds it awkward to participate in Ungfila even they constantly invited to join this large group of active teens and singles of Filadelfia Norwegian church. She fears that the Norwegian groups, might think of them (Filipinos) are only joining to find boyfriends or possible husband in which is also the predicament of other Filipino at FCCO according to the feedbacks she hears from other Filipinos. But she said this kind of thinking should not be tolerated, because it is plainly assumption and fear, and they were only missing opportunity to completely experience the dynamic integration with Norwegians, available right there in the same building church (leader1).

Otherwise the FCCO church through activities and partnership with Norwegians missions are doing a good job throughout the city of Oslo, through these surely we are making an impact to our society according to (senior).

Another participant said, at the same time we also learning to integrate and learn more through our experiences, although the language often creates a barrier to communicate and completely understand people, a wall that needs to break down. Regardless of some complication she strongly believes that the FCCO church through its members integration ability and good works, have been a great blessing to many people in the Norwegian society.

The FCCO church has started to join Norwegian missions work, that is why we are doing these bless the city, because this is what we could do to our community at large in Oslo... we offer Norwegian class to our people... and were together joining with Norwegians in prayer meetings... We even encourage our teens, youth and singles to join the Ungfila... because this is our way to integrate with Norwegians. But our ladies are shy, assuming the Norwegians will think we are just looking for men that is why we need to break that kind of thinking if we actually want to integrate more to our Norwegian society... I think the church is started to shine in the city... but even more through the FCCO church with lots of au pair... they actually have big roles to minister with their host families... is why during events we have lots of Norwegian family coming to church... having

Christian au pair is a great blessing therefore the FCCO church is actually playing a great role in the Norwegian society, (leader1).

10. FCCO Church Culture Theme

In this chapter I will discuss the FCCO Church culture, from the perspective of the Filipino who were attending FCCO Church in Oslo, their life inside and outside the church in which connects to their individual, and congregational influence in the society. From the data collections I acquired, my analysis leads me to examine another five common subjects about my participants in relation to Filipino who were attending FCCO Church in Oslo. The 13 participants I interviewed have talked about the same issues on their uncertainty living, church values, transformation, church motivation and church network, pertaining to their social life and theology.

First *uncertainty issues*, among majority of Filipinos who attend FCCO church, came in Norway uncertain, about the kind of life they will encounter. Yet they risk taking the decision to come anyway, regardless the consequences of the unpromising stability from economic security, change of status quo, separation from family, discomfort, sacrifices and unknown future. Second *church values issues*, is something unique about the identity that emerge and developed among the Filipino(s) from the FCCO church. These values attributed largely to the fundamental principle, in which they identified with Pentecostal teaching. But also the practical aspect, that are intentionally taught, and developed through constant mentoring and equipping, that spread widely to entire FCCO congregation. Obviously it is a reflection how effective the church organized and accomplished their desirable outcome, as they see people committing and devoting to do service for God. Third *transformation issues*, people from FCCO church, are so vocal and out spoken about the spiritual experience they encounter in personal level, such, life goal change, new perspective and focus, and nonetheless the change of their behavior, mindset, and life style, that keeps them occupied, connected and satisfied. Moreover they feel accomplishes in giving service, and fulfilled, in their God given purpose, as they become agent of transformation for others. Fourth *Church motivation*, FCCO church is very unique and attractive in so many ways, the location, modernity, advance technology, organizational structure, consistent growth, effectiveness of teachings and accomplices are all vital to the lives of FCCO congregation. But above all it is the church heart of intentionality that drives people to be efficient and diligent in serving that

contributes to overall effectiveness impressions. And fifth *Network issues*, the FCCO church effectively established a good network among people, it actually becomes the back bone of the church. A systematic methods that works very well among congregation of FCCO church, the principle of “growing big but growing small at the same time” this principle is not only efficient but overwhelmingly productive that contributes to the large network of the FCCO church.

10.1 Uncertainty among Church members

How FCCO church members feels uncertain about their future, plans, and how they see themselves now somehow affect their perception of the future.

The *uncertainty*, among majority of Filipinos who attend FCCO church came in Norway uncertain about the kind of life they will encounter. Yet they risk taking the decision to come anyway, regardless of the consequences of the unpromising stability from economic security, change of status quo, separation from family, discomfort, sacrifices and uncertain future.

Uncertain about the future, (resources, economic, and living) A participant said, he was well stable working as professional in the Philippines and contented with his family, friends and acquaintances life, but when he came to Norway it all changes. He was being challenge facing the uncomfortable situation, separated from family and close friends, and somehow struggles on his economic status at the beginning. However he was convinced and firmly hopeful that God called him to minister in Oslo, therefore he is more reliance, and trusting God will provide for him and his family needs. He said there is no specific plan, or material promised of security prior to coming in Norway, moreover he took risk to bring his entire family, leaving everything they have in Philippines to move in Oslo with undetermined future. He added when he first came in Oslo, what he observe confronts him with doubt because of the reality he has faced as minister, having only fewer and definitely unstable people who also temporary foreigner and work as au pairs in Oslo in which means their financial source surely far below than any standard salary. And who also struggling due to their traditional responsibility towards their own family, financially sending almost everything they could earn. Meaning the church are not stable enough to financially support a minister. As what he

concluded that from the beginning it is hardly difficult to imagine his own struggle due to the nature of church economic status, plus the status of the people he works with. That he could only survive through the financial help and support that coming from Denmark church and pledges from friends abroad in order for him and his family to survive in Oslo.

Prior to coming to Norway I was teaching in the universities as professor in health science also a pastor in the church, married and with three kids... The challenge of adjusting to your new situation and from living your friends behind... and living your church behind... Honestly prior to coming in Europe there is one thing I'm holding on, I know I am called by God to do this. But the specific, I have no idea what kind of the situation that would be before me when I'm are actually here... My first Sunday here was the second anniversary of the church, when I came there were not many people, they were about twenty to thirty people in the room, all of them were au pairs meaning to say there was actually no one living permanently. So since au pair are not working fulltime, so they don't earn much financially... the church is really not at that time capable of employing someone to have a fulltime salary.... Financially with the help of the church in Copenhagen... plus some friends from abroad who had made pledges to come up with... salary that which will be able to meet the needs of my family, (senior).

Uncertain about plans and future goals, Because of strict regulation from the Norwegian foreign immigration, Filipino(s) who previously work as au pairs, and choose to stay longer would either choose to study or apply for job seeker opportunity. Finds it difficult to settle for good and live normally while trying to remain effective in church ministry voluntary work. They were uncertain about so many things, according to this participant, she has a complete change of goals in life. Prior to coming in Norway, before she only wanted to experience life in abroad for adventure and travel, but now she totally devoted herself to do missions and help people believing she has calling from God. So she took necessary education to make her qualify to what she wanted to do as professional, however she has experiencing the pressure to comply with all the requirements and feels unsure to her future. Said she even experience depression because of huge responsibility as the result of her overlapping loads of activities from, school, exams, jobs, work ministry and time management. Because somehow for her to stay in Norway, she needs to study and for her financial means she need to work, and as she devoted to mission, she works as volunteer to the church, managing 24 groups, aside from individual counseling. So she is not only struggling to find ways to settle her living, she is also now starting to apply for paid work, and hoping to get a job, while remain active doing mission, though shes uncertain to get an approval sooner for her to stay and

settled her. Nevertheless she's completely aware to the standard living demands, in order to survive in Norway.

My motivation first was to explore and adventure was now change to a mission... because God has told me to stay here and now I consider my self as a missionary her. But staying here without a visa is difficult because you need to study... though the biggest challenged is having to work, study, and do ministry at the same time... especially with time management... Like I have my exam, I have my essay and there are lots of people calling you asking, I need someone to talk... counseling one to one... Financially I struggled also, because this time I just work ten hours a week... I actually started to apply for job that fits my education... because I believe that God has called me here... and that's the only way I could pursue my desire to reach out the lost in this place... If I have the visa to stay... so that is my plan next year, applying for working visa, not to gain money but to stay here... But of course I want also to be financially stable (leader1).

10.2 Church influencing Values

Church values, is something unique about the identity that emerge and developed among the Filipino attending the FCCO church. The values statement is their fundamental principle and doctrines, model to the Pentecostal Christian teaching. Which is more practical living that are intentionally taught, developed through constant mentoring and equipping, moreover spread widely reaching the entire congregations of FCCO church. As obviously it reflect on how the church and people organized and set goals for their desirable outcomes, by and through people whose committed and devoted in service.

Church influenced people, and according to one participant who are temporary living in Oslo, it is absolutely relevant to FCCO Filipino have a church in Oslo that could meet, and speaks about their needs in holistic approach such as, relational that are socially-communal, where they can easily mingled and relate, because FCCO church are completely aware what it takes to be part of a family in social the context.

Having a Filipino church in Oslo is very important absolute one hundred percent, the Filipino culture has a very strong culture of faith, majority of Filipino are Christians, and we are also communal, we like to be together most of the time, we enjoy family and friends. The church becomes not just a church but a community and a family in itself, (senior).

Church connects people, there is a necessity to be connected to the church, somehow is very important for those who newly arrive in Oslo, specially those who have been actively participating to religious activities prior to coming in Oslo. According to this participant church has an important role to her life that it becomes a must have, because

she finds the values of Christianity as essential to her, and her situation. Also believes that church actions could create impact to other Filipino too, particularly more relevant to those who are in difficult situation and in needs.

In the Philippines im already a Christian and when I came here in Oslo, I search for the Filipino Christian church. But good thing I have already friends who are in the church... The church missions, is to love God and love people, so it creates a big impact that they prioritize people... if they have big trials, they don't know what to do... they can come to church and get encouragement (member7).

Church encourages people, the set of values in FCCO church, has help many Filipinos to realize their capacity, skills and purpose in life, that they become self-assured and confident individuals to their choices and pursuits. Part of FCCO church values is to teach and provide people with tools they need to grow as matured Christians, because the church does not only concern to conversion and add attendance every Sunday, but instead equip people to become a disciples that will also discipled others in consistent cycle. A statement from a participant said, the moment she enter the FCC church in Copenhagen she was offered training where she able to attend different necessary training and classes to qualified her as a leader. The same way when she came in FCCO church in Oslo, she continued learning and soon promoted as head, leading three major ministry at FCCO church. She believes that everything she learns from the church has helped her grown spiritually and skillfully in the area she is now serving, but all the more she enjoy it. Not only that she is able to used what she learned from the church training, she also able to apply her professional knowledge in financial sector where she works before. She added although her commitment to church as volunteer had hurt her in some areas like financial, time and effort she believes God calls her to this, rather gladly gave her skills as her service and thanks giving to God.

In FCC Copenhagen church, there I started the necessary steps with classes, then probation and then I become assistant leader. I came in Norway, I become a lifeline leader and part of ministry in finance. At first I was so hesitant... of big responsibility, but since my work in Qatar is related in finance, I said maybe God has trained me there in order to use me more here, so I said yes... I guesit it helps me a lot... God has trained me, before it does not make sense to me, but now I have given this big task... now it make all sense.... I ask myself for so many times... it's a voluntary work and I don't receive anything and it took much time, effort and even my finances... But giving back to him... because I experience the love of the lord, I wanted to show, how I love him through these ministries, (leader2).

Church trained and equip people, training and equipping people to do service is one of the core values of FCCO church, to constantly train and help people to discover their ability. And intentionally putting them in a position where they will grow more and develop to become stronger effective leaders in any areas of ministry work in the church (senior). From a participant story, I work as teacher in Philippines, now she is taking study in Oslo to be a skilled professional, in addition she had been trained in the church as leaders now leading the FCCO Children ministry. As overall main responsible for maintaining and keeping the ministry in order, since she also handling other volunteers aside from many children. She enjoy and loves what she in now doing in ministry, and said it was relevant since she had been doing it at work, even before joining the church volunteers. However she also feels the pain, financially, time-management and workload since she is also a working student. But she is grateful for getting supports and provision for some of her needs and just as much happy to survive the kind of life she experiencing now.

I work as a teacher in the Philippines, I grab the opportunity to working and move to Norway as au pair... now currently studying in university and handling the kids ministry... doing planning for kids ministry... also following the volunteers to make it sure that everything is settle every Sunday... Financially its challenging because I don't have a permanent job... I don't know how long I can live like this... But the good thing I have a host family who is supporting me.... When I left Philippines I already embrace putting behind my own dreams... I realize that it was Gods plan for me to be here, to be more dependent to God for the things Im experiencing... I always have a family here in FCCO church... always a great help in my spiritual life, and I am motivated to see the joy in the eyes of the people transformed and getting closer to God... always in my heart to help my family and other people... is my top priority.... That is the best feeling I could have because as leader its free volunteer you don't get paid (leader3).

10.3 Church for Transformation

How FCCO church has cause transformation to the lives of many members, how their life purpose change, and affect their behavior towards other.

The *transformation*, in FCCO church people are so vocal and out spoken about the experience they encounter in personal level, such as goal change, new perspective and life focus nonetheless a change of behavior, mindset, and life style, that keeps them occupied, connected and satisfied. Moreover they feel accomplished in giving service, and fulfilling the God given purpose, as they become agents of transformation for others.

Church leads people to transformed, In FCCO church there are many great stories told, as one participant shared her story, she is a Christian and when she moves in Oslo it was her main focus to find and be connected to church. For a while she keep on looking until she encounter FCCO church, she never thought of being so much overwhelm by the kindness approach when she first came to FCCO church, later she became actively involve and serving in ministry. Recalling she said, the welcoming presence and the sincerity from the eyes of the people whose serving in the church got her attention and makes her feel so important, also makes her think of real Christ like people, thought she then found the right church. She added that it was the church influence, that has change her goal, now she devote to serve the lord. However she is also struggling financially but believe God, will provide instead keep serving until people change and transform for good. Beside she feels God gifted her with talents to use, to serve people and expand the ministry of the church thinking what she does actually contribute to the overall transforming agenda of the FCCO church.

I flew to Norway for work purpose, but God is really good he brought me here for his purpose... few months I keep on searching for churches, first I went to St. Joseph church but didn't satisfy my soul... So I search more, for a couple of months I keep searching... then I found the church... the first time I came to church I felt welcomed, I feel important to them... and I see Jesus Christ in their eyes as they have entertained me... and I keep coming again and again... finally commit to serve the Lord in the church and been already six years now in this church. The one goal that I have now is to serve the Lord with all my heart and all that I have until he comes.. it is because I seen people changing... by Gods love... I am satisfy even I don't have money all my needs are being provided by God... my whole life now is revolve inside the church... I serve in kitchen ministry and I use this kind of ministry not only to serve, but for the expansion of Gods kingdom... God has given us the talent to use... I rather focus my attention to see people change, not my own change but it is the change that God gonna cause in their lives (leader4).

10.4 Church as Motivators

How FCCO Church has holistically motivates the people by looking to what are the effects has this church motivation in congregations lives in and outside the FCCO church in Norwegian society.

The *Church as motivator*, FCCO church is very unique and attractive in so many ways, the location, modernity, technology, organizational structure, consistency, effectiveness of teachings and activities, the growth and accomplices. But above all it is the church who

intentionally desire to serve others that drives them to be efficient and diligent in their serving that make a quiet impressive impression to their general audience.

The church motivates people to socialize, This participant said it never came into her mind that she will be part of the church since she is a little skeptic, but her encounter with people who attend church made an impression in her mind. First it started as curiosity on the group that she unintentionally met, and observed in two occasions, until she was personally invited to join the group. She enthusiastically shared her experience about the first time she attended the FCCO church together with the new found friends. She said the moment she came in the church she already felt the warm welcome, and kindness of the people that assist her all the way, very organized with that experience had made up her mind that for sure she will come back again (member8).

Church motivates people to enjoy experience, later she join the ministry and enjoy her spiritual journey, and she believes the church has a lot to offer and have many ways to meet the people needs. For her the pastor and leaders of the church did a good job in encouraging her not only spiritually, mentally and physically in activities, but also motivatinally, as she always feel bless every time she listen to the preaching it keeps her learning (member8).

I get to know FCCO three years ago... I got curious about what lifeline, I think it takes two months for me to come to FCCO church... Through FCCO I get to know more people, got many friends... I was so impress because they are so welcoming to you, I said I will be back here for sure... the pastor is best ever, so far... I mean I am so bless every time he will preach, he has the gift of preaching that can touch anybody's heart... he has sense of humor and not boring when he preach, (member8).

Church motivate people to help and care for others, In addition the church is not only doing a good job in teaching and caring for people but the church also using technology that helps and make the church service more attractive and relevant to all age groups, like using projectors for text, videos, creative performances, live upbeat music, smoke fog, colorful lights, modern building and facilities but also very accessible location in the heart of Oslo city (member8).

Church motivates people to use their ability, Because the FCCO church has been effective in structuring variety of ministry and activities it also becomes a channel for people to build strong friendship and relationship. As one participant said, she was amazed how church was organized and function with many branches of ministry where people can join and develop their skills and feel the belongingness as contributors in the missions work of the church. She feels the church people as her family and a home, and feels secure knowing she can always get help from the FCCO church (leader2).

Church motivates people to live right, the teaching in the church is an important factor to her own growth and others' developments, by how people change for the better as they walk in Christian ways. Also the church leaders are there to support and guide her steps in her spiritual journey. For her everything that the church does is intentionally purposeful for teaching, equipping and helping people to grow spiritually, and becomes matured disciples in the process all throughout the year. Also through activities like camps, seminars, training, celebration and all programs as pre-determined for a purpose.

I see the church as very organized because we have a lot of ministry if you want some help usually you can go to a ministry so that they can help you... They always guide you in your step as Christians... Church activities help us build relationships with other people... and we are trying to go out and find out un-church people... so I think we are accomplishing the mission because we are trying to do things not only inside the church but outside the church, (leader4). The church impacted my life for good, teach me to serve with a big heart... help and be mindful to others... I learned a guideline how to find the right person... I learn to pray on my own, church activities help people to socialize... and what I learned from church I also apply in the community here in Norway (member1).

Church motivates people to serve and be an example, What motivates people to serve in the church is because they experience themselves the benefits of being served and overwhelmed by the kindness, love and sincerity from the FCCO church people.

I believe church value gives moral to the people, and knowledge about God, good characters and behavior towards other people... The pastor and some leaders of the church serve very well... When I came for the first time they entertained me... they serve God with all their heart, I am welcome here, you will not feel that you are not unfamiliar, they treat you as family... Now I serve in sound ministry, for me the church has a mission to go and share the gospel, through loving God and loving people and if you serve people you serve God... because I can see that they really love the people, they are willing to share and care for the people... For new Filipinos in Norway, it will be good for them to know there is a church like this, where they can come and connect as family and grow in their spiritual life, (member2).

10.5 Church spreading Network

The *Networking*, FCCO church has effectively established a good network among people, it actually becomes the backbone of the church. A systematic methods that works very well among FCCO church congregation, following the principle of “growing big but growing small at the same time” means as the general number grows church the more it will divides in to small groups of four to eight as a way for more personal equipping. This principle is not only efficient but overwhelmingly productive that contributes to the large growth network of the FCCO church for the last ten years.

Church positive attitude increase numbers of people in network, Loving people and loving God is the central mission of the FCCO church according to participant said, she experience the love and care of the leaders who advises and molded her faith. Church has marks and impacted her life, and others life too. From her observation the church leadership and the dedication of those volunteers, in keeping consistent teaching, gathering, inviting and discipling members is the reason why church still growing in numbers and spreading throughout Europe. However she and the 11 other participants acknowledged that the pastor did a great job moreover she believes that everyone in their small act contributed a lot to the growth and spiritual maturity of the church people (member7).

Church consistency inviting act, create more connection, As they keeps inviting friends, colleagues, host families and strangers, to every meeting it become a strategic way, because they know when people comes to FCCO church, they make sure they leaving something remarkable that new comers would be encourage to come back or commit themselves to FCCO church mission and vision.

I have leaders who helped me through challenges and molded me like the church mission do... is to love God and love people... so it's a big impact that they prioritize people... Now we have church outside Norway like Paris, Rome and some locals... though we are not only depending to our pastor, we are also looking to ourselves as we becomes leader. And through us we could bring another person and through those people we could raise more groups. We the members should reach out more to people that are un-church so they can connect to church, for sure the FCCO church will grow into more bigger congregation, (member7).

Church create a social network bridging people, the FCCO church shows a very unique bonds among its congregation like a long chain knitted together in terms of connection both socially and emotionally. A participant shared his experience of getting wider connection through FCCO church, and interestingly he able to meet more people from different walks of life and profession. He joined a group who closely mentor and support him, he was happy and proud to say that anytime he can ask help and people will be there and help in anyway they can, jut like a brother (member3).

Church leadership creating interest for others to join in the network, He is amaze how approachable the pastor and leaders are God fearing people, generous and loving. He added that it was interesting to know that everyone, members, leaders are all cooperating with the head leadership and every task were distributed to everyone in which everyone feels contributing and important. There are so many activities and seminars offered in FCCO church varying from different groups and ages and all these are use to develop and create much more stronger bond and relationship among people in FCCO church.

In church I develop a lot of connection, I was so amaze like I never imagine, like a support group where you can ask something because they are like my brothers.... In FCCO church everybody is collaborating with the head... so the head can manage and give task to the other... everyone is important not just one person... The church offer lots of ministry fairs and educational conference composed of teens... young ones... as team building activity... it will develop the bond of relationship, (member3).

V. DISCUSSION

In this chapter I will discuss and draw connection between my empirical findings and theoretical arguments discuss in previous chapters. Where I examine the Disperse Filipino culture, Filipino in Norwegian Society and the FCCO church, as the three cultural themes of my empirical research. In relationship to theoretical perspectives in support to my findings, where I lay the culture background and process concerning the, immigration, integration and church influence arguments.

11. WHAT IS THE IMPORTANCE OF THE FILIPINOS DISPERSE CULTURE?

Filipino immigrants think their origin culture is unique in characteristics, and to identify what makes Filipino disperse culture distinct from others is important because of these following reasons. First there are *approximately 2000 Filipino* immigrants coming yearly (UDI 2016) and rank at the third highest immigrants getting residency for study and work (*Au pair*) permits in Norway. Second most Filipinos in Norway had been *Au pairs*, before becoming student or employed as workers, so they might have richer experience of integration, and could directly engage in daily Norwegian family life, colleagues and activities (Øistad August 13 2015). Third “Filipino are *religious*” (Bikova 2008:24) and tend to have larger network of connection within religious groups and other communities, this explain why there are hundreds of communities register in Nordic region alone, according to Philembassy.no. Fourth Filipinos are “hard-working, industrialize, caring people” said (Pablo et. al., 1987:337) who claims the responsibility for the family as “*breadwinner*” concluded in (Natividad article, Nov. 19, 2012) which explains the 10 percent of Philippines population emigrated around the world in which that increase the *remittances* according to CBP 2007 reports, has reach 12.8 billion dollar just in 2006 (Castles et al., 2014:7:4). Fifth because Filipinos *attitudes* and way of thinking is vital to their identity, which is closely connected to thier origin traditional culture understanding “people rely on cultural understanding for meaning security and significance... to foster fear and mistrust” said (Lingenfelter 2008:20).

Some of this identity points to the *stereotypical attitude* of Filipinos, in such way they perceive time (clock), on setting appointment or meetings, has tendency to be late for an hour or more “Filipino are not on time that is how we see ourselves” (member4). But also the way they look at their rules and regulation percieve likely as an option, may or may not be followed regardless of risk or consequences, that is why my informant said “we need to obey the rules” (member1) is how she perceived the Filipno stereotypical *undisciplined attitude*. As part of Filipino traditional identities which is a “cultural realities” according to (Holliday 2011:123) that exist among foreign immigrants which they carried with them as they move from place to place.

In opposite Filipinos on other *particular attitudes*, are proud knowing their parents had disciplined them in such manners, where they grow up *loving, caring, and devoted* to

their families, friends, and highly respecting the elders as well “*supporting them*” (member2). Educational support for siblings, while financial to aging parents or grand parents as honorable prides of Filipinos about their culture, as what Morillo’s called the “Filipino traditional family values” (Morillo et. al., 2013) that provides a significant knowledge about the Filipino(s) essential values and attitudes .

Filipinos are “*family oriented society*” said (all 13 informants), who thinks in a collective way “*we*” (Hofstede 1994:67 in Hiebert 2008:21), who will valued other as they valued themselves especially within a family unit. However poverty becomes a reason that separates them to this most essential values, as “*poverty*” is one of the reason of disperse culture, Lefebvre and Susin (2008), but also the effect of “global modernization” (Beyer 2006) that creates *imbalance distribution of wealth* that affects socio-economic stability of weaker nations (Pogge 2008). And the root of immigration among population are due to the high *demands of workforce* needed in the developed countries since *industrializations*, but also the *trading* process which that open the doors for *discoveries* and modernization *process of civilization* across the globe (Castle et al., 2014:84-88). And these requires an important steps, by promoting the secularization, which has leads to the creation of nation-state sovereignty, *democratization* and enhancement of legal system and finally the framing of the human rights as the new structure in the current world system (Beyer 2006). However in the process of modernization, *capitalism* played a major role in “widely controlling and exploitation of labour” where Capitalist system demands more immigrants for *cheaper labor* and for heavier task (Castle et al., 2014:35), are the reasons why most nations in poverty choose the path of immigration.

Living in the globalize, and modernize world as of today, could not spare other nations from dealing the problems of poverty, violence, hunger and diseases, that remains at top *global issues* (Pogge 2008) and (Lefebvre, Susin 2008) we are facing today. But also the motivation reason for these nations to immigrate across the borders to fight poverty, on the other hand it creates problem which becomes a platform for *exploitation* and illegal activities, said (ILO 2006) who reported about 3.7 million *human trafficked* victims nationwide which dramatically increase to 22 millions in 2017 according to (Unicef USA 2017), where most are women and children victims across the international borders (Castle et al., 2014:25) a downfall and the negative effect of immigrations.

But like most Filipino(s) who immigrated to look for *opportunity abroad*, luckily possess a skilled background and English language proficiency, with these abilities, they have a better chance to survive as immigrants particularly being *Au pairs* across Western nations. However, as traditional values, these Filipino immigrants remain supportive to their family back home where they often shoulder their family needs “I’m the only *breadwinner* in the family” (leader4). These actions and *duties* make them feel like a hero, or feel accomplished in their responsibility to the family or count it as their joy and achievement in life “feeling of belongingness... sense of security” (Licunan 1994:36) in keeping their *family-oriented* social understanding.

11.1 Filipino culture as identity (foundation)

Culture *identity*, is important for every single Filipino even those who have already established themselves abroad or any place in the globe. Their traditional knowledge of origin culture will remain significant or *survive* through later generations, one informant said culturally “Filipinos are very friendly” (member5) pertaining to very similar Filipino *characteristics* and like the other culture they can distinguish themselves in many ways, in their choice of food, manners, behavior, values and beliefs, on political bias, social orientation, relations, sports, and language are notable “*cultural realities*” according to Holliday (2011:123) which they carry with them. On the other hand, Filipinos have a strong perception of their *flexibility* and adaptability to immigrate anywhere in the world. Due to their proficiency in English, as hard-skilled workers, with friendly characteristics, genuine care, and quick to learn other cultures. These are Filipinos’ way of thinking, their “*worldviews*” as what Hiebert (2008) discuss, is the result of their experience, their surroundings, their values and their needs, are all playing a part in the process of their perception, the way they see the world and how they see themselves in the world.

Filipino cultural aspects mentioned above are not only a worldview or actions but they are their identity, as unique cultural elements that speak volumes about their typical characteristics or *certain identity* of Filipinos, visualized as “always smiling” according to a Norwegian host mom, said the informant (member1). Otherwise also observable along the street of Carl Johan in Oslo, where in sudden instances of Filipino(s) get eye-contact greets another Filipino with a *smile* regardless of personal knowledge “even though you don’t know them... they will say hello to you” (member5). Adherence and *religious devotion* is very

typical for Filipino, who spreads all around Oslo particularly on Sundays to attend church mass or church services, because traditionally they believed their spiritual needs is important to their *transnational life* “Filipino are religiously clinging” (member3) this characteristic identity is somehow a “reinforcement of the homeland... structure” (Leonard et al.,2005:21) which are essential elements of their cultural beliefs and *understanding*.

Most Filipinos around the world are known as “*hard working*,” (Pablo et. al.,1987:337), according to research, describes Filipino who are motivated to leave their country and find opportunity abroad to *earn and support* their entire family in the Philippine. Filipino abroad works really hard but as well enduring their hard situations and sacrifice a lot, in order to gain and send money to their family members as their ways of showing care and *responsibility* towards them. Particularly for the Filipino who grow up in poverty or less fortunate family, believe when they finally have the opportunity to work abroad, they would take responsibility and claim the burden as “breadwinner” (Natividad article, Nov.19, 2012) to help *elevate the family circumstances* and to give them a better life as what my (10 informants) also said.

11.2 Filipino culture as default choice (reset)

For Filipino(s) their traditional knowledge of culture is important because it affects their worldviews and their identity. As what had been discuss before about Filipino culture being transnational, where they brought with them every aspect of their culture as they immigrated anywhere. However they began to *learn by observation* “here in Norway I encounter lots of people... (they honest, punctual, legalistic and pay tax following their rules of law) at first I was struggling, theres’ a lot of rules I need to obey” (member1) noticing the importance of *Norwegian norms*. In this encounter process new they learn to adapt, and practically absorb some of the *new set of cultural* aspect that are useful and beneficial for them. Where they start become the “people with feet in two societies” according to (Chaney 1979:209 in Ebaugh and Chafetz 2002). But on the other hand “for Filipino to be able to stay here in Norway, they need to study and *learn Norwegian* by heart, we have no choice, we are here in Norway we ought to *adapt the culture*” said (member8). Base on reports, it is somehow clear for FCCO Filipinos how important and necessary for them, to *learned and integrate* in Norwegian society. But in a

circumstances when situation is unusual and somehow drawing a line between *essential* cultural difference, Filipino would tend to rely back to own origin and *default cultural values* as what all 13 of my informants said Filipinos tend to *remain communal and relational* in their social orientation. People cannot easily leave their own cultural baggage until they learn to adapt to the new culture according to Elmer (2002:65).

On the other hand, a Filipino is capable to blend well in Norwegian, *individualist-egalitarian society*, who think “I” (Hofstede 1994:67 in Hiebert 2008:21), identity as being independent, who are fine being alone, working alone, decides alone and free to choose their way of living. These identities though *odd for Filipino(s)*, has accepted, and are well adjusted to this kind of society they encountered at work or in surroundings. However Filipinos will have difficulties of living alone, and *being separated* from others “in the Philippines even though you already have your own family you stay in the parents house” (member1) shows a strong family ties. So in spite of their ability to adapt well, at the end of the day, they would *remain, clinging* to their identity as “group-oriented society” (Hofstede 1994:67 in Hiebert 2008:21) as an *essential rooted values*. “they have this relationships that binds them... Filipino like to spend time together, spend weekend together, going out together... something connects them” (leader3). Desires to be with others and though their lifestyle has change but their inclination tendency will remain same reliance to own cultural *reset or default* Filipino identity.

11.3 Filipino culture as means and ends (motive and purpose)

Filipino are hardworking people who persevere a lot for the sakes of their families, they are *self-sacrificing* individuals, helping elevate the status of their family, according to an article about Norwegians host-families “they regard the *au pairs* as... hard-working heroes... *au pair* took care of the majority of the housework reduced the everyday stress” said most Norwegians host-families (Øistad August13 2015). According to the UDI (Norwegian directorate of immigration) reports there are *approximately 2000 Filipino immigrant* who registered in Norway between 2015-2016. They came under the category of study and work or *aupairs*, though it has decrease according to previous years report, it remained the *third largest group* of immigrants receiving residence permit in Norway. And those students are also working in order to sustain their needs and *support their family needs* as well.

And from my data findings, only 1 came to work on missionary reasons, out of 12 other informants who came *as aupairs* or (culture exchange program) they don't receive salary but little allowance from their host. Seven of them, are currently *working-students*, to most Filipinos who desire to stay in Norway a little longer, somehow these becomes a *pattern*. They will emigrate, leaving their families and everything that matters to them to venture abroad for work and financial gain so they can *sent back remittances* to their families in Philippines. These Filipino immigrants, are purposely driven by the needs of their families, which becomes the *means and the ends* of their life choices.

Where my data findings also says, 10 out of 13 said they are highly motivated to immigrate in Norway *to earn money*, support family financial-needs or sustain the education of their siblings due to their *difficult life-situation* in the Philippines. While only 3 said their family situation are not so dramatic compare to the others, and their motives for immigrating in Norway is a choice. Otherwise 2 said they have a very strong conviction of *missionary calling* as their life purpose "migration is an avenue for the evangelistic dimension of mission" (Tomasi 2000:21). And they maybe consider as *disperse people* who either "result of economic, political, religious or racial oppression" (Ebaugh and Chafetz 2002:44) or "forcibly, displace people" out of their necessity left the homeland, due to practical needs, hunger... according to (Lefebvre, Susin 2008).

11.4 Filipino culture as comfort and discomfort

Filipino who immigrated in Oslo, experienced the *discomfort from unfamiliar culture* and lifestyle they encounter in Norwegian society. A feelings that somehow affecting their psychological, physical and spiritual aspect of being. "it will always be a challenge... living your comfort zone" (senior). But also 12 other informants agreed they struggle "being away from their own family" (leader1) but also *emotionally missing their previous comfort* and status as professionals too. The 13 informants have attained higher education, and already "working as professionals" (meber3) before coming in Norway, where 12 basically came as Au pairs. Although life in Norway is considered standard and people are affluent, *Au pair scheme* is not like regular employed paying job, rather limited as program for cultural exchange with allowance below minimum salary, yet requires a hard-work and flexibility skills. Informant (au pair) said "we are not financially stable but we can survive... people that I know are really striving hard... I

think they just being contented” (member3). Most feel the same agony for *limited resources*, not because their allowance are not enough for themselves, but because 10 of 12 are actually *feels oblige* somehow to remit money for family in the Philippines. “Au pair is not consider an employment but a cultural exchange” that follow a certain rule and arrangement, where Au pair cannot work outside this program or earn more than the agreement *on standard contract*, explained in an article (Øistad August13 2015).

12. HOW FILIPINO THINK AND ACT IN THE NORWEGIAN SOCIETY?

Filipinos who are culturally distinct from Norwegian society had *transferred* their traditional culture in the Norwegian society, which are *visible* to many gatherings and among Filipino communities who organized themselves as faith groups. Informant said “Filipino culture has a very strong *culture of faith*, majority of Filipino are Christians, and we are communal, we like to be together most of the time, we enjoy family and friends” (senior). Forming such “social system” (Beyer 2006) a particular network structure, in gathering where they continue *practicing and applying* their cultural values, foods, traditional activities like; dancing and singing karaoke, playing favorite sports, debating politics, and using their language dialects, are pictures of certain “*cultural system*” according to (Heibert 2008). In a study illustration, the Korean immigrants in America strategically use the church to enlarge their social network, business and self-development, shows how religion, affects the flow and sustainability of Immigrant, using *religion* as “reinforcement of the homeland., structure” (Leonard et al.,2005:21) they able to maintain alike society in the land they immigrated.

According to my findings FCCO Filipinos who had *experienced* the Norwegian life and observed the society, said they *learned something* new and help them to see some distinct line as notable cultural difference. Where they mentions about good attitudes and characteristics of Filipinos, but also expose some of the attitudes that are mal-practice, *stereotype* traditional un-disciplined, mentality among Filipinos. Here is how they respond to distinction “I struggle in new culture, food, weather, clothing, and language... but I overcome,... also adapt and learn the new culture... slowly” (member6), not only they *learned to adapt* but observe a particular Norwegian characteristics that motivates and *challenge them*, “Filipino are not on time” (member4) and another said “my biggest challenge is managing my time” (leader3). But at the same time they also

starts to see themselves *begun changing* within the cultural context “I follow rules like traffic lights, buying tickets, paying taxes, because it’s the rules... and (Norwegian are successful) because they obey the rules... and you treated equally” in Norway (member1). Here shows the overlapping culture that inspired Filipino, who learn to *respond better*, upon observing Norwegian cultural-norms, and upon understanding their social behavior, Morris Opler (1945) said “no culture can survive if it is built only a set of theme” (Opler in Hiebert 2008:20).

Since most of the Filipinos who came in Norway are either job seeker or Au pairs who then later become students, in fact had greater privilege to learn from their host families. Being an *Au pair* is more efficient way to quickly get integrated, they are representation of “individual who uprooted themselves from one society to settle and become incorporated into new land” (Haldin 19; Herberg 1960; Smith 1978 in Ebaugh and Chafetz 2002), where they take part in daily life, activities and *experience, the Norwegian living*. They have all the possibilities for cultural exchange, from tasting local cuisines, try skiing, hiking, attend 17th of May parades, participate in festivals, see the snow and seasonal change, but most important to *learn the language*, as an essential Norwegian “cultural identities” (Holliday 2011:82). These are the possibilities and advantage of being an au pair, to experience a full *cultural exchange*, but at the same time able to maintain their origin cultural identity through community assembly and gatherings with other Filipinos. In a study conducted among Miraflores Dominican immigrants who settle in Boston between (1998-2001), able to keep their “origin belief and practices” while adapting the culture-norm they learned from Boston’s locals, at the same time the locals learn some of Miraflores culture aspect, where they *live in harmony* (Livitts in Ebaugh and Chafetz 2004:4-5). According to Lefebvre (2008:19) its a picture of successful integration that benefit both distinct cultures, in agreement live in harmony.

Experiencing more than one *set of culture* in society will help a Filipino to think more freely and autonomy, but with their traditional acquired values and beliefs however will affect consistently their worldviews and their action. Culture according to Lingenfelter (1996) will not survive on one set of cultural bias, rather it will have an *overlapping influence* to a person worldviews.

12.1 Through individual encounter

Pertaining to Filipino ability to individually think and judge according to their *worldviews* “how people see the world” (Hiebert 2008) is *developed* along the process of encounter, it is somehow through selecting a “*preference* depends on what skills and knowledge are available” (Bauman 1990:44), between current-norm versus their origin cultural-system in them. However this process of seeing or perceiving things which are not familiar to them will *depend* on their good or bad experience in the society. According to my empirical findings, FCCO Filipino are molded by the *events or instances* that leads them to think “stereotyping of self and others” (Eide 2008:44-45), helps them recognize and *judge* between which bad or good actions. In illustration on conversation between host-family who rebuke the au pair for being late, got reminded, to be concious on-time the next time (member2). Also from another conversation between colleagues, a Norwegian ask, why you (Filipino) always smiling even in midst of problem?, in respond the Filipino said, it is just the way we are! (leader4). Base on these examples the Filipino learns, that Norwegian expected them to be on-time, but they also learned that Norwegian are curious about them (Filipino), characteristics, and Norwegians are not expressive to their emotions, according to (member5). It is because *Filipino are unique* and “their culture of origin and expectation are different from those of the receiving communities” (Tomasi 2000 in Lefebvre, Susin 2008:18). The way we judge and how we see other people, often judge in shallow context treating “human action or feeling... to be kind of container... like key in the pocket” (Brinkmann, Kvale 2015:104), without explaining the social context. *Social context* means communicating in framework that connects to people as “meaningful in terms of local culture” Neil 1986:156-165) issues such as geographical, social needs, poverty, injustice, ethnicity, or oppression, are *essential key* elements to Asian liberation for understanding theological mission said Adeyamo (1985:48f), it is where the social practice and action *corresponds* to social approach in order to bridge the gap of cultural differences.

12.2 Through community and network with others

Filipino mold their way of thinking and behaving through the people they closely connected, *primarily by adapting* their parents beliefs and religion, which according to my informants “Filipino are very religious” (member5) and *communal* who tend to create, or joined a congregation community where they can *freely exercise* and practice

their own culture to “*feel connection* with prior home” (Shuval 2000:44). Also “some Filipinos who came in (Norway) don’t have other friends or family... so they go to church” and *found a family* there, said (member8). A community is not only a place for immigrants to practice their traditional culture but also serve as *learning institution*. A center for help and guidance, *supporting* both immigrants original culture, at the same time helps people to integrate in the current society, though information, conducting language courses and *provide for peoples basic needs*. One informant said because of FCCO church community he was able to meet more Filipinos who been in same situation, pursuing to work as Nurse in Oslo, where he receives useful advices and guidance on practical procedures necessary for applying (member3). Besides, FCCO church had been conducting career seminars, to those whose searching for possibility to work in Norway as skilled workers and professionals. And also through FCCO church, most Filipino somehow recieves *vital information*, orientation and knowledge about different aspects of Norwegian life and society. “In Church i develop a lot of connection”(member3) a theory said, immigrant can *bring people together* through social community or becoming a “bridgehead” (Böcker 1994 in Castle et al., 2014:40-41) are previous immigrants who became established and now helping new *immigrants to integrate* in current society while maintaining their origin cultural aspect.

12.3 Through observations

Observation is an important way to learn and understand culture, people from different culture have different perception on thing and the best way to understand them is to *observe* how culture works in a society. “It is actually hard to break down the wall between Norwegians and foreign like me” said (leader1) who somehow feels bullied at work due to her devoted Christian actions, for her its quite confusing to think that a Christian nation would criticize her for acting christians. According to studies on sociology and anthropology, one way to understand culture is to see it in a *contextual approach*, or seeing through the spectacle glass of the locals. By observing the peoples norm, their lifestyle and even the surroundings that enhance their society structures. Because we have “tendency to *judge others* behavior by our own standard” (James, Downs in Elmer 2002:35) seeing culture in *orientalism and occidentalism* (Eide 2008:44-45) approach, that exist in society, nevertheless we have *liberty to choose* and select

preference, but in order to make a successful social relation, we have to communicate in contextual frame (Yung 2014:52) through deliberate observation.

12.3.1 Environment and surrounding

For the FCCO Filipino who immigrated abroad have had this *experience of overwhelmingly* amazed to Norway's four seasonal change, particular on seeing falling snows on winter-time regardless of their irritation for feeling extreme cold and having to wear so much clothes, explained by (member6). On the other hand they have observe, how active Norwegians are in all four seasons, doing *varieties of activity* regardless of uncomfortable weather, according to my informants. Filipinos have also *learned to like the nature* as they observe how Norway has used and preserves parks, forest, hiking trails, and been inspired by natural environment features of Norwegian fjords and mountains. However to some informants their environmental change had been a struggle "it took eight months for me to adjust to this kind of culture, im still learning... I need to know everything and learn to *embrace the culture*... because I want to stay here" said (member7). Still it is on-going process of thinking, where "people think about things... make judgment on what right and wrong *base on their thoughts* and feeling" (Hiebert 2008:26). Upon observation FCCO Filipino has learned to appreciate nature and *starts to enjoy* themselves, in visiting places to relax or experience the beauty of nature, *just like most Norwegian people does* (member3). But also because these opportunity experiences are not the same in Philippines but it may cost a lot, unlike in Norway natures and environment are naturally free to explore and experience.

12.3.2 Culture norm and people

FCCO Filipino have *learned to behave* and act in certain way in the Norwegian society "people develop over time" said (Holm, Björkqvist 1996:4), through observing Norwegian people lifestyle and action whether they are in public or in private spaces. According to study "people rely on their cultural understanding for meaning and security... foster fear and mistrust" (Lingenfelter 2008:20) though FCCO Filipino learned that Norwegian people behave exclusively, distance and private. Nevertheless admires and complement *Norwegians attitudes*, of being systematic, orderly, and hard working people, said informants as he wish the Filipino would become more like Norwegians. But they also observe how much *autonomy* Norwegian parents are giving to their children;

they teach them early to be independent and free to decide for themselves, and also motivating their children to actively participate in sport and various activity outdoors (member1). It is *through participating* in the community, practically that we “learning to see and judge rather than learning to universalize the calculate (Brinkmann, Kvale 2015:100-102). Furthermore my informants also discuss about Norwegians being responsible and honest to pay their taxes, obeying the traffic rules, promoting clean and green order, purposely implementation of holidays for family time. And by observing Norwegian people, she learns many *good things* about Norwegian society and would like someday to *incorporate* these positive, useful attitudes for her own, future family (member5). These are some of the Norwegian people *unique characteristics* that works well with its society and FCCO Filipino finds them admirable and worth to be imitated, and applied for personal interest.

12.3.3 Norway living and system structure

For many Filipino learning and knowing the *Norwegian system* is very useful and important, because somehow it helps them to prepare for their *future plan*. As what I have discussed before FCCO Filipino are full of uncertainty when determining their future, because of the constant changes and somehow unstable situation they currently experienced as Au pairs or temporary students. “I don’t know other Filipinos goal... but those who are aspiring to... becomes permanent (residency) the key is really language (member7), and “you need to study and *learn Norwegian (language)* by heart we have no choice we are here in Norway we... adapt the culture” said (member8). So having *advance knowledge* on possibilities will help them, a lot in later process “about rules and policies im still learning... and I have a lot of question” said (member8) as they go through different procedures prior to getting stable residency. According to US study on immigrants those who learned the language and other cultural aspect of the receiving land are more assimilated and more likely to integrate (Algan et al., 2012) therefore FCCO Filipinos are eager to learn the language. And it is a good advantage for Filipino(s) whose pursuing to study or work, to have a *community and network of people*, that will encourage, guide, advices or help contribute to improve a people connection with other professionals. But most interesting about Norwegian system, is that they have a very *centralize electronic system* for all kinds of information and socialization where datas available for *public use and access*, such “Lovdata, Stat, Altin, Nav, so on...” these

centralize system are *efficient and practical* both for Norwegians and English speaking people. The used of technology like; social media, electronic communication, for interaction and sharing information, helps people to acquire amounts of datas for *self-learn knowledge* about various Norwegians public and private sectors, enhancing technology has proliferate developments beyond border Beyer (2006).

12.4 Through a set of worldviews

Filipino construct their way of thinking basically according to their *worldviews*, is how they see the world that direct their actions. FCCO church has influence Filipino views on their *religious duties*, as one informant said “I believe God will gonna use them (the nurses and au pairs), here to bring Christ in Norway” (Leader4). Also as what Pope John Paul II said “man is the primary route that the church must travel in fulfilling her mission” (Paul J.II 1998 in Lefebvre, Susin 2008:14). Filipino(s) thinks religion in *traditional way*, as influenced of their experience, values and beliefs. And FCCO Filipinos who observe and experience the Norwegian society will be as well influence with views from culture-norm elements, as they may realized the many good elements they can absorb and to replace their unproductive one. Worldviews can be *tools to re-construct* a culture through combining two or more sets of culture elements as part of integration.

12.4.1 Personal belief system

Filipino will naturally inclined to their traditional culture of origin, and from my empirical findings, proves that FCCO Filipinos are highly *devoted to religious service* and activities. They find religion as their spiritual guide for moral, physical, and holistic sense of purpose, and *Christianity missions* has two purpose one “supernaturally and naturally” according to (Scharer (1944:5-10) both spiritual and material sense of purpose (Bosch 2012:4-5). Filipino ways of *thinking* will somehow consider the implication of *religious teaching* on their moral choices and action, like believing its Christians *moral obligation* to respond to the needs of the poor. As most mega churches in USA devoted, to help the international welfare mission across the globe (Elisha 2011).

Every single informants from FCCO church said their main moral responsibility is to *love God and love other* as their way of loving God, in “making Gospel meaningful in terms of local culture” (Neill 1986:156-165). And they talk about many events where they feel

proud and joyful because they able to act and showed to someone, their simple way of loving people, is how should be *missiological practice* looks like, according to Yung (2014:52). Also through their voluntary work at church and through organizations that directly connects with people in needs abroad and to people on the streets of Oslo, or even with friends who need support on morally, spiritually, and even financially (Tomasi 2000 in Lefebvre, Susin 2008:19-20).

There personal *belief* also becomes an extraordinary characteristics start to *visibly reflects* in the life, because “church by nature is missionary... inherently bound up with its call to share and *live out the Gospel* of Jesus Christ to the ends of the earth” (Kirk 1999:30). As what my informant said about her Norwegian host mom asking why are you (au pair) always smiling? referring to physically tiredness from house work and schools. Here in particular issues, *culture and moral beliefs* plays an important role in her ability as individual to act (happy), make choices and judge between which good or bad, base on moral or belief frame of understanding.

12.4.2 Social influencing belief system

Filipino are *influence* by their beliefs and acts based on their religious morality, as what discuss before, there is a system in a culture and through *deliberate observations* the FCCO Filipino learned to realize the differences and positive or negative aspect of norm cultures. Culture is something that is *inherited by default* but also constantly reshapes by *other cultural* elements, especially in a multicultural society scenario, where many culture are represented. And for this reasons, *a church* becomes a “social place and relational bridge” (Lang 1994:13-19) of experience that will bring impact to the lives of immigrants as they emerge to it.

Social is one particular space where any person could directly be influence by the other person culture or worldviews, through *getting insights* knowledge, or observing their; gesture, values, and perceptions through *social-interaction*. In a study findings among Chinese in US said *had contributed* in the expansion and development of their extended churches across border using a “hub” structure of *socialization strategy* where they able to empower other Chinese disperse communities (Ebaugh and Chafetz 2002:133). According to one informant “Filipino(s) can use their works to show Jesus in their life,

our way of communicating the gospel to them by showing Jesus lives in us” said (leader4). Because religion is playing a role in social and practical experience of immigrants but also contribute to the *transforming process* of their worldviews, Leonard et al., (2005:13). Filipino are said to be adaptable and flexible therefore in any social setting they might get influenced too, by the kind of particular worldviews. Where some worldviews believe “religion is a problem” (Hurd 2008) as it creates so many conflicts however it is also a facts and “obvious” according to Leonard (2005) who adamantly claims, religion has *vital role* in live of people and can play major role in international conflict intervention too, through humanitarian activities or in *re-directing ideologies* (Fox and Sandler 2004:63-65) that shows *consensus* and respect to others.

13. WHY FCCO CHURCH IS IMPORTANT FOR FILIPINO IN OSLO?

Filipino immigrant usually *came alone* in Oslo in most cases maybe as Au pair or student, according to the data from (UDI 2016). Being alone is extremely uncomfortable and depressing, but to most Filipino(s) who were belong to FCCO church this no longer the issue. They able to *find friends and large network*, because of the large number of congregation which also spread out all over Norway particularly in Oslo. Where there are many other establish community approximately *100 community* in five Nordic region listed in (Philembassy.no), communities who primarily responds to the concern and needs of the Filipinos in Norway and other Nordic region in where most of it are divers *churches communities*. In my personal observation, some particular churches in Oslo are dominated by Filipinos as ethnic group members. And *FCCO church* is one of the biggest Filipino ethnic church membership serving as community in Oslo, who has had *500 members* plus regular guest-visitors, and extended church members in Sandvika and Drammen branch, (FCCO statistic 2016). The FCCO were pioneered by four ladies who move in Oslo from Denmark as Au pair a very small group that *dramatically transformed* in 10 years (FCCO statistic). The membership of the FCCO church increase, doubled in every year regardless of *temporary residency* or “transient” nature, many are coming but also leaving every month. Interestingly to those who left, also have *re-established* themselves in other countries and *pioneered another FCC*, is how it grows fast, big and wide spreading internationally.

On the other hand FCCO church is affiliated evangelical *Pentecostals* “is a religion made to travel” said (Cox 1995:101f in Beyer 2006:148) whose are widely social, modern and practically engaged in church *global missions* (Dempster et al., 1991:22-31). This religious transnational groups who keep multiplying the same belief structure across nations or the disperse people whose naturally driven to “*cultural reproduction* and structural change” (Ebaugh and Chafetz 2000) are growing fast and influentially changing their current society. And because religious conversions will ultimately change individuals moral behavior, and social action (Dempster 1991). They resembling what other religious disperse groups had accomplished historically *self-reflection of society*. Where they form as group, increase as congregation then will serve as *community center*, that aim to usher and help same ethnic groups to get familiar with current society but also “reproducing ethnicity” argued in (Ebaugh and Chafetz 2000). Like what a research study in San Francisco conclude about those Filipino immigrants who has “*occopied and utilize religious places*”, where later became strong *influencial* to the social, political and practical life in *that area of community* in San Francisco Bay, according to (Gonzalez 2009:4). My findings shows that all 13 informants believed the FCCO church is *extremely important to Filipino who newly arrive in Oslo* and whose alone. Because church helps Filipino(s) remain connected to their religious faith, and serve as a *home and family* to everyone who feels lonely and in longing for traditional comfort. In areas where FCCO church has serve well and becomes a training ground, guides, teacher for values in life, but also motivates Filipino(s) to *adapt and integrate better* in the Norwegian society.

13.1 Church provide a spiritual center

Religion has been a major *influential factor* for Filipinos, in which they identify themselves as religious people and *naturally part* of their lifestyle. Moreover *religion* “play a role in shaping society” (Rush 1988:235) by being Christians example in their communities, who practically apply God’s word in *daily life*. Filipino people are dependent to religious teaching for moral guide and moral compass between what is right or wrong base on Christian narratives. Religion *affects individual holistic needs*, because church is community who responds to people in all the area of needs “Christian *leadership* means being servant, shepherds and stewards” (Elliston 1992:21) emphasizing church and spirtual leadership *vital role in morality* of its congregation. And all 13 of informant said they are satisfy and learning from FCCO church, were they also

receive motivation, practical help, family-like relationship, fun-activities, more friends and spiritually nourish. But more importantly FCCO church has taken responsibility to *intensify its social relations* towards its people through *extensive mentoring* “is a relationship” said (Wright 2004:58) helps the church structure more effectively in building strong relationship. Mentoring is a “relational exchange between two people with varying levels of involvement and degrees of intensity” (Stanley and Clinton 1992:40-41). Particularly in diaspora church whose *building congregations of fellowship* people with identified beliefs as “being added by God to a human fellowship (Lang 1994:15) is a unique *religious experience* of brotherhood or sisterhood who closely mind each other as one family (Lang 1994:93-111) *unified* by beliefs.

13.1.1 Morality perspective

Filipino are religious people who *will cling* to a supreme being, according to my informant, in his illustration how religion *moral teaching* is important to individual immigrant Filipino. Another informant added, she and her church group often talk about being good citizen, follow the Norway rules and regulation, but also helps those that are in needs in prayers and in practical ways as Christians. Another informants also said she was molded in the church her character and attitude has been change and now considering herself a much better person. As Christians we ought to *be an example*, because people in society will judge us according to how we live our lives according to Rush (1988:235). Church has huge *moral impact* in the lives of its congregation “I believe church values gives moral to people, and knowledge about God, good character and behavior towards other people... pastor and some leaders of the church serves well” (member2) which illustrates how moral teaching of FCCO church works among people. While in Finland, a study shows a dramatic drops of morality among society but proves those who actively participating in church and pray were not affected by the morality change in their society, (Unigrafia 2013:10-16) it shows how *moral beliefs dictate action* and decision making. And according to Aquinas morality is “know to all” inherited by every human being from “God’s commandment” (Graham 2009:35). Same to the Christianity beliefs that “God as source of moral authority and the judge” (Bucar, Barnett 2005:50) but also where religious conversion according to Dempster et al., (1991:22-31) can change individual moral behavior and social actions. Furthermore Church mission ought to have “*incarnational....* where the reality of God entering into human affair”

reflecting the entire human experience “present and then” (Bosch 2014:185) a picture of Christian *missions working in action*.

13.1.2 Holistic perspective

People received moral compass, and guidance from church, where they also experience variety of events activities that helps them *develop themselves*. Church teaching also touched the psychological, physical and cultural aspect of individual Filipino(s). Particular the FCCO church is a place, where congregation been *constantly reminded* and taught on transforming mind, changing life, being healthy physically and economically, but as well many other cultural knowledge that affects their holistic human life. Informant said through a religious community such as church, Filipino(s) find good experience with others in activities and gathering which also improves their spiritual, mental and physical aspect (member8). Nevertheless Church ought to respond contextually to the issues concerning socio-economic model and indigenization model” (Bosch 2012:431) where people *holistic needs* (relationally, spiritually physically, psychologically and socially) address and met the *way the gospel is taught*, but without boundary across the globe because “Jesus ministry is a total global mission” (Dempster et al., 1991:14) so then the church missions.

13.2 Church becomes a home

Filipinos who immigrated in Oslo who has *left everything behind* as what discuss previously, feels discomfort away from thier family and friends. However in FCCO church they have strong concept of *one Family*, where Filipino immigrants found what all informants *called a home*. FCCO has 63 small groups, with maximum eight persons in each lifeline group, that primary function as cells (replicating itself), where they receives all kinds of information and practical support. A small group that meet regularly each week, they are *accountable to each other*, and share their life and experiences together. However in research observation argued religious establishment or church is like “religious clubs with focus interest to religious life” merely function according to organization chart, with membership, volunteers so on, (Hiebert 2008:173). But FCCO church actually in not just an organization but a *home for the disperse Filipino* in Oslo, who also function as a community give services to people. And as Christians of global society, we support the notion of *moral obligation* to our fellow human being to ensure

everyone will have access to *basic human rights* (art.25 UDHR) “food, drink, clothes, shelter, education and health care” (Pogge 2008:57). Moreover *religious institutions* Evangelical, Pentecostal or Catholic churches are also known to have many connections and networks internationally. Partnering with nations in poverty through humanitarian aids, and has established infrastructure mostly health and education centers. An illustration CMC which now belongs to a world class known medical school in India founded by church to help students get education. And now the CMC believes that their virtue is to bring healing to the world giving back, their service to the people “the whole earth is our hospital” as Christians mission and their responsibility is to *care for the needy* (Peterson 1993:48). Because under a global society “religion should produce peace, reconciliation, tolerance and respect for human rights,” (Witte, Alexander 2010:7) as our individuals *universal duties* and responsibilities too.

13.2.1 Physical disperse (immigrants)

FCCO Filipino who immigrated in Oslo who *been separated* to family are longing for the life and comfort they had before. But because of the church they start to feel comfortable, and secure, knowing more Filipino people, which they *can connect*, but also a place where they can celebrate and practice their traditional culture. “You will not feel... unfamiliar, they *treat you as family* it will be good for them to know there is a church like this, where they can come and connect as family and grow in their spiritual life” (member2). Religion influenced people action, thinking, behavior and frame of reference, said Fox, Sandler (2004:57) and it is an important factor in shaping society said Holm, Björkqvist (1996). It is a “cultural realities that can *transcend national cultural* boundaries and be carried with individual as they travel or disperse from place to place (Holliday 2011:165).

13.2.2 Religious community (belief)

Church provides a home but also a community to Filipino, that *function as help center*, who provides Filipino with their basic needs from, information, material things, language teaching and even sometimes through economic supports, but also a place where they connect and make friends with other Filipinos. These helps “*aligned people* by translating vision and values into understandable and attainable acts” (Bank and Ledbetter 2004:18). From my findings Filipino(s) who immigrated in Norway able to

find good *networks of friends* from FCCO, where they able to establish a close *relationship* as “brother, sister, mentor, father, mother” as their “leadership style that builds trust” within a relational community (Lingenfelter 2008:16). Church is actually creating, developing and serving the societies “God has called us not only to do the work of ministry, but to *multiply others* who will serve and equip other also” (Elliston 1992:91). FCCO basically live according to the biblical teaching “to love God and to love neighbors” in (Matthew 22:27-29). A “relational leadership through being a servant leader” according to (Wright 2009), practically through service and respecting others, can transform the whole *structure of church* leadership and congregations dynamics.

13.3 Church serve as training school

The FCCO Church *calendar is filled* with activities throughout the year, aside from regular meeting every Sunday there are varieties of other meetings that keeps the entire *church occupied and active* base on (FCCO statistic 2016), they established a good structure of leadership and management in which they able to closely ensured church *function is fulfilled*, also monitor members *well-being*, believing through “awareness will help to strengthen relationships” (Elmer 2002:35-42). FCCO leadership are trained and intentionally *put in position* where they will grow more and develop to become stronger leader in any areas of ministry in church (senior).

Including to the main structure of the church is to *constantly teach people* to learn their organizational structure and core values, in which the FCCO invested so much. Because behavior is a result of simultaneously *overlapping dimensions* of cognitive (belief), effective (feelings) and moral (values) rooted in every human experience according to (Parson et al., 1952 in Hiebert 2008:26). In making sure that every single person before they take membership have gone through the *fundamental teaching* which is “discipleship class 1-5” where basic information, values, vision and mission of the church is being taught in a series twice a year (FCCO statistic 2016). Also the FCCO church offers spiritual maturity through motivational teaching that *inspired people* to live and enjoy life. The church also creates regular activities that help people to express themselves and *build closer-relation* with one another. According to my informants, the FCCO is “being intentional” in every thing they do, whether equipping, training or

engaging with people they “learning to see and judge” Brinkmann, Kvale 2015:100-102) through participating in the community practice.

13.3.1 Personal development

FCCO Church teaching of *foundational doctrines* in classes, has help its members to be transparent, about their missions and goals, which is to love God and love people, where they intentionally focusing on *individuals development* and enhancing their capabilities. Church preaching and teaching should “directs not only to personal lives of individual but also to the structure and practice of the social, economic and political life of the community” said (Tumsa 2010:18). But also FCCO believes they are here for a *greater purpose* and that is to be an instrument to share the gospel and loving people, in every area of their life. “I realize that it was Gods plan for me to be here... be dependent to God... I always have a family here at FCCO church... a great help in my spiritual life... and the best feeling as leader” according to (leader3). FCCO has established a good network too and *stronger relationship* with the entire congregation, by means of lifeline groups a small group who gather weekly to ensure the wellness of every members. It is *accountability*, towards each other where they share most of the details of their lives and somehow gets help and advices. They develop close friendship and a *support group* who commits to develop each other positively. As what many other studies finds, religious institutions has help immigrants to adapt in new culture said (Elmer 2002:64-65).

13.3.2 Educational training

The FCCO church is out to develop its congregation ability and knowledge through encouraging them to participate and actively apply their skills in any areas they can serve, because religion is actually “a tool to *mobilize people*” for different purpose said (Fox and Sandler 2004:47). FCCO currently had approximately 19 major ministries, which are managed by people who *had taken necessary trainings* but also keep training apprentices too. Those who have talents and interested to join in ministries were given chance to *practically learn hands-on* in operating or handling FCCO church works. One informant said “I started the necessary steps with classes, then probation, then become assistant leader” (leader2). Same with those who play instrument they trained and learned before they start playing music on the stage. And *all volunteers* which approximately morethan 50% of the entire congregation had taken classes and learned

the principles of FCCO, aside from consistent mentoring from FCCO leadership (FCCO statistic 2016). In a study said religious immigration *caters the formation of civilization* and had been tools to expand international development through *providing knowledge*, building institution, creating system and bridge relation across the globe, Amstutz (2008).

On the other hand the FCCO also offers *courses and seminar* for personal development and useful teaching for motivation and integration of cultural knowledge, where my informants also said they were *attending and had joined* the language courses, career seminars and other social activities. Church have responsibility *to orient* and help its congregation to bridge peoples diversity through educating and *promoting respect* on human rights and religious freedom where *religious leaders plays major role* (Appleby 2000:245). In international discourse, religion is considered an *instrument* for bringing peace and reconciliation, through supporting inter-religious dialogues and avoid conflicts or “*negotiator in conflicts intervention*” said Juergensmeyer (2000). Although argued that secularization somehow deneis the religious influence in political realms thinking “less politics and social influence... less people thinking religion is important” (Fox and Sandler 2005:18) that would diminish religions dominion over society. But in reality religious *remain influential* in “social and political life of the community” said (Tumsa 2010:18). And for most diverse diaspora culture, religion has *been constructive* in “correlation to the transforming mission through immigration” and could *influence country policy* in reflection to James Reed (1993) claims on “missionary mind to US foreign policy” (Seitz essay in Timani et al., 2015:68). Tumsa emphasize the relevance of the religion is to become a good fellow citizen in a given society “the role of the Christian in a given society” was to obey the state laws, paying taxes, cooperate with government so on (Tumsa 2010:34-35). Otherwise using *religious flatform*, and approaches, could create a more *consensus* among different religious narratives and political stands (Appleby 2000:245) for *better inter-religious relation*, therefore religious teaching and doctrine are vital for its congregation *output reflections*.

13.3.3 Practical application field

The Church also on the other hand playing a part in contributing to the enhancement of its members productivity and growth, by *allowing them to contributes* and be part of the

team that has the same ability like technician “now I serve in sounds ministry” (member2) In church they have the opportunity to widen and regularly exposed their skills to the people, increase their confident. One informant said, in the Philippines he was conscious and afraid to criticism for not being the best because of the high expectation, competition in music industries, but playing in FCCO he receive so much compliment, he was encourage to *continue learning* and increase his talents (member3). Church has helps individual to emerge out, from their *traditional misconception* of self and others, and by allowing them to be practical. The FCCO church therefore on one hand directs people to *self-integrate* their skills more practically, but on the other hand integrate them, visible and observable in social as they “*develop identities... that connects them simultaneously to two or more*” cultural views (Ebaugh and Chafets 2002:1). Hence “choice exist and people need not be prisoners of their culture” (Wilkerson 1997:57) *of stereotypical mindset*, that somehow holds individual to success and dream great.

Nevertheless FCCO church *responded* to most people holistic needs, as what informant commented, appreciates her ministry because she *keep learning*, even though her responsibility has grown and more intensifying. However she and most of volunteers are thankful because through FCCO church they able to do what they interested to do, like her working with childrens and been proud of her *accomplishment* in creating more dynamic relationship between teachers and children so far. But also she has able to use her own education and *background* as she served in the ministry, same story from other informant who able to applied their *previous profession* in their ministry service. Although the work is completely free and requires amount of skills, time and even self-finance, but said shes happy to serve where she can *freely express* herself through practical works contributed to FCCO church (leader3). Hard service and dedication to *work voluntarily* (un-paid) somehow reflects to Asian contextual understanding of theology by making the *gospel meaningful* in practice and visible in action said, Yung (2014:52).

13.4 Church builds relationships

The FCCO church believed that their *mission and purpose* in life is to “love God and love people” a statement taken from biblical passage in (Matthew 22). Although “all religions

are not the same, all religions do not point to God” (Zacharias, Johnson 2000:8-9) but every *religion has follower*. Regardless how devoted followers to religion, it will not necessary create changes, it will *depend on action and behavior* of the religious people that will counts, in order to *bring transformation* to society. Therefore FCCO church is so intentional in accomplishing their mission goal believing their love can transform the society around them. Using many *tools* and equipping strategies to extensively educate and motivate leaders to spread and build a much stronger relationship among members and others too. One aspect of the church that makes them really effective *in building relationship* and network is through the small groups or “*lifeline*” where they meet on a regular basis weekly, is the most strongest relational resources of the FCCO church.

Because they able to *focus on individuals* concerns but also responded and met the needs through the initiative of their (lifeline) group-support. Not only in FCCO but many other studies provides amount of accounts illustrating how religious institutions creates impact in communities, societies even nations (Pogge 2008). FCCO church however are not only focus to church people, but they have the *goal to spread* outside the church and be part of the community, in boader *network to connect* with more people regardless of religious belief. As Christian believers it is a *missional mandate* to share and live out the Gospel *regardless* of geographical position accross the globe (Kirk 1999:30) through supports, networking and partnering with people from every nation aiming to *sustain* both environment an human well being.

13.4.1 Relationship to people

FCCO Filipino church grows into large number, primarily due to *their ability* to relate and connect to people. The relational experience of those people who been invited or visited the church, said they were *easily captivate* and convinced by the welcoming presence of FCCO ushers and the congregation. As they shared personal *memorable experience*, from the first time they attend the FCCO church, they feel the overwhelming comfort and friendly atmosphere of the church people. To one informant “surely I will comeback” but the same experience, every single participants reported, by affirming how FCCO church have been attractive in approach. And since religion touches “spiritual dimensions... soul... realm of meaning” according to (Burke 1996:2) then it becomes significant factor that *gives meaning* and purpose to their life and existence.

And Church through *small groups*, been able to established a strong connection with every members, they keep learning together and support each other from all kinds of needs especially with their spiritual growth. FCCO has *been a home* for Filipino who longing for connection, relationship and friendship, all of these they experience in the Church. Now most became leaders whose leading people, and inviting more to FCCO church to experience the same *relational enjoyment* they found. As what argument said religion can bring together people of diversity, and can engage in the international discourse (Appleby2000:245) to prevent further violence or religious conflicts.

13.4.2 Relational connection to surrounding and nature

Filipino experience in Norway has also been an influential in the way they relate to other people, Church teaches spiritual guide but also *moral responsibility as civilize person* in the society. Religions are engage in political and international *issues on environmental* and human rights, supporting works such as protection of rights believing all have duties as “international community are called to accountability” (Tomasi 2002:21). But church also *practically teaching* its member to follow *rules and regulation* and participate in the community work such as (waste segregating, help preserve natures, using energy source wise and so on...). As well respect to all people and *appreciating with care* while enjoying the beauty and benefits of the nature, *environmental and surroundings*.

13.4.3 Relational network in a global perspective

FCCO church also has *international interest* to reach widely abroad and contributes in any possible they can to establish *more outreach* churches, just like how FCCO church in Oslo within 10 years has able to create five other FCC churches outside Norway and planning to expand more branches. But at the same time have been in *partnership* with Norwegian church and organizations that helps children and orphanage in Romania, Philippines but also assisting local churches in need. The FCCO church is *being intentional to its mission*, which according to Williams with intentionality is how we bring people together, as we “believe it, preach it, and live it” (Williams 2011:121-152).

On the other hand most Filipino who came in Oslo are Au pairs, who can *live temporary* in Norway with maximum of 2 years, or more if they will remain to study. But regardless

of their future plan the church has been so intentional to *train every single member* to acquire church structure knowledge as early at stage of encounter. And *explicitly equipping* potential leaders for positions as much as possible due to *transient* (transferable) nature of most people in congregation, referring to 2 years limited residency. And according to my informants, this is actually how FCCO spread across Europe because when their residency expires in Norway, they often move to another country, where there *they continue* to do what they are doing in FCCO church. As what Elliston said “God has called us... to multiply other who will serve and equip others” (Elliston 1992:23) in which this idea *applies more strategically* among Filipino transient.

But also integrating proceeds through *involvement* “the Filadelfia (Norwegian church) encouraging us (FCCO) to work closely with them, in building our church... they want us *to be integrated* as much as possible to Norwegian system” (senior). In which FCCO church also determined to strengthen the *joined-mission* program, with Norwegian church, in project like “bless in the city” said (leader1).

An account statement claim “Religion is a major source of norm... can influence international relation in this manner” (Fox and Sandler 2004:18). Otherwise immigration and “migration is an avenue for the *evangelistic dimension* of mission (Seitz essay in Timani et al. 2015:77). And the FCCO church congregation has a “large number of au pairs... they actually *playing a big roles* to minister to their host families... is (the reason) why during (big) events their Norwegian family comes to church... they (au pairs) are *great blessing*” to their “*core of influence*” and society, said (leader1). Is how the church *fulfilling their mission* to love God and love people. And it is through how we “lead by serving and serve by leading” (Elliston 1992:91) as *Christian learders* in any given society.

VI. CONCLUSION

14. RESEARCH SUMMARY

In this chapter I will summarize the data content of my empirical research findings,

about the Filipino disperse culture, Filipino in Norwegian society norm, and the Church influence to Filipino in Oslo.

14.1 On Filipino disperse culture

Upon examining the FCCO church community members as disperse culture of Filipino(s), I discover five common subject that leads me to identify essential characteristic that describe the encounter and experience of these Filipino(s) who have emigrated and migrated to a new culture. Through investigating and identifying the areas of their comfortzone, values, lifestyle, motivation and relationship issues of individual personal experience prior and upon immigrating in Norway.

The investigated topic provides substantial information and has illustrates some important values about Filipino culture, background, motivation, life purpose and essential identity. Particularly it talks about Filipino traditional, cultural life and understanding, where participants described their discomfort life being away and separated from the cultural norm and usual life they accustomed. Talking about their family, friends and acquaintances, as their source of comfort, their nuclear family and communal kind of society where everyone is relationally connected. Also shared their professional experience, lifestyle, and ordinary living. But most interestingly speaks about their motivation for leaving the Philippines and coming to Oslo, where ten out of thirteen participants said for economic reason, due to poverty and financial difficulties in their family. They decide to leave and look for opportunity abroad, in hope to send support and alleviate some of their financial burden, such as educational fees, and support to their aging parents. However the two participants said they came in Oslo for missionary purpose, where they believed it is a calling from God to preach the gospel and serve the people, at first they feel uncertain but later it become more clearer. Where all participants somehow agreed to the idea that morethan their economic goal they found a greater reason and purpose, particularly for being in Oslo Norway.

14.2 On Filipino in Norwegian society norm

Upon exploring the Filipino in Norwegian society norm, concerning the FCCO Church community members, leads me to discover certain characteristic that describe Filipinos typical identity compared to Norwegian society and norm, but as well, see how this

norm influence Filipino way of thinking. Through investigating I able to identify common experiences among immigrant Filipino(s), concerning to their adjustment, adaptation, norm lifestyle, social motivation and integration approaches as they learn from Norwegian society and behave their reflection.

Through understanding and identifying some essential characteristic and attitudes of Filipinos, helps me to contextualize their distinct cultural identity and evaluate the way they see and judge the world, which rooted on influences. Such as traditions, experiences, surrounding, values and beliefs, as their basic point of reference for behavior outcomes. All participants said they have gone to the process of adjustment, from weather, food, lifestyle, and from social norm. Though some commented, took them few months before they completely sink into the new cultural realities. Some said adjustment is a challenge but other are just optimist and enduring, nevertheless everyone said they like and enjoy their experience living in Norway, talking about their dream of seeing snow, traveling, and encountering a quite different culture.

Although Filipinos typically believe they have adaptable skills to quickly learn and relate to any new cultural elements. My informants are students, Au pair and workers and all of them able to attend and learned basic Norwegian language, however individual agrees they need to learn more in order to stay and live in Norway. They also discuss about their stereotypical characteristic of being good example in caring, joyful, friendly, relational, family-oriented and religiousities, but also mentioned their lousy poor behavior dealing with, time-concept, obedience to law, and disciplinary issues. Here they able to see the importance of these as they observed the Norwegians efficient system and reflect back to themselves. And since Filipinos in majority came as Au pair, before being students or workers roughly they learned Norwegian language and lifestyle through direct contact with native Norwegians as their host family, where they quickly emerge in the cultural aspect and exchange.

14.3 On Church influence to Filipino in Oslo

Pointing to my observation about the Church influence to Filipino in Oslo, leads me to evaluate five important component that describes unique experience of Filipino immigrants in Oslo who encountered the FCCO church community. These components

dealing with issues on uncertainty, church values, spiritual transformation, service motivation and their relational network. Speaks about how Filipino belief values and religious influence affects and molding their behavior, attitude and action reflection in the society.

Observing and analyzing the effect and influence of the Church to individual Filipino helps me to define essential characteristic of FCCO church congregation and trace some pattern that shapes its structure and congruency between people and church organization. Also provides an important data how church links to the society and the possibility of church congregation bringing transformation in society. My participant have pointed out similar experience feeling uncertain about their future in Norway, aside from one, the twelve others started as Au pairs, and seven currently become students which means all of them were only temporarily residing in Norway. However everyone is eager to learn the language, emerge in culture and society norm, study hard, and at the same time remains effective participating in church. They talk about FCCO as community service that enables them developed their talents and acquired more knowledge on; practically, mentally and spiritually. All thirteen participants mentioned their satisfying experience; of acceptance, loved, comforted, served and become part of one-family congregation. They speak about how FCCO church motivates them, connects them with larger network, enhance their ability, and transformed their lives.

These observation shows how FCCO church are playing a part in the lives of its members and influentially molding their characteristics and social understanding towards other as they commit to FCCO church mission and vision to “love God and love people”.

15. MAIN FINDINGS

In this chapter I will summarize the theoretical and analytical data discussed in my findings, about integration ability of Filipinos, the integration reflection in society, and how integration looks like inside and outside a church.

15.1 Integration ability of Filipino

Filipinos is unique in characteristics and cultural distinct from others. My informants

said their traditional cultural values, beliefs, practices and lifestyle are different from those of Norwegians. However Filipino(s) believed they have skills to adapt and to quickly learn a new culture as well flexible enough to endure and survive the discomfort and stress along the process. Integration means being able to assimilate, learning and emerging in the context of locals frame of life and understanding, but also becoming productive to themselves and beneficial to society. Due to large number of Filipinos coming in Norway annually, proves that Filipino are well accepted and welcome in the Norwegian society. They come as Au pairs who primary expect a cultural exchange, where they learn Norwegians essentials values of life, traditions and system, and most importantly learned the language. Every single informant agreed language is the key to stay and live in Norway, therefore Filipinos are eager to learn the language and adapt the social norm. They invest financially and time to study language, learned culture and even attend schools to improve and develop, a competent skills needed to get work and better opportunities in Norway. Since Filipino(s) have been Au pair they are more familiar, in communicating with Norwegians to some degree, at the same time some Norwegians stereotypical perceive Filipinos as “hard-working... who financially support their family” a successful picture of cultural integration, where two or more cultures learn to accept their differences and live in harmony.

15.2 Integration reflection in society

Supposed FCCO Filipino are well intergrated in Norwegian life and society, therefore it should have observable evidence reflecting in society, socially, relationally, practically and morally. According to my informants they observed many Norwegian cultural aspects that helps them reflect and evaluate themselves, such as learning the importance of coming on time means respects, abiding to laws means responsibility, and acting with discipline means being civilized citizen. Though practically these are usual ordinary western social characteristics. Which according to my informants are unusual and taken for granted in their cultural life, but since they able to observe and realize the importance of these Norwegian-norms characteristics. FCCO Filipino(s) have learned, motivated and inspired by the society the same way, reshape their characteristics and attitude towards their action and behavior in the society. Because worldviews are inspired by simultaneously overlapping cultural dimensions, of cognitive, effective and morals, rooted in human experience. And through observing peoples worldviews helps us

understand how their social behavior constructed based on how they look at the world, because people rely on their cultural understanding for meaning security and significance to foster fear and mistrust.

15.3 Integration looks like inside and outside a church

Church has played a major influence among FCCO Filipino congregation lives, psychologically, physically, mentally, emotionally, spiritually and in many practical ways. My informants said church teaching and activities has affected their holistic needs, and had been a great support and comfort to them as immigrants, theoretically the church always been a bridge that connects people and preserves their cultural values. That which also serve as social place where people meets regularly, share meals and relationally treat each other as family members “mother, father, sisters and brothers” and support one another spiritually, materially and even financially.

FCCO Church like other organizations had been a community center that serves its people and teach them to serve others. According to my informant FCCO church is intentional to its mission to “love God and love people”. Providing them tools materials and knowledge, to equip the congregations and become effective in their “core of influences”, including shaping and molding them to be more relevant in their society “people with two feet in society”. Helps “aligning people by translating vision and values into understandable and attainable acts” towards their society. As way of integration FCCO church assist them to learn language, motivated them to pursue professional careers, study and be acquainted with rules and regulation in Norway. An Ethiopian evangelist said “the role of the Christian in a given society is for them to be obedience to the state and laws of the land” because religion according to another theory is “tools to mobilize people” for political causes locally and internationally. However FCCO church according to informants been partnering with Norwegian church and organizations that determined to support international welfare aids, and locals missionary work in streets of Oslo. Also with large numbers of students, skilled workers and Au pairs whose from FCCO church will definitely behave morally and respectfully reflecting their belief to their respective working environment and surroundings.

16. SIGNIFICANT OF THE STUDY

In this chapter I will make statement about the relevance of my empirical findings to current social relation and societal integration, positive and negative influences, consequential to future society effectiveness and will recommend a useful input for further studies.

16.1 Relevant to current social relation and societal integration

This empirical research provides a good amount of data about the Filipino culture particularly from those FCCO church members, which somehow characterize the same cultural aspect of the general populations of Filipino in Nordic region. Concerning to their backgrounds for emigration, motivations, relational views, typical identities, traditional values and social orientation. This empirical finding illustrates what is essential and central to Filipino(s) cultural identity, has leads me to explore their worldviews, how they see the world, which is simultaneously interconnected to their beliefs, feeling, and values that shapes their worldviews that inspires their actions.

16.2 Society influence positive or negative is consequential to future effectiveness

Since majority of FCCO Filipinos members who immigrated in Norway had or currently Au pairs, students, or skilled workers, had a greater chance learning the language and get familiar to the life and society. Culture is something we adapt but also something we can learn, or re-shapes our views and cultural understanding. However there is more dynamics than culture, it is the church influence that affects not only the culture aspect but, even more the holistic nature of human-being, across and beyond borders. The rapid growth and wide spread of FCC churches shows how effective and well established their missions goal regardless of transient nature of congregation. And because FCCO church depends on biblical narrative as source of their morality, and Jesus Christ as their ultimate example, motivates them to “love God by loving people” or serving people that which includes respecting others, abiding to rules of laws, and integrate themselves for better relations among society. Where for the last ten years FCCO church remains stronger, multiplied and more productive in helping people and their needs, furthermore the church becomes agent for transforming lives as well inspired people with a purpose driven life. This is how integration looks like inside and outside a church, being relevant to the church congregation, but also contextually integrated to the society

outside church and beyond cultural identities or national boundaries.

The positive future influence of this empirical study to society, is knowing FCCO Filipino congregation operates in pattern, with regards to backgrounds, current living and future hopes which somehow similar and comparable. It will help future generation to build up from this research and enhance the process of Filipinos immigration and integration scope in Nordic region or else where.

On the other hand the negative or weakness of the research data about FCCO Filipino, maybe the predictable and very similar characteristics of their identities, which then could overlook the essential changes and other possibilities for new findings, valuable in re-shaping Filipinos future worldviews.

However the important of the study shows, Filipinos who attend church are more likely live actively, morally, responsibly, satisfied, connected, oriented and in harmony with the society. While those who do not attend church less likely to have, large connection, a support group, strong relations, neither have good knowledge to social interactions and integrations, or even becoming agent for a transforming society.

16.3 Useful input

This empirical research and findings may provide useful inputs, about Filipino immigrants flows in Norway, social interaction, church role and integration pattern in which might contribute to further observation, on studies dealing with social and cultural transitional process among Filipinos, as well the general immigrants across the borders.

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Appendix I: Information Letter to Participants

Request for participation in research project

"The Filipino Church Community in the Norwegian Society"

A search for understanding how a culture developed within a culture

Interviewer: Rechelle Molina

Background and Purpose

The purpose of the project is to find out and describe, what role does the Church plays in integration of the Filipino community in Norway?. This research will explore the cultural backgrounds of Filipinos, the influence of the Church, and the relevance of the society environment. Mainly will observe one particular Church organization in Oslo, comprised of Filipinos gathering, as subject participants, and focused of the research study.

As participant to this project research interview, you were selected based on criteria that you are; Filipino, living in Norway, and part of the Filipino church community in Oslo, related to the research purpose. Your participation to this project interview will add value to the credibility of my research data collections, in understanding how you, were influenced by the Church and the society. Possibly may contribute to a better exploration on integration in future.

What does participation in the project imply?

Participation to this study is entirely voluntary. As participant to this research interview, you will be interviewed one time, for a minimum of 45 min. to maximum 90 min. Interviews will take place at a time and in a location of your choice, though interviewer may later ask a follow up or feedback upon agreement. With your consent, a written notes and a digital audio recorder will be use in the entire interview, and as participant your identity will be anonymous. All the data collected will be encrypted and stored in a password-protected laptop computer that can only be access by the interviewer. By participating you will be crucial contributor to data collection, findings, and to the overall research project of my master thesis. This project starts from Septemebtr 2016 and will end in 28th of February 2017 takes five to six months in duration to complete the whole project. After the estimated date, all the data collected in written notes and on recordings will be deleted, and the participants information will made anonymous in the publication of the research project.

Voluntary participation

It is voluntary to participate in the project, and you can at any time choose to withdraw your consent without stating any reason. If you decide to withdraw, all your personal data will be deleted.

If you agreed to participate or if you have any questions concerning the project, please contact Rechelle Molina (+47 97179620), or the Menighetsfakultet research project supervisor, Solvor Lauritzen (+47 22590597).

The study has been notified to the Data Protection Official for Research, NSD - Norwegian Centre for Research Data, www.nsd.no. Project number: 49882.

Consent for participation in the study

Consent

I have read the above information about the project. I have received a copy of this form. And Im willing to participate in this research interview project.

(Signed by participant, date)

Digital Voice Recording

I allow the interviewer to record the interview on a digital audio recorder.

(Signed by participant, date)

Appendix II. Interview guides

Interview guides

The Filipino Church Community in the Norwegian Society

A search for understanding how a culture developed within a culture

Interviewer: Rechelle Molina

Research question

What role does the Church plays in Integration of the Filipino community in Norway?

Interviewee participants

- I. Church Senior Pastor
- II. Church Leaders
- III. Church Members

Research interview questions

I. Church Senior Pastor

- a. Background information
 1. Work background/ministerial involvement (previous)?
 2. Experience: challenges, difficulties and achievement?
 3. Current status; ministerial work, knowledge, economy, network, family and leisure?
 4. Future goal: family, ministry, economy and social life?
- b. In relation to Church
 1. How did church started (when, who, where, what; organization, leadership structure, economy, and numbers)?
 2. What was your role in the church as the head Pastor?
 3. What are the goals (mission/vision) of the church at the start?
 4. How does the Church doing now in term of goals (mission/vision), has it accomplish its previous goal or was there any changes made?
 5. How do you see the church in the future in terms of accomplishing its goal or will it possibly changed depending on...?
- c. In relation to Church members
 1. How are you related to the church members (knowing, relation, background, needs)?
 2. How do you connect with the church members, how is your working ministry look like?
 3. What are the challenges you encounter among church members, how did you respond to it?
 4. What actions church has established in order to respond the challenges and met the needs of the congregation/members? How much it accomplish?
 5. What ways you see the church growing, in terms of spiritual, social and well being (economic, education, relationships, integration, opportunities) of a member?
 6. How do you see the church members in the future?
- d. Personal goal, vision
 1. What is your personal goal and mission for the church and the people?

2. How much of that goal has accomplished?
 3. How do you see your leadership now in the church (easier, harder)? How do you work (with... structure, strategy) in maintaining the church?
 4. How do you see the Church; tools, teaching, activities, leadership and Sunday meeting, helps the congregation?
 5. What ways do you see the value of the church, to the Filipinos living in Norway?
 6. What do you think the church needs to focus and do to reach more to Filipinos in Norway?
 7. How do you see the church and the Filipinos in the future, in terms of stability, growth, and their influence in the society?
 8. What do you think the Filipino church have to do, to meet the needs o the Filipino congregation?
- e. In relation to society
1. How do you see the relation of the Norwegian society and the Church to the individual Filipinos?
 2. What ways do you see the church role in the Norwegian society?
 3. How can the Church become more relevant to its congregation and the society?
 4. How you as a church pastor can influence the Norwegian society?

II. Church Leaders

- a. Background information
1. Status, education, residency in Norway?
 2. Work background (years, types) motivation (desire, participation/involvement) in church?
 3. Experience: challenges, difficulties and achievement?
 4. Current status; ministerial work, knowledge, economy, network, family and leisure?
 5. Future goal: family, ministry, economy and social life?
- b. In relation to Church
1. How did you learn about the Church (when, who, where, what; organization, leadership structure, economy, and numbers?
 2. What was your role in the church as the leader?
 3. What do you know about the goals (mission/vision) of the church at the start?
 4. How does the Church doing now in term of goals (mission/vision), has it accomplish its previous goal or was there any changes made?
 5. How do you see the church in the future in terms of accomplishing its goal or will it possibly changed depending on...?
- c. In relation to Church members
1. How are you related to the church members (knowing, relation, background, needs)?
 2. How do you connect with the church members, how is your working ministry look like?
 3. What are the challenges you encounter in church from your pastor, fellow leaders or members, and how did you respond to it?
 4. What actions church has established in order to respond to the challenges and met the needs of the congregation/members? How much it accomplish?
 5. What ways you see yourself as contributor to the church growth, in terms of spiritual, social and well being (economic, education, relationships, integration, opportunities) of member(s)?


6. How do you see the church, leadership and member/congregation in the future?
- d. Personal goal, vision
1. What is your personal goal and mission as church leadership and to the people?
 2. How much of that goal has accomplished?
 3. How do you see your leadership now in the church (easier, harder)? How do you work (with... structure, strategy) with other leaders in keeping the church stability?
 4. How do you see the Church; tools, teaching, activities, leadership and Sunday meeting, helps you as leader and the congregation?
 5. What ways do you see the value of the church, to the Filipinos living in Norway?
 6. What do you think the church needs to focus and do to reach more to Filipinos in Norway?
 7. How do you see the church and the Filipinos in the future, in terms of stability, growth, and their influence in the society?
 8. What do you think the Filipino church have to do, to meet the needs o the Filipino congregation?
- e. In relation to society
1. How do you see the relation of the Norwegian society and the Church to the individual Filipinos?
 2. What ways do you see the church role in the Norwegian society?
 3. How can the Church become more relevant to its congregation and the society?
 4. How you as a church leader can influence the Norwegian society you living?

III. Church Members

- a. Background information
1. Status, education, and residency in Norway?
 2. Work background (years, types) motivation (desire, participation/involvement)?
 3. Experience: challenges, difficulties or achievement?
 4. Current status; your economy, network, family, and leisure or activities?
 5. Future goal: family, economy and social life
- b. In relation to the Church
1. How did you started or learn about the church (when, who, where)? Describe your connection to church, knowledge about the church organization or people?
 2. How do you see the value of the church in the society and to the Filipinos?
 3. What was your thought about the church, Pastor, leaders and congregation? Was it relevant to you?
 4. How is the church organization, leadership structure, activities and environment relevant to you?
 5. What do you think as the goals (mission/vision) of the church, when you started?
 6. How does the Church doing now in term of goals (mission/vision), has it grow or was there any changes, do you think it is still relevant today to many Filipinos?
 7. How do you see the church in the future in terms of accomplishing its goal or will it possibly changed depending on...?
 8. Do you see yourself becoming part of the church mission or service work volunteer?
- c. In relation to fellow church members
1. How will you describe your relation to the people in church (knowing, background, needs)?
 2. How is your participation to church look like, was it helpful to you?

3. How will you describe the church, in terms of spiritual, social and well being (economic, education, relationships, integration, opportunities) of its member?
 4. How do you see yourself in relation to the church in the future?
 5. What way do you see the church role in integration for Filipinos in Norway?
- d. Personal goal
1. What is your personal goal before coming in Norway?
 2. How much of that goal has accomplished? Has it change, why?
 3. How do you see yourself now in relation to the church and in the Norwegian society? Describe how is you experience living in Norway?
 4. What do you like about the Church, was it relevant to you? What do you like about Norway and the society was it relevant to you? How?
 5. How do you see yourself now it the society? Was it positive or struggle? How would you like to change it?
 6. How will you describe yourself five years from now (who, what, where) you'll be? Or what do you want to accomplish?
 7. What ways do you see the value of the church, to the Filipinos living in Norway? Was it helpful?
 8. What do you think the church needs to focus or do to reach more to Filipinos in living Norway?
 9. How do you see the church and the Filipinos in the future, in terms of stability, growth, and their influence in the society?
 10. What do you think you can contribute to the Church or in the society you are living?
 11. Describe how do think the influence of the church and the society in your' personal life and goal?
- e. In relation to society
1. How do you see individual Filipino in relation to the Norwegian society and the Church?
 2. What ways do you see the church role in the Norwegian society?
 3. How can the Church become more relevant to its congregation and the society?
 4. How you as a person can become an influence to the society?
 5. How will you describe your self now having experience living in Norway? How do you think these experience usefulness in the future?
 6. How will you describe your self now having experience being part of the church? How do you think these experience usefulness in the future?
 7. How will you describe yourself in terms of experience, knowledge before compared now and what will it looks like in the future?
- f. In relation to cultures
1. How will you describe your culture as a Filipino?
 2. Describe how you see the culture you were living now? What is the difference?
 3. How will you describe now your knowledge about the different culture? Will it be useful?
 4. In what ways can you use your cultural knowledge and experience in your life?
 5. Living in a foreign land, how will you describe you ability to integrate? What are your challenges?What do you think is the solution for a you and others to effectively integrate in current society?

Appendix III: NSD record

				
Solvor Lauritzen Det teologiske menighetsfakultet Postboks 5144 Majorstua 0302 OSLO				
Vår dato: 19.10.2016	Vår ref: 49882 / 3 / HUP	Deres dato:	Deres ref:	
TILBAKEMELDING PÅ MELDING OM BEHANDLING AV PERSONOPPLYSNINGER				
Vi viser til melding om behandling av personopplysninger, mottatt 09.09.2016. Meldingen gjelder prosjektet:				
<i>49882</i>	<i>The Filipino Church Community in the Norwegian Society. A search for understanding how a culture developed within a culture</i>			
<i>Behandlingsansvarlig</i>	<i>Det teologiske menighetsfakultet, ved institusjonens øverste leder</i>			
<i>Daglig ansvarlig</i>	<i>Solvor Lauritzen</i>			
<i>Student</i>	<i>Rechelle Molina</i>			
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, 28.02.2017, rette en henvendelse angående status for behandlingen av personopplysninger.				
Vennlig hilsen				
Kjersti Haugstvedt		Hanne Johansen-Pekovic		
Kontaktperson: Hanne Johansen-Pekovic tlf: 55 58 31 18				
<i>Dokumentet er elektronisk produsert og godkjent ved NSDs rutiner for elektronisk godkjenning.</i>				
- Norsk senter for forskningsdata AS	Harald Hårfagres gate 29	Tel: +47-55 58 21 17	nsd@nsd.no	Org.nr. 985 321 884
- Norwegian Centre for Research Data	NO-5007 Bergen, NORWAY	Faks: +47-55 58 96 50	www.nsd.no	

Appendix IV: FCCO Statistic data

Statistic Report

Access: November 28, 2016

Filipino Christian Church Community in Oslo Statistic data within 10 Years, updated as of (28.11.2016)

Background

2006	Oslo Fcc reach out, creation initiated by 4 members from Fcc Copenhagen Started in small café at Carl Johans gt., with 8-12 people, on Sunday's service
2007	Fcc Oslo was adopted by Filadelfia, with 20-30 people, on Sunday's service Celebrate first Anniversary, still depend on Fcc Copenhagen for missionary
2008	Fcc Oslo got stable Pastor and established as independent Church
2016	Fcc Oslo becomes international Branch of Filadelfia Fcc Oslo is international English speaking Church, with many international members

Mission and Vision

Love God, love people

Ministries

Pastoral	Prayer intercessor
Music	Program
Lights	Sounds
Usher	Welcome team
Retrieval	Kitchen
EW Encounter Weekend	DC Discipleship Class
Creative Arts	Kids ministry
Finance	Agape
Multimedia	Publishing
Evangelism	

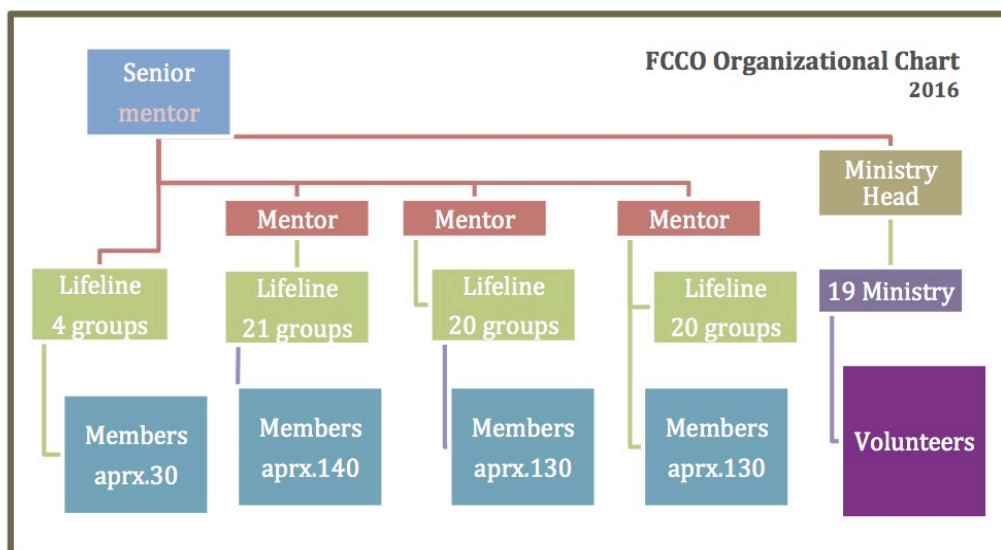


Fig.1.0 FCCO Organizational Chart

Filipino Christian Church Community in Oslo Organizational Data

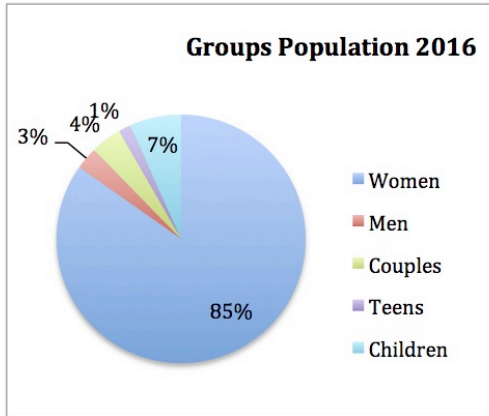


Fig.1.1 Groups Population

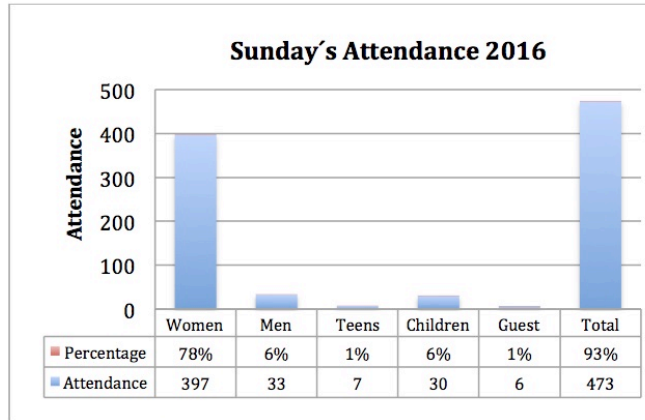


Fig.1.2 Sunday's Attendance

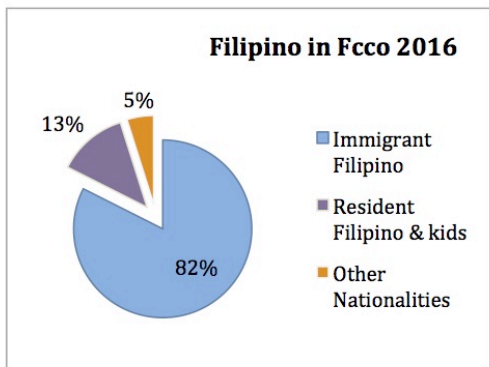


Fig.1.3 Filipino in Fcco

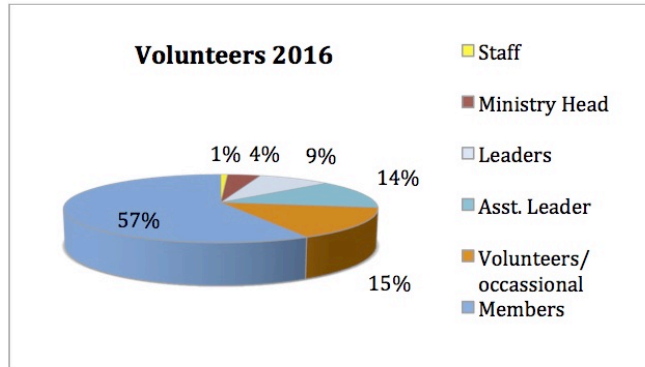


Fig.1.4 Volunteers

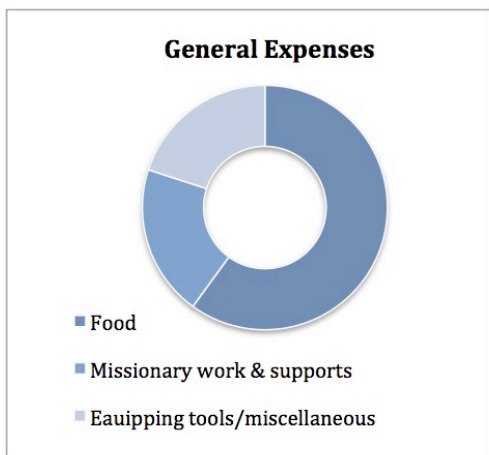


Fig.1.5 General Expenses

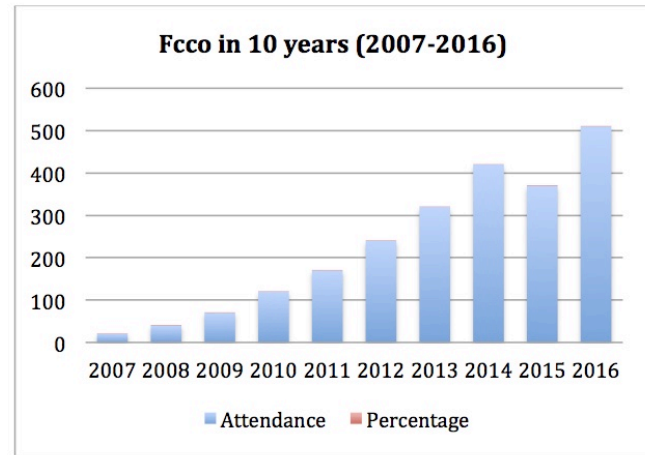


Fig.1.6 FCCO in Ten Years

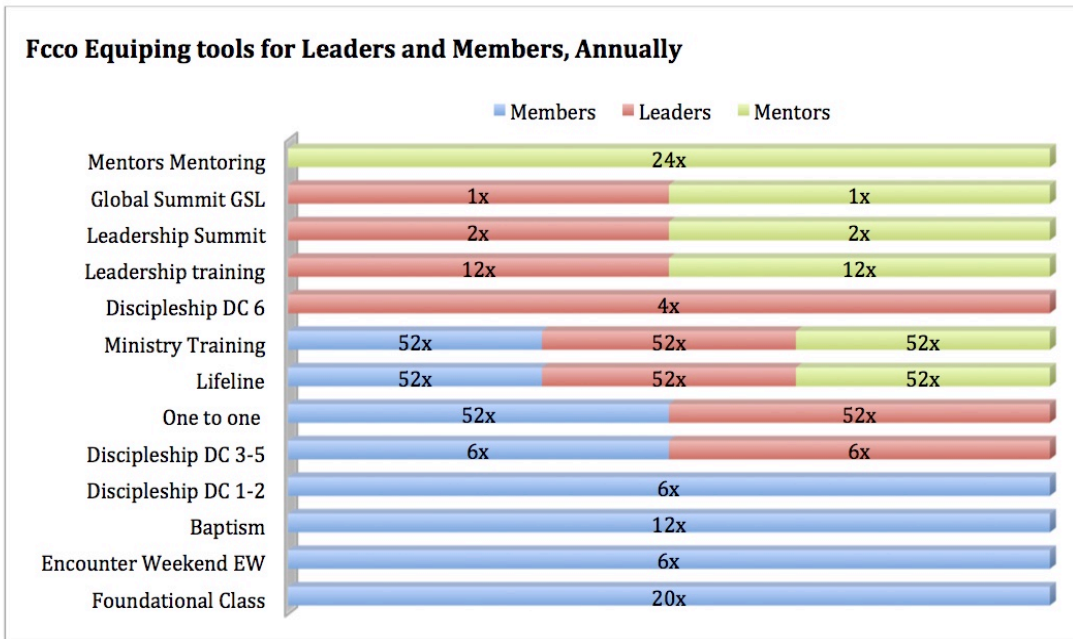


Fig.1.7 Fcco Equipping tools for Leaders and Members Annually

Figure 1.7 Indicate the numbers of weeks per year, used to teach the different equipping tools in Fcco. Providing multiple useful tools to equip and enhance its people leadership skills, also mobilize leaders to teach, motivates and constantly train new members, to develop a leadership skills, and voluntary service. Members, leaders, and mentors, are all equip and trained constantly according to their needs on different; levels, lectures, and trainings from fundamental teaching to practical applications on weekly, monthly or yearly basis.

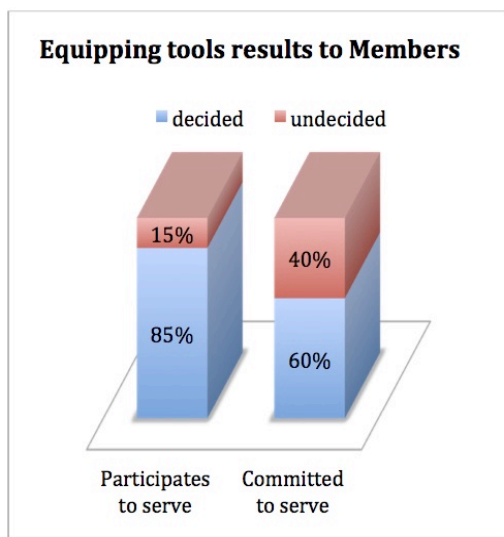


Fig.1.8 Equipping Tools Result to Members

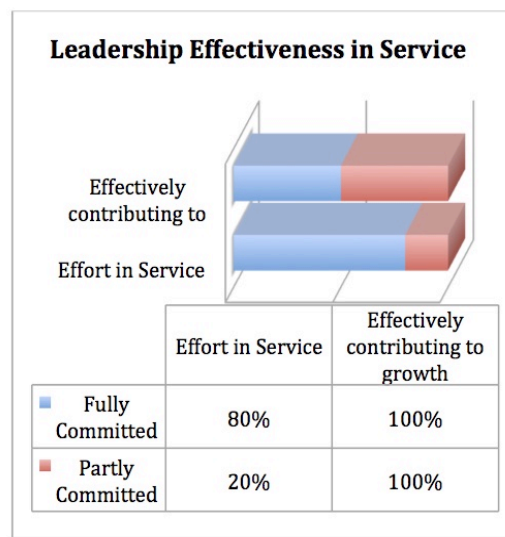


Fig. 1.9 Leadership Effectiveness in Service