

Abstract

The topic of this master thesis is to explore the various aspects regarding childrearing process in a new culture and experiences as well as challenges faced by Syrian immigrant parents during childrearing process. The data is collected in Trondheim, Norway, in the spring of 2021 with 12 Syrian immigrant parents who have been living in Norway for 2 to 7 years. This master thesis developed through a qualitative approach that used home visits, semi-structured interviews and focus group discussion.

The thesis presents the main findings of the research results based on the research methods (home visits, focus group discussion and semi-structured interviews) in two analysis chapters (4-5) where the data is collected with 12 Syrian immigrant parents in Norway

The impact of culture on childrearing practices, parents' thoughts on children's rights and the effects of the majority culture as seen by parents, have been the most important findings from this study. Parents have emphasized the importance of language skills in building good social networks, effective integration, practical cultural competence and making childrearing more practical. Participants see that finding a balance in their parental practices between two cultures has been an important aim.

Findings revealed that most of the childrearing practices learnt in their country of origin, Syria, was different and not so useful in their new country. Parents started to change their practices, and cope with the practices and values in Norway, such as discussion with their children, moving from obedience to negotiation in their communication with children.

Preface

DEDICATION

To my dear parents, my tender father, Ali Alfandi and my strong and supportive mother, Amona Hamood. Thanks for your unwavering belief in me. Thanks for 21 years together from childhood up till adulthood.

To my loving, supporting and caring husband Ahmed Alhaj (9 years till now together) and My children Shafaq, Bylasan, Rayyan and the newcomer Mayyar.

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1 Introduction

1.1 Topic and Aim of the Project

As a result of rampant globalization and the emergence of new technologies, childrearing and development have taken a new shape in Norway and other regions across the globe. Having completed an International Child Development Program (ICDP) with Trondheim municipality between 2018 and 2019, I am now conversant with modern ways of childrearing and development in Norway. Overwhelming evidence suggests that childrearing can be challenging, mostly where the child is raised in a new or unfamiliar culture. In this connection, this project will explore various aspects regarding childrearing in new cultures, including positive and negative aspects which families navigate through. Apart from this, the study will also explore the differences between raising children in one's homeland and new culture.

The study will mainly focus on the community of Syrian immigrant families raising their children in a new country (Norway). For that reason, the project will explore how a group of Syrian parents' experience childrearing process. In summary, the project aims:

- To get knowledge about how the parents experienced the differences between childrearing practices in Syria and Norway.
- To get insight into the cultural differences that help parents in the childrearing process.

1.2 Project Outline

Chapter one will present the introduction which includes overview, and background information, goals and aims of the project, a rationale for the chosen topic, relevance of the topic and its application, research questions, methodology, and tools required for this study. Chapter two is a theory chapter that will present theoretical perspectives and key analytical concepts which will be used in the analysis. In addition, an overview of relevant research in the field will be presented. Finally, this chapter will also explore methods and approaches used for childrearing in both Syria and Norway, as well as their cultural differences. Chapter three will comprise the methodology and tools used to undertake the research. Chapter four entails the analytical section of the study. Here, data obtained will be analyzed to answer the developed research question. Chapter five will present a summary of the analyzed data, findings, and conclusions drawn from the findings. Chapter six will entail a summary and recommendations for further studies on the topic.

1.3 Reasons for Choosing the Topic

As depicted earlier, my interest in undertaking this project and choosing this topic was developed when I participated ICDP that was arranged by Trondheim municipality. Besides, a study on the Syrian immigrant families' experience in childrearing in Norway will provide a framework for understanding differences in culture and educational methods regarding childrearing in a new culture. In other words, the research focuses on the perspectives of Syrian immigrant families on childrearing in the Norwegian culture,

thus enabling individuals to understand the overall childrearing process in Norway. In summary, the project is undertaken for the following reasons:

- To explore childrearing challenges and practices in a new culture.
- To explore immigrant families' perspectives on the aspects of parenting in Norway
- To explore cultural differences in childrearing as well as facilitate the understanding of different cultures.
- To explore how immigrant families adjust to cultural differences regarding childrearing and parenting

1.4 Research Questions

This project seeks to answer the following research questions:

- How do Syrian parents experience being parents and raising their children in Norway?

In answering this research question, the project will also answer the following sub-questions.

- What are some of the differences and similarities in the childrearing practices in Norway and Syria as perceived by Syrian parents?
- What are the fundamental values and norms that guide childrearing among Syrian parents in Norway?

1.5 Theoretical Reflections

Culture and cultural orientation play a crucial role in parenting and childrearing practices. Bornstein, Tal, and Tamis-LeMonda (1991) describe that childhood is often shaped by one's immediate environment, including social and cultural characteristics. For instance, Norway has a welfare system that acts as a framework guide of parenting for families (Frønes, 1997). According to the Norwegian welfare system, children are regarded as individuals with their rights and freedom. Children's rights in Norway assure that they should be protected from any violence. Therefore, corporal punishment in Norway was banned as early as 1987.

With the increasing immigrant community in Norway, various aspects regarding parenting and childhood have been adversely affected (Hollekim, Anderssen, & Daniel, 2016). For instance, immigrant communities need to be educated on the accepted parenting practices in the country (Hollekim, Anderssen, & Daniel, 2016). This is so because communities have different traditions and practices on childrearing. In this connection, childhood studies have shown that the culture is a crucial aspect in childrearing. Hammersley (2017) describes that childrearing practices should be viewed and considered valid in their terms because large social societies tend to have diverse local cultures. For this reason, culture and cultural orientation significantly impact childrearing. As such, childrearing in a new culture can be challenging.

Over the last few decades, numerous research has been undertaken on parenting and childhood in Norway (Archard & Skivenes, 2009) because children are considered to have their rights and freedoms. For instance, children's rights in Norway are consistent with the United Nations Convention on a Child's Rights (UNCRC).

Besides, childrearing and parenting have received much attention in Norway because childhood is considered to be an integral part of the society. As such, childhood is affected by various factors in society including socio-economic, cultural, and political factors. These factors significantly impact childhood because the child protection in most communities is not only the role of the parent but also the larger social community (Mayall, 2009, p.477).

Cultural diversity has increased in recent years due to the increasing number of immigrant communities in Norway. While some immigrants readily adapt to new cultures, a significant number of immigrants often encounter challenges, thus affecting their overall wellbeing, including childrearing and parenting. For instance, Helland et al. (2018) present that child punishment varies across cultures and societies. While some cultures are strongly against corporal punishment, some cultures support corporal punishment among children. In Norway, social workers and child agency depend on the UNCRC in conjunction with the Norwegian law to protect the culture and rights of children (Aflonso, 2016).

Furthermore, according to Hollekim et al. (2016), good parenting is often dialogue-based and child-focused. This implies that parents and society should adopt parenting methods that respect and recognize children's rights. In Norway, abuse and violence against children are highly unacceptable. Instead, it is required that children should be provided with the necessary care, love, and affection to become responsible individuals in society. Mayall (2020) denotes that parents consider childhood as a social status characterized by the need for childcare, love, and protection. As a result, parents are obligated to create an enabling environment in which children can develop into responsible individuals.

Moreover, children have the right not only to express themselves but also to enjoy their own culture. For instance, a study by Hanson (2017) indicates that a child, regardless of where they are raised, have the right to preserve their identity, including their name, nationality, and other fundamental aspects of the child's history. It is also essential to note that children belonging to diverse ethnic groups, such as immigrants, have the right to speak their language and enjoy their culture. In this connection, parents that do not let their children enjoy and be part of their culture will be violating the children's fundamental rights and freedoms.

1.6 Methodology

This chapter describes the approach and research methodology used to pin down the research question. A qualitative research approach will be used for this project because qualitative methods tend to be instrumental in exploring and discovering individuals' experiences and events. In this research, I will use different methods of data collection and triangulation including group discussion, home visits, and semi-structured interviews. Also, the project will consider various ethical considerations necessary in undertaking research such as seeking informed consent and observing the confidentiality of all participants to be involved in this study.

1.7 The Research Site

The complete fieldwork will be in the city of Trondheim and the research project is expected to take a period not exceeding three months.

1.8 The Research Tools

First and foremost, informed consent will be sought from all participants. Moreover, the above-mentioned methods of data collection and research tools will be extensively used to pin down the research question. Since the methods of data collection and research tools are somewhat interrelated, this will enable me to collect enough and accurate data on the subject to answer the research questions. Furthermore, considering that the research project is qualitative, the questions will be structured in an open-ended manner, enabling participants to talk about the issues they want regarding the topic.

1.8.1 Home Visits

Home visits have been a crucial part of this study. Ideally, a home visit is the first method in this investigation, and I believe that this method will help me to familiarize myself with the targeted families in this study. According to (Van Royen et al., 2002), it is good to prepare some questions before home visits. The authors show that having well-organized questions home visits help to understand the reaction and the families' stance to the research topic. The whole idea is that home visitors ensure that there is contact between the researcher and parents. Since home visit will be as a sort of informal dialogue to build a good relationship with the families, explain the informed consent to them and make everything clear about the research and the participation in the research. Furthermore, as different researchers outline, home visitors are being identified as a crucial tool in primary research whereby they help in successful engagement between parents and the visitors. The families, as suggested by Roggman, Boyce, Cook, & Jump (2001) and Weiss (1993), remain successful entities that have shown an adequate commitment to the home visitors. Therefore, a home visit is significant since it ensures a supportive relationship between parents and visitors (St. Pierre & Layzer, 1999). Therefore, concerning this study, it is believed that this method will help the visitor to be part of the targeted family rather than a researcher. Weiss (1993) reveals that the relationship induced by home visits provides a strong foundation for the research, and therefore, I will have to take adequate time for each home visit (1 hour maximum).

1.8.2 Focus Group Discussion

This topic will help to explore the ideas related to childrearing and get information on some of the challenges faced by families in upbringing their children in a new community. During the study, 6 to 12 members will be chosen from those groups of families with thoughts and ideas relevant to the topic. Using this tool, as suggested by Odimegwu (2000, p. 207), one tends to have specific questions to get adequate data on the research topic. The main aim of using focus group discussion is to obtain different opinions from the families. The participants are expected to provide information on the role of municipalities about childrearing in Norway and the methods used in raising children. Besides, the families will have to give opinions on how these courses help them to raise their children more efficiently in new cultures.

Moreover, the families will also provide information on similarities and variations between their values and Norwegian culture regarding parenting and childrearing. Also, families will have to suggest the negative and positive aspects of rearing children in Norway. As it is discussed by Colucci (2007), focus group discussion remains to be one of the qualitative methods that include both interview and observational concepts when collecting primary content. Thus, as an arbitrator, I think it will be useful to allow all targeted individuals to participate in this discussion. Through this approach, it will be

easy for me to get various concepts related to the study topic. Therefore, I will have to use two groups, thus being easy for me to moderate the discussion and have enough time to listen to all opinions.

1.8.3 Semi-structured Interviews

In this section, I will apply semi-structured interviews. I intend to use both family homes and café around the area to carry interviews for this study. The concept is that I want to understand some of the challenges faced by immigrants while raising their children within Norwegian culture and their opinions on the discipline measures applied to Norway's childrearing. Thus, to get relevant information on the subject matter, the study will have to use qualitative research interviews. Kvale & Brinkmann (2009) cited that qualitative research interview remains an integral part of any investigation as it attempts to provide real data from the participants. Therefore, family interviews will help participants to share their experiences and knowledge on understanding their world. Moreover, I think it will be good enough to allow my participants to choose their locations for interviews. I want all families to be free when sharing their opinions. In the entire process, I expect families to ask questions and refuse to respond to some of the open-ended questions. By the end of each session, I will be asking participants to share their feedback, but this should be the last option after engaging in an informal conversation with them. From my perspective, I think a casual discussion is essential in any study, and I prefer to use it due to ethical reasons.

1.9 Ethical Reflections

1.9.1 Informed Consent

Research work needs trust and every data collected should be well described. This means that participants should trust their researchers and vice versa. Concerning this study, I will use informed consent that includes study intent and subject matter. Additionally, I will have to outline various aspects of the informed content. First, I will include participants' rights to withdraw from the survey at any time. I will also provide well-outlined information on the importance of this study to the entire society. Besides, the methods, procedures, and role of this research will be communicated. When interacting with the families, I will introduce myself and share a little information concerning this investigation topic. Lastly, I will assure them that the data collected will be for academic purposes but not for personal benefits. Thus, it will be good for the families to go through informed consent to be aware of what I am expecting from them.

1.9.2 Confidentiality

Considering ethical issues in any fieldwork, confidentiality holds to be a critical concern. When exchanging information, both participants and researchers should agree on how to keep their data. If a participant is willing to share secrets, a researcher should confirm that the secrets will not be transferred to other parties at any cost. This shows that a researcher should remind the participants that all data exchanged will be well protected and no one will access all the secrets shared. Kvale & Brinkmann (2009, p. 1) document that it is good to protect data obtained in any fieldwork and remind participants about aims of the study, hence avoiding conflicts that might occur. To be ethical enough, I will assure my participants that nothing will be revealed to the third party except students and other professionals involved in the research. Also, with this study, I will have to honor the anonymity issue regarding confidentiality. I will have to assure the families

that their real names will not be indicated in the study, but instead, I will use either fictitious names or alphabets to present them. In the entire fieldwork, I intend to use the subject of anonymity hence meeting the research objectives.

1.10 Time Schedule for the Work and Progress of the Project

Therefore, based on the above-outlined concepts, I will have to pay maximum attention to every activity in this study. I will be making notes and documenting all necessary information exchanged from the start of the research. Likewise, when in the field, I will be keen to observe non-verbal communication techniques such as facial expressions and body language among participants. By considering these techniques, it will be easy for me to decode meanings revealed by the participants. All these notes will help in planning for the rest of the study and handling data analysis and data transcription of the research.

1.11 Summary

This chapter presented the milestone of my study. It included the main aims of this study, reasons that inspired me for choosing my topic, and the most important part of this study, which is the research questions, the theoretical reflections that form the basis of this research. It outlined the methods that have been used in this study to pin down the research questions, and it concluded by the most relevant ethical reflections and experiences that should be taken into consideration while doing the study.

2 Theory

2.1 Introduction

This chapter will present and discuss the relevant theoretical concepts and perspectives that will be used for the analysis. These theoretical concepts include children's social studies, the sociology of childhood, and childhood as socially and culturally constructed. The study is based upon a qualitative approach with narrative methods where the purpose is to explore how the Syrian immigrant parents who came lately to Norway experience parenting and childrearing process in a new culture. The first part of this chapter starts with the main theoretical concepts like the new paradigm in the sociology of childhood, childhood as a structural form, childhood in time and place, and other related perspectives. The second part of this chapter focuses on challenges faced by parents or immigrant parents (by referring to some studies that focused on immigrant populations) in the childrearing process in a new culture.

2.2 The Sociology of Childhood

The new sociological paradigm in childhood studies provided a critical understanding of childhood and children. According to Prout & James (2015), the new sociological approach provides a better understanding towards the role and relation of children in a social and cultural context. In other words, children's social and cultural contexts are critical, and they should be studied separately from the adults' perspectives. More importantly, childhood should be seen as a social construction more than a natural phenomenon (Prout & James, 2015). According to literature ((Burrell and Morgan, 2017), (Prout & James, 2015)), the sociological paradigm includes four fundamental concepts. First, structure and agency are used to express social relations. In other words, the structure provides a critical understanding of sociology to understand these social relations and their different implications. The second concept is identity and difference, which focuses on the sociological meaning of oneself and others. Primarily, it explains how children interact with others. The third concept is continuity and change. This idea elucidates the understanding of change and consistency in social relations through children's everyday practices. The last concept is the local and global social context. It focuses on everyday social practices and experiences, whether they are local or in other social and cultural contexts. They could include children's fashion in New York, which affects the understanding of space and time (James, Jenks, & Prout, 1998).

2.3 The Social Construction of Children

The sociological paradigm in children and childhood studies has essential perspectives that form this study's basis. Firstly, childhood is understood as a social construction. Secondly, childhood is a variable of social analysis. Thirdly, children's social relationships and cultures are worthy of study since they do not connect with adults' concerns. Children are and should be active subjects in the social construction of their lives. Childhood as a phenomenon helped to reconstruct childhood in society (Prout & James, 2015, p. 7).

Hammersley (2017, p. 114) has criticized the concept that primarily focused on how children should be social actors in the adults' culture, rather than focusing on individual children's cultural perspectives according to their experiences in their society. The argument here is based on the idea that children have been dependent on the adults' experiences rather than their own views. The new paradigm has demonstrated that children have not gotten much focus as active social actors. However, other researchers have emphasized that psychologists have done various studies about children and childhood, anthropologists and sociologists have focused on the sociology of children and childhood. The socialization process has been seen as two-way since children have been seen as active agents, to some extent. Lately, childhood studies have brought great attention to the children and childhood construction (Hammersley, 2017).

Jenks (1982) has described that "childhood is not a natural phenomenon", where the transition from childhood to adulthood should only follow physical features. Conversely, children and childhood should be seen as socially constructed phenomenon. Ideally, this claim means there is a specific social phase in a specific social structure in a specific social culture. This concept of children as socially constructed has formed the critical ideas about children and childhood for immigrant families in a new society. This fundamental perspective has explored various experiences about children and childhood in general in each specific culture and social structure.

2.4 Children as Worthy of Study in Their Own

It has been discussed that children and adults have different roles in society, therefore, they have different experiences. The adults' experiences and perspectives about the children should not be known in society as authoritative. Hammersley (2017, p. 115) has mentioned that "*if children were allowed to develop naturally, they could to some extent overcome the corruption and degeneration brought about by civilization, in which most adults (at least those in the urban middle and upper classes) are hopelessly embroiled.*" This idea of adults as authoritative can be seen through the concept of "cultural relativism" that started in the 20th century. The focus here is on the various cultures that can be seen in the children's behavior. In this context, both anthropologists and sociologists have described that large societies have various cultures. This scenario can be studied with appreciation to these local cultures, which gives importance to cultures (Hammersley, 2017).

The child in contemporary culture has been connected to the idea of care and education. The focus here is on the child's identity as social status that makes him different in the actual world (Jenks, 1982b). All these theoretical perspectives of children and childhood help in understanding this study. Primarily, they show how the childrearing process and parents' experiences will be seen and experienced by the Syrian immigrant families in a new social context.

2.5 Parent-Child Relations

Parenting is essential for children's emotional development, personal experiences, and wellbeing. In other words, positive parenting is a primary factor for the safe life and protection of children which may affect their life experiences (Ní Raghallaigh, Smith, & Scholtz, 2021). The word parent is used mostly for mothering, but it means maternal and paternal strategies or practices. The word practices is "*as a subset of parenting behavior aimed at specific outcomes - strategies undertaken by parents to achieve specific*

academic, athletic, or social competence in specific contexts and situations" (Stevenson-Hinde, 1998, p. 698).

A study conducted with Syrian parents (Huntley, Ulph, El-Khani, & Calam, 2021) about their parental practices showed that they could not react well to their children's emotional needs in a dangerous or uncertain situation. They were anxious that they could not perform their parental roles as they should. Furthermore, those parents have explained how they started to develop ideas to cope with the new changes and challenges in a new situation. For example, parents started to have more collaborative parenting by talking and having a conversation with their children, which is a good development in the parenting style and relations with their children (Huntley et al., 2021). A vital change in parent-child relations that might happen is the family or gender role when they are in a new context. For instance, when a parent cannot sufficiently achieve his/her parental role, it may affect the other family members and let them share some responsibilities and start having new roles (K. A. Lewig, Arney, Salveron, & Barredo, 2010).

Another study (Sim, Fazel, Bowes, & Gardner, 2018) has shown how parents have continued good parental practices with their children in a new culture. For example, parents used rewards and praise to develop positive behavior in their children. Social support might contribute to positive parenting and build positive emotional relations with children, whether from the family members or the partner (Sim, Fazel, Bowes, & Gardner, 2018). Parenting includes various practices that help in the child-raising process, such as discipline and the need for parents to have strong relations and positive communication in explaining the appropriate behaviors to their children. Sims & Omaji (1999) argued that in this practice it is essential that both parents become role models for their children. In addition to this, there are many parental practices that will be explored later in the analysis chapter.

2.6 Culture and Childrearing

According to majority of anthropologists, culture is a group of values and controls of behavior giving a particular social group a space to communicate with other social groups and continue working to prove themselves as a subculture in a complex society (Hudelson, 2004). Gullestad (1990), in her article *Cultural Sharing and Cultural Diversity*, has mentioned how anthropologists in European societies have talked about the "part cultures" and "subcultures". However, Gullestad (1990) has another opinion since it is impossible to study the part cultures without studying the whole culture. For example, her idea for the "part culture" is if some words such as peace and style in Norway could give some details about the culture of an area "as to be it Norway, Scandinavia, the Nordic countries of Northern Europe" (Gullestad, 1990). As an anthropologist, Gullestad (1990) does not see that culture is a separate part of society, but she views it as the social actors' forms when living their daily lives. Since she gives so much focus to the values and norms that the actors do or think about 'peace' and 'quiet' as one of the positive cultural features that Gullestad (1990) sees in the Norwegian culture. She emphasizes that contrary to rush, anxiety, noise, and bother, peace and quiet are not negative features of the culture.

The above phenomena led to discussions about other related ideas such as "independence and wholeness" (Gullestad, 1990, p.91). These concepts mean the self-control to oneself that led to this quiet and peaceful social life in the Norwegian culture. A further review has revealed this assertion as a weak social relationship in the Norwegian

context. On the contrary, it is entirely different in the Syrian culture where the social relations are very strong, even with neighbors. This phenomenon is different in the Norwegian culture, where people love being quiet and alone, like staying at a cottage, avoiding conflicts and difficult situations with others (Gullestad, 1990). Gullestad (1990, p. 94) also described "the new cultural practices" that may express the new lifestyle of the person and the change on a personal level. Also, the idea of "the change of mentality" is critical. Few of my participants involved in this study have expressed that they observed a change in themselves related to cultures, such as becoming a quiet person.

"Culture is an identity," in a sense, which expresses where the person belongs to. It expresses the differences between individuals rather than similarities. Culture makes different meanings to the individuals' life practices. Culture is an identity where one does not only belong to some features, but also tries to avoid some features (Cohen, 1993). Cohen (1993, p. 207) describes culture as *"a matter less for documentation than for interpretation; it is more faithfully and sensitively depicted in metaphor than in museums. It's intellectual fascination lies in it's extraordinary versatility, which is precisely what makes it such an eloquent representation of identity"*.

Frønes (1997) has discussed the idea of the "transformation of childhood." This includes a new form of childhood, changes in the family structure and changes in the parenting as well as the childrearing process. Childhood structure also differ significantly from one period to another and hence changes the family structure and affects the next generation. Frønes (1997) means when there is a culture change, it leads to a new generation of children, which pushes parents to adopt new ideas related to parenting and the childrearing process. "Through the generational exchange, the childhood of one historical period influences the family patterns of the next one, restructuring the childhood of the next generation of children" (Frønes, 1997, p. 17). Stevenson-Hinde (1998) has discussed an exciting idea concerning parents' practices. Accordingly, what is suitable in one culture may be more practical in this culture than any other. Furthermore, the study presented Chinese culture as an example to elucidate that what fits in one culture, is not necessarily practical for another culture (Stevenson-Hinde, 1998).

2.7 Acculturation and Enculturation

Immigration influences immigrant parents since they face many challenges and pressures, such as keeping their cultural identity. Moreover, parents have challenges in upbringing and parenting their children in a new culture which is different from their homeland. Therefore, the parenting process becomes complicated between two concepts: socialization with one's homeland culture (enculturation) and socialization with the host culture (acculturation). A study conducted with Asian-Indian parents who immigrated to the USA, (Inman, Howard, Beaumont, & Walker, 2007) revealed that parents faced significant challenges in raising their children in a new society, unlike the Indian social and cultural structure. Concerning the first generation, the study has shown that they tend to have acculturation and keep their fundamental cultural values such as religion, family and socialization to the dominant culture in the workplace. The interviews with second-generation women have shown that they have challenges keeping their own cultural identity. Consequently, these women felt that they live with less social support in a bicultural society (Inman et al., 2007).

Another study has been conducted with Vietnamese immigrant parents in Norway which presented their experiences of upbringing their adolescents in a new culture and explored

their experiences of a new parenting style. This study has also shown the importance of relatives in rearing children (Tingvold, Hauff, Allen, & Middelthon, 2012). Tingvold et al. (2012) have noted the role of the Vietnamese language and its importance for their youth to communicate with relatives and continue practicing their cultural identity. Parents have focused much on the importance of religion and religious community for their youth to help their socialization process and belonging. My participants have stressed these ideas as well since they express their cultural identity and values and express who they are. Tingvold et al. (2012) have shown the role of the parents' beliefs in following the parenting style that achieves balance for their youth so they will not lose their identity. At the same time, they will still have contact with the host country to achieve their economic and educational aims (Tingvold et al., 2012). On the other hand, parents who come to new cultures may feel that the parenting style they have been used to, is not any more practical in the new culture, which might affect their parenting practices. For example, various western cultures do not see multiple parenting as a common way to raise children (K. A. Lewig et al., 2010, p. 165).

2.8 Immigrant Parenting; Parenting Styles

Ochocka and Janzen (2008) have discussed the idea of parenting in the context of immigration. Immigrant parents in new cultures encounter various challenges, especially in their parenting styles, as they do not have so much social support for their values and parenting strategies. There are three parenting styles "authoritative, permissive, or authoritarian." Authoritative parents depend on a warm and nurturing style. On the other hand, permissive parents do not have immense control, and they accept some limits with behaviors. Authoritarian parents tend to control every behavior, asking their children to do what they say. They prefer methods that help them to get obedience from their children. According to these parents, the most practical style for children is authoritative (Ochocka and Janzen, 2008).

Many studies have focused on understanding parenting according to culture. For example, a study on Punjabi Indian immigrant parents has shown that parents have not agreed with their children about authority. Later studies have shown that immigrant parents face challenges that are different than those in the host country. For example, Chinese parents have been seen as authoritarian. Although culture is an essential element, trying to see parenting through culture is limited since studies have shown that some parenting practices are the same for immigrant parents and parents in the host country. Parenting practices are not the same all the time, but they change with time and place. Sometimes, some immigrant parents start to adopt some of the practices of the new host country (Ochocka & Janzen, 2008). As in this study, some parents may start seeing that some parental practices in the Norwegian context are useful for them and hence they start adopting these practices. An important aspect is that a culture is such a broad and dynamic concept for immigrant parents in new countries because various factors may affect the parenting practices, such as social support and the economic status of family (Ochocka & Janzen, 2008, p. 88).

Degni, Pöntinen, and Mölsä (2006) have introduced the experience of Somali immigrant parents in Finland, where parents described their parenting experience and practices as "heavy and stressful. The women explained that childcare had become an individual matter and that they had to manage by themselves" (Degni, Pöntinen, and Mölsä, 2006). While in Somalia, they get help from their relatives contrary to the situation in a new culture. Somali immigrant parents start seeing their parenthood as difficult in Finland.

They said that their children did not listen to them, and they thought that the school told them to do so. Parents did not feel comfortable with strategies that state and social welfare workers have applied in the upbringing process of children. They expressed frustration because of the differences in the Somali cultural model and the Finnish cultural model of children's upbringing. Notably, many social norms in the Western lifestyle conflicted with Islamic values and were unacceptable by Somalis (Degni et al., 2006, p. 5). So, Somali parents see that it is their responsibility to raise their children and teach them what is right and what is wrong. Since religion is an integral part of their own cultural identity, parents give much importance to religious values and consider them crucial for their children as well.

Adolescence is an introductory period in child-parent relationship. It is known that the conflict between children and their parents increases in this period. Studies have shown that the conflict increases in the first stages of this period and later starts to decline in the middle of this period. Parent-adolescent conflict is one of the main features in Middle East cultures when parent-child relationship is discussed. On the other hand, some studies have shown that teenagers from China and Japan do not have such a strong conflict with their parents. Since this comes because of the parents' authority Although both children and their parents know that there are some issues that children could decide, most of the conflicts between children and their parents are as a result of parents' authority who think that they have to decide on issues related to their children (Assadi, Smetana, Shahmansouri, & Mohammadi, 2011). During this study, some parents have expressed that they start to discuss issues with their children and try to give space for discussion to avoid conflict and this has resulted in a good relationship between them.

Although some researchers focus on personal choices and autonomy, others give great interest to cultural issues and present some ideas related to autonomy. However, there are individual differences in how individuals deal with personal issues such as child-parent conflicts related to the parent's authority. A study has been conducted outside the US that has shown the link between parents' authority with child- parents' conflicts. It reveals the vital role of parents' beliefs about their children's socialization process. Many studies have focused on these children- parents' relations where most of them have been conducted in Asian countries. For example, in Iran, mothers are more responsible in the childrearing process. Research in the USA has shown that mothers have more conflicts than fathers. In Iran, parents give so much importance to their authority. Adults try to achieve or meet their parents' expectations and respect older people. Assadi et al. (2011) have also examined the links between parents' style and socio-cultural context. Assadi et al. (2011) have found that children in affluent families think that their parents do not have so much authority, while parents in low-income families have more authority and more connection with traditions.

Migration is a complex phenomenon that includes people from diverse backgrounds coming to another country (European countries in this study) in various forms, such as humanitarian or political reasons. Migration always influences family strategies. Normally, youth is the most affected by migration who have lived integrational and cultural conflicts. Families start to adopt strategies that could help them to sustain in the new society. Even at the early stage of migration, families start to face challenges such as new culture, values, and systems (Renzaho, Dhingra, & Georgeou, 2017). Therefore, migrated families start feeling this kind of discord concerning their parenting practices when they are in a new culture. They start thinking if they will keep their original

practices or if they want to change according to the new culture. Anyhow, immigrant families start adopting new strategies related to family structure, such as taking care of their children in the new culture and building new child-parent relationship (Sims & Omaji, 1999). According to Sims & Omaji (1999, p. 85), *"when families migrate from one culture into another, they are exposed to different values about desired adult characteristics, and to different values about how children should be molded to achieve these different outcomes. One of the consequences of these different values is that it is not uncommon for families who are ethnic minorities in their country of residence to be accused by professionals of either overprotecting their children or unreasonably restricting their freedom"* (Sims & Omaji, 1999, p. 85).

Immigrant parents try to practice their parental practices that express their own culture, and this makes them feel closer and connected to their culture. *"Many migrant families, in fact, choose to do so as they believe this gives their children a better chance to build a "successful life" in their new country"* (Sims & Omaji, 1999, p. 85). Many studies have shown that many families who tried to be the same in the new culture have a lot of stress and problems, such as problems related to identity. Another practice that families can have is adopting some practices of the new cultural practices and practicing some of their homeland cultural practices (Sims & Omaji, 1999).

Studies that have been conducted with Australian parents and other immigrant parents from the Middle East show that the challenges can be social isolation and health problems. These challenges have been observed more with immigrant parents since they have more stress related to difficulties about language, cultural change, integration, and family roles (K. Lewig, Arney, & Salveron, 2010). A lot of abuse and neglect practices have been noticed by child welfare services in Australia by the African and middle east immigrant families. Parenting support and related services have been the main factors that help the new life and the settlement for immigrant families. Especially ideas such as culture, family role, social life, and community all have some important roles and affect the life of immigrant families, which are different in the European countries. One of the main challenges that immigrant families have faced in Australia is unemployment because they are unable to attain the required qualifications due to language barriers (K. Lewig et al., 2010).

Chalmers (2006) has described his findings related to multicultural issues for the Arabic, Vietnamese, and Chinese families in a new culture. It has been shown that the new mothers do not have so many social and cultural relations. Parents feel not focused on the advice they get from their parents and the advice they take from doctors concerning their children's health and their practices related to health care. Since childrearing practices change with time and place, many parents have started to adopt the Australian parental practices. Further detail of similar issues will be expounded in the analysis chapter.

Other related studies have discussed different stages of immigrant's life when they enter into a new culture. This includes "early arrival, destabilization, exploration, and restabilization, return to normal life, and decompensation" (Gonsalves, 1992, p. 382). One of the main struggles is the conflict that families face when their children start to be teenagers. Many challenges in this study have been due to personal or cultural reasons, such as language and cultural differences. Therefore, the role of culture in the childrearing process and parenting practices is an essential part of getting a deep

understanding of this phenomenon as “culture is created across the lifespans of individuals in families and communities” (Stevenson-Hinde, 1998, p. 700).

Another challenge that immigrant families may face is family separation. Many immigrant families look to reunification as a pleasant step that may help them forget some of the losses they have suffered. The absence of one person in the family may affect the whole family structure since it will cause a change in the roles and responsibilities. When the family members meet again, there are many things to be supported, such as family relations and the personal memories that may vary between the new country and the homeland (Rousseau, Rufagari, Bagilishya, & Measham, 2004).

2.9 Summary

This chapter has discussed the key concepts related to the study. It started with a general introduction to the chapter. Thereafter, the ideas related to the sociology of children and the social construction of children and childhood studies were described. Moreover, the relationship between parents and children, parents’ practices, and cultural perspectives related to the childrearing process were discussed. This section has explained the fundamental arguments that will be applied in the study to explore how the Syrian immigrant parents who came lately to Norway experience parenting and childrearing process in a new culture.

3 Methodology

3.1 Introduction

This chapter aims to explain the procedures that were adopted in conducting this study. The methodology is the general approach of data collection and analysis procedures. More specifically the processes adopted in every stage of this study are justified in this section. Social sciences have significant challenges of broad literature of methodologies and their application although humanities remain relatively unaffected because of its narrow meaning (Tingstad, 2007). Considering that the research could take different approaches, the best methods were adopted to collect relevant and timely data. The researcher elucidates the issues which should be considered before embarking on data collection. It also shows the considerations to be taken into account during the entire study to achieve the best results. As such these are the foundations of the choices made for this study. Finally, the actual methods employed to undertake this research are detailed to emphasize their suitability.

It was essential to consider the paradigm of this research to choose the best method prior to data collection. This step helps the researcher to have the correct worldview and guide on research instrument design. As a result of the issues explored in this study about Syrian immigrant families and the challenges they face, the researcher understood the entire process well. The ideas generated helped to understand how immigrant families learnt the aspects of parenting in Norway with the existing cultural differences. Essentially, these issues were crucial in informing the type of data collected as well as the method of data collection. The theoretical foundation considers parenting and childhood as a changing social phenomenon tied to a social and cultural framework, as well as childhood as a historical and social phenomenon (James, Jenks, & Prout, 1998).

Considering the constructivist world view of this study, the researcher used a qualitative methodology. Primarily, the methods, tools, and procedures used here to collect and analyze the data were non-numerical. Among the methods used include group discussion, home visits, and semi-structured interviews. Triangulation was utilized to gather data from various sources which helped to gather rich data. The data was also reliable considering that it was collected from multiple sources using multiple approaches.

3.2 Qualitative Research

As mentioned above, this study is primarily qualitative research meaning it can incorporate several approaches. Generally, qualitative research refers to a broad term referring to a variety of approaches to study social issues. For instance, naturalistic, interpretative, and critical analysis are few genres used in this methodology of investigation (Marshall & Rossman, 2014). A qualitative research approach was selected because qualitative methods tend to be useful in exploring and discovering social issues as expressed by participants' experiences and events. Therefore, this approach was suitable because it helps to understand and interpret the extensive data. A detailed understanding of primary results from the role of the researcher in integrating with participants and even becoming part of the research process is important. The researcher

can experience the moods, attitudes and thoughts of participants during data collection. This study aimed to collect data relating to cultural challenges and therefore would be best explored using a qualitative approach.

Specifically, this study is aimed to introduce the different experiences about the childrearing process for Syrian immigrant parents and to investigate the different challenges with the childrearing process in a new culture. Consequently, the researcher needed to adopt a methodology that would allow data collection from various flexible methods especially those that would reveal experiences in a narrative form. Qualitative methods are the best suited to attempt to understand various aspects of child parenting and family structure, e.g., the deeper cultural meaning underpinning the new culture's parental behaviors and attitudes (Javo, Alapack, Heyerdahl, & Røsning, 2003). According to Punch (2003), although we can understand childhood from cultural and social construction, it is also a diverse issue because of diversities brought by varying culture, class, gender, age, ethnicity, disability, religion, and birth order.

3.3 The Role of the Researcher

The researcher plays a central role in qualitative research because he/she is a part of the research process. Therefore, the researcher must consider ethical issues that are part of the study. An experienced researcher in matters under investigation comprehensively addresses ethical matters of the subject before starting the process. Such a researcher also could receive the relevant data because of the professional relationship that is created during the research process. Kvale and Brinkmann (2009) emphasized that the researcher plays a significant role as an individual in the research integrity and quality. Essentially, these are the principles of good research that create a piece of new knowledge. Researchers, therefore, must be morally responsible and ethically upright in the research process.

My role as a researcher was to ensure that the research ethics were well adhered to and a professional relationship was maintained between the researcher and the participants. A close relationship was kept ensuring that participants were comfortable with research and hence provide comprehensive information. For instance, this was achieved by introducing the research interview with an informal discussion but keeping it professional. Being a Syrian Muslim woman doing this research with Syrian immigrant families coming to a new culture and a new society helps me in making my own position and experiences more open and explicit. The researcher's experience in the topic under study was useful to get a deep knowledge of the family's situation and an understanding to deal with the issues without causing more problems to participants.

3.4 The Research Location

The location of the study is the city of Trondheim. It is an important city in the country because of its rich cultural and historical heritage. The city of Trondheim lies in central Norway, 350 km south of the Arctic Circle. The climate is typically cool and humid. Trondheim was founded in 997, and during the first 900 years of its history, the urban area was concentrated in the present city center. During the 20th century, the city expanded exponentially due to arrival of more settlers including immigrants. Currently, it is estimated that the densely populated area covers 70 square kilometer. The city now has a population of 164,000 (Ottesen & Langedal, 2001, p. 63). The study was carried in three months between May and August 2021. This city was selected because it was convenient for the researcher to collect data and the participants can be reached easily.

Moreover, the researcher also lived in Trondheim and understands the social and cultural issues required to conduct a study.

However, some challenges were faced even though the location was convenient. For instance, due to covid-19, two families preferred the digital interviews since they were willing to participate but were traveling. Few participants were students, it was challenging to meet them as they had to take exams. Therefore, the focus group discussion method was challenging since it took a long time to arrange meetings. Other participants preferred online discussions due to which the quality of data could be poor compared to physical meetings. Overall, the researcher found that the digital discussion was much easier and convenient for all parties since all families were busy with the schools and kindergartens of their children.

3.5 Sampling and Description of the Participants

This study was conducted using a purposive sampling method to obtain the right sample for the study considering the target population (Thomas & Hodges, 2010). A purposive sampling includes members with similar characteristics using some set inclusion criteria. Primarily, this approach was the most suited for this study because it profiled the families who met the criteria of immigrant families in Norway. Considering that the study was limited to a specific location, this sampling technique was suitable to identify those who could participate within that location. Since the researcher had lived in this area for more than six years, it was easy to identify families who met the inclusion criteria without bias. Purposive sampling is simple, convenient, and comprehensive.

Trondheim city hosts many families from different cultural backgrounds such as Iraq, Palestine, and Poland among others. A final sample of 12 members targeted to participate was drawn from different economic, religious, and regional backgrounds. This strategy was adopted to ensure rich data collection from diverse families. Out of the 12 targeted families, 12 participated in this focus group discussion where one of these was a single-mother. The study targeted families with a wide range of participants' age ranging from the 20s to the 50s. The age of the men group was between 30 and 55 years while women's age was from 20 to 55 years. Most of the participants had no prior information about Norway when arriving in the country while a few had limited information. The participants had lived in Norway for 2 to 7 years. The level of education differed widely from elementary school to higher education. The knowledge of the Norwegian language also varied significantly. Another notable issue was a varying number of children in each family with differences in schools they were attending.

3.6 Home Visits

I contacted families before visiting their homes and introduced the subject. During home visits, they were informed about the study and the written consent was obtained from target participants indicating that they were willing to participate freely at home. They were aware of their right to withdraw from this process at any time if they wish to do so. Considering the nature of this research, home visits are the practical and relevant data collection method. Home visits enable the researcher to get in touch with different family members, including parents and siblings. This results in gathering more information on the subject through engaging the various family members in a talk, thus making home visits the best data collecting approach for this study. Sweet and Appelbaum (2004), denotes that home visits tend to be more practical with mothers than with fathers. Also, visiting and sitting with families is vital in understanding participants' living conditions

and home situation. This is because, through home visits, a researcher can observe and understand a family's feelings, thoughts, and experiences regarding the subject. It is essential to note that home visits require adequate planning and proper strategy to involve the families. From a broader perspective, the researcher needs to have a plan, aim, and time for the visit. Besides, parents' features, behavior, and characteristics often affect the reliability of data obtained by home visits. An outgoing parent is more likely to provide information and be ready to share their experiences with the researcher, while introvert parents may hold back undermining the data collection process. Therefore, a researcher needs to have a prior understanding of families whom he/she will visit and thus can prepare well before visits (Korfmacher et al., 2008).

Firstly, phone calls were made to the target sample for the invitation to participate and to explain the content of the research. Therefore, the actual date and time for home visits and interviews were set via phone calls. A reminder was sent two weeks before the data collection time to ensure that participants were prepared. I was accompanied by my family to the homes of participants and started conversations with the participants informally. The researcher first introduced herself and the study program she was undertaking at the university. The participants had to consent to be involved in study before they participated in interviews. While home visits showed some level of inconvenience such as participants being curious about tape recording, covid-19 challenge, and busy schedules of participants. The participants were willing to express themselves because they were assured of their data privacy, confidentiality, and ethical observations resulting in relaxation when participating.

3.7 Semi-Structured Interviews

Semi-structured interviews were conducted to get good knowledge from the interviewee's own perspective about the daily life and experiences while taking into consideration the phenomena under study. Although, it is similar to everyday conversation, but semi-structured interviews have a plan and technique. It depends on the interview guide which has a special theme and many related questions to the theme under study (Kvale & Brinkmann, 2009).

The semi-structured interview in my research involved four stages. The first stage focused on the childhood memories of the participants, their family relations, and the Syrian community. The second stage examined their family situation and their children in Norway. The third stage concentrated on the Norwegian community, while the fourth stage explored the idea of childrearing in a new culture. When I looked at the questions in my interview guide, I grouped the questions with similar idea, thus avoiding the repetition of the same idea every now and then. As for the focus group discussion, there was some repetition for certain questions to emphasize the importance of some ideas and themes for my study, which I explained to my participants.

During interviews, I always tried to elaborate my questions to make sure that the participants have understood the concept. I was conscious about the way I asked the questions related to children since such research is seen as sensitive in a country like Norway. Each partner was interviewed alone without spouse to give them the freedom to talk and express his or her opinion comfortably. Each interview had a different time span according to the family's time. It was noticed during the interviews that the participants who had spent a long time in Norway, they had started understanding the cultural difference in the childrearing process compared to the participants who are relatively new in Norway and are facing challenges in understanding the cultural difference.

As depicted earlier, semi-structured interviews were extensively used for the data collection in this study. Semi-structured interviews play a crucial role in this research because participants often were given open-ended question without necessarily restricting their responses to simply yes or no. The advantage of semi-structured interviews is that the researcher asks open-ended questions to trigger responses among participants. Also, according to Kvale and Brinkmann (2009), semi-structured interviews can often be used to explore the thoughts, feelings, and experiences of individuals, thus increasing the chances to receive correct and accurate information on the subject under investigation. Furthermore, considering the high sensitivity of the research, it aids in exploring the experiences and challenges of parents raising their children in new cultures. Besides, the semi-structured interviews enable the researcher to engage with the participants and obtain some fundamental insights that will be used in developing relevant recommendations and conclusions. In addition, the efforts were made to develop relevant research questions that help to dig deeper into the matter.

It is important to note that semi-structured interviews will be conducted with selected families (Syrian families), where there were about 12 members. The interview guide was prepared based on the objectives of the study. I tried my best to make the questions open to obtain in-depth information and help to have more discussion about the topic under investigation. For each home visit and interview with a family, I called the families to organize the time of their convenience. However, finding a suitable time for each family was challenging because it was summertime, where few families were busy preparing themselves for their travel. On the other hand, few had jobs, and they did not have much time for interview sessions. Moreover, for few families, not all family members were present and thus one member took part in the study. There were also cases where families could not participate since family matters are sensitive issues for few Syrian families. I tried to choose parents from different age groups and regions with the primary objective of obtaining a better understanding of the families' own experiences and developing conclusions from different perspectives. The participants were briefed that the personal information collected in this study will be kept private and confidential. The voice recordings would be deleted when the study is complete. Prior to starting the interviews, the primary objective of the study was explained to the participants for them to decide if they will take part or not. It was challenging to conduct one on one interviews with all the participants, a realization that created the urge of conducting some virtually (about two or three members because of their time). One of the significant challenges experienced during the interview sessions was the lack of concentration from the participants since they were parents and they had to take care of their children. To ensure vital information was obtained, interviews were conducted in vernacular.

The general procedure for the interviews was that the researcher had informal conversations with each family at the beginning of every interview. This strategy was effective in making the participants more relaxed, and ready for the interview. During the interview, I introduced my topic to each family and allowed participants to interact with the researcher. For example, I asked the participants questions that allowed them to provide explanations on various concepts in the study to get the information from different angles from different members. At the end of every interview, I asked the participants to give their opinion about the topic and ask any questions they had. After every interview, we came back to general family issues. The researcher observed that the participating families were welcoming considering they were served with refreshments during the interviews. The interview process helped the researcher to gain

valuable overviews of many different concepts like parents' relationship with children, family relationships inside and outside the house. The participants were also motivated to provide more rich data by the freedom to express anything they wanted to address and getting clarifications they needed. Creating such a rapport with respondents was a successful strategy to collect rich and reliable data.

3.8 Focus Group Discussion

Focus group discussions were conducted in two groups, women and men. This will allow me to discuss some of the matters such as power imbalance between men and women since, in my culture, often women do not feel comfortable by the presence of men, and even think that they are controlled by men. Therefore, to make the discussion more friendly, I decided to have two gender groups. With the Covid-19 situation, it was difficult to hold physical discussions and thus we opted for digital meetings which turned out to be advantageous in the long run. Focus group discussions played a vital role in obtaining in-depth ideas, thoughts, and opinions from individuals experiencing or affected by a common challenge. In a focus group, the role of the researcher is to initiate discussion among participants (Longhurst, 2003). However, according to (Mishra, 2016, p. 2), "a focus group discussion (FGD) is a good approach to gather people from similar backgrounds or experiences to discuss a specific topic of interest. The group of participants is guided by a moderator (or group facilitator) who introduces topics of discussion and helps the group to participate in a lively and natural discussion amongst them". Focus group discussions are predetermined semi-structured interviews guided by the researcher. The researcher is usually the moderator and asks a range of questions to generate discussion amongst participants (Longhurst, 2003). A focus group discussion played a vital role in this research because it facilitated the understanding of the underlying aspects behind the experiences of Syrian immigrant families regarding childrearing practices in Norway. Also, since the study seeks to determine the differences and similarities between Syria and Norwegian childrearing practices, focus groups provided an avenue to verify the participant's opinions, experiences as well as stated preferences regarding childrearing practices in the two countries.

It was ensured that I have carefully planned the focus group discussions with the aim of obtaining the desired outcomes from this approach. For instance, the designed questions were short and straightforward to eliminate the boredom that might undermine the concentration of the participants, and the participants will not have a chance to look at the questions in a focus group discussion. As such, questions were structured and asked in a friendly manner to reduce unnecessary discussion or embarrassments during the discussions. Since the questions were asked to initiate discussion, they were well structured to ensure that the participants provided detailed responses which were vital in generating insights and understanding about the topic under investigation. Additionally, focus group discussions are expressive and can yield more information within a relatively short period.

Three different types of questions were included in the focus group discussion, which are probe questions, follow-up questions, and exit questions. The probe questions were used to introduce the topic of discussion to participants and make them comfortable in sharing their opinion, thoughts, and experiences with the group. The follow-up questions introduced participants further into the discussion to elicit responses and trigger detailed discussions. Lastly, the exit questions were introduced to ensure that critical elements were not omitted during the discussions. The length of a focus group discussion was also

a crucial element because too lengthy or too short discussions can affect the reliability of data obtained during research. A standard focus group discussion should be between 60 to 90 minutes. For this particular focus group discussion, a maximum of 75 minutes were considered adequate.

Dividing focus group discussions into two groups, women and men, made it easier to moderate the discussion effortlessly. This is because there was enough time to explain questions that were not clear to the participants. I told the participants that each person has the right to express his/her own opinion, and every person should respect other's ideas. The focus group discussion was exciting for me, and for the women group, they expressed their experiences moderately and trustfully. Few of them brought up some lovely situations which they had experienced either with their children or partners. They were open-minded and emphasized trust between them and their children. Their experiences might also help me in the future. Notably, the focus group discussions with men took more extended time than women and was an interesting discussion since I have different social or educational background. Since few of the men were answering with passion about the topic and were telling their opinion according to their job experiences or their relations with Norwegian people and their knowledge about the Norwegian society, it contained a lot of insights related to my topic.

3.9 Field Experiences and Challenges: Methodological Challenges and Ethical Considerations

It was difficult to schedule interviews since the target population sample was tied to other important issues and thus convincing them to take part in the study was challenging. Besides, the time management was also a critical issue considering that I had to take an exam and therefore the data collection was rescheduled after the exams. Since the data collection exercise was planned during summer, the participation was undermined because the families were busy as they had planned to travel during this time, which made it challenging to involve them in interviews. Additionally, a significant number of the targeted families were concerned about the confidentiality of their data used for this study and asked more explanation before signing the informed consent. Also, they asked if their real names were going to be used, and it was explained that letters like S, B, or D or vicious names to code their identities will be used instead of their real names. Besides, they were concerned whether the discussion will be shared on any social media platform like Facebook, and it was explained that this will not happen because it will be a private meeting.

There were difficulties in explaining the scope of the project and convincing the target population sample to take part in the study. This is because family is a sensitive issue and people will rarely share such information with unknown individuals. To counter the challenge, I had to explain to each family that I am a student, and I am doing a master thesis research for my last year at the university, and no one is going to use this information for other purposes. I assured them that the voice recordings would be deleted after completing the research. The families were aware of the voice recorder, and they asked why I was doing this. I explained that I could not write everything while having the interview with them, and the voice recorder will help me to save the information while also jotting down some important points. Besides, it was unethical to share such information without the authorization of the participants. The methods outlined above helped in the development of clear directions on what should be followed in the study. Before applying methods selected in this research with my participants, I

made sure that all ethical policies and guidelines for this research were honored. First and foremost, I began by filling moral documents from Norwegian Social Science Data Services (NSD) and other related agreement forms suitable for the study, and this helped to the relevant authorities to review and approve grant in an efficient manner. I felt that focus group discussion shed light on the essential ideas giving a summary, while the interview focused on the details in every family life.

Besides ethical considerations, other elements such as informed consent, confidentiality, and the subject of privacy were difficult to develop. According to (Eysenbach & Till, 2001), informed consent, privacy, and confidentiality are crucial in any research work and thus they should be professionally designed. These three concepts were adhered during the study. Regarding informed consent, I had to appreciate factors such as cultural differences. The issue of norms and values helps researchers to appreciate different practices done by various groups within a community. For instance, in most western societies, one observes that adults are obligated to decide independently. As reported by (Traianou, 2014), in most non-western groups, the community's head is mandated to handle all societal-related aspects. This shows that cultural factors must be fully considered, especially when addressing informed consent in any fieldwork. Since I am from Arabic culture, I expected to experience differences with authorities and other leaders in the targeted groups. It is crucial to establish that each family has its own structure and procedure for handling different matters.

Therefore, I projected that the women in this research will need to acquire permission from their husbands for their participation. The whole idea was to prioritize ethical considerations and cultural norms. In this study, it was observed that societal norms and values form the core part of the moral concerns. Therefore, it is upon the researcher to decide what is suitable and what should be followed when handling the elements of ethical consideration (Traianou, 2014). considering the previous discoveries, it was important to identify what was private and what was not confidential for this study. Besides, it was up to me to explain findings and results related to ethical considerations in this research. One of the most meaningful experiences gained from this study was the ability to convince the participants to take part and share vital, reliable, and effective information during the interviews which will be used in making relevant conclusions and recommendations.

I transcribed all the interviews and focus group discussions into a written form by using my mother language because I am going to use them later in data analysis.

3.10 Reliability and Validity

The literature ((Guba & Lincoln, 1994) and (Morse, Barrett, Mayan, Olson, & Spiers, 2002)) support a different opinion whereby authors argue that validity and reliability should be replaced with the concept of trustworthiness when it comes to research. According to these sources, trustworthiness encompasses other subunits: dependability, credibility, transferability, and conformability. Similarly, in recent studies performed by different researchers, the subject of reliability and validity has been replaced with other concepts such as the importance and impact of the study, the advantages of the investigation, and the usefulness of the targeted research work. Thus, as depicted in this section, all the above-outlined elements supporting reliability and validity should be followed, establishing the necessary truth needed in any research work.

3.11 Privacy and Respecting Peoples' Anonymity

When it comes to the subject of privacy, different aspects were considered. Anonymity remains the fundamental part that should be respected by the researcher during his/her study. All decisions made during the study have to be respected and considered if possible. For example, (Traianou, 2014) supports the element of privacy by articulating that all participants' real names and addresses must be anonymous. Mostly, researchers' judgments and decisions concerning privacy are based on field relations. Traianou (2014) argues that judgment must be made by researchers that what is private and should be considered secret during a study. It was assured to the participants that no personal information such as real names of any participant would be used, thus confirming the anonymity of the participants.

3.12 Confidentiality

Maintaining the confidentiality of participants is an essential aspect of any qualitative research. Researchers must uphold confidentiality to maintain the privacy of their participants. Different methods can be used to maintain the privacy of participants. For instance, as suggested by (Kaiser, 2009), the participants' names can be fixed appropriately, thus maintaining the issue of privacy. The researcher argues that when it comes to confidentiality, the real names of the participants might be replaced with pseudonyms. Similarly, there are other crucial aspects that should be considered by researchers when handling the whole idea of confidentiality in any fieldwork. For example, anonymity forms the critical part of confidentiality, meaning that researchers must use new names that are different from real names. Also, another way is to come up with a unique procedure of naming, like omitting those explanations that might reveal or give a hint on the names of the participants. The anonymity is totally different from the issue of privacy. The fact is that what is anonym for someone at some points may be different for others but the main principal is that the identity of the participants used in certain research should not be guesses by others. However, with all these in mind, anonymity at other levels seems to be disadvantageous. By the application of anonymity the real names of certain places can be altered thus making it difficult for the readers to understand the subject matter of the study. As stated earlier, confidentiality forms the crucial part of qualitative research, and it is only through anonymity a researcher can obtain it. Even though anonymity is not practical at some points, researchers must consider its impact on the participants during the study (Traianou, 2014).

3.13 Data Analysis

The interview transcripts were stored as recorded audio transcripts for analysis. Also, the researcher collected personal notes during interview discussions. A review of the interview transcripts helped to classify data into categories and concepts. Themes were formed from the recurring ideas after listening to the stored audio data and reviewing the notes (Thomas & Hodges, 2010). The researcher wrote down key themes from the coded information where some of the themes that emerged were parents and responsibilities, children and society, challenges in a new culture. I found many new ideas while I was listening to the interviews and discussions. A careful review through repeated listening to the transcripts helped to identify crucial quotes that were repeated from different respondents to strengthen the ideas and themes (Thomas & Hodges, 2010). The researcher analyzed the data from different perspectives presented by participants regarding the childrearing process and parenting experience in a new culture. This

process helped a close reflection on the data obtained and developing the study results, conducted by the researcher (Thomas & Hodges, 2010).

3.14 Covid 19 Effect on Doing the Focus Group Discussion

Since the study was conducted during covid19 crisis, it is important to mention that some of the interviews and focus group discussion have been affected by covid 19. Some families preferred the online meetings since it was better to keep distance from people, Additionally, it was summertime where some families were busy as they were travelling. Concerning focus group discussion, it was very difficult to have it at one place. Therefore, I conducted this digitally and divided my participants into two groups (women and men) so women can talk freely, and each participant has sufficient time to talk, discuss and participate.

3.15 Summary

The methodology chapter presented some insight of the research procedure. The study followed a qualitative approach. The chapter involved the use of triangulation methods (home visits, semi- structured interviews and focus group discussion). Themes related to sampling and description of the participants, the role of the researcher and location of the study have been presented, in addition, methodological challenges and ethical considerations have been discussed in detail.

4 Analysis

4.1 Introduction

In this chapter, I present an analysis of my research where the main focus is to introduce the different opinions about the challenges faced by Syrian immigrant families and their parenting experience while living in a new culture of Norway. At the start of this chapter, the interview sessions focused on participants' life in their homeland, their childhood memories, their current life with their children in Norway will be presented. The focus group discussions describe their opinions on their experience of living in a new culture, significant challenges they face in upbringing their children in a new culture, and if they feel free in the new way of upbringing their children. As a researcher, I felt that the interview questions and the focus group discussions answered the research questions adequately. Furthermore, the qualitative approach used is a suitable approach in studying issues related to culture and it allows to focus on basic ideas related to the research under study (Hudelson, 2004). This approach tries to get a deep understanding of issues related to cultures such as the values, and actions of the people who are participating in the study.

4.2 Childhood Memories

This section looks at the different childhood memories of the participants with aim to understand the effect of their childhood experiences on raising their children.

Most of the participants were happy to share their childhood memories. They have strong social relations among the family members and neighbors. All remember the good memories of their childhood such as playing with other children in front of their houses. They emphasized that they miss these strong social relations here in Norway. Some of them focused on the respect from children to parents and following their parents if they were asked to do something (obedience) (Smetana, 1994). These findings reveal that Arab societies tend to have a strong collective identity and social life (Buda & Elsayed-Elkhouly, 1998).

Others remember the activities they did with their families during their childhood. For instance, they nostalgically remembered visiting relatives and traveling for fun with other family members or relatives. Some of these memories such as travelling were so beautiful to them. Others have mentioned the relations with family members such as siblings. They also included neighbors in these memories because playing with the neighbors' children was a significant part of childhood. Childhood memories, in general, include visits, social relations with relatives, attending school, staying at home, and activities such as swimming. For instance, one participant told that *he used to helped his father. He saw that life had been so beautiful since all family members were in constant communication with each other and had family sessions. Children did not spend much time watching television and they watched only programs meant for them* (Radi,56).

4.3 Parents' Responsibilities and Children's Social Role Between the Two Cultures

Concerning the child's social role and position in society, there is huge difference between Norway and Syria. Most of my participants believe that children in Norway do not have any responsibilities. In Syria some children do not enjoy living their childhood life as they should because they can have responsibilities at an early age. Also, the role of government has a significant effect on children's lives. For example, in Norway people who have no work or cannot work, get support from government. This support is not provided in Syria, thus parents and children must find means of surviving. Such issues could lead to child exploitation including subjecting them to child labor. Compared to Norway, Syrian children do not have much freedom because of their responsibilities. In Norway, children's feelings and desires are more appreciated unlike Syria. However, in the childrearing process, most parents in Syria are much concerned about their children's welfare. This fact has a relationship with their culture which is more social than that of Norway. For example, mothers think that their children should not play in the mud. In Syria, fathers or both parents work to provide for the basic needs of their children. One mother (Fatin,22) said, 'it is safer in the countryside in Syria for children'. This statement reveals that she thinks that the roads here are dangerous for the children going out alone. Although Syrian parents are concerned about their children's welfare, most of the parents do not consider the children's opinions since they believe children cannot choose the right thing for themselves, and parents have more knowledge than children. Children in Syria have more time and space to play and develop social bonding. Some of the interviewed participants in this study said that children's activities (playing) in Norway are fewer compared to those found in Syria because of the climate and the lifestyle (Salman,31).

One participant (Fatin,22) said: *'here the person (parents) feels afraid and aware of his child all the time although there is no dangerous thing'*.

Another participant said: *'although the economic factor was not good for some Syrians, we had good childrearing. As a result, Syrian people are very successful as it can be seen in different countries and different fields'* (Salman,31).

Another father said: *'in Syria, your child understands you by one word, but here children know that there are social welfare services, so if the child decided to have a girlfriend, you cannot say anything. Children do not obey parents as in Syria'* (Amjed,42).

It is clear from this section that there is a big difference in the child's social role and position between the two societies. This change affects the parenting styles and parental practices in dealing with their children's decisions and choices in the new society. Few parents think that due to the rights and the social role of children in Norway, they have more control over parents and as a result they cannot practice their parental role in the way that they should practice. Syrian parents living in Norway believe their parental role is not as effective as it would be in Syria because children have more freedom, which influences them even to be disobedient. Other parents believe that children in Norway start to live their lives in a wrong way.

4.4 Parents and Children's Responsibilities

In the Syrian culture, most mothers spend their time in the childrearing process. This has been very clear since most of the interviewed participants have assured that mothers

were responsible at home to stay with children and do the house chores, while fathers work outside or in another country. Hence, mothers were more responsible in the childrearing process since they had more time with their children. At the same time, the family members give so much respect to the father's role even if he is not at home, since most of the family members view the father as the person who advises and leads the family.

Someone has described the life to be very difficult as the father had to work, and the mother had to take care of the children at home. Most children grew up together in the same home (Amana,39). Some of the participants had lived with their relatives because they lost one or both of their parents. Children's responsibilities had not been so many for parents. Children might help with the housework, for example, girls could help their mother or their relatives whom they lived with. It has been a tradition in some families that the eldest brother will take over the responsibilities. For example, if the father died, the eldest brother would be responsible for his siblings' upbringing because society views the eldest brother as the responsible one to help his mother economically (Huntley, Ulph, El-Khani, & Calam, 2021).

Some participants believe that children should have responsibilities if the responsibility suits their age. Others said that children should not have responsibilities but should be allowed only to study and do homework, although they can sometimes help with the house chores. The parents' responsibilities towards their children are diverse. It also includes taking care of children during the exam time in case a child is sick and guiding them.

Therefore, children's responsibilities are very few as they spend their time playing, going to school, or helping a little bit with the house chores. It was established that it is the mother's responsibility to take care of children meaning they play a basic role in the childrearing process while also doing the house chores. On the other hand, the father spends most of his time at work for the economic support of the family. The most common responsibility of children that most of the participants have mentioned in my research is 'study'. Some of the participants had a job besides their school to help their family because the economic situation had been difficult. Concerning taking part in decision making, some of the participants said that they could decide a few things such as the kind of clothes, design, or hairstyle for girls. In a sense, they decide things which are suitable for their age.

A participant has described the situation by saying that: *'We were not open with my mom because we were afraid of the punishment, although the mother was encouraging during the study time by saying words such as you are a hard worker, but I was so shy to kiss my mom on occasions such as EID or coming back from travel. This participant continues describing the social role of the child by saying that everything was discussed in front of the child, there was no concern for the child's age, my brother smoked in front of me, they (brothers) talk with their beloved in front of me, there was no freedom. It was the mother or the elder brothers who decided for them'* (Lyith,35).

As discussed in this section and according to most of the participants, the child's responsibility is to study or to help sometimes in the house chores. Concerning the social role, there has been so little for most of them, and there was no consideration for the child's age while talking about the issues which should not be discussed in front of him. The social role of the child has been limited and most of the time parents decide on behalf of their children. Children could decide on a few issues such as clothes and

hairstyle. Lastly, the elder brother has his role and position in the family if the father died so he could decide for the rest (Assadi, Smetana, Shahmansouri, & Mohammadi, 2011).

4.5 Parents-Child Relations and Parents' Authority

There is this kind of conflict between parents and adolescents regarding few things. For instance, parents may not like the clothes that adolescents choose or they do not like some decisions or behaviors that adolescents portray. According to the results obtained in this study, this clash of thoughts goes back to the traditions and culture in Syrian society. They argued that it arises because the Syrian culture allows parents to decide most of the things for their adolescents and parents know more than their children. These matters such as personal choices and parent-teenage conflict are more personal rather than cultural. These conflicts vary from culture to culture but at the end, they show to which extent parents control their children and show their parenting styles (Assadi et al., 2011). In addition, parents like to decide for their children because Muslim parents see this individualism as a danger that threatens their values (Acevedo, Ellison, & Yilmaz, 2015). In addition, this is a special feeling to have conflicts and stable relations with parents that adolescents have in this period of age. Some of the interviewed participants in my study have described the father as the source of tenderness although he is away from home most of the time, and the mother as responsible for the childrearing process more as it is traditionally known (Assadi et al., 2011). Most of the participants have emphasized that the relations and communication between the family members were stronger and deeper in their homeland.

A participant has described the relationship as *Parents love their children* (Shams,32)

What the word 'love' here means is that parents can do anything for their children and they could sacrifice their life for their children. What I could see here is that there is no expression about feelings but a form of communication. By describing father as tender person and the mother as an advisor, the participant was indicating how they relate in communication matters. Also, another person said that *parents were kissing us or hugging us* (Radi,56). In general, parents try to bring some basic needs to their children (Huntley et al., 2021).

Another participant has described the relationship as *to do what your parents asked you and show respect all the time to them. Because society says that children must listen to what their parents say as they are old and advise you, so their obedience is very important* (Salman,31).

A participant has described the communication as *strong since there were not many social media* (Radi,56).

My participants said that their social relations with their relatives in Syria are stronger and vigorous. For example, they visit their parents every day if they are living near them, and similarly they visit their brothers and sisters. Traditions in Syria help people to be more social since traditions as well as religion dictate people to visit their relatives.

This section has shown that most of the participants in my study described their family relations when they were children as strong and deep family feelings between the family members. I felt and found later that most of them miss these strong social relations with their families or their relatives because of the situation in the new country now, where it is difficult for some of them to travel and meet their relatives or have missed some of

their family members in the war or before. Also, respect is very important for parents and they expect and ask from children (Assadi et al., 2011).

4.6 Communication in Norway

This section discusses the different ways of communication between the family members here in the new society in addition to the various activities that families do. The parents' education level affects the lifestyle and kind of activities to some extent, and it affects the ways of communication and relation between the family members in addition to apportioning the responsibilities. For example, more educated parents tend to use planned activities and the way they communicate with their children is not the same as uneducated parents. Most families talk about many different activities they have together as family members such as shopping, eating in restaurants, visiting friends and relatives among other social activities. However, majority referred to how the climate in Norway limits activities in general since there is snow. The day in winter is short and some of the parents have jobs, so they do not have enough time with their children. Some believe that the mother is the most significant in a sense she does most of the activities while the father advises, shows love, and is a great friend to his children. Many have described the social relations here in Norway as not strong and not as vigorous as in Syria. This maybe due to the fact that the Norwegian lifestyle tends to be more to closeness and peace and staying at home as (Gullestad, 1990a, p. 90) has described it. "Most Norwegians would for instance invest the cultural categories of "independence", "wholeness", "closeness" and "peace" with similar abstract meanings. In this way common cultural categories tie together and legitimate differences of social class and lifestyle". Therefore, Norwegians tend to limit their social relationships to continue having control over themselves and have more peace and spend more time at home (Gullestad, 1990a, p. 91). This kind of peace and tranquility in Norwegian society could be a result of limited social relations (Gullestad, 1990b).

4.7 Childrearing Practices from Obedience to Negotiation

According to the results, most parents described their communication with their children in Norway as a discussion. They viewed this interaction approach as a change in childrearing style compared to Syria. If children request something from parents, they do not try to decide or force their children on some issues, but they discuss it and agree. This kind of relations is a clear change in the way of thinking. One of the positive things that help in this and in understanding the process is the international child Development Program (ICDP) course that is introduced by Trondheim Municipality. One of the useful tools in Norway that helps parents in their parenting role is the International Child Development Program (ICDP) "implemented as a community-wide program in Norway in their parenting behavior, perceived child difficulties, and their psychosocial health" (Clucas, Skar, Sherr, & Tetzchner, 2014, p. 409). Many families (especially from middle east countries) have attended this course in recent years in Norway because of the lack of essential parenting skills (Clucas et al., 2014). When I asked my participants about this program and if some of them have attended such a program here in Norway, a majority of them had attended the program. They mentioned that they have benefited from attending such courses since they help in understanding the Norwegian context about children and childhood in general. I attended this course two times, one of them in a parent group and the other as a trainer. The most important thing that I liked about the participation in this course is the involvement of both mothers and fathers in the childrearing process. The involvement of parents in the parenting process has various

benefits for the children. *"Fathers' involvement in parenting may contribute to better social competence, cognition and language, psychological adjustment, emotional regulation and peer relationships, and fewer conduct problems in children"* (Clucas et al., 2014, p. 409). Some of the participants in my study have mentioned that their relations with children after attending this course have changed and they have started to understand their children better. Some other parents said that they have gotten benefits as it's their first experience to be parents here in Norway since the parents' relations are different in the Syrian social context. The relation of parents in the Syrian context can be mostly described as 'protection'. Parents like to decide many different situations for their small children since parents like to protect their children, as in most of the middle east countries. As an example of this (Mayall, 2002, p. 42) is Gamse, one of the cases that explain some of these situations, who spends most of her time with her family and her relatives. Her parents do not allow her to play outside because they think that children outside are not good (Mayall, 2002, p. 42).

One father said: *our relations here are so beautiful and we have changed. I feel that taking care of children is better here. I feel like Norwegian people are tender people. I feel everything is not the same as in my country* (Rami,45).

We the Syrian give so many kisses to our children. I love my children very much. I am so concerned about them. I also feel that I am not so perfect towards them and I could be doing as expected from a parent (Shams,31). One mother described the way of communication as above.

I saw from the way that parents described their communication with their children that the reaction of parents starts to be quieter and more disciplined to the ideas and behaviors that their children exhibit. All the partners said they help each other with the housework except one mother who said that her husband does not help her. Some of the families described that their teenagers are so understanding and that they discuss everything with them, which is an interesting thing.

One of the mothers described *her communication with her children as a difficult situation for her to deal with since she is a single mom. It was a new society, a new environment and a new culture to her and her children. When they were children, they did not understand her explanation but as the kids started to grow up, they started to understand* (Majada,30).

A father (he got married and had children in Norway) described his relationship with his children: *my relation is so open with my children, there are no limits between me and them. My daughter tells me about everything, and I am so glad about this. I explain everything to them. When I say 'no' that means 'no'. At home, there are rules and sharing activities and routines, such as tidying up things after finishing any activity* (Lyith,35).

Another father said: *in Norway, it is so difficult to understand your child and his goals. Because you take your child to a side and the society here takes your child to the other side. About communication between the family members, he sees that there is a gap between the family members now. Because parents take the child to a side and the society to another side, and it is so difficult for the family to keep their traditions* (Amjed,42).

What this father statement means is that parents try to teach the child what is right according to them, their traditions and values and at the same time the new society

(school, teachers, friends, new values, new traditions, social organizations) try to teach the child the new social rules. So, in this case, the child feels lost between two different values from two different societies. This parent sees that the new society gives the child so much freedom that the child's mind feels that this is so much for him, and he feels lost and overthinking with this new responsibility or this kind of new freedom that the child is not used to it.

Talking about the different methods of communication with children, a participant said: *my children tell me about everything, but the child when he or she is in the teenage age, starts to stay alone most of the time, which is not the case in Syria. By discussing with them, we understand each other. If I am an angry person, my child would not talk to me if he had something in mind* (Aida,37).

Discussion is a very basic topic which is freedom in childrearing, my participants do not feel free in raising their children, because school, social welfare services, and other social organizations have more roles in childrearing. In addition, parents feel that the time they spend with their children is so limited, which does not help them to discuss more and sit with each other (parents and children).

This section has summarized most of the ways that parents interact with their children here in Norway, in addition to the new changes in the ways of communication such as talking and discussing with their children. The benefit that some families have gotten after attending such courses is understanding children and childrearing according to the new society. Families start knowing that corporal punishment does not necessarily give positive results. While using a discussion with children gives you a better understanding. This approach was not used in Syria, instead most families used corporal punishment. Except for one participant, who expressed that these programs are in vain, and he does not see its benefits, the rest view the programs as beneficial and encourage others to apply for child welfare services. Parents here start to focus on the emotional level not just fulfilling basic needs of their children, parents start to have more communication and discourse with their children and ask them about their feelings (Huntley et al., 2021). This illustrates the importance of conversation and communication with children as a strategy that helps parents to have strong relations with their children and involve them in decision making and make parental practices easier for parents (Huntley et al., 2021).

The obvious changes that started in the life of my participants are gender roles and sharing responsibilities. For example, some men start participating in housework with their wives, which is a positive thing for the families. These new changes have a positive impact on the family connection and communication since each member starts knowing his or her duties. Children have learned different things here such as using and learning the Norwegian language even at home. Some children also started to teach language to their parents and how to behave or what is suitable especially during the school meetings with their teachers.

4.8 Parental Role in Disciplining Children

This section discusses the way parents discipline their children when they are wrong. Here my participants have described many ways that parents usually use to discipline children. When the child did something wrong, parents' reaction differs from one family to another and from one place to another. Also the act itself influences the reaction of parents (Smetana, 1994). Some of the participants have described the situation by discussing the issue with the child and warning them of repeating it. Mothers say to

children *'papa will come and punish you'*. Although she does not mean that, she just wants children to be afraid of the father or pay attention to their behavior, because the father is viewed as the most important person at home who must be respected and feared. Mothers therefore frightened or threatened children by their father or sometimes punish them (corporal punishment). Mostly, fathers come home tired from work and may not punish children. Sometimes the way to discipline children depends on the magnitude of the mistakes committed. Parents are angered by severe mistakes, but they sometimes discuss with the children and advise them. This kind of approach is a way of communication. Sometimes parents do not buy gifts for children when they make mistakes or are not allowed to go to activities like playing with neighbor's children or swimming.

A participant has described an example by saying, *sometimes the child could be insulted in front of other people, and it was normal* (Lyith,35).

One father said, *corporal punishment is not good, on the contrary, it is better to talk (discuss and communicate) with the child. If I talk to my child, he will not repeat the mistake, however, when I punish (corporal punishment) the child, he is going to repeat the mistake 20 times and he does not care* (Rami,45),

So, although corporal punishment had not been a good way for some of them, it was practical at that moment in their opinion because it had a good result. They believe that children adopted good behavior due to fear of being punished.

4.9 Society and Values

This section of my analysis focuses on society and values, which are basic topics in my study, to understand the way my participants view different societies, whether their homeland or the new society, in addition to different values present in two different societies. Almost all participants mentioned 'respect' as the most important value for them and their children. Some of the participants have also mentioned the truth, having relations with relatives, helping old people, and being kind with children. While another participant sees that *'love is so important value that parents could sacrifice everything for their children'*. The study established that there are some values, norms, and traditions upheld by society. For instance, religious values such as those prohibiting stealing or hurting others are highly regarded by both Norwegians and Syrians.

There were many red lines or moral concerns (behaviors that parents expect their children will not do because such behaviors are not acceptable) in the childrearing process that parents focus on while raising their children. These include vices such as taking alcohol, stealing, keeping bad company etc. In their opinion, the whole society has been responsible in the childrearing process, in a sense, if the child did a mistake, everyone (such as relatives and friends) would advise him or her.

A participant stated that *society does not teach the child; the family is the milestone (in the childrearing process)* (Majada,30).

Concerning why these values are important for them, most of them said it is because these values are part of religion. Therefore, they see that these values as basics for them in the child-raising process. What my participants mean by society is the place that the person lives in, traditions and related people such as relatives and neighbors. All these parts play a role in the childrearing process. For example, traditions taught children such as what to do and what to avoid were communal. This means that children could be

corrected or punished by the society members. However, most participants view such actions as limiting parents from performing their legitimate role effectively. They believe the communal role in childrearing process also limits children from living their childhood life freely since each person from the community (relatives and neighbors) consider themselves as the parents to children and start correcting their behavior. This situation is different in Norway since only the child's family is responsible for childrearing process.

A participant said that *the society (Syrian) does not give respect or concern for children as in Scandinavian countries. There is no focus or respect for the child's feelings. such as if the child is above or below 18. For example, parents do not care about the child feelings when they fight (in their presence). Poverty is one of the factors that affects the raising of children process since it differs from a rural area to a city (Lyith,35).*

According to some of the participants, the society's role is positive. In addition to the advice that the child gets from parents or relatives, they are beneficial for the child in their opinion. So, the society's role is to be an adviser since the person cannot live alone without interacting with other people in the society. In a sense, if the society is good that means its individuals are good and if the society is bad this will affect the individuals also. This section has described various opinions of my participants' perspectives about the society's role in the childrearing process where some see this role as positive while others see it as negative. What my participants mean by society is your neighbor, relatives, traditions, religion, the place you live in and every person that might influence your life.

4.10 The Role of Religion and Traditions in Family Life

All the participants were Muslims except one person who was Christian. All religions mostly focus on values of society. In Islam for example it is not acceptable to drink alcohol or to be a friend to badly-behaved people. Also Islam requires one to show respect for old people and be a kind person. My participants focus so much on the religious part in the raising of their children because there are some many parental values in the Islamic context (Acevedo et al., 2015, p. 1599). Acevedo et al. (2015) stated "according to Islamic teaching, children cannot be judged directly for their deeds. Consequently, when dealing with issues of child socialization and behavior, doctrinal statements in Islam are directed at parents, not their children" (Acevedo et al., 2015). Since parents are the responsible ones in the childrearing process, they must teach their children the acceptable social behavior for children to behave well.

The understanding of religion's role as a positive influence in most of my participants' lives, comes from their opinion that religion explains to them what is right and what is wrong. Religion teaches moral values and affects their lives. For example, choosing clothes for girls and women is done according to religious viewpoint. One participant noted, school teaches and explains about religion more than family does (Majada,30).

A mother said: *religion is the frame that puts limits on our life (Layal,55).*

For most of my participants religion is the milestone in the childrearing process.

This section has focused on the importance of religion in the childrearing process for my participants. This also illustrates the importance of religion, traditions, and values that are very basic for my participants because they express them and express who they are, such as occasions, costumes, and social visits. Most of them look in a positive way to this role and feel safe when they talk about religion, since they see that it has a positive

effect on their lives. "The words found in holy writings are the accurate, immutable, and directly revealed mandates from the Divine essence to human beings. As such, the messages of holy text are to be taken literally and followed without hesitation or excessive intellectual contemplation" (Acevedo et al., 2015, p. 1600). As Huntley et al. (2021) talked about the importance of religion that parents expressed in his study, where it was a successful strategy that helped parents in their parenting style, helped them to protect their identity and were able to communicate more with their children.

One participant described traditions as: *we are forced to follow traditions, if we did not follow them, the society would look at us as not part of it. But when we raise our children, we try to focus on the positive things whether in my society or the Norwegian society* (Lyith,35).

One mother said: *The religion's role in my country was easier. All the people are like me, in a sense most of them have the same religion. There, we deal with each other through religion. Traditions are also so important for me, but when you come to a new culture your children will be affected by the new culture. So, you cannot manage alone to keep everything in your old culture, you will try to keep maybe 50 % of your original culture* (Majada,30).

In my participants' perspectives, religion is very important for them and their children because it explains what is wrong and right and puts limits that are so clear for children. Religion teaches the most important moral values for people. Religion makes life for children easier to interact with others in society. It is so obvious from my participants' answers that they give so much interest to the moral and the religious side whether for themselves or for their children. They think that these are the most important sides in a persons' life. To be a person whose morals are good and behave in a good manner and at the same time have your religion that lights the way for you. A participant sees that his children can decide that but his role as a father is to explain the religion to them whether he is a Muslim or Christian (Rami,45). However, most participants agreed on that they need to explain ideas about religion according to the child's age in a good manner.

4.11 Children and Traditions

This part of my analysis discusses the idea of traditions and values that participants in this study like their children to learn and sustain in their life. Talking about traditions and values, religion is the most important for parents because they believe that it is 100% correct. All my participants agree that you know everything through religion because it explains every single detail in life such as loving the family members and relatives as well as sharing resources. Saying truth and kindness are among other traditions and values that parents like their children to keep and learn. Children respect old people and old people are kind to children. Having rules and clear morals at home are positive values as well. A participant indicated that these values are important for every person in the world to have harmony (Rami,45).

For the importance of traditions, a mother said: *traditions are important for me because they are our traditions. Many traditional values are linked to religion. We cannot cross over them. For example, I do not like my son to have sexual relations with girls (without marriage). Although it is acceptable here in Norway, I do not like that. But my son would not let me explain that to him so I will let his father to explain him* (layal,55).

Another mother talking about traditions: *My children are integrated mostly into the Norwegian culture and about 25% are integrated to the Syrian culture. My children like to behave in a formal way. I tried to use discussion with them when I explain values and traditions and I encourage them* (Majada,30).

It is very clear from interviews that most parents focus on the importance of traditions like strong social relations, talking with others, sharing, and all the family members eating together. But still, religion is the most important for most families because they see that every positive thing is in religion. Traditions for my participants express their identity and occasions. So, they try to keep most of them, but some said they start missing some of the traditions because of the lifestyle here. Therefore, some of them do not change their traditions, while some of them start missing some of the traditions. My participants keep talking, explaining, and focusing on them while they are practicing their parental role with their children.

Concluding their perspectives about the most important values for them and for their children, my participants insisted that respect, strong family relations between the family members, and trust with children are the most important values. On the other hand, participants expressed that they do not like negative behaviors such as lying. Knowing about their own cultures is very important for their children, so they can easily interact with their relatives. My participants view each population has its own traditions, values, and religion which are different from others. Some Syrian parents said that the values in Norwegian society are good but they need to be improved. For example, they noted Norwegians need to love old people a little more, give them care, respect, and obey elders. They should also be spending more time with them, giving them financial and moral support. A participant said; *I would like my children not to be selfish, I would like them to feel and think about their relatives* (Lyith,35).

4.12 Children and Decision-Making Processes in Norway

This section discusses different methods that parents use to discuss with their children and give them some chances in decision-making according to their age. Some of the participants have positive opinions while some have negative opinions about this issue. For those who have a negative perspective, they say that the new society has given so much freedom to their children which they are not used to in their homeland, those parents think that when they decide for their children that means they protect them. But here in the new context (Norway), it has been looked to the matter (deciding everything for children) as controlling children which is not good for children, and it is not practical behavior in the new society (Norway). The new society gives child the freedom to decide few things and to discuss with their parents which most of the Syrian parents have not been used to as they decide every single detail in their children's life. However, European cultures focus on the individuals, personal choices, and privacy as elucidated by Buda and Elsayed-Elkhouly (1998).

Most of the research participants' answers focus on the idea that children can decide things that are suitable for their age, such as if they are young children, they can decide what to eat, what kind of clothes, and the study they want. If they are old, parents discuss with them and try to explain their viewpoint. In the end, every person has his point of view, each person will explain his point of view until the discussion comes to a common point. Parents try to explain to children the right and the wrong sides in their decisions.

Communication and discussion are the most important with children in this country, a mother said (Aida,37).

Another mother said: I give my children a kind of freedom but not for everything. For example, if my daughter wants to invite her friend to our house. If my son did not like any kind of food or clothes, they can decide about such things (Majada,30).

A father described the decision process here in Norway: your child can make all the decisions if you like this or not (you as a parent are forced and cannot decide) (negative aspect) (Amjed,42).

This understanding that this father has about the decision-making in the new context controls him as a father and he feels like he is forced to accept that whether he likes it or not. In my opinion, this kind of understanding comes from a wrong knowledge or a wrong understanding about this issue or other issues related to the childrearing process. This father or other parents think that they are not relaxed which can be more practical with more knowledge and more information and finding new ways in understanding it. Primarily, the parents' authority should not be undermined by children. Asian countries are more collectivistic countries who highly value obedience and respect for parents and other senior members. This observation is backed by Filial piety, which is a vital virtue in these countries. It has been argued that this kind of obedience, respect, and love make the hierarchal social relations in these cultures, according to Jolliffe and Worland (2018, p. 162). As a general remark for giving children the role to decide for some issues, my participants see that it is a good thing to give a child a space to choose and decide according to his/her age. Giving the child the chance to decide helps in building a strong personality and helps the child to practice his rights in choosing some issues that suit his age.

4.13 Notions of 'Good Parenting'

This section discusses the idea of good parenting that differs from family to family. Since each family sees the best interest of the child in a different way. This is so crucial in understanding the different styles of parenting and how parents look to their children and their social construction. So, good parenting for my participants implies various ideas such as discussing with your child and explaining everything, good planning for family future, loving, advising, explaining, and tenderness from the parents. According to my participants, all these ideas are very important for the childrearing process and for their parenting style.

A mother described good motherhood as: children should respect their parents, and parents respect their children (Amana,39).

A single mother talking about her role in her children life said: i am everything to them, I am an adviser, teacher, and controller. I am a mother and a father at the same time. For example, when my children attend the religious class in the school, I try to explain to them to listen to other religions but try not to be affected by other religions (Majada,30).

It is so obvious from the different statements that families focus so much on religion's role in their children's life. Parents are so aware and confused about the idea of their children's religion. They are afraid that their children might be affected by some ideas from other religions during the religion class in schools. So, they keep explaining to their children this point by saying listen to the information but try not to believe in or to be affected by other religions.

4.14 Time Perspective; Children and Future

In general terms, parents' perspectives of their children and future include various ideas such as discussing children's aims, plans, giving support, encouraging them, and giving some advice to them but decision at the end lies with their children. A mother said: *when my children were young, I talked so much about the future, planning, and studying, I told them that study is so important. I also helped them with their homework* (Layal,55).

Most parents let their children choose what to be in the future, Children can decide what kind of job they like to do, and they can decide what to study. Most parents only discuss and advise their children. A mother describes her daughter dream to be a singer: *I explained to her that being a singer is not acceptable in our Syrian culture, I said to her that you can study, and you can have ambitions after secondary school and university* (Majada,30).

From these examples, it is clear that most parents see their children's future to study as the first point in their life and their future planning. They keep telling them about that and explaining the importance of education for them to build their future. From the mother's example about her daughter's dream to be a singer, it is clear about the role of parents in explaining what is acceptable and what is not acceptable in their culture of origin. It shows how much parents are focussed on the traditions and values of their homeland culture to shape their children's future. Some parents are focused on traditions and values to an extent that it prevents them from accepting new positive values or traditions. Those Syrian parents want to protect their children from negative social influence since they consider themselves as a minority. Some parents might feel ashamed or frustrated if they see their children doing things that are not acceptable in their culture of origin. Additionally, parents fear that their families could be affected by the changes brought in by the new culture and their new experiences in a new social context.

4.15 Child Rights Between Two Cultures

In Syria parents decide for their children but in Norway children have their own rights to take decisions. A participant noted that *children's rights exist in the middle east although he estimated that they get about 30 percent of what they should get. In Norway, he believes children have about 100 percent access to their rights* (Amjed,42). Here, children's hobbies are even taken into consideration. The main values that my participants' children have learned from the new society is to give their opinion freely and thus are considered as one of the positive values. On the other hand, a participant mentioned that *when the child says 'ikke lov' (which means not allowed), he views it as a bad manner from children* (Amjed,42).

4.16 Language Barriers

This part discusses learning the Norwegian language which is one of the basic matters when discussing new culture and the current situation of the participants. The language has a crucial role in building relations with the native people and in explaining everything the person has in mind. Concerning learning the Norwegian language, most of the participants in my study finished obligatory Norwegian courses. After that, some of them have found jobs, while others continued their primary or higher education in Norway. Even the illiterate people go to Norwegian courses according to their level, which is a chance for those persons to learn. They feel that they are respected. Some participants

said that they do not have many social relations with Norwegian people because of the language level that may not help them to communicate or interact well.

The important role and the essential effect of language in building relations and communicate with Norwegian people is very clear and crucial from my participants' view. Since for some of them like young participants, learning a language helped them to find a job easily and communicate with teachers in schools and kindergarten easily, this has a positive effect on their parental role and made it more practical to understand the Norwegian lifestyle in dealing with children. While for some of them who are old, they see that the basic knowledge that they have is acceptable to communicate with neighbors. However, as (Kim & Gudykunst, 2005) noted, the illiterate people learning the new language find it as a challenge, but they try to adapt to it in their new country.

4.17 Norwegian Society; Building Trust in Your Children in spite of Lack of Emphasis on Social Relations and Community

Talking about social relations in Norwegian society, most of the participants have positive opinions about Norwegian people such as they are kind, respectful and quiet people. But most of my participants noted that in Norway, there are weak social relations while in Syrian society the social relations are quite strong. These findings are in line with claims that Arab and Asian cultures are collectivistic cultures that have very strong social relations, and their identity depends on the social system (Buda & Elsayed-Elkhouly, 1998, p. 487). This, according to my participants, is because of the climate and the lifestyle in Norway. As in any society, my participants see that there are positive sides and negative sides. So, they try to focus on the positive sides. For example, one of the positive sides is that *'there is no racism'*. Most of the participants in my study do not have many Norwegian friends or social relations with Norwegian. They believe this scenario exist because of language barriers since language is very important to communicate with people. Except for one person who has mentioned that he has relations with many of them, the rest do not have many Norwegian friends.

One participant said: *language is the key to communication and my language is not so strong to communicate with Norwegian* (Haifa,44).

Some of the interviewed participants have mentioned the importance of integrating their children into Norwegian society so that they can feel they are part of the society. One father said: *Norwegian society has one problem which is the social welfare services which have strict decisions even with the Norwegian citizens themselves* (Amjed,42). One mother described the Norwegian society as: *you need to adapt to it, whenever the person will go, there is good and bad things., You need to communicate with people. You do not need to prevent your child from anything. Give your child trust, when you give your child trust, he is going to behave well* (Aida,37).

From these different examples about the social relations in Norwegian society and social relations with Norwegian people, it is clear that the language is very important in building relations since language is the tool that helps you to contact people. In addition to accepting the new practices of the new culture, this does not mean forgetting your own culture which expresses who you are and who is your identity.

4.18 New Culture - New Experiences

About their experience in a new culture, the women's ideas have been unique. One participant said, *she has learnt many new things and she has been a flexible person* (shams,32). Another participant thinks that *moving into a new country is a difficult experience and especially if you have children* (Layal,55).

In addition, there are many different challenges that differ from one culture to another. On the other hand, *one participant stated that children think that they can do whatever they want, and families have many challenges in the new culture* (Aida,37).

These different points of view show the different experiences that my participants have while living in a new culture, and for sure each person has its own experience that is different from others. For some of them, it is difficult with children, while for others it has positive results such as learning new things and being more flexible. Discussing their experience about living in a new culture, men have different opinions such as living in a new culture has positive and negative sides. Some of the challenges in the new culture are the new system, traditions, religion, new law, job, family system, and social life. Finding interpreters is one of the challenges as well for them, a participant thinks that *the interpreter might explain other people's ideas in a wrong way* (Amjed,42).

4.19 Acculturation and Cultural Integration

Talking about how the new culture affects their homeland culture, a participant believes that the new culture affects the traditions of those people more and led them to think more deeply and out of the box. Most women start education, and they start going out easily and freely. The new culture helped them to know themselves more as women, accept the other and the different opinions, and be more open. So, these are positive values. On other hand, there are some negative values too. For example, a participant has not seen respecting older people in the new culture which is not acceptable in their homeland culture. This participant Emphasized that *the person could choose to practice the positive values and avoid the negative ones* (Aida,37). Another participant sees that *each person has his own ways that he can choose and practice his own traditions. A participant said that they are living in an isolation especially in the child-raising process since the society explains something to the child and the family explains another thing, so the child lives in contradiction* (Amjed,42).

On the other hand, they are not going to accept some freedoms such as homosexuals, celebrating Christmas etc. A participant said: *Christmas does not have a relation with our culture (Islamic) but we buy a tree for our children just because of their friends in the kindergarten. We have been affected by Norwegian such as visits, language and even in our behaviors as I started to be a quiet and relaxed person* (Lyith,35).

4.20 Differences and Similarities Between two Cultures

Some of the participants said that there are no similarities in the practices of childrearing in both cultures. Some of them think that there are similarities in parenting practices, in a sense that all parents take care of their children, like buying clothes, taking care of them when they are sick etc. The differences according to my participants are various such as, there is no corporal punishment in Norway, while in Syria there is physical and psychological violence against children. Since cultural differences influence childrearing practices, each practice should be understood in its social context. For example, a child who gets corporal punishment in a context where it is legal, will react in

a different way than a child who will get the same punishment in contexts where this is illegal (Deater-Deckard, Dodge, & Sorbring, 2005).

The economic factor in Syria affects the process of childrearing practices. If the economic situation of the family is not good, that means that the father will be responsible for what his wife and children need, and he would not have a strong relation in childrearing process. When there are many children in the same home, this means that they need more basic needs for life. Some children will start working when they are 10 or 12 years old due to their economic situation of the family, the father being dead or because of traditions in some areas. Kotchick and Forehand (2002) have talked about the effect of the bad economic situation on parenting practices and children's behavior since parents start to have violent parenting practices with their children and children start to have behavioral problems. In addition, poor parents use corporal punishment more and have less observation over their children behavior than rich parents. The relations between parents and children in a poor family tend to be stricter and authoritative. (261.263). My participants stated that Norwegian people for example, accept if your body appears to other people, while in Syria it is not acceptable for girls to show their body in front of people such as a friend. It is normal for Norwegian if their children have girlfriends while it is not acceptable to Syrian parents. Most of the participants believe that childrearing process in Syria is easier than here since you have your relatives that can help you and thus social network plays a good role. Children are more independent in Norway since they have their economic support from the government. In addition, children have more rights here in Norway. Education for children is so important. In Syria it is important as well, but the focus is more on males. In Syria, most mothers spend 90% of their time with their children, while in Norway both parents spend about 30% of their time with children.

Children in Syria have responsibilities from a young age, for example, a child at 12 could have responsibilities towards his family especially if the economic situation is difficult. One participant said that: *the childrearing process in Syria has some wrong sides such as, there is no respect for others' ideas, there is violence against children in some Syrian families, some children have been taught by violence, so it is difficult to teach them by discussion* (layal,55).

Some of the participants see the limited social relations here in Norway as a difference. In Norway, the child has a chance to discuss and express his opinion while in Syria the child cannot say no. One participant sees that: *in Norway government and social welfare services give the child more than what he deserves, where immigrant children understand these rights according to their own understanding, and some start enforcing their parents to do things for them, and parents cannot talk with their child* (Amjed,42).

This statement means the rights that children get here are more than in Syria, where some immigrant children explain these rights as open freedom without limits since some of them are not used to such kind of freedom and rights. So, some of them start to use this freedom in a wrong way as not listening their parents or enforcing their parents to do things that they want from them. Some parents who do not know the law and language think that they are right in doing that.

For my participants, respect and family connection are more and deeper in Syria. It is clear from this section that there are differences between the two cultures concerning childrearing practices, children's rights, and social roles. In addition, the economic situation has an effect on the child's role and position in society. These differences are so

basic and important topics in my study because they enrich the study and help so much in getting a deep understanding of childrearing process according to the family's situations as social actors that are part of a new society and how they see these differences as challenges for some of them. Primarily, they affect the parenting practices and the ways that parents deal with their children in this new culture.

4.21 Parenting Experiences Between two Cultures

On the parenting experiences, some of the interviewees pointed to the similarities between parents' practices despite their cultural backgrounds. However, there is a slight impression that it could be some differences here and there or between the Norwegian and the Syrian parental practices. Some of the participants believe that their parenting role and experience is somehow the same with some differences such as in some countryside's in Syria children do not go to the kindergarten, so they have time to live their age. In Norway, some parents see that there is more responsibility from parents towards their children, for example, you need to think about your behaviors very well because this might affect your children's psychology. In Syria, there is punishment for children. In Norway, there is equality between boys and girls. Here in Norway, just parents who are responsible for child-raising while in Syria all people such as relatives or neighbors would advise the child.

Some of my participants' children took more freedom than they have in Syria, and they start deciding many things for themselves even as parents think that these decisions are not correct since they are children and not mature enough. One parent described his parental experience here: *it costs so much effort, and money. You will have limited social relations; you cannot study at the university. It is like a golden prison with a child, you cannot practice your freedom* (Lyith,35).

This participant describes how the childrearing process is so effortful and makes the social activities for parents so limited and there is no time for study or relaxation. It is clear from this discussion that parenting experiences for my participants in Syria are easier than in Norway because in Syria there are social supporters that can help mothers in child-raising or the house chores when the mother is busy. An important point about the childrearing process in Norway is that it limits the social relations of parents as individuals and limits the activities that they can do, in a sense, you feel that you are controlled by your children since you have so many responsibilities and you could experience some kind of stress.

4.22 Challenges in the New Culture in Childrearing Process

This section is the most important topic in my study which is the challenges that Syrian immigrant parents face in the childrearing process in the new culture. Talking about the childrearing process, all my participants said that the childrearing process and parenting practices are more difficult here in Norway than in Syria. All my participants faced and face difficulties and challenges with their children of different ages. In their opinion, there are both positive and negative sides. The most prominent challenge is the harsh climate in Norway which is very challenging for all parents and especially for those who have young children attending school. The temperature during winter is quite low with extended snow period which is different from what they are used to in Syria. In addition, there is no dark in summer which they need to explain to young children. Because children ask all the time in summer why they should sleep although it is not dark outside.

One of the challenges is explaining ideas to children in a simple way because children ask their parents some difficult questions that are difficult for parents to explain simply.

Another challenge is when adolescents want money as much as Norwegian adolescents. Where it is somehow difficult for some immigrant parents since their salary is not as high as that of the Norwegians. Spending time every day preparing the lunch box for children is one of the everyday challenges since mothers or one of the parents need a special time to prepare the lunch box for children. Children start kindergarten when they are about 10 months old, while in Syria they start later for example, at 3 years or they go immediately to school which differs from a city to a countryside. So, children spend more time with their mothers at an early age. Here in Norway most of my participants see that there are not so many places and enough spaces for children to play and do activities. So, they spend a long time on Tv or other electronic devices.

Being alone without relatives and supporters that may help in the childrearing process is a challenge that all the participants have mentioned. Some of the participants see that the school is a challenge since children spend many hours there, where parents think that school tries to integrate their children more into Norwegian culture, whether these things are positive or negative. In one of the participant's opinions, school affects children's mentality and beliefs. It is basic concern for some of the participants that their children are not be affected by any bad changes such as religion, since children hear many different religions in the religion class at the school or see many different nationalities in streets, the thing that most families do not desire. Bad friends are one of the challenges that may face their children since friends influence the child's personality and especially adolescents. One of the participants thinks that *in Syria you can stop the child from doing mistakes. But here in Norway, you cannot even shout at the child. In addition, social welfare services are a challenge in Norway since this organization does not have enough understanding of cultures. And the thing which is wrong in their system, why they take children from their parents if the father did a mistake with his children? why don't they take the father?* (Amjed,42).

Two of my participants believe that the childrearing process is wrong here. Since they think that government and social welfare services give so much freedom for the child that is not suitable for the child's age, and it does not give so much authority for parents where parents see that this is not good in their opinion and they miss their control and capacity over their children (Ní Raghallaigh, Smith, & Scholtz, 2021) since they think that parents know more than their children and they must decide for them because they know what is best for their children. Three mothers said that they do not have so many challenges with their children since some of them are adolescents and their behaviors are still the same as in their homeland. In a sense, they listen to what their parents say because the general picture for children and adolescents is that they should obey what their parents ask them to do.

One mother described the childrearing process: *in Syria, there is more control, while here there is not much control. The society there has its role and effects. Here society is more open in Norway* (Iyal,55), (She means the role of relatives and neighbors in the childrearing process).

Discussing how my participants face these challenges, most of the participants face these challenges in their own ways such as explaining or discussing issues with their children. For example, explaining that the day in summer is long and so there is light most of the time, or families use thick curtains to face this challenge. Because there is not much

space or place for children to play or practice activities, some of the families try to take big houses, so children have more space to play. But most of these challenges still exist for some of the participants. In general, the childrearing process is difficult in Norway from my participants' perspective.

4.23 New Values

On the other hand, parents said that there are some values and ideas that their children have learned from the Norwegian culture, friends, and school. Some of these new values and ideas are positive and some are negative for immigrant parents. For example, children start thinking that their parents do not understand Norwegian culture and do not agree with their mentalities as adolescents. Religious diversity is one of the things that children have learned in Norway. In Syria for example, although there are other religions, Muslims are the majority. So, this idea is considered a new thing to immigrant parents. Being quiet, loving, telling truth, smiling at other people, respecting rules and law, respecting others and their opinions, and at the same time taking a chance to express their opinions and rights are among the positive values that parents see that their children have learnt here in the new context. Integrating with some parts of the new culture such as talking in a quiet tone. Children have learnt some other behaviors, for example, being sensitive and not telling personal things to parents. Some parents look positively at these changes in their children's behaviors and thinking. They see it as: *if it is not dangerous, so it is a normal thing for them (Aida,37)*.

Talking about how parents see these changes Parents see that these changes have happened with their children's personalities because of the new culture, the effect of society, and the group of friends whether at school or kindergarten. One mother said: *my child integrated with Norwegians, and he started to go with girls, if I am going to say to him this is not acceptable or wrong, he is going to say, that this is not acceptable, and we are together in the same class at school? Here I feel that the child-raising process is more difficult than in Syria (layal,55)*.

A father described the childrearing process as: *the childrearing process is a challenge by itself in Norway because the social welfare services system is so difficult (Amjed,42)*.

This father thinks that the childrearing process is difficult because the system that social welfare services follow is somehow difficult since these programs have the right to take children from their families. Ideally, in middle east culture, a child has so much value and people there look at children as they are part of their parents. Therefore, no one has the right to take a child from his family. Parents and families cannot imagine such a thing happening to their children in the new culture.

This section summaries the most important challenges that my participants face in their childrearing process and how they manage to face these challenges in their own way. In addition, it describes the changes that have happened to their children in the new culture and going to school. In general, all my participants agreed that the childrearing process is very difficult here. One participant sees that this difficulty in the childrearing process in Norway is coming from the system that social welfare services are following since this system is so strict, especially with immigrant families. Culture has so much effect on childrearing such as the emphasis on education as my participants focus on education for their children in addition to the role of the social network in parenting practices (Kotchick & Forehand, 2002, p. 260). Concluding the discussion about the challenges from my participants' sides, challenges start with families when their child has challenges at

school. And for sure, those who have teenagers have more challenges. The key behavior for these challenges is good relations and discussion with children, especially adolescents.

4.24 Norwegian Parenting Practices

Some of the participants have positive opinions about the Norwegian child-raising practices while others have negative ones. Most of the respondents think that Norwegian people are good people in general, but they do not have so much communication with their families. My participants see that most of the Norwegian parents are divorced so their children go here and there (they visit one week in the mothers' house and one week in the fathers' house) which is not good for the child's personality. My participants see that drugs are so popular among Norwegian adolescents. Norwegian people do not feel responsible for their children after the age of 18. Girls can be pregnant at the age of 15 or 16. Syrian people, on the other hand, have strong social relations and strong feelings for their children and feel responsible for them, while Norwegian people do not follow their children very well. One father said that:

The Norwegian parental practices are not correct, and if it was correct, why then they have just one child? He continued that Norwegian people think that Syrian childrearing practices are wrong although our children achieve what we say and respect us as parents. For us as Syrian, if we do not see our father three times a day, we do not feel relaxed. For example, Norwegian children, if their parents are living far from them even about two hours, they do not see their parents for a long time, maybe they will meet once every six months (Amjed,42).

For most Syrians, childrearing practices in Syria are better than the Norwegian ones since Syrian people take care of their children more and social relations and family communication are bad here. The participants in this study think that they are more connected to their families, and they think the more you communicate with your family means that you are a good person who listens to your parents. My participants think that social relations in Norway are not strong, for example, in Norway if the parents live in one city and the son is in another city, they do not visit each other as often as Syrian do. Syrian people consider this behavior as a bad thing in social relations.

On the other hand, a mother said: *I think that the childrearing practices that Norwegian parents have are better than the Syrian ones. Since Syrian people give the child responsibility from an early age, while Norwegian give freedom for the child. Here, it is not allowed to punish a child, and I feel that they consider us as not well educated on this side (Iyal,55).*

From this mother's statement, she thinks that Syrian parents feel that Norwegian people think they are not so educated as parents, and they are violent. On the other hand, some of the participants do not have enough idea about the Norwegian parental style because of the language barrier and very limited social relations with them.

This discussion has shown the understanding that my interviewed participants have about the Norwegian parenting style. Most of them see that there are positive and negative sides in the childrearing style of parents in Norway.

4.25 Methods in Childrearing Practices in the 'New Cultural Context'

When I asked my participants about the methods that may help in the childrearing process in the new culture, most of them have emphasized that the role of parents is the first and most important part in this process. For example, if the parents do not behave well how they are going to explain and discipline their child then, because they are the role models in front of their child. Therefore, if the parents try to educate and develop themselves in this aspect such as doing courses and reading from the internet. The economic factor also has a basic role in the childrearing practices since this affects every aspect of life in my participants' opinion. For example, when your economic situation is good, you can provide all the necessities for your child. The effect of the surrounding environment is also important. They explained that the social environment that is healthy for the child and for his physical and psychological development helps to bring up children in a better way. Here in Norway, children have almost everything they want. The role of support (joint work) between people who work in governmental departments and families is very important. Social supporters and relations in Syria were found to be more involved such as active role played by family and relatives to rear children. Majority of the mothers spend much of their time with children compared to Norway. In Syria, there is enough time for the family to sit and talk to each other. The days are longer and the climate is better unlike in Norway where the snow and extreme weather conditions keep children most of the time at home. Also, children in Norway do not have many activities and space to play since the houses are small in comparison to the houses in Syria. All my participants agreed that the father here needs to help his wife since life is busy with many duties for both partners. The case is different in Syria, where the father is mostly at work while the mother is with children, however, both partners have the same duties here in Norway.

A mother thinks that: *there is no way someone can help in the childrearing process here, and she thinks that the way they have been raised, she is going to raise their children* (Fatin,22).

Someone sees that: *children have many choices in Syria compared to Norway, since the climate is very harsh here, and children do not have many choices to do. Children in Syria can go out and play with each other since places are bigger and the climate is better* (Salman,31).

Another father thinks that: *one must not give children full freedom, especially when they are teenagers because they are likely to make wrong decisions. In this case, you support them when you give them the freedom they want* (he means support in negative way in wrong decisions) (Amjed,42).

From these different examples about the childrearing process, it is clear that there are different views about how my participants see the childrearing process and the methods that may help them in raising their children in the new culture. Except for a few who see the positive sides of the Norwegian childrearing process such as discussing with children and listening to their opinions, a majority do not perceive it as a good process. These statements could summarize important topics about the childrearing process. In general, parents need love and good communication. In addition, parents think that respect is also essential in the childrearing process.

4.26 Corporal Punishment

This section of my interviews with families discusses how they perceive corporal punishment. For them, corporal punishment has been involved in childrearing process in Syria, and it is still practiced by some parents or teachers. However, the respondents think that nowadays its use is declining, and discussions are being encouraged. Most people in their homeland culture looked at it positively and practically although it is not positive in my participants' point of view. They think that some parents in Syria practiced it as a first step although it should not be a first solution for correcting bad behavior. Participants think that corporal punishment was effective and was previously used by parents to correct bad behavior, to teach the child to behave well, and not repeating the bad behavior (this is their opinion of why corporal punishment has been used there). Corporal punishment is used by many societies in the world and is considered to play a positive role in the childrearing process since it corrects bad behavior. For example, in Ghana corporal punishment is used as a discipline method in the childrearing process. It is used for example when the child lies or steals (Twum-Danso Imoh, 2013). For sure, my participants' opinion is that corporal punishment is not a good style or method for childrearing because it affects the psychology of the child and leaves bad effects on his personality (the child is afraid all the time).

For example, one mother explains about using corporal punishment: *when the children are young, they would not do reaction but when they are teenagers, they can stop punishment. At the same time, the surrounding environment influences this punishment (Aida,37).*

For some of my participants: *although punishment is a bad method in the childrearing process, it has positive effects in some situations as the child stops the bad behavior (Lyith,35).* One participant described that: *some families had used punishment in bad ways, but as a person sometimes you cannot stop them because they will say, 'it is not your matter'. Moreover, traditions prevent people from telling the government (police) about it (Aida,37).*

Punishment as a way in the childrearing process differs from one place to another and from one society to another. In other words, the way people look at corporal punishment differs from one culture to another since it depends on why they use it, how long they have used and for whom and who used it. For example, in Ghana parents justify their use of corporal punishment in the childrearing process by referring to biblical statements (Twum-Danso Imoh, 2013). In the Syrian context for some parents, it is acceptable to use it while for others it is not acceptable. In the Norwegian context, it is not allowed at all to use violence against children.

One participant described the effect of punishment: *look to the situation in Syria now (war). All these reactions of people, for example, a person kills someone with a knife, if this person would not be physically punished, he had not done this behavior. In my opinion, this person believed that knife is a solution, but in Norway, people do not believe in corporal punishment or prison as a solution. Here the person who goes to prison is in a relaxed place (Lyith,35).*

This statement shows that how this participant looks at the results of using corporal punishment in Syria. He sees that the situation in Syria is because of the bad effects of punishment. For example, when a person uses violence that means that this person has received violence previously. While in Norway, punishment is not acceptable. He said that

the childrearing process is essential because when you build a child you are building the whole society.

This section summarizes the ideas about using corporal punishment against children as a method of discipline in the childrearing process, although it is not acceptable for my participants, but they think that it was practical at that time to correct the bad behavior of children. However, it has not been any more practical since it affects the child's personality and psychology. In Norway, immigrant parents start changing their parental style and they start discussing with their children and focus on the way of communication. They start looking deeply to their way of communication with their children and they consider it to be a positive change. Some see that this discussion is a kind of freedom given to the children. Sometimes this discussion is somehow difficult because children sometimes ask about things that parents cannot answer. But in general, most of them liked this new change in their parental style.

4.27 Gender Roles in the New Country

Talking about gender and gender roles in the new culture, my participants think that there is equality between men and women in many situations such as job opportunities, which is a positive value in the new culture. On the other hand, a participant thinks that *it is not a good behavior to sit while the husband is doing the dishwashing* (shams,32). Another participant said that *equality between men and women is a good thing* (Majada, 30). Concerning equality in Syria, a participant has mentioned: *there is no equality from an early age for example the boy is allowed to do whatever he wants, while the girl is not allowed to play with neighbors' children outside* (Shams,32).

In general, my participants' perspective, there is equality between genders here in the new culture which has not been the same case for most of them in their homeland. As not all people had their rights previously, they consider having rights, such as going to school is a positive side in the new culture.

4.28 Social Roles of Parents

There is a difference between the social role practiced by Norwegian people and Syrians. For example, Norwegian men can take care of children. While fathers from Syria start to change here and start practicing this role in the new society. A participant said that *the first law (freedom and other rights) has started in Syria, but here in Europe they had their first law that support women when many women have been killed in a factory as the famous story for (woman's day)* (Amjed,42).

Syrian parents start sharing activities (house chores and childrearing) here in Norway because both men and women are busy with school and job. While in the homeland, relatives can help the woman with her homework, in Norway the childrearing process needs extra effort.

4.29 Parents' Role in Raising Children Between Two Cultures

There is no equality between boys and girls in Syria and boys have more rights than girls. When boys make mistakes, they say is it ok, said by a mother (Shams,32). Although religion explains everything in the right way, society applies it in a wrong way. Here in Norway, the father started to be included in the childrearing process, started to help his wife, the father can have holidays to take care of the baby (parental leave). For some of the participants, the childrearing process is more difficult here than in Syria.

Here you need to discuss more with your children. You need to be more patient. A mother has described that *her daughter wants to go every day to a restaurant like her Norwegian friends. The mother explained to her daughter that her salary is not like Norwegian people (Aida,37)*. For another participant *raising boys is more difficult than raising girls since girls can easily understand (Loyal,55)*.

4.30 Negative and Positive Aspects of Childrearing Practices in Norway

One participant said *child-raising is a positive experience from the children's side and negative from parents' sides. Parents need to spend most of their time with their children when they do not have other duties. So, parents do not have enough space for themselves (Lyith,35)*. Another participant thinks that *the new culture wants him to be a native citizen (Norwegian) which is not acceptable and not easy for him (Amjed,42)*. Another idea related to social welfare services which do not need to understand every single culture but one participant said that *social workers in these services start to develop a good understanding of the Syrian culture and he mentioned an example that social workers do not need to understand each culture by saying for example in Syrian culture when we like a child so much we say (you are beautiful, I would eat you!). In this example, it is not acceptable to say this for social workers but in cultural understanding it is ok to say these words to a Syrian child (Lyith,35)*. So, the cultural understanding is very important element in childrearing process since each parental practice has its cultural explanation.

4.31 Challenges in Child Raising

Discussing the biggest challenges that mothers see in the childrearing process are for example children losing their mother tongue, time being so limited, life here being so busy and practical. Syrian mothers spend a long time for cooking every day, while Norwegian people do not cook as much as Syrians. Drugs are so popular among adolescents. A mother described her concern about childrearing in a new context: *to raise a child in a new society in the way you like is a challenge by itself (Majada,30)*.

Another mother said: *children think if they did not have clothes and eat like other Norwegian children, Norwegians would not accept them. On the contrary, Norwegians accept you when you accept yourself as a person (Aida,37)*. This statement of this mother focuses on a very important idea in the childrearing process which is how children see themselves in comparison with other children such as when they want expensive clothes like some Norwegian teenagers. Since immigrant families are seen to have a lower socioeconomic status here in Norway, their children also see themselves as less than their friends in school (Sims & Omaji, 1999). But the mother has emphasized the essence of this point which is *when you accept yourself as a person and trust yourself, other people will respect you and trust you because they see that you have your own identity and your own personality that is different because each person has his own characteristics (Aida,37)*.

Most of the participants expressed that they are not free in raising their children in Norway. They feel that they have pressure rather than learning a language, new culture, new society, new system, and new climate. In addition to social welfare services, that most immigrant families are stressed all the time for them. There is no social supporters such as relatives. Parents feel stressed all the time because of responsibilities and

routines. But in the end, children would get benefit from these routines. The childrearing process costs so much money. *The money that children get is not enough to fulfill children's needs*, (Raid, 45) a participant expressed. A participant said that *it is the biggest challenge for him to be a Norwegian in a short period* (Amjed,42).

Many participants expressed that the childrearing process in Norway is difficult. In my opinion, this statement summarizes the whole idea of my study.

This chapter has explored how my interviewed participants view the childrearing process in their homeland and here in Norway. My participants elucidated that there are many differences between the two cultures and there are few similarities. Moreover, this chapter focused on the challenges that Syrian immigrant families face in the childrearing process here in a new society. Some statements in this chapter introduced how my participants look at the childrearing process and parental practices in the Norwegian context in addition to the main challenges that my participants face in their parental practices.

5 Discussion

5.1 Introduction

This chapter is the discussion of results where I will analyze the findings in-depth by linking to concepts and perspectives presented in my theory chapter. In addition, I will elaborate on some of the results from my analysis chapter. It also includes the effect of the majority culture, new methods in the childrearing process, the effective use of discussion, language barriers, acculturation and enculturation, cultural differences and practices as well as social network (social integration) will also be discussed.

5.2 The Effects of the Majority Culture as Perceived by Parents

Parents in this study feel that they are controlled by their children after moving to Norway. According to parents, the new culture which includes friends, school, and people, affects their children more than they do. Parents forgotten that they are the first who act on their child's socialization. As it is known that there are many different parental styles that differ in the same country and vary from one culture to another (Jávo, 2010). If parents are the first who affect their children's personality, why do they think that others might change their children if they have a substantial impact. Some believe that you cannot control your child because you cannot shout at your child here. One of the positives of childrearing process is that fathers start to take care of children and be more connected to their children. Those parents who complain about the new culture, they assured that they must start taking the first steps as coping strategies that help them understand the local culture (Hammersley, 2017), like learning the language or making social relations. The father's role has been increased in the new childrearing process. In their homeland, mother was mainly responsible for the childrearing process, while here, the father has started to take a good part in this process.

5.3 New Methods in Childrearing Process

The degree of awareness about taking care of children and their rights is now higher among my participants. My participants said that the teenage period was not very difficult because there was an effect of the relatives, religion and culture when they were young. My participants expressed that the new culture has helped the parents to be more authoritative parents as discussed by Smetana (1994). Parents have started to understand their children and their social role since children start to be more included in decision making and their social status has been focused well (Jenks, 1982). Due to the significant role of society in the childrearing process, there is a kind of awareness since people started to have new horizons of childrearing process. Therefore, relatives and friends have not a significant role in raising children in the new context. The effect of time on changing ideas and mentalities is so apparent as those who have been here for only 2, 3 years are still connected more to their cultures and traditions, while other families with longer stays have started to look in a positive way to the changes and focus on the positive sides in the new culture. As a results, parents started to use modern methods to deal and discuss with their children. The new culture has opened new worlds and horizons for the parents, and they can understand others' cultures and lifestyles, hence, being positive in a new culture has helped them in facing challenges. According to

Parents, they have met people, learned language, learned new ways to communicate, and improve relations with children and family members since parenting practices are so important for the wellbeing of children (Ní Raghallaigh, Smith, & Scholtz, 2021).

5.4 The Effective Use of Discussion

Families start finding new practical ways of childrearing, such as discussions with children. In practice, with the new ways in a new culture, parents need so much effort to get use to them with their children. Those parents who see that they cannot effectively communicate with their child, they only know the childrearing process in their own way, and they need to understand and learn the Norwegian values, develop new thinking and practices regarding childrearing process. Some parents have used their knowledge to face the challenges and found new methods to discuss and communicate with their children. In addition, parents try to face challenges such as overwhelming with many tasks to make life easier for themselves and their children, partners start sharing house and childrearing responsibilities. Relating to new methods in the childrearing process, most parents started practicing new parental practices such as discussing and communicating with their children, where parents began to collaborate more and use a conversation with their children (Huntley, Ulph, El-Khani, & Calam, 2021) rather than other methods such as shouting or conflicts. *"Parents described their use of talking with each other and their children. The use of narratives and reflection, which had begun to reappear during reforming and heavily relied upon language, supported parents to find meaning in a solution-focused way"* (Huntley et al., 2021, p. 72). Parents start focusing more on the emotional side of their parental practices, they begin to be quieter and more relaxed with their children. They viewed this interaction approach as a change in childrearing style compared to Syria.

5.5 Language Barriers

Many of the participants focused on the idea of lacking communication with Norwegian people due to insufficient language skills. Hence, language is the first and best way to understand others' views, opinions, and cultures. The importance of learning a language is to communicate, understand and help yourself as a newcomer to a new culture. For example, language helps parents in understanding Norwegian childrearing practices and what is legal and what is not legal in Norwegian parenting styles. Lack of language skills may make the situation difficult for refugees to get enough information (Ager and strang,2008). Learning language skills are one of the important elements that make cultural competence more practical and make social integration more effective.

5.6 Acculturation and Enculturation

My participant's answers focused on how they were raised in their homeland and how they want to raise their children according to the values and traditions that they see as essential for them. Some of them have emphasized childrearing practices that are more practical here in the new context, like discussing with their children. Some of my participants tend to evaluate some childrearing practices as better than others. But I could see that learning language can help them to understand the Norwegian culture and help their children to be integrated to the extent that they see it as acceptable for their children. So, parents need to think in new ways that will enable them to incorporate in such a way that it will also allow them to continue with their culture of origin.

Maybe this could lead to focus and talk about the best interest of the child, which parents need to think about, and they need to respect the child's view and choice about things according to their age. Many of the parents have mentioned that there are positive and negative sides in every culture, and they said that parents could focus on the positive sides of a new culture. One of the reasons why some of my participants have this kind of stress is because they are living this kind of acculturation where they focus more on their homeland norms and values (Sawrikar, 2014). For minority immigrants "*culture has a very important role on identity, since identification with the culture of origin helps people to maintain self-esteem*" (Castles, S. et al., 1998, P. 63).

5.7 Social Network; Social Integration

Many have emphasized the importance of supporting families and working together between schools and parents, which might help parents to understand their children and the social situation more because the government and extended families have such an essential role in sharing parental responsibilities (Sawrikar, 2014). For some families, it is challenging without knowing how to start new ways of thinking in the childrearing process to adapt to the new culture in the best suitable ways. In the end, each family has the right to live and raise their children in the way they see as ideal with their own culture in better conditions for them and their children since each family sees a good upbringing in its perspective and according to their previous culture and society (Jávo, 2010). Social integration is very important element in the new culture since this means that families achieve such as finding job, having education and making strong social network with the individuals in the new culture, in addition connect more to the new culture and language (Ager and strang,2008).

5.8 Cultural Differences; Cultural Practices; Conflict of Values; Cultural Conflicts

Those parents who try to face these challenges in the most straightforward ways are those who want to find a balance that makes them feel relaxed in raising their children in the new culture (Inman, Howard, Beaumont, & Walker, 2007). As one mother described it to focus on the positives in both cultures, and as many of the participants in the study emphasized that there are positive and negative sides of every culture in the world. Some start to think that their children are no more listening to them, their parental role is no more effective, and they feel lost since they have no more control on their children (Huntley et al., 2021). One participant found it tiring for him to raise his children since he felt that the person could not do anything. He thinks that there is so much freedom for children here, he also needs more knowledge and information. He feels that he has no more authority over his children since he cannot use his old ways in childrearing process, as this participant said that *children understand that they can do whatever they like so there is a misunderstanding of the use of the new ways and the freedom in the new culture by some children since they feel that their parents start to use new ways, no one can punish them* (Amjed,42). This shows how this participant faces such challenges in the new culture or the use of the new ways. Only one single mother from participants has mentioned that she asks for support from the family services that are responsible for children in the city (Majada,30), which means most of the parents do not ask for support, and they do everything by themselves concerning the childrearing process. They choose to face these challenges by themselves since Arab countries and Arab parents depend on themselves and on their social support from relatives. This is the opposite of European societies since they depend so much on organizations (family services) in their

childrearing process while Arab countries do not depend on these organizations in raising their children (Buda & Elsayed-Elkhouly, 1998). Ideally, such an opinion expresses the kind of people who have not been convinced by the new values in contemporary society and they see that childrearing process is the responsibility of parents and social support from relatives (Tingvold, Hauff, Allen, & Middelthon, 2012). Parents see that they have to depend on themselves in raising their children and they are confused especially here in Norway about the role of child welfare services since parents think that those services do not help parents, but they take children away from their families. Therefore, families do not trust those social services. Thus, the role of these social organizations is not preferred by parents either in their country since these organizations do not have so strong role or here in Norway since they have a strong and difficult system in childrearing, as my participants view it.

5.9 The Syrian and Norwegian approach to family relations and older generations: From commitment to individual choice

The changes in the way of upbringing children in Norway with Syrian families from obedience to negotiation is similar to the case that happened with Norwegian parents earlier when they started changing their parental style from adherence to discussion with children, which has been transmitting from old ways to more modern methods in childrearing process. This refers as well to changing the values in families, generations and relations with parents since obedience refers more to connecting and solid social ties between parents and children and transmitting of values from parents to children. In contrast, negotiations refer to and focus more on oneself and not connecting to family and not having the same values (Gullestad, 1996). The same case has been with my participants as they give so much focus to their values and traditions, has been focusing on obedience and respect but they start having a discussion with their children as well. Child raising, from my participant's view, begin to manage to give their children the chance to decide on some issues within certain limits, but previously parents thought that children are not mature enough to decide for themselves. Concerning cultural values, whether individual or collective, my participants have focused that social relations, obedience, and filial piety are stronger in Syria. At the same time, in Norway, they think that Norwegian people are not very social, and they live focusing on themselves and their identity. Western cultures focus more on self-esteem, and one's rights, while Asian cultures focus on the group's welfare (Wang & Tamis-Lemonda, 2003).

5.10 The Impact of Culture on Parental Practices

Studies have found that childhood and parental practices are affected by socioeconomic status, ethnicity, and occupational status (Ferrari, 2002, p. 794). Cultural values relate to parental practices, for example, how the parental practices are connected to the history of the parent maltreatment if the parents will use physical or verbal punishment in the childrearing process in some cultures (ibid). Families start focusing more on the emotional side of the family members and individuals and their family unity as in their homeland cultural values about the importance of family and the unity of the family. (ibid).

5.11 Discussion and the Participation of Children in Decision - Making Process; Parents' Thoughts on Children's Rights.

Most participants view children's rights just in matters that suit their age. They view children as not mature enough to decide or choose the right choices for themselves, which emphasizes the relevance of children's age and their ability to make the right decisions (Hudson, 2012). Participants start realizing that children's rights in European cultures have a priority, especially after adopting the Convention on the Rights of the Child (UNCRC). Article 12 (1) of the UNCRC states that: "*States Parties shall assure to the child who is capable of forming his or her views, the right to express those views freely in all matters affecting the child, the views of the child being given due weight per the age and maturity of the child*" (Welty & Lundy, 2013, p. 1). Parents must distinguish between their parental role in disciplining their children and their children's freedom, personality, and personal decisions which emphasizes Prout and James (2015) idea that children's social and cultural contexts are critical, and they should be studied away from the adults' perspectives. More importantly, childhood should be seen as a social construction more than a natural phenomenon.

5.12 Summary

In this chapter, I have attempted to present an analysis of the empirical data, focusing on some of the main findings. The analysis has discussed ideas related to theories and methods that have been used in the study to underpin the discussion. Some of the themes that have been discussed involved such as discussion with children, moving from obedience to negotiation in communication with children, the involvement of children in decision-making process, and other related ideas to cultural differences in parental practices.

6 Summary, Conclusion and Recommendations

6.1 Introduction

In this chapter, I will re-examine my research questions and aims, and summarize the basic findings. I discussed my findings in two chapters; analysis chapter (4) and discussion chapter (5). Chapter 4 has discussed my participants' views about childrearing process in a new culture and some of the challenges. Chapter 5 focused on additional concluding remarks of main findings from this research. By the end of this chapter, I will have a conclusion and some recommendations for further studies.

6.2 Summary and Conclusion

My thesis has explored and presented an insight for understanding immigrant parenting with some Syrian immigrant families raising their children in a new country (Norway). For that reason, the project aimed to explore how a group of the Syrian parents experience parenting and childrearing processes. I carried out a qualitative study that involved home visits as an introduction to my study and later semi-structured interviews and focus group discussion for about three months.

A participant said, *parents who teach their children in his own ways even in Syria, can raise his children with love and good relations here in Norway* (Shams,32). This statement could summarize important topics about the childrearing process in general. As a parent you need love and good communication. Chapter 4 presented parents' perspectives and experiences and in addition it describes various opinions about the challenges that Syrian immigrant families face while living in a new culture in Norway. All the interviewed participants have communicated their own experiences of being a parent. Values and norms have been emphasized by the participants. Children as social constructs, their social role and their rights in decision- making process started to be viewed from a new context. Chapter 4 further discussed and analyzed parents' experiences of children's responsibilities and gender roles in a new society. Concluding the discussion about the challenges from my participants' sides, the challenges with families start when their child has challenges at school. And for sure, those who have teenagers have more challenges. The 'best behavior' seen from parents' perspectives are to ensure good relations and discussion with children, especially adolescents. Corporal punishment is the non-acceptable practice in both cultures, but the way participants see it in their own cultures is not the same as in the Norwegian context. While in Norway corporal punishment is legally forbidden (Hollekim, Anderssen, & Daniel, 2016), this is acceptable in Syria since the law of forbidden corporal punishment in Syria is not implemented in all regions. Notions of what is seen as 'good upbringing' and 'proper behavior' thus vary in different cultures.

In chapter 5, the analysis focused on some additional findings related to analysis in chapter 4. Many participants pointed out the importance of childrearing practices and they emphasized the cultural differences between two cultures in parental practices. Furthermore, parents who learnt Norwegian language, found a job and built social

relations with Norwegians were viewed as having better understanding of the new culture and managed challenges easily. Accepting what is suitable from the new cultural values and refusing to what is not suitable, is a dilemma that focuses on finding this kind of balance between two different cultures that continued to exist. My research participants explained that they continuously thought about what to do in different situations, and how to avoid these cultural norms in their new country. But still they expressed that corporal punishment is not an acceptable behavior.

The empirical data implies many similarities in childrearing practices between Syria and Norway, but some cultural differences do exist. One important point is not to judge on parental practices as wrong and right since it can be viewed as different cultural practices. Although some practices are still seen as not acceptable for children. Since each practice has its cultural meaning that could be understood in its social context. For example, a child who gets a corporal punishment in a context where it is legal, might react in a different way compared to a child who will get the same punishment in contexts where this is illegal.

Therefore, chapter 4 and 5 in my study explored the experiences of my participants regarding parental practices in a new culture and differences between two cultures, in addition to the challenges that they are facing during their childrearing process for their children in this new context.

A further aim was to look how these families tried to find this kind of balance in a sense they take the values that are suitable to them and save those values that they consider as a basic part in their homeland culture, and this could be summarized in a statement of one of my participants when she said that: *there are bad and good things in each culture and the person can decide what he or she wants to choose and practice* (Aida,37). So, these families can do some changes in their practices as far as they do not see these as contradictory to their traditions and values in their country of origin.

The study explored the childrearing practices in the new culture by discussing the findings regarding theoretical perspectives related to parental practices and parent – child relations. In addition, acculturation and enculturation were discussed in the light of cultural values related to childrearing practices and other related theoretical perspectives that build my analysis of data.

Childhood could be understood in different ways according to the social and cultural context. From here, it comes the importance of the social construction of childhood that focus on understanding the sociology of childhood (Prout & James, 2015). In this study, my participants had many different perspectives about how they see childhood in the Norwegian context as different in many ways from their view of childhood in Syria. Childhood in each social cultural context is affected by the parental practices. As a researcher I tried to get some knowledge from these cultural perspectives since culture differs from time to time and from place to place (Gullestad, 1990). Thus, parental beliefs and values are related to the culture that they are constructed in. Thus, the various cultural orientation may cause a diversity in the parental practices and in childrearing process. (Roche et al., 2014). The idea of childhood and children in Syrian culture differs from that of Norwegian context. The difference is that the intergenerational contact between parents and children are stronger in Syria in the sense that children are seen as responsible for giving care and respect to parents when they are old and in need of care, while parents are seen as responsible for their children.

If I want to summarize one idea about the use of punishment, I think it is this participant's statement that described the effect of punishment: *look to the situation in Syria now (war). All these reactions of people, for example, when a person kills with a knife. If this person would not be physically punished, he had not done this behavior. In my opinion, this person believed that knife is a solution, but in Norway, people do not believe in corporal punishment or prison as a solution. Here the person who goes to prison is considered in a relaxed place (Lyith,35).*

Another statement from a mother who described childrearing process in a new context: *to raise a child in a new society in the way you like is a challenge by itself (Majada,30).*

For another father, the biggest challenge for him is to be a Norwegian in a short period.

The childrearing process in Norway is difficult (Amjed,42). In this way a participant concluded his interview.

In my opinion, these statements summarize the whole idea of my study.

6.3 Recommendations for Further Research

Talking about childrearing process with the many various parenting styles is an important topic that has many related cultural ideas because parental styles differ from one culture to another. It was an interesting topic for me, and I enjoyed this study that focused on investigating the challenges and difficulties that families face in their process of raising children in a new culture since culture varies in place and time. It is exciting to see that how parents manage child raising strategies and their parental practices with all the challenges they face in a new context.

Childrearing differs from one society to another and from a culture to another depending on many different factors. Childrearing process could be affected by environment, education, culture, educational and social background. Child raising process differs from one culture to another and it depends on time and place.

One important idea is that participants viewed Norwegian children as a standard for good childhood. Notions of 'good' childhood and childrearing are thus socially constructed in different social and cultural contexts (Smetana, 1994).

Many of the interviewed pointed that language is the key in building social relations with Norwegian and understanding the new cultural context. So, it is a good point if the person tries to build him or herself and trying to learn and understand things around him or her. The thing that might help in a better understanding of childrearing practices and cultural difference between two cultures.

In summary, the discussion of challenges in childrearing process in a new culture is not a new issue but has been faced for a long time by many immigrant families with different backgrounds. In this thesis various aspects about challenges in childrearing process and parental practices have been addressed. I recommend that more research is required related to this topic to get more knowledge about the different aspects of childrearing process and parental practices for parents in a new culture with different backgrounds. Therefore, I suggest further research to investigate various aspects such as to interview social welfare services and families, to have a joint work between families and social workers. In this case families will better understand the new culture in childrearing

process and social workers will have more knowledge about the cultural difference and good understanding of the minority culture. Therefore, it will build a better understanding in majority-minority relations.

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Appendices

Appendix 1: Informed consent form

Appendix 2: Interview Guide

Appendix 3: Focus group discussion guide

Appendix 4: Master agreement

Appendix 5: Notification form for processing personal data

Appendix 1: Informed consent form

Experiences of Childrearing Practices and Being a Parent in Norway among Syrian Parents. Challenges Facing Syrian Families in Getting their Children into a New Community.

My name is Shaha AlFandi, and I am a student of Childhood Studies at the department of Education and lifelong learning, the Norwegian University of Science and Technology. I am inviting you to participate in my study which is "Experiences of Childrearing Practices and Being a Parent in Norway among Syrian Parents. Challenges Facing Syrian Families in Getting their Children into a New Community". In a dynamic and changing world, childrearing and development is an aspect that needs to be understood more comprehensively. This is so due to cultural diversity resulting from rampant globalization and immigration. This research will be a source of information on immigrant families' challenges, experiences, and perspectives on childrearing in a new culture.

Objectives of the project

The project aims:

- To get knowledge about how the parents experienced the differences between child rearing practices in Syria and Norway.
- To get insight into the cultural differences that help parents in the child-rearing process.

Procedure

As a participant in this research, there are a set of questions that I will be asking you about childrearing. You have been selected as a participant in this project because you are a key stakeholder in the Norwegian childhood educational system and a family member in a Syrian immigrant family. For that reason, your involvement in this research is highly appreciated. Various questions will be asked, including both open-ended and Yes or No questions. The interview process will take approximately 30-45 minutes.

However, we understand that based on the nature of the research topic, certain questions may be uncomfortable to answer due to previous harsh and traumatizing experiences. If you as a participant find a question uncomfortable to answer, you can inform us, and we will replace the question.

Confidentiality

Maintaining the confidentiality of our participants is a key priority. Confidentiality is ensured where the researcher agrees to carefully handle the data or any information received from the participants. Also, all participants will be informed on how the information collected will be used. In the event where photos and videos will be required, participants will be required to sign video or photo releases. We are committed to ensuring that every individual taking part in this research project, including their names, age, and role stays confidential.

Withdrawal

Participation in this study is voluntary. No single participant will be forced to be a part of this study. Instead, everyone must voluntarily agree to take part in the study. If a

participant wishes to withdraw for various reasons, their withdrawal will be accepted because the participation is voluntary at the first place.

As depicted earlier, this research will be a source of information on immigrant families' challenges, experiences, and perspectives on childrearing in a new culture. If you wish to take part in this research project, you can sign here.

Name.....

Sign.....

Student researcher:Shaha Alfandi.....

Supervisor:.....

Appendix 2: Interview Guide

Information about the interviewee:

- What is your name, age, religion, ethnicity and nationality? How many family members are you? When did you marry? How many children do you have and what is their age? What is your level of education? What was your previous job?
- How have you arrived in Norway? When did you arrive in Norway?
- Did you have any information about Norway before coming here?

Part 1:

Your Family (mother, father, brothers, sisters, relatives)

- Tell me about your family, your relations, your activities, places you were in that you remember from your childhood memory related to these points?
- What are the main things that you remember about your father/mother/relatives?
- Can you tell me about the responsibilities of your parents, the communication and interaction between them and you as children in the family, and your role as children at home?
- Tell me about your relationship and communication with your mother and father as a child. And as a teenager, how can you describe this relation of parent -child.
- How can you describe family feelings to children, and how did family members express those feelings to each other (between Family members)?
- How was the communication between parents and children (between family members)? What about the ways of communication (family meetings, eating together)? How can you describe communication between parents and children inside and outside the home?
- How can you describe the relation between children and parents? What was the age differences of children and how it affected the general relations in family? How was the child position in general in social relations?
- What was the child's responsibilities towards the family members? And in what way children have a chance to take decision either for themselves or participating with parents or family members?
- How parents deal with child's mistakes and what were the methods used to deal with mistakes of children (Unacceptable behaviors)?
- What were the methods that your parents used to discipline you? And do you think that they were good methods and practical in correcting the unacceptable behaviors? And what are the positive values for you? And do you think that they are important?
- How can you describe the role of parents at home, in public and in your life in general? And how were the expectations of children in general (behaviors, social role)?

Syrian Community

- Is there anything specific in Syrian community about children and childrearing? And how did the community look to children? And what the word community means for you? Does community has special role to discipline the children?

- Were there any values or concepts that you learnt from your Syrian community? What are they? What was the community role in your childhood? Do you think that it was an important role for you?
- What was the religion's role in your childhood and in your family life, and the effect of religion on the methods that parents follow to discipline the children?

Part 2:

Family and Children

- What can you tell me about your family members and family activities? What places you used to visit?
- How can you describe your partner? How do you share house chores and responsibilities related to childrearing?
- Tell me about the relation between your children and you at home, and different ways of communication and expressing feelings at home?
- What can you explain about parental relations and parents' role at home concerning instructions and teaching (the positive and the negative sides)? You can further explain if you think that the relation differs from a young child to teenager.
- Tell me about the space of freedom at your home. Do you make decisions for your children, or they make decisions by their won? And what are the subjects where you give them space to decide?
- Describe the home rules and morals, sharing activities, doing household.
- What are the acceptable traditions, values and behaviors that you continue teaching to your children? Why do you think they are important for your children in the new culture as well? Tell me what are the methods that you use with your children to teach them acceptable behaviors? Are these the same methods inside the home and outside the home?
- What do you think about the role of parents at home and in children's life? What is good parenting for you in general?
- Tell me if you participate in your children dreams and goals of the future. Describe if there are plans to meet their goals? What do you think about the parent's role in children's future?

Norwegian Community

- What does the Norwegian society mean to you (people, places, children, family)?
- How can you describe your social relations in Norwegian society? Whom do you visit and have relation with, and whom do you invite to your home? What are the activities that you participate with those people you meet?
- What is the social role of children in your country? And do you think that the role of children is different in Norway compared to your homeland?
- Can you tell me about the role that religion played and is playing in your life? And what is the important role that religion, or traditions have in your family life in general and in the new culture?

- Do you think that you are still following your traditions and values here and to which extent? What are the important values, and traditions that you are still following here in the new community?

Part 3:

The new culture

- Can you describe your situation since you came to Norway? Tell me about education, learning Norwegian language, finding a job, and your social relations with Norwegian people or people from your country.
- What do you think are the differences and the similarities between your own culture and the new culture in Norway concerning childrearing practices, relations between children and parents, traditions, and values?
- What is your experience as a parent in the new country? Do you think that this experience is different from your homeland? What are similarities and differences between two countries regarding your experience as parents?
- What are the most important challenges that you face in upbringing your children and teaching them your home traditions, or positive behaviors? How do you face these challenges?
- What are the behaviors and values that your children are learning from Norwegian society? How long it took for them to learn these values or behaviors? Why do you think they learn these behaviors and beliefs?
- What are the major changes that you have noticed in your children behavior after coming to Norway? What do you think are the causes for these changes?
- Can you tell me that how the Syrian parents perceive the Norwegian parent's way of bringing up their children? And how do you think Norwegian perceive the other parents' traditions, values, and childrearing?
- Do you think that there are any ways to help parents in parenting process or childrearing here? If yes, what are those? Do you have same ways in your home country and can you explain them?
- How is the way that society look to the corporal punishment in your home country? What role does punishment play in childrearing?

Appendix 3: Focus group discussion guide

My role as researcher is to initiate and guide the discussion by introducing and asking various questions. Questions listed below will enable me to guide a smooth discussion.

- What is your experience about living in a new culture (Norway)?
- As a member from an ethnic minority in Norway, how has the new (Norwegian) culture affected you and to what extent has it interfered with your own culture (Cultural conflicts, cultural differences)?
- What is your opinion regarding child rearing programs and courses offered by municipalities in Norway?
- What are some of the evident similarities and differences between the Syrian and Norwegian culture on parenting and child-rearing?
- What are the negative and positive aspects of childrearing practices in Norway?
- What is your definition for gender relations and age differences?
- What is the difference between parents and children's relations (talk, respect) between your homeland and Norway?
- Do you see any challenges in child rearing and parenting practices? If yes, what are the main differences you see in childrearing and parenting (rules, discipline at home, school, children freedom at home and in school).
- What are the important values and traditions that you still practice? Why do you think they are important? Do you want your children to continue practicing the same values and beliefs? Why are they important for your children?
- What is the importance of religion in your life? Do you prefer that your children follow the same religion? Why do you think that religion is important for them?
- What are the most important moral values (positive behaviors) that you prefer your children to keep doing?
- What is the space that you leave for your children in decision making? What are the situations when you let your children to have a decision?
- Explain how do you divide responsibilities and duties between you and your partner? How do you see gender differences between you and your partner and between you as parents and your children?
- Express the way that you communicate with your children at home (body language, eye contact, words, family meetings, dialogue, way of instructions, openness between you and your children)? How can you describe your relationship with children? Do you feel that this is changing over time and how?
- Who is a good parent in your opinion?
- What difference do you see for children's right and children's role between your homeland and here in Norway?
- Your children start learning many different values and beliefs from Norwegian community, so what are the main things that they have learnt till now?

- What are the main differences between your homeland and Norway regarding childrearing and parents' role in childrearing?
- To which extent do you feel that you are free to discipline your children in the way you like here in Norway?
- What are the biggest challenges that you face in childrearing process in Norway?
- What do you think are the similarities and differences between being a parent in your homeland and in Norway?

Masteravtale/hovedoppgaveavtale

Sist oppdatert 11. november 2020

Fakultet	Fakultet for samfunns- og utdanningsvitenskap
Institutt	Institutt for pedagogikk og livslang læring
Studieprogram	MPCHILD
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Oppgaven	
Oppstartsdato	18.01.2021
Leveringsfrist	31.05.2022
Oppgavens arbeidstittel	The Challenges Facing Syrian Immigrant Families in Getting their Children into a New Community (Norway) Exploring Experiences of Being a Parent in Norway, Experience Bringing up Children in a New Culture (Norway)
Problembeskrivelse	this project will explore various aspects regarding child-rearing in new cultures, including positive and negative aspects families navigate through. Apart from this, the study will also explore on differences between raising children in new cultures and one's homeland. The study will mainly focus on the community of Syrian immigrant families raising their children in a new culture (the Norwegian culture). For that reason, the project will explore how the Syrian and Norwegian cultures vary regarding child-rearing, especially in educational ways

Risikovurdering og datahåndtering	
Skal det gjennomføres risikovurdering?	Nei
Dersom «ja», har det blitt gjennomført?	Nei
Skal det søkes om godkjenninger? (REK*, NSD**)	Ja
Skal det skrives en konfidensialitetsavtale i forbindelse med oppgaven?	Ja
Hvis «ja», har det blitt gjort?	Nei

* Regionale komiteer for medisinsk og helsefaglig forskningsetikk (<https://rekportalen.no>)

** Norsk senter for forskningsdata (<https://nsd.no/>)

Eventuelle emner som skal inngå i mastergraden

Retningslinjer - rettigheter og plikter

Formål

Avtale om veiledning av masteroppgaven/hovedoppgaven er en samarbeidsavtale mellom student, veileder og institutt. Avtalen regulerer veiledningsforholdet, omfang, art og ansvarsfordeling.

Studieprogrammet og arbeidet med oppgaven er regulert av Universitets- og høyskoleloven, NTNUs studieforskrift og gjeldende studieplan. Informasjon om emnet, som oppgaven inngår i, finner du i emnebeskrivelsen.

Veiledning

Studenten har ansvar for å

- Avtale veiledningstimer med veileder innenfor rammene master-/hovedoppgaveavtalen gir.
- Utarbeide framdriftsplan for arbeidet i samråd med veileder, inkludert veiledningsplan.
- Holde oversikt over antall brukte veiledningstimer sammen med veileder.
- Gi veileder nødvendig skriftlig materiale i rimelig tid før veiledning.
- Holde instituttet og veileder orientert om eventuelle forsinkelser.
- Inkludere eventuell(e) medstudent(er) i avtalen.

Veileder har ansvar for å

- Avklare forventninger om veiledningsforholdet.
- Sørge for at det søkes om eventuelle nødvendige godkjenninger (etikk, personvern hensyn).
- Gi råd om formulering og avgrensning av tema og problemstilling, slik at arbeidet er gjennomførbart innenfor normert eller avtalt studietid.
- Drøfte og vurdere hypoteser og metoder.
- Gi råd vedrørende faglitteratur, kildemateriale, datagrunnlag, dokumentasjon og eventuelt ressursbehov.
- Drøfte framstillingsform (eksempelvis disposisjon og språklig form).
- Drøfte resultater og tolkninger.
- Holde seg orientert om progresjonen i studentens arbeid i henhold til avtalt tids- og arbeidsplan, og følge opp studenten ved behov.
- Sammen med studenten holde oversikt over antall brukte veiledningstimer.

Instituttet har ansvar for å

- Sørge for at avtalen blir inngått.
- Finne og oppnevne veileder(e).
- Inngå avtale med annet institutt/ fakultet/institusjon dersom det er oppnevnt ekstern medveileder.
- I samarbeid med veileder holde oversikt over studentens framdrift, antall brukte veiledningstimer, og følge opp dersom studenten er forsinket i henhold til avtalen.
- Oppnevne ny veileder og sørge for inngåelse av ny avtale dersom:
 - Veileder blir fraværende på grunn av eksempelvis forskningstermin, sykdom, eller reiser.
 - Student eller veileder ber om å få avslutte avtalen fordi en av partene ikke følger den.
 - Andre forhold gjør at partene finner det hensiktsmessig med ny veileder.
- Gi studenten beskjed når veiledningsforholdet opphører.
- Informere veileder(e) om ansvaret for å ivareta forskningsetiske forhold, personvern hensyn og veiledningsetiske forhold.
- Ønsker student, eller veileder, å bli løst fra avtalen må det søkes til instituttet. Instituttet må i et slikt tilfelle oppnevne ny veileder.

Avtaleskjemaet skal godkjennes når retningslinjene er gjennomgått.

Godkjent av

Shaha Alfandi
Student

04.06.2021
Digitalt godkjent

Anne Trine Kjørholt
Veileder

04.06.2021
Digitalt godkjent

Berit Berggård
Institutt

23.06.2021
Digitalt godkjent

Master`s Agreement / Main Thesis Agreement

Faculty	Faculty of Social and Educational Sciences
Institute	Department of Education and Lifelong Learning
Programme Code	MPCHILD
Course Code	Barn 3900

Personal Information	
Surname, First Name	Alfandi, Shaha
Date of Birth	18.09.1990
Email	shahaal@stud.ntnu.no

Supervision and Co-authors	
Supervisor	Anne Trine Kjørholt
Co-supervisors (if applicable)	
Co-authors (if applicable)	

The Master`s thesis	
Starting Date	18.01.2021
Submission Deadline	31.05.2022
Thesis Working Title	The Challenges Facing Syrian Immigrant Families in Getting their Children into a New Community (Norway) Exploring Experiences of Being a Parent in Norway, Experience Bringing up Children in a New Culture (Norway)
Problem Description	this project will explore various aspects regarding child-rearing in new cultures, including positive and negative aspects families navigate through. Apart from this, the study will also explore on differences between raising children in new cultures and one's homeland. The study will mainly focus on the community of Syrian immigrant families raising their children in a new culture (the Norwegian culture). For that reason, the project will explore how the Syrian and Norwegian cultures vary regarding child-rearing, especially in educational ways

Risk Assessment and Data Management	
Will you conduct a Risk Assessment?	No
If “Yes”, Is the Risk Assessment Conducted?	No
Will you Apply for Data Management? (REK*, NSD**)	Yes
Will You Write a Confidentiality Agreement?	Yes
If “Yes”, Is the Confidentiality Agreement Conducted?	No

* REK -- <https://rekportalen.no/>

** Norwegian Centre for Research Data (<https://nsd.no/nsd/english/index.html>)

Topics to be included in the Master`s Degree (if applicable)

Guidelines – Rights and Obligations

Purpose

The Master's Agreement/ Main Thesis Agreement is an agreement between the student, supervisor, and department. The agreement regulates supervision conditions, scope, nature, and responsibilities concerning the thesis.

The study programme and the thesis are regulated by the Universities and University Colleges Act, NTNU's study regulations, and the current curriculum for the study programme.

Supervision

The student is responsible for

- Arranging the supervision within the framework provided by the agreement.
- Preparing a plan of progress in cooperation with the supervisor, including a supervision schedule.
- Keeping track of the counselling hours.
- Providing the supervisor with the necessary written material in a timely manner before the supervision.
- Keeping the institute and supervisor informed of any delays.
- Adding fellow student(s) to the agreement, if the thesis has more than one author.

The supervisor is responsible for

- Clarifying expectations and how the supervision should take place.
- Ensuring that any necessary approvals are acquired (REC, ethics, privacy).
- Advising on the demarcation of the topic and the thesis statement to ensure that the work is feasible within agreed upon time frame.
- Discussing and evaluating hypotheses and methods.
- Advising on literature, source material, data, documentation, and resource requirements.
- Discussing the layout of the thesis with the student (disposition, linguistic form, etcetera).
- Discussing the results and the interpretation of them.
- Staying informed about the work progress and assist the student if necessary.
- Together with the student, keeping track of supervision hours spent.

The institute is responsible for

- Ensuring that the agreement is entered into.
- Find and appoint supervisor(s).
- Enter into an agreement with another department / faculty / institution if there is an external co-supervisor.
- In cooperation with the supervisor, keep an overview of the student's progress, the number of supervision hours spent, and assist if the student is delayed by appointment.
- Appoint a new supervisor and arrange for a new agreement if:
 - The supervisor will be absent due to research term, illness, travel, etcetera.
 - The student or supervisor requests to terminate the agreement due to lack of adherence from either party.
 - Other circumstances where it is appropriate with a new supervisor.
- Notify the student when the agreement terminates.
- Inform supervisors about the responsibility for safeguarding ethical issues, privacy and guidance ethics
- Should the cooperation between student and supervisor become problematic, either party may apply to the department to be freed from the agreement. In such occurrence, the department must appoint a new supervisor

This Master`s agreement must be signed when the guidelines have been reviewed.

Signatures

Shaha Alfandi
Student

04.06.2021
Digitally approved

Anne Trine Kjørholt
Supervisor

04.06.2021
Digitally approved

Berit Berggård
Department

23.06.2021
Digitally approved

Vurdering

Referansenummer

713585

Prosjekttittel

exploring experiences of child rearing in Norway among Syrian parents.

Behandlingsansvarlig institusjon

Norges teknisk-naturvitenskapelige universitet / Fakultet for samfunns- og utdanningsvitenskap (SU) / Institutt for pedagogikk og livslang læring

Prosjektansvarlig (vitenskapelig ansatt/veileder eller stipendiat)

Anne Trine Kjørholt (supervisor), anne.trine.kjorholt@ntnu.no, tlf: 91897607

Type prosjekt

Studentprosjekt, masterstudium

Kontaktinformasjon, student

Shaha Alfandi, Nawalalfandi@Gmail.com, tlf: 97381190

Prosjektperiode

01.03.2021 - 30.06.2022

Vurdering (1)

22.02.2021 - Vurdert med vilkår

SIMPLIFIED ASSESSMENT WITH CONDITIONS

Having reviewed the information registered in the Notification Form with attachments, we find that this project presents a low risk to the rights and freedoms of data subjects. This assessment is based on the project not processing special categories of personal data or personal data relating to criminal convictions and offences, and not including vulnerable groups. The duration of the project is reasonable and the processing of personal data is based on consent. We have therefore given a simplified assessment with conditions.

You have an independent responsibility to meet the conditions and follow the guidance given in this assessment. If you meet the conditions and the project is carried out in line with what is documented in the Notification Form, the processing of personal data will comply with data protection legislation.

CONDITIONS

Our assessment presupposes:

1. That you carry out the project in line with the requirements of informed consent
2. That you do not collect special categories of personal data or personal data relating to criminal convictions and offences
3. That you follow the guidelines for information security as set out by the institution responsible for the project (i.e. the institution where you are studying/carrying out research)
4. That you upload the revised information letter(s) for each sample in the Notification Form so that documentation is correct and then select "Confirm send in". NSD will not carry out a new assessment of the revised information letter(s).

1. REQUIREMENTS FOR INFORMED CONSENT

The data subject should receive written and/or oral information about the project and consent to participation. You must ensure that the information at least includes the following:

- The purpose of the project and what the collected personal data will be used for
- Which institution is responsible for the project (the data controller)
- What types of data will be collected and how the data will be collected
- That participation is voluntary and that participants may withdraw their consent, without giving a reason, as long as their personal data are being processed
- The end date of the project and what will happen with the collected personal data; whether it will be erased, anonymised or stored for further use
- That you will be processing personal data based on the consent of the data subject
- The right to request access, correction, deletion, limitation and data portability
- The right to send a complaint to The Norwegian Data Protection Authority (Datatilsynet)
- Contact information for the project leader (or supervisor and student)
- Contact information for the Data Protection Officer (Personvernombudet) at the institution responsible for the project

On our website you will find more information and a template for the information letter:

<https://www.nsd.no/en/data-protection-services/notification-form-for-personal-data>

It is your responsibility to ensure that the information given in the information letter corresponds to what is documented in the Notification Form.

2. TYPE OF DATA AND DURATION OF PROJECT

The project will be processing general categories of personal data until 30 June 2022.

3. FOLLOW YOUR INSTITUTION'S GUIDELINES

NSD presupposes that the project will meet the requirements of accuracy (art. 5.1 d), integrity and confidentiality (art. 5.1 f) and security (art. 32) when processing personal data.

If you will be using a data processor in the project, the processing of personal data must meet the legal requirements for use of a data processor, cf. arts. 28 and 29.

To ensure that these requirements are met you must follow your institution's internal guidelines and/or consult with your institution (i.e. the institution responsible for the project).

NSD'S ASSESSMENT

Our assessment of the legal basis for processing personal data, of the principles relating to this processing and of the rights of data subjects, follows below, but presupposes that the conditions stated above are met.

LEGAL BASIS

The project will gain consent from data subjects to process their personal data. Presupposing that conditions 1 and 4 are met, we find that consent will meet the necessary requirements under art. 4 (11) and 7, in that it will be a freely given, specific, informed and unambiguous statement or action, which will be documented and can be withdrawn. The legal basis for processing personal data is therefore consent given by the data subject, cf. the

General Data Protection Regulation art. 6.1 a).

PRINCIPLES RELATING TO PROCESSING PERSONAL DATA

Presupposing that conditions 1-4 are met, NSD finds that the planned processing of personal data will be in accordance with the principles under the General Data Protection Regulation regarding:

- lawfulness, fairness and transparency (art. 5.1 a), in that data subjects will receive sufficient information about the processing and will give their consent
- purpose limitation (art. 5.1 b), in that personal data will be collected for specified, explicit and legitimate purposes, and will not be processed for new, incompatible purposes
- data minimisation (art. 5.1 c), in that only personal data which are adequate, relevant and necessary for the purpose of the project will be processed
- storage limitation (art. 5.1 e), in that personal data will not be stored for longer than is necessary to fulfil the purpose of the project

THE RIGHTS OF DATA SUBJECTS

So long as data subjects can be identified in the collected data, they will have the following rights: transparency (art. 12), information (art. 13), access (art. 15), rectification (art. 16), erasure (art. 17), restriction of processing (art. 18), notification (art. 19), data portability (art. 20).

Presupposing that the information meets the requirements in condition 1, NSD finds that the information given to data subjects about the processing of their personal data will meet the legal requirements for form and content, cf. art. 12.1 and art. 13.

We remind you that if a data subject contacts you about their rights, the data controller has a duty to reply within a month.

NOTIFY CHANGES

If you intend to make changes to the processing of personal data in this project it may be necessary to notify NSD. This is done by updating the information registered in the Notification Form. On our website we explain which changes must be notified. Wait until you receive an answer from us before you carry out the changes.

FOLLOW-UP OF THE PROJECT

NSD will follow up the progress of the project at the planned end date in order to determine whether the processing of personal data has been concluded.

Good luck with the project!

Contact person at NSD: Simon Gogl

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