



ROLES AND INFLUENCES OF THE THREE FILIPINO
CONGREGATIONS IN EASTERN NORWAY TOWARDS
FILIPINO YOUTH

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Abstract

The youth is the cornerstone of the society. Their fresh ideas, activeness, dynamism, and enthusiasm are strengths that the world needs to attain the primordial purpose of humanity – fullness of existence. But they are faced with various problems like social, moral, economic, political, and psychological related problems in the form of violence, unemployment, indifference discrimination, materialism, pressure, addiction, inequality, and teenage pregnancy. With this context, Christian congregations in Norway are moved to involve themselves in youth development. This study investigated on the role and influences of the three Filipino congregations in Eastern Norway to the Filipino youth.

Through qualitative descriptive research method utilizing action-based research an exploration on their church roles through their practices on how they help Filipino youth on the said research locale. It involved three participating Filipino congregations interviewing two (2) pastors, four (4) leaders and six (6) youth members. Findings resulted to an intense effort and concern of the following congregations about the youth. Likewise, it was found out that the role of these churches were deeply rooted to discipleship. Moreover, effective activities and programs like youth monitoring at home and school, Bible study, sharing, worship, civic activities and community related programs were conducted to hold and motivate the youth to the church. As a result, the youth members were live out their Christian commitment through church collaboration and participation by means of their sharing church responsibilities.

Dedication

To God,

To my family and to my relatives,

My friends here and abroad,

To the entire Filipino community in Norway,

To the Filipino Youth.

And

To Christian community where I belong,

This humble research is dedicated.

Acknowledgement

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“To God be the Highest Glory!”

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Chapter 1

Problem and Its Background

1.1. Introduction

The youth is the cornerstone of the society. Their contemporary knowledge, robustness, activeness, dynamism, and enthusiasm are strengths that the world needs to attain the primordial purpose of humanity – the fullness of existence. For this reason, they play a vital and critical role in shaping the future of humankind. However, this vulnerable group, in the scheme of society, are facing various dilemmas that threaten and shake their future. These dilemmas are classified as social, moral, economic, political, and psychological related problems in the nature of violence, unemployment, indifference, discrimination, materialism, pressure, addiction, inequality, teenage pregnancy and the impact of the advancement of technology in the rapid change of the society (Crede et al., 2015:52). Nonetheless, these acknowledged factors hinder the recognition of the youths' involvement and critical role in the society, thus they failed to realize their full potentials and capabilities as the genuine hope of the future.

On this premise, religious and other civic groups are complying with their social imperative on helping and alleviating the lives of the youth through redirecting and guiding the youth towards a more meaningful life. Similarly, they also conduct civic labors in order to prepare and shape them to be productive individuals that are capable of helping others. Civic groups with the philanthropic motivation have been conducting different social movements and programs to attract individuals, especially the youth to participate and involve themselves. These appear in a form of seminars, workshops, community services and outreach programs. They have the strong conviction that the society will be receptive to change if the future members of

the society will be developed into productive and good citizens. Therefore, there is a need for social empowerment especially to the young members of the society.

On the same manner, strongly believe that the youth needs to learn their responsibilities, carrying out affirmative consistent actions required by the society, and actively involving in creating change and impact in to their families, communities, and the society at large. Yet, they saw an undeniably concern and priorities among the youth that they could have managed. For instance, their way of life and disconcerting sedentary lifestyles have become the order of the day. In which implies that the essential aspects are no longer accorded in much importance. Alarmingly aside, the youth is quickly succumbing to pressure and getting into drugs and other illicit actions (Schoon and Lyons-Amos, 2016: 11-20). With all of this foregoing cases they need somebody to help understand the moral context of life and lead them into the right direction.

Herewith, religious groups specially the Christian congregations in different parts of the world included and activated they agenda in involving themselves in helping the programing of youth development among their community. The efforts proved that with the strong conviction from the different churches and congregations to extending their utmost and sincere effort for in developing and helping the youth cannot be denied. By means of establishing and collaboration among parents and families in forming and molding the youth spiritual and psychological aid.

Aside from that, churches and congregation developed various framework church encounters and activities to gain the attention and willingness of the youth to be actively involve. As a result, they are motivated to join and commit themselves to activities being presented to them. The effectiveness of the program also motivated them to retain their affiliation to their church. With all of these, the congregations remain to be one of the special agent on youth

development, thus, as a continuing program, they created a specific ministerial body for the youth, which is called the Youth Ministry.

The practice of churches and congregations towards youth development varies from localities and races. This peculiarity exists based from diverse church members whose background, races, preferences and alike are different from each other. This is as same true with the children of the migrant Filipinos in Norway - Whom have explored the opportunities being offered to them in the European countries to be able to uplift their standard way of living in the Philippines. Many of them decide to come and work in Europe since there are vast of opportunity in Norway, they began to migrate in the country. They brought with their families. Thus, creating the Filipino community in various part of Europe.

Filipinos are known to be religious. It is part of their culture to believe to a Supreme Being and to be affiliated in different religions, churches, congregations, and other charismatic group. Therefore, it is not a surprise that migrant Filipino children may have the tradition of attending church worship. However, with the big challenge the modern world to humanity, and the cultural differences and enculturation, investigation on how these foreign churches manage cope up with the needs of their youth members is a good issue to deal with.

Nonetheless, this study determines the ways and means churches in Eastern Norway responding to the spiritual, social and psychological needs of the Filipino youth despite the challenges faced by the Filipino youth in a foreign land. Also, the paper highlighted Christian mission for the youth, documenting their worthwhile experiences that will serve as a good benchmark for documenting the good practices that maybe be copy or implement by various churches in different countries in their youth development framework. Furthermore the study,

will help the helps other religious groups in other parts of Norway and other countries of the world as well effective agents of positive change among the youth and other church members.

1.2. Review of Related Literature and Studies

This part of the study contains the discussion on various topics related to the present study. These were carried out to have clear view on the variables involved and to the concerns of the research. These literatures and studies would serve as bases to understand the concerns and ideas of this research. The topics were Filipino missionary work.

1.2.1. Filipino Missionary Works

Even though the world has totally evolved and various aspect of life has shifted and changed, the missionary legacy of discipleship has continued to respond to the needs of individuals especially to quench to the thirst for spiritual needs. Through the past century, Filipinos have become agent in the missionary work of Christianity. It stated since the 16th century where some of Filipino were brought by Catholic priest to evangelize from Southern to Northern Asia. This can be seen through different religious groups, churches and organizations that were born in the Philippines. Coming from the third largest Christian nation, it has produced many missionaries from different Christian congregations.

According to Tira and Wan (2009), the missionary activities of the Filipinos were driven by diaspora or migration. Approximately, there were eight (8) million of Filipino scattered in the world in one hundred eighty-seven (187) countries. Aside from it, there were many Filipinos who were officially sent by their congregations to different parts of the world to become emissaries of the “Good news”. Their first missionary activities could be traced back since the time of colonialism wherein there were missionaries who bore the symbol of Christianity to the

places like Japan, China, Hong Kong, Taiwan, Papua New Guinea, Indonesia, Malaysia and even to the first world countries. With this seal, it continues up to the present.

Though missionary works went along with the diaspora of the Filipinos as laborers, it has given great chance to manifest their religiosity and eagerness to respond to the call of evangelization. At present, wherever Filipino would go to search for greener pasture, they would be bringing with them their faith manifested through their actions and religious practices. This opportunity gave birth to various organized congregations and churches to different parts of the world. They were veiling themselves with courage that God would never forsake them and would always find ways to help them as they fulfil their Christian obligation of evangelization. Thus, Filipino Christian migrants were living witnesses to all Christian experiences (Garcera, 2013: 2).

The expressions of their faith was manifested through their practice of their faith, worship, compliance to the Christian ethical standards, fraternal love, communion with others, civic involvement, positive view on humanity and the like. They boldly expressed these through their lifestyles, work places, interaction with others, humanitarian activities and manner on how they face problems, hardships, trials and tribulations. They were bringing with them in the foreign land the authentic Filipino Christian way of living.

1.2.2. Filipino Youth in a Foreign Country

What is a Filipino youth? This query directed to nature as a Filipino. Thus, Filipino culture and values cannot be delimited by time and boundaries. By all means the nature of being a Filipino remained regardless if they were leaving far from their native homeland. Therefore, even though a Filipino children would be raised in a foreign land, would have the opportunity to

possess the nature of the Filipino identity. It is because Filipino parents were obliged to share their culture to their children.

Filipinos were versatile. They have the ability to cope up with the situation they were experiencing. Thus, this has become an important factor to the Filipino migrants. However, there were instances that some Filipino youth who were born and reared abroad somehow develop a mixed cultural mentality influenced by their present situation. Especially to some instances, wherein parents were highly preoccupied with their work and other concerns. Because of this, they developed identity crisis and confusion on whatever culture they need to follow. A Filipino youth in a foreign country regardless of the limitations in direct experience on Filipino culture, would remain a Filipino.

1.2.3. Role of Filipino Churches towards Youth

Philippines as known as a Christian nation was a significant part of Filipino culture. It was part of the Filipino culture to acknowledge the belief to the Supreme Being. History proved that ever since they have the belief on higher beings. Early Filipinos have already systems of belief manifested through their primitive practices, laws, and norms. A vivid example of it could be noticed through the tribal practices like the Igorots in Northern Philippines, Aetas in the Central Philippines and the tribal people in the Southern Philippines.

It was note-taking that based from what they believed became the bases of their actions and civic practices. Therefore, religion from early existence of the Filipino race in the Southeast Asia has the special role towards the lives of the people. This has fashioned Filipinos through generations that actions needs to parallel to what they believed. However, the practice of ritualism has changed as the result of Spanish colonization (Flitzpatrick, 2013: 3).

On the discussion about the role of Filipino churches or congregation to the Filipino youth, it has indeed has special place in the formation of the youth. This confirmed with the study of Ream (2004) that religion was the foundation of resiliency by adding legitimacy to principles against misbehaviors, immorality, and violence by providing an adaptive alternative for these kinds of erroneous actions. Moreover, he added that in effect that the youth who internalize the teachings ad values are less possibility of engaging in risk behaviors even circumstances and opportunities leads and motivate them to do so. Therefore, it has a firm and strong effect on individual behavior in communities with a high proportion of individuals who were attending religious services regularly. It because it adds legitimacy the prohibitions against risk of behavior.

Kirkpatrick and Shaver (1990), highlighted that attached youth were commonly to take distance from their parents expressed in ceasing religious attendance, joining another religious groups and seeking attachment from other families affiliated to the religious group. On the other hand, Youth Development cited by Ream and Witt (2003), ideas and perspective on religion and spirituality were the appropriate role of concerned adults. Hence, these are serving as the resources that facilitated process over that the youth have ultimate regulation.

Social media has engulfed the present day world and has had a great unprecedented effect on the youth. Most parents sadly remain unaware of the effects it has on their children mainly to having bred up in a society which had formerly lacked the social media. The Filipino churches due to their rigid policies remain a bit ignorant sadly yet it is a chronic disease which has festered its presence among the youth. There was dismal youth participation in one of the Filipino churches in the age group 15 to 20 years in relation to the other churches.

There was an establishment of annual sports festivals which were used to bring them together and get to improve their social skills. The annual sports festivals would get to include active games such as skiing during the winter which is totally fun and very engaging in both minds with spirit. Social competitiveness remains one of the chronic problems that have been identified in the youth though it was really an inborn problem. Other problems which the Filipino churches had identified included cynical youths to a greater percentage.

Language barrier stills remained a great hindrance due to the presence of two major different languages but this can be overlooked by the cultural differences which were so adventurous providing an avenue for one to interact, learning from the others. Monitoring such dynamic youth remains essential, and the church also has Sunday schools where they learn the word of the Lord in a closed setting with their peers. Monitoring remained and very vital to ensure the youth was resistible to negative influences without anyone noticing. To empower the youth and make them feel they are recognized, various privileges have been granted unto them (Wagaman, 2011:278-293) Intercessory prayers are always for them to conduct, reading the scriptures and finally sing a song or dance for the Filipino churches.

Filipino churches remained very important as it should help the ever-busy parents by mentoring and guiding them especially in adolescence where it is very critical for such lessons to be imparted. In the process, they also get to teach the youth to be aspirers of Christ and equipped to be future leaders through delegation of leadership roles. Seminars remained the major sessions where the various skills and acceptable values are imparted unto the youth who keenly listen due to high respect for the Filipino churches.

In conclusion, the Filipino churches have bigger role to play, however, those should continue looking for avenues to ensure the youth participate more. Secondly, they should identify what the

youth really desire to ensure they have their undistracted attention. Lastly, they should be able to understand the boys who emotionally hold back than girls.

1.2.4. Roles of Filipino Churches to Youths' Social Skills

Human beings are naturally social beings. This nature moves individuals to relate to each other. Moreover, to interact to himself or herself – I, others – Thou and God. Hence, the church provides an avenue where the youth can get to meet, interact with others of their age. This is very important as it ensures one is not isolated and in the presence of other peers, all human have been proven to be receptive and outgoing about people of different age groups.

The Filipino churches through various educators get to identify their various talents and align them to their respective ministries where they can get to exercise their talents. These ministries may include finance ministry which at the end, ensures one is left content and feels responsible. Presence of other same-age youth provides an avenue for most youth to have more friends and in the process get to identify themselves while in actual sense they enjoy the care of a bigger family. Most youths have attested to loving churches due to the love and care they receive in the larger family of the church they are now members in.

This effect can be directly proven by some youth who confesses to having been referred by their friends into such churches. It is a known fact that no youth can encourage another youth to join their church if at all, it is not a great place they enjoy. Prayer meetings ensure the youth have the chance to meet each other, socialize and improve their social skills as their schedule allows them to meet twice a week. Most youth due to the care they get and all the free avenues the Filipino churches provide, they are able to interact and feel as if the church is their family

too. Most due to this feeling get to even aspire to grow more spiritually which is the prime purpose of the Filipino churches.

Leadership roles delegated out to the youth help ensure the youth develop a sense of responsibility which may not be available in school or at home. Such leadership roles also ensure the youth get to practice to be better leaders (Lucignano, 2015: 33). They also get to give back to the society which is a key pillar for positive youth development through various activities such as even volunteering. Socialization can be demonstrated by the confession of a few who accept that truly they have been able to overcome their former fear of people and are now bold.

The Filipino churches essentially remained a great avenue youth get to socialize, develop their social competence to become better community members. They also get to learn how to incorporate into the community while remaining at ease. Worship practices enable youth to socialize and eventually learn to develop their skills and ability to become fruitful part of the congregation.

1.2.5. Impact of Religion on Positive Youth Development

Religion coexists with the church. One cannot just say that they believe and follow system of belief in absence of religious affiliation to any churches. Church is not just a structure but a body of members believing on Supreme Being with practices and sets of beliefs. It is undeniable that religion through various churches has significant impact to the positive development of humanity. Hence, this premise affirmed also that it has significant effect on the lives of the youth leading them to the fullness and meaning of their existence.

Cole (2005) stressed that church was the responsible for youth development. In connection to this, the leadership that was required was having a clear biblical perspective of the

local church. This could be done through continually communicating that to the church represented by the members. Furthermore, they were obliged to deal with problems that arise and would be faced by the church at present and in the future. They were responsible in helping out all by aiming joy and spiritual growth.

The youth especially at adolescence face a very great task and cannot be able to develop into respectable citizens without proper guidance/mentorship. In as much as the Filipino churches take care of the spiritual part of the human, it also strives to fill that gap and be the mentor the youth can always look up to. This is mainly aggravated by the busy nature of parents today and lack of knowhow especially young parents on how to handle the youth.

Growing up for the youth today was very hard in comparison to the past which is further catapulted by the advent of technology. The youth face a lot of pressure from their friends and can't easily cope up with that pressure. They also get tons of pressure from the parents who expect them to be better than their friend's children or even high expectation standards from even the society itself. Lots of youth too sadly never get the much-needed guidance required at that stage and are left to scavenge for their survival way out of that pit. Appreciation which could help someone increase their confidence is very scarce and contributes to a bunch of them growing always having low self-esteem and might be a reason behind the high depression levels among the youth.

The worst effect of peer pressure was that the youth got to gauge themselves using what the others say about them rather than focusing on what they truly were. Such behavior was very disastrous as they can get one to conform to just fit in a group the rest can approve. It was like pretending to wear a smaller shoe size just because the rest wear the same to avoid being cast out.

The Filipino churches tried to reverse these effects by first making them believe in themselves. This is generally through granting the youth a chance, to portray their talents and in so doing the church proves it believes in them. The last step would be of course for them to believe in themselves too. They were taught how to use their energetic bodies in serving the lord which brings satisfaction. Fresh and creative ideas they get to share are very much encouraged to ensure one feels very free. The churches tried to act as a mentor (Mayo, 2010: 56). They also acted as a guide to the youth as they delve in the treacherous journey of life while pointing out any possible landmines to avoid.

1.2.6. Factors Aggravating Identity Crisis among the Youth

Youth have confessed that one of the biggest problems that were chronic among them is an identity crisis. This problem has been aggravated by a lack of clear guideline on how one can make have their own unique identities (Schwartz, Cole and Annett, 2005: 67). Lack of mentors who should guide the youth leaves them at the mercy of social media and the cruel media which is sad. The social media gets to paint a specific identity as the best which the rest of the youth get to try to emulate to look cool, and in the process, they lose their self which is worrying. This can be presented by typically one having online friends who have more friends, likes maybe on Facebook or a high number of followers in various social media sites. Such people with a high influx of followers enticed the other youth to try to copy them to look cool.

Advancement of technology has been a great thing as it has brought communication to hitherto unprecedented levels. However, those levels have had high level of sacrifice as the close people nearby have lost touch to one another and youth have lost their touch relying on virtual friends. Social media can be viewed as something good but has negative effect. It is good

because it has made communication so fast, near and unlimited. If somebody has to get in touch with his or her family members or friend abroad, they can easily reached them through social media. Likewise with the dissemination of information. If information was delimited by boundaries in the past decades, now it has brought near by the social media. However, despite of its benefits to mankind. Improper use could lead to negative effects. This could be in a form of violence, addiction, indifference and immorality.

Social media does not guarantee the absolute truth. There were information enlisted to it that contain a total lie. Nonetheless, this lie was most embraced by many. Youth were mostly victimized by this negative effects. They fail to understand that no one normally upholds their worst scenarios but can only uphold their best phases of life. This is traumatizing for the others who are forced to think their friends already enjoy their life with a golden spoon. No wonder there has been a high depression level witnessed among the youth who could not understand such basic facts and die frustrated thinking their life is cursed, or they have been left behind as the rest progressed in life.

The school curriculum required a major review to match with the changing dynamic youth needs. Some of the youth have confessed that the education system is more focused on theories rather than on practices too. This was a clear indication that some of the intended beneficiaries of education did not feel content with the education system. They simply yearned for more and feel there is a gap in their lives which was yet to be filled by education. It could also be said that they feel the education system has to a greater extent fallen below their expectations and in their thinking, it might be overrated. The education system was originally designed for their parents, but sadly it has not evolved with time. This was essential as the world has really evolved and its demands have also changed immensely.

In a nutshell, the technological advancement manifested through social media, gadgets and the like were good. However, if it not properly used, it would lead to destruction. On this negativity, it appears to have been and remains the main culprit behind the identity crisis present among the youth. This was mainly due to it being a new invention and also the fact that it remained underrated with many stakeholders disregarding the potential risks it may pose to the youth. The education system too has failed to evolve with time and provide the much-needed answers that the youth are eagerly waiting to know.

1.2.7. Guidance of the Church

Guidance continued to be one of the most important and very evident among the youth who confessed that the church provided. This was warmly received and a great motivator which had encouraged most youth to remain active in the church. The word of God provided information about their ever loving Creator and in so doing offered for them an avenue to get to know their identity. The church also brought together much youth together, and in the process, they got to appreciate one another through various activities which were usually fun-filled. The church also remained to be the much-needed mentor whom the youth could look up to not only on spiritual nourishment but also for physical, emotional or physiological nourishment which couldn't be found anywhere else.

Morality was the ability to differentiate between good and bad mostly actions rating through a mental process. Funnily, the ability to weigh between good and bad is not inborn, was a practice by which one picks up through various interactions with others. The church gladly filled up this loophole and act as a moral teacher to the youth by providing them foundation on where to build their morality.

Leadership training and seminars have thrust many youths (who had confessed to having had a fear of people) into the limelight, and they could lead or even supervise their peers (Linden and Fertman, 1998:120). Such opportunities offered great avenues to beneficiaries who in the process get to learn their strengths and also how to polish their weakness. The weaknesses acted to trim those who have might been ever proud of themselves and teach a few lessons on humility too! Musical instruments available through various ministries also help a few on their journey of becoming well-established musicians even as they tried to serve the Lord through music. Such simple acts went a long way in providing the much-needed appreciation and satisfaction which the youth desire.

Youth was the general phase where as human beings were known to be most active. Physiologically their little personalities are bursting; likewise, blooming in the need physical activities to keep them engaged. The activities kept their energies drained, fully immersed in those activities and in a better way the events are positively oriented towards their development. The church has put in place programs which ensure the youth remains a major portion of their congregation and also a principal shareholder in all their activities. Such programs also provide an avenue for the youth to exercise their talents which would otherwise be suffocated and besides offer guidance in their journey as the talents mature up.

A certain percentage of the youth confessed to having come from dysfunctional families where they are not appreciated. The church provides a safe environment which can allow the youth to possibly live a life which can please the lord. Such environments also entrust unto them opportunities to delve into their inner selves, heal their former wounds and even be able to incorporate into the society successfully.

1.3. Personal Motivation

There are two (2) influences that motivated the researcher to deal on this study. These are, (1) desire in youth formation, and (2) awareness to the contribution of Filipino churches in youth Christian formation.

The first motivation is about the need of the youth to have an access on youth formation programs provided by the different religious groups. Accordingly, through good youth formation, these young group of society will be productive individuals and good members of the church. The first one means good abider of laws and latter refers to effective witness of Christian faith. On the other hand, the second motivation is awareness to the contribution of Filipino churches in the Filipino youth of Norway. This awareness denotes recognition of non-believers about the effort of local Churches on their means and action towards youth empowerment and formation. Also, this is an awareness to the contribution of Filipino churches in youth Christian formation. It is the cognizance of the society on tireless concern of Christians for the welfare of the society. Hence, this proves the universality of the Christianity expressed through the churches roles and influences on the lives of the youth.

In this present generation, there are so many atrocities around the world such as bullying, violence, immorality, addiction terrorism, and racism which hinder the human development. These circumstances disregard one's potential to grow and to enjoy the beauty of life. These cases inevitably have resulted to other youth related dilemmas. It can be associated with increase suicide, addiction, HIV incidents, human trafficking of the young generation. Apparently, these also worsens the situation for the family. This problematic situation may be rightfully addressed by the church. Their effort to alleviate human is envisaged on their effort in right education, discipline, and spiritual guidance to those who need their help.

According to Roosevelt having the strong optimism for the youth for the future that it is building the youth for the future, was not necessarily true and consistent. However, it is by preparing the youth for the future, as a bigger chance of the success. (<http://www.quotationspage.com/quote/29028.html>). It implies that no one can build the future for the youth. It is because nobody cannot control their lives. They are the one who chooses their future. However, they need guidance in the process. With this, the church serves as their companion in choosing the path for them. Through this, they can experience a meaningful and worth-living life.

1.4. Research Question

This study investigated on the role and influences of Filipino congregations in Eastern Norway to Filipino youth development. Hence, it dealt the main problem: What are the roles and influences of the churches in Eastern Norway to Filipino youth ages between 15-20 years old? Likewise, this study sought to answer the following questions:

1. How many Filipino youth affiliated to the selected churches in Eastern Norway?
2. What are the challenges faced by the Filipino youth growing up in Eastern Norway?
3. What are the church programs and activities do to help Filipino Youth in Eastern Norway?
4. How the church programs and activities helping the Filipino Youth in Eastern Norway?
5. How the Filipino youth are contributing to the church in Eastern Norway?

1.5. Objective of the Study

The study discussed the significant roles and influences of the Filipino congregations in Eastern Norway towards the Filipino youth. The main objective of the study was to identify the roles of the local congregations and how they were influencing the lives of the youth in various aspects like morality, perspective, ideas, thus, their lifestyle in general. Moreover, this study geared towards the following sub-objectives.

- Determine the Filipino youth affiliated to the selected churches in Eastern Norway.
- Explain the challenges faced by the Filipino youth growing up in Eastern Norway
- Define programs and activities do to help Filipino Youth in Eastern Norway.
- Outlines the church programs and activities helping the Filipino Youth in Eastern Norway
- Identify the Filipino youth contributions to the churches in Eastern Norway.

1.6. Significance of the Study

This qualitative research aimed to determine the role and influences of the Filipino Congregations in the Eastern Norway to the Filipino youth. Through this investigation, it underpinned the unique way of addressing concerns and peculiar approaches to the Filipino youth from their specific churches. Henceforth through this research, it was possible to get a clear reflection of the present day youth in the context of youth empowerment and how to best achieve this. In general, studying this, aided in figuring out the ideal approaches to helping the youth to grow into responsible adults. This research also provided good practices of the Filipino congregations in Norway towards youth development.

Consequently, this study would benefit five (5) groups of individuals. These were the Filipino youth in Norway, church leaders in Norway and Filipino migrants.

Filipino Youth. This study may provide awareness on the Filipino churches' concern, intention, roles and influences to their lives as migrant youth in Norway. Thus, in return, they may appreciate those efforts and live their lives meaningfully.

Youth Religious Leaders. This may encourage them to actively participate with the church programs and activities for the benefits of their fellow youth. Thus, this may instil to them the value of their responsibilities as youth religious leaders.

Church Leaders. This may increase the enthusiasm of the leaders to extend their apostolate and mission to the Filipino youth. Moreover, they may respond to their calling of sharing their lives for the benefits of the youth. Furthermore, they may continue in selflessly involving themselves as adult facilitators and collaborators in the programs and activities for the benefits of these group of youth.

Pastors and Religious Leaders. This may provide pastors and religious leaders in Norway and to the world about the localized situation of a local church. Additionally, they may develop more interactive programs and activities that may bring youth to religious maturity. Lastly, they may continue their effort and special care to for the benefits of the young generation.

Filipino Migrants. They may have an open mind to allow their children to participate and involve themselves to church activities and programs. Thus, they may work hand in hand with church leaders in helping the youth to be good and responsible individuals.

Future Researchers. This may provide future researchers on the pertinent data on the processes, methods, ways, practices, efforts and concerns of various churches in Norway more specifically Filipino congregations in Eastern Norway.

1.7. Scope of the Research Study

This study aimed to determine the substantial ways on how Filipino congregations in the Eastern Norway work for the development of the Filipino youth. Likewise, it explored on the expressions of these congregations towards Filipino youth to various churches and society in general. To attain the goal of the present study, the researcher considered three (3) Filipino congregations located in Eastern Norway. Selection of participating churches started with undocumented interview to Filipino migrants residing on the local of concentration to determine what church most of them were connected. This lead to the aforementioned congregations. Thus, the bases were location, Filipino congregation and number of Filipino youth members.

Interviews was limited to two (2) pastors, four (4) leaders and six (6) youth members who were purposively selected. Construction of interview guide question paralleled to the different literatures and studies considered by the researcher. Hence, it is composed of thirteen (13) questions in line with the objective and questions sought to be answered in the study. The researcher of asked the help of experts in the Philippines to analyze the construction of questions and to determine its appropriateness to the projected respondents.

Proper protocols with the conduct of the study was followed. Communication letter was handed over to the participants of the study. After receiving their confirmation, individualized interview was done. Unanimity of the participants and the responses was secured and only used in the study. The researcher limit the position held of the respondent on presenting their responses. The information gathered were meticulously analyzed using the appropriate qualitative research interpretation.

1.8. Research Outline

This research applied both primary and secondary methods of data collection determined by the objective of the study. The primary methods of data collection involved the process of direct interaction to participants. Likewise, direct observation was done to verify the data gathered. On other hand, secondary method consisted of the usage and consideration to similar related literature and studies regarding the topic. The researcher made use of various existing theories to be able to make excellent inferences of the conclusions obtained. The theories served as bases in the inference of the study. After determining of the major problem that hinder youth development, the study highlighted good practices of the different Filipino congregation.

1.9. Thesis Structure

Chapter Two (2). Chapter contained the methodology of the research. It described the research methods employed. Furthermore, it defined the research process that was practiced. Likewise, this involved the collection procedure and data analysis of empirical data. The main headings included sampling, target size and sampling, ethical considerations and data sources.

Chapter Three (3). This chapter outlined major theories and concepts used in the project. The said theories and concepts were defined to draw their operational usage to the study. Hence, these served as bases and foundation of the study. Likewise, these helped to clearly understand the research data obtained.

Chapter Four (4). This chapter presented the gathered data with research data analysis, and the result of the study. Order of presentation was in line with the specific questions and the main problem.

Chapter Five (5). This chapter discussed the result as highlighted in chapter four (4) and related them with the theories in chapter 3.

Chapter Six (6). This chapter highlighted the conclusion and all the inferences made in reflection to the data gathered.

Chapter 2

Methodology

2.1. Introduction

This chapter contained the research methods, research design, problems encountered in the study, sampling method, target sample size, instrument of the study, data gathering procedure. It also covered the ethical considerations, data sources, and documentary analysis. Research method part explains the methodology and techniques that was used in the study while research design explores on the specific design that was followed within the context of the study. On the other hand, the problems encountered explains the challenges faced within the research process while sampling method, explains the selection process of the participants. The instrument of the study discusses the construction and format of the interview guide question and data gathering procedure explicates the procedure and processes followed in gathering the data.

2.2. Research Methods

The study utilized the qualitative method of research. In particular, it employed descriptive method of research. As defined by Gonzales and Calderon (Calderon & Gonzales, 2005: 61) citing Manuel and Medel, this method of research involved the description, recording, analysis, and interpretation of the present nature, composition or processes of phenomena. Likewise, this focused on the conditions, or how a person, group, or thing behaves or functions in the present. Furthermore, it explored that entails fact and data as presented in the research process.

In particular way, this method described and explored on special roles and benched-marked influences of the three (3) Filipino congregations to the Filipino youth in Eastern

Norway. It underpinned how these aforementioned churches managed to direct and to hold, and to bring the youth to their respective congregations. Moreover, investigated on the church practices that help and lead youth to more meaningful life.

2.3. Research Design

The study utilized action-based research design. This was defined as a technique used to collect data by engaging the respondents during the data collection process with a primary objective of improving or refining the carry out their duties (Sagor, 2018: par 1). This was initiated to have an in depth knowledge how the youth have been aided by the selected Filipino churches in Eastern Norway.

Thus, this helped in getting the right primary data from the youths involved and other individuals that have roles to play in this process. It was like a learning process by interacting with the affected parties. Other materials used in this case included internet sources, books, articles, and journals.

2.4. Problem Encountered in the Study

The primary challenge that was faced during the research and data collection process could be summarized in three (3) issues. These are cultural differences, language barriers and availability of the participants.

Cultural Differences. It was undeniable that the participants of the research even though they were all Filipinos, they have their own cultural identity. This lied on the diversive nature of the Filipino culture. And so, the researcher applied initial investigations on the background of the participants in order to apply enculturation.

Language Barrier. Initially, the guided question prepared was in Norsk language. However, because most of the participants preferred the interview to be in English, it was resulted to have translated guide question into English. This was to eliminate any language related factors that would hinder the smooth flow of information and for them to be convenient during the interview process.

Availability of the Participants. Norway is known as a fast facing country wherein people were accustomed to have long working hours and utilizing those hours to earn. And so, setting time of interview became a problem. This was overcome through flexibility based from free hour of the participants.

2.5. Sampling Method

The researcher made use of purposeful sampling. This non-probability sampling method determined the respondents on the basis of the purpose of the study. In particular way, there were three (3) Filipino congregations in Eastern Norway involved. These became the locale of concentration. These were represented by church 1, church 2, and church 3. The participants were classified as adult and youth participants. Adult participants were either pastors or adult leaders. On the other hand, the youth participants were the young members of the church on the age bracket of fifteen (15) years old to twenty (20) years old. The congregations in these churches were diversified in nature having unique feature and practices of congregants from different Philippine churches.

2.5.1. Target Sampling and Size

In order to achieve an in-depth apprehension, the research with the usage of purposeful sampling method led to three (3) groups of participants. These were pastors, leaders and youth. On this regards, there were two (2) pastors, four (4) leaders, six (6) youth who participated in study. The aim was to achieve deeper insight into the mentioned phenomenon and discover the active role and influences of the churches towards positive youth development.

2.6. Instrument Used in the Study

The instrument used in this study was a researcher-made guide questionnaire. This was patterned on the data needed for the research. It is composed of fifteen (15) questions. These were objectively pattered the following topics such as challenges of the Filipino youth, affiliation, programs and activities of the churches, youth contributions, role of the churches in the lives of the youth, and influences of the churches to the lives of the youth. The instrument was intended for individualized interview process.

2.6.1. Ethical Considerations

Ethics, morals and proper protocols in the conduct of the study were fundamental procedure of this research. Various proposals had to be made in the process to make sure the smooth conduct of the research. These included the processes like seeking audience and permission from the respondents and assurance of confidentiality of the information they would provide (Roen, 2016:306-322).

Communication letters to religious leaders were floated to inform about the conduct of the study. The core focus was on collecting data regarding youth development in their respective jurisdictions (Griffin, Lahman and Opitz, 2016:18-27). This process also allowed the spiritual leaders to select youths that could respond to the interview questions. The leaders and youths were set to be appropriate representation of the rest of the population. Strict confidentiality remained top priority for this research that ensured none of the participants' real names would be used in the presentation of the responses.

Even after consent from the church, the youth were also consulted on their willingness to participate in the interview to ensure their permission in the data gathering process. This was very evident in the manner in which the youth were offering the answers where they could even offer more than enough information. The questionnaires were also designed to ensure conclusiveness in the structure and would provide all the necessary data. This was critical because to the repetition of the interview might be leading to a costly process and bias answer.

2.6.2. Data Sources

The data was primarily collected from the pastors, leaders and the youths on the age bracket of fifteen (15) years old to twenty (20) years old. They were properly selected to participate in the interview process. The guide questions were given to all participants – pastors, leaders and selected youth. The data collection methods entailed interviews and questionnaires (Lohr and Raghunathan, 2017:293-312). There was an interview guide that offered a blueprint regarding how to approach the leaders of the church and to demonstrate to proper process of data gathering.

Data from Unstructured Questions. These were mostly random in nature. The main aim of these questions were to create stable environment where the respondents were at ease to offer their perspectives and opinions regarding the roles and influences of the church toward the youth in Eastern Norway. Such questions were also open-ended that did not lead the, to have a categorical answer. Hence, they do not necessarily require simple binary yes or no answers.

Data from Semi-Structured Questions. These questions tended to move away from the unstructured ones in the sense that they offered sense of direction to the respondents. In this regard, respondents could comprehend and understand where the interview process was heading to. Nonetheless with these questions, the aim would be attained and assured that participants were not constrained in order to facilitate free flow ideas by providing their honest opinions regarding the issue of church roles and influences to youth. Such were questions that probe the respondents and triggered them to offer honest information on their responses.

Data of Structured Questions. The structured questions were present in the questionnaires. The questionnaires entailed queries most of which were answered by the church leaders, pastors, and youths interchangeably. However, many of the questions were geared towards the youths, who were the main targets for this research.

2.6.4. Data Gathering Procedure

Data gathering procedure of the study could be summarized to three (3) phases. These were floating of communication letters, conduct of individualized interview, verification of the data through direct observation.

Phase One (Phase 1). This phase was marked as floating of the communication letters to various participants. First, a letter was handed-over to the participating churches through the

office of the local pastors. After the permissions were sought, another letter was floated to the respected participants of the study. Setting appointments in favor to the participants were considered. This phase expires once individualized interview was conducted.

Phase Two (Phase 2). This phase was about data gathering proper. The researcher decided to have an individualized interview to have direct connection to the respondents. At the same time, for the participants to tell everything without the fear of others might react on their answers. This phase ends once interview to twelve (12) participants in different churches was done.

Phase Three (Phase 3). This phase was marked as the period of direct observation on the church activities and programs. Hence, there would be a meticulous observations to verify the information gathered during interview session.

2.7. Documentary Analysis

Data gathered were analyzed in relation to the research design of the study. In particular way, the analysis would be in light of the action-based research design. On this kind of documentary analysis, the important aspects of the data would be highlighted and would be the bases of the interpretation. Exploration on the information would be raised. The researcher, to facilitate the direct and without bias analysis made use of a computer application or MAXQDA. On this computer software, interview responses would be transcribed and coded for an easy analysis of the data. The software highlighted important parts of the responses that would be essential aspect of the findings and result. Occurrence, similarities, manner of answering through transcription of the responses and differences would be the bases in interpreting the findings of the study and points for discussion.

Chapter 3

Theoretical Framework

3.1. Introduction

This chapter contains relevant theories that served as the foundation of the study. Likewise, it involved the explanation of the theories and relevance of them to the present study. Lastly, it contains the chapter summary. The discussion of the relevant theories gives the three (3) bases of the study while the chapter summary explains the gist of the discussions within the chapter.

3.2. Relevant Theories

This study considered three (3) relevant theories to fortify its claims. Thus, these served as foundation of the research. These also offered as the right blueprint for understanding the primary issues and how they can be explored. Since the main focus was youth development, the theories needed to parallel to youth development.

These theories were Psychological Theory, Theory of Empowerment and Diakonia Theory. These sampled from different contexts to help in understanding how Filipino congregation in Eastern Norway performed their roles that influences the Filipino youth. From these bases, these aided in creating good understanding on how development occurred in fulfilment of their roles and how youth were affected as a form of influences on the specific stage of the Filipino Youth.

3.2.1. Psychosocial Theory

The first theory considered was Erikson's Psychosocial Theory. This theory explained the stages of development mainly focus on resolving different types of crises to be able to succeed and become a complete person. Someone learned to interact well with both the inner self and society. According to Erikson, ego made immense contributions to developing and mastering ideas, attitudes, and skills at all stages of development (Newman and Newman, 2017:328-423).

Furthermore, in each of the eight (8) stages, there were aspects of the psychological conflict that should be over come by individuals to be able to develop into a healthy and well-fitting adult. These are trust versus mistrust, autonomy versus shame and doubt, initiative versus guilt, industry versus inferiority, identify versus role confusion, intimacy versus isolation, generatively versus stagnation, and integrity versus despair,

The first stage was trusts versus mistrust. This stage extended right from when one was born up to one year of age. Infants began to learn to trust adults. If they were not treated in the right way, they would develop a sense of mistrust as they advance into adulthood (Newman and Newman, 2017:335). The second stage was autonomy versus shame and doubt. Toddlers under one (1) to three (3) started exploring the world they could control with their actions. If denied, they started doubting their abilities (Newman and Newman, 2017:341).

This stage was normally called the "Me Do It "stage. It was the stage on which individuals experienced participation. Individuals under this stage experienced exploring. They began to exercise the power of preference about various environmental elements such as clothes to were toys or dolls, food too or even people! Establishment of independence always remains the core aim of this stage. Explaining it further, if the parents were economically disadvantaged to provide the toy at the moment, this might adversely have the sense of independence feeling

been built at the moment. If the child's preference was encouraged by purchasing the toy, then the child might start showcasing strong confidence in their abilities. Such feelings eventually lead to the development of shame or doubt in the child which not favorable.

The third stage was initiative versus guilt. It was discussed that when individuals reached about five (5) years old or the pre-school stage, they started asserting control and initiating activities. On this stage, feel of guilt was experience (Newman and Newman, 2017:350). This stage was experienced by the children in the age bracket between ages 3 to 6 years of age. During this stage, they develop the capability to effectively initiate activities out of free will and even have control of their world in social interactions or even play. Mastery of this task could be achieved through process of learning the dynamic planning process of goals. Major task made one develop purposeful sense coupled by self-purpose. Failure to master this task, might make guilt feelings.

The fourth stage was industry versus inferiority. It was explained that when children at the elementary school level, they started comparing themselves with peers in relation to their performance. If they do not get along well, they started developing negative experiences and feeling of inferiority (Newman and Newman, 2017:352-354). This stage was very critical, which has proceeded by mastery of one's capability to be able to initiate a task out of their own free will and volition. Children on this stage were believed to be interacting socially with their peers and could point any differences or similarities between them. This was normally noticed in their social interactions by getting to measure up how their peers get to perform or outdo them in a certain task.

The fifth stage was identity versus role confusion. The individuals on this stage were people in the age bracket of between 12 to around 18 years of age. Adolescents on this stage

were characterized by the sense of self. They were struggling in finding themselves through their roles as adults (Newman and Newman, 2017:357). The task mainly involved in this stage is the development of a self-sense. Questions such as Do you have something would you like in your life? were the main concerns.

Teenagers who fail to develop this sense of self were seriously disadvantaged as they experience confusion in their roles. They remained completely confused about their real identities and unsure of even their future. Teenagers developed a strong self-sense with the ability to always remain unshaken on their beliefs. This included the presence of their friends and problems. They swayed easily due to strong confidence in themselves.

The sixth stage was intimacy versus isolation. It includes in this stage were the individuals under the age bracket of between 20 to 40 years of age. People in early adulthood were ready to share life experiences with others. Adults who failed to develop this positive life concept experience feelings of emotional isolation and loneliness (Newman and Newman, 2017:389-391). After the development of a sense of one's self in their younger years, they could express themselves and share life with others without problems.

Development of a strong self-sense was crucial for individuals who have sense of strong intimate relationship with others. This could be express through confidence on expressing themselves to others especially on their preferences. Individuals who failed would have negative self-concept. This was due to the fact that they cannot freely express themselves and always prefer the company always of themselves.

The seventh stage was generatively versus stagnation. This stage was marked as an adulthood. Hence, individuals under this stage were under the age bracket of between 40 to 60 years. This stage entailed developing others. Those who failed in this task feel stagnated and

could feel that they were not leaving a mark behind (Newman and Newman, 2017:392-394). Likewise, one could help in the development of other people through various activities such as volunteering, and bringing up children. Likewise, mentoring through mentorship programs or even sponsoring the less fortunate maybe in their education to further their academic prowess were manifested. Such activities accompanied by one finding their work contribute immensely towards generatively.

The individuals who failed to master this equally important task were known to cut the connection with other people close to them. They also loosed the enthusiasm and eagerness that were expected especially in matters touching on the improvement of oneself. Due to this, character traits suffered from stagnated in life.

The last stage was integrity versus despair. This stage was also known as late adulthood. This stage could reflect on their lives and feel satisfied or see themselves as failures. Those who were not successful in this stage might feel as though their lives were wasted (Newman and Newman, 2017:396). Experiences were mainly by people who were in their late 50's and onwards up to their demise. It was a stage that was mainly based on the reflection of one's life, especially about their past youthful years. It was a really interesting stage as one could either rate themselves and started having neither the feelings of satisfaction nor feelings of failure.

Individuals on this stage were neither have the feeling of bless or curse. Moreover, individuals experiencing pride due to the accomplishments of activities experienced an integrity sense as they could look back into their youthful days with few or no feelings of regrets. Hence, they blessed themselves which resulted in them having sense of satisfaction. Unsuccessful people were really disadvantaged as they have feeling of wasted on their previous years with a notion they could have spent their days in better ways. Such people ended up cursing themselves

and met their deaths while having bitter, depressed terribly or despair. In moments of sad reflection, they got to focus on how they could have improved their lives and lived efficiently while sadly faced by the reality that they can no longer rewind their lives to carry out such actions.

It was inevitable to confirm not all the stages are essential for youth development. However, there were some parts of the psychosocial theory of development that could be placed to address the challenges of youth development. The first essential stage was the role of identification. As teenagers struggled to identify their role and sense of self, it was an imperative for them to undergo activities and programs to be aware of their upcoming roles on their adulthood. Proper guidance introduced them to the early stage of adulthood which was the stage of intimacy versus isolation.

With proper understanding of the stage of role confusion and identity, the church might better serve the youth. Programs that would build their sense of self would be better for the youth to develop their own personalities and perspective about their role in the church. This would be able to alleviate their selfish mentality that only involved I or ego to the selfless perspective that involved not only the self but the others. Church effort of sharing responsibility to the youth explains their positive response and enthusiasm in fulfillment of the duties they have. From the isolated and passive membership, they would develop an understanding that they were important to the organization.

Likewise, this defined their purpose in life. As a member in the growing up stage, it was worthwhile to provide them with the means in order for them to determine their own goal in life. Having a good reflection of their worth and meaning of life, they would guide them in a more meaningful life embracing and applying their faith to their daily lives. Peers and friends have

special role also on this stage. Through this theory, a better perspective on the role of peers and other youth members to their lives. Association of young members to others might provide them with openness and collaboration.

On the stage of intimacy versus isolation, this explained that the youth were ready to share their lives with others. This form of maturity could explain the reason why the youth were ready to express and share their lives to the church and to others. This confidence underlined that the young members though seen so versatile and fragile prone to be affected and influenced by external things, have the capability of overcoming those challenges. It was brought by their strong desire and firm decision. However, it did guarantee that without proper guidance, they would be able to have this mentality. The church as the agent of guidance to all members has to power to guide and form these young individuals to develop themselves into matured individuals. The influence of the church to the lives of youth was possible because they ready and prepared to undertake church duties.

In general, lack of proper guidance and youth development would make the majority of youth to get involved in errand activities and misbehavior. It was fundamental for them to acquire positive life concepts to avoid the feeling of loneliness and isolation. Finally, the most important stage to youth development was generativist versus stagnation. It was crucial, as it entailed developing of the youth talent, skills and knowledge. Failure to do this, would make most of the youth feel that they were living with no legacy behind.

3.2.2 Empowerment Theory

The second theory considered was Empowerment Theory. The word empowerment captured the interest of various experts from education to religion to highlight the need to

alleviate the lives of individuals faced on different issues. Furthermore, it referred to the measures to increase or to develop the degree or intensity of autonomy and self-determination in the individual in order to become stronger and confident in controlling and executing social change. According to Edelman (1977), that this term was related to language and human services which described an old practice applied to the present situation. Thus, this was used to change the setting of the societies and lives of the people as a whole. To understand the concept, an examination of power and powerless was needed to underlie (Cornell Empowerment Group, 1989L p.2).

Rappaport (1987) first used the term empowerment to refer to the manner in which individuals are in nations that they would like to practice some leadership skills. In this case, they end up being encouraged on the ways in which they can practice their leadership skills fully. Empowerment theory could be applied in different contexts of the society. Rappaport claimed that it could be used in different contexts such as in school settings and social service organizations among others. He firmly stated that empowerment proposed a certainty in the power of individuals to be both the masters of their own providence and involved in the life of their numerous societies (p. 142).

Accordingly, power was defined as capacity of persons and organization to produce an intended outcome, foreseen the unforeseen effects in larger perspectives. And this was a critical source of power for it is identified as a class dominated nature which means small number people has societal influence (Moscovitch and Drover, 1981). Powerlessness on the other hand referred to the expectation of the person towards an action that influences life events. According to Lerner (1986), this term was making a difference between real and surplus. Real powerlessness was the result of inequalities and oppressive effect of control exercised by other people.

According to Keiffer's (1984) on personal improvement or empowerment examined the process. He said that it was a developmental process wherein includes entry, advancement, incorporation and commitment. On the other hand, Wallerstein (1992) stated that it was a social action process that is promoting social participation of individuals and organizations, and communities with the objective of improve quality of community life and social justice. On this regards, Whitmore, (1988) determined that the underlying assumptions of empowerment that are individuals understand their needs. Second, people possessed the necessary capabilities and skills to execute empowerment. Third, it is continues and lifelong quest and endeavor. Last, the individual personal knowledge and experience were valid and useful means in coping with their situations effectively.

The theory was a social psychiatric theory that is related to the field of social works and studies. Likewise, it varied from different situations however pointed out that the effort and work has the objective of improving what is currently experiencing. Moreover, it was a process wherein power was developed, facilitated and directed with the purpose of enabling and coping with the challenges that individuals and group are experiencing. It increased their resources, improving individual esteem and morale, and build up the ability to respond on whatever situations.

Generally, it was focused on the social condition, groups, family's context and the local communities and organizations. Meaning to say, that they were able to develop abilities to function within the community. It provided principles, guidelines and framework for organizing knowledge. Moreover, it aided to advance in constructing and implementing solutions beyond the realm of fad and traditional manipulation. Thus, the theory was requiring a substantial

integration of the micro and macro levels in order to seek a clear the interrelations among individual, groups and community.

In theology, empowerment pertained to the biblical understanding and comprehension of the creation- in which every human being was created in the image of God, with the capacities and abilities, independent of their apparent social situation (Nordstokke, 2009:45). This theory offered a framework and relevant principles for the organization of knowledge. This called for participation of others to achieve certain goals, aimed to manage certain resources which for this case focuses on the youth as a human resource. Purpose to collectively improved the quality of life amongst the youth in a community might be defined empowerment at the community level. This empowerment might not entirely be composed of individuals who were empowered but the less empowered whose goal was to improve (Perkins and Zimmerman 1995: 17).

Moreover, this collectively involved various activities all with the same goals such as even religious fellowships. It was necessary to come up with a proper distinction between values that defined empowerment as an approach to social change. The primary value orientation of empowerment suggested that aims, goals, and strategies for implementing change were fundamental (Fernandez and Moldogaziev, 2015:375-401). The right model for youth empowerment should be power-oriented and personally meaningful (Turner and Maschi, 2015:151-162). Other considerations included knowledge, efficacy, competence, impact, and actions. Basically, it referred to the capacity of groups and individuals to gain control of circumstances and attain goals in different aspects of life. On this regard, they could work towards the goal of assisting others in improving the overall quality of their lives.

The theory was deem related to the present study because it provided a clear view and understanding on the need to improve and to enhance the lives of the youth. Thus, empowerment

can be drawn out to the effort of the church in implementing programs for the benefits of the young members. The church as an institution has the power to influence the lives of each members. Their responsibility was so enormous that leaders have the duty to touch the lives of the youth in order for them to be guided and to have a better life in the future.

Through the strong desire and implementation of different church's programs, youth becomes more empowered. Empowerment was not just involving their own lives but to the lives of other people around them. Their witnessing or expression of their faith would give them direction and power to empower the people experiencing their radical way of life. They were able to respond to the need of their respective congregations, their personal needs and to the civic world. Moreover, it explained the source and the reasons to the effort and the concern of each churches about youth development. Lastly, it unveiled the contextualized actions provided the Filipino congregations to guide, facilitate, and uplift the life of their young members inside their respective churches. Living in the country foreign from their experience was indeed a major task. But it provided them the responsibility to showcase their lives empowered by their faith to make a difference from the society they were living.

3.2.3. Diakonia Theory

The last theory considered was Diakonia Theory. The word diakonia is a Greek term that is derived from the Bible in the New Testament. This term has different meaning depending to its references. This was traditionally referring to the specific way of helping people in need through material needs or even spiritual needs. The term could be understood also to table service which is directly involving distribution of financial resources. Nonetheless, in religious sense, this was an action or service to the facilitate change to the lives of the people by means of contribution in

order to build up citizenships of the less fortunate.

Moreover, this served as essential basis which was necessary to understand the role of church. For the last few years, religious movement has radically changed the diakonia concept. It scaled into hitherto unimagined levels. There have been three (3) major changes which could be easily identified. The concept of diakonia has changed as church mission now belonged to diakonia. Hence, it was the caring ministry of the church.

It was the Gospel in action and was expressed through loving your neighbor, creating inclusive communities, caring for the creation and struggling for justice”. (Diakonia as Christian Social Practice, 2014:4). It showed on how the ministry and mission would be expressed in Church today and the service in God’s name. Expressions of the diaconal action prophetically coupled by minorities and marginalized. It has altered the traditional perception as only service requiring humility. Lastly, holistic diaconal action now called for physical social, spiritual and social dimensions too to be considered (Dietrich, S. et.al. 2014: 16-32).

The theory could be explained by Advocacy theory and Positive Youth Development Theory. These highlighted the coverage and concern of the aforementioned theory. The first theory was a theory of change. It was about participation. It entailed discussions and reflections in group settings (Hernández and López, 2019:106). The latter theory entailed understanding the positive development in youth by checking various key the pillars of the theory (Hernández and López, 2019:108-127). First was connection. The feeling of structure, safety, and belonging. It required youths to have positive bonds with social institutions and people (Hernández and López, 2019:108). It was about bonding. It was defined as the commitment or the attachment a child had towards various social groups such as to peers, family, school, culture or even to the community.

Past development studies done having the child as the main subject of interest have proven that the process of attachment and bonding to be internalized working models through which a child connected socially with others. For a positive development, the connection remained very critical, especially for the adolescence. The adolescence was exploration stage in which needed excellent guidance for it to be successful. Youth who might lack of such excellent decisions were always disadvantaged as they could make very risky decisions.

Second was character. It required an individual to take responsibility and have sense of individuality and confidence (Hernández and López, 2019:109). Character could be highlighted by various aspects such as integrity, morality, and upholding the rules of culture and society having the standards towards appropriate behaviors. It was all about having preset standards which one believed they have to conform to, dependent on different conditions and various instances in society at that time. It involved encouraging individuals to behave in a certain way towards peers.

Third was confidence. This was about the sense of mastery and self-worth. Youth were expected to believe in their ability to succeed (Hernández and López, 2019:109). The inner feeling depended on self-worth and self-efficacy in an optimistic way is all that determines confidence. The youth employed this technique to continue believing in themselves rather than giving a chance to listen to general views from other people about themselves. Likewise, it was defined as the optimistic belief of the future even without control coupled with a self-efficacy development.

Self-efficacy entailed believing that one would be able to achieve some goals they desired through actions. Goal setting process relied on self-efficacy where goals with a higher sacrifice are set by individuals possessing a higher standard of self-efficacy. This was further

accompanied by a stronger will to commit oneself towards achieving the desired goals. Lack of self-efficacy was perilous to one's behavior. Individuals with low self-efficacy succumb to various misbehavior, stress or even failure to control their very own anxiety levels.

Forth was competence. Acting effectively in different social settings (Hernández and López, 2019:111). It referred to having an optimistic view of various dynamic aspects of life such as the academic, cognitive, health, vocational and also social. Competence in a social aspect was defined as the base on which interactions with others in future was built. This included all the interpersonal skills to build a perception of their own behavior.

Creative thinking which was composed of legislative thinking, local thinking, global thinking and critical thinking which included self-reflection, reasoning, making inferences all make up the cognitive competence. Performance in school and also attendance defined academic competence. Competence in health was defined by various major actions such as performance of exercises, keeping fit by eating a balanced diet and also nutrition to a larger extent. Habits especially at work and choices pertaining career defined the competence at a vocational dimension.

Fifth was compassion. Individual capability to be able to experience a feeling of sympathy to others or having a sense of empathy directed to people and environment around the individuals. (Hernández and López, 2019:111). One thing to note about compassion was the fact that the sympathy and empathy might be directed not only towards others but also even towards oneself. It was a critical issue to youth. It ensured the youth could efficiently give back to the community. It guaranteed actions paralleled to the standard which propelled the youth to behave and act in such manner that were congruence to society.

The theory is relevant to the study because it underlies the process of helping out the youth members of the church. Church pastors and leaders are serving as diakonia to the lives of the youth in order to improve their lives. Their diakonia action is their selfless service by means of direct concern, guidance, and spiritual assistance by means of activities and programs provided in different religious congregations. Moreover, the youth learns the Christian objective of diakonia that is love. Love that is not limited to the church members but to all people manifested through evangelization and witnessing of each Christian members.

However, this did not exclude the diakonia of the youth members of the church. They also share the service that the church was showing to them. They need to become diakonia to other members of the church. Their service through taking responsibilities in their respective congregation manifest their service. Though, this service was not only seen through individualized effort, they need to collaborate with their church in different programs whether it was within the realm of the congregation or to the civic world. This is the character of the diakonia expressed in the theory. Therefore, it explained the cycle of service from the church towards the youth, and youth towards other members of the church and to the civic world. The shared responsibility given by the church through the young members pointed to confidence. Members were not only passive members but active members of the church. This converged to competence of the young members. They were able to show to others that they were Christians through their words and witnessing.

3.4. Chapter Summary

This chapter has given an outline of the relevant theories to highlight the things that became bases and foundation of the study. Parallelism and connection between the concern of

the study and the theories give direction to the research process. This chapter explored on the aspects related to the variable of the study as well as the arguments given by various relevant theories to clarify the concerns and objective of the study. With these discussions, the mode of analyzing the gathered data would be clarified.

Chapter 4

Presentation of Findings

This chapter covers the presentation of the findings of the data gathering, result of the data, and the analysis of the gathered data.

4.1 Introduction

This chapter focused on the analysis of the collected data in order to present the findings that were obtained. The findings are obtained from the research questions and also get to focus on answering the main aim of the research. Various themes arose in the research and even for the findings; it was thus wise to present the findings under the various themes. These themes are not arranged in a chronological manner but they were introduced just for relevance and focus to the study.

The main focus of this study was finding substantial ways in which the youths could be empowered in a religious perspective in reference to churches, by identifying and building of their talents (Lucignano, 2015: 33). Another aim of this study was to come up with measures which should be taken by religious leaders upon understanding the various theories of development to empower the youths globally to involve themselves in religious activities. Quotations have been employed in this section which was used to support the findings and even maybe highlight the explanations of the findings. The quotations were rendered verbatim and italicized. Sources were mentioned using code names such as provided in the method chapter to ensure they could be easily seen

4.2 Findings of the Study

This part of the study discussed the result of the data gathered. It was composed of nine (9) parts. These were church involvement of the Filipino youth, Filipino youth's church affiliation, challenges faced by the Filipino youth growing up in Norway, church programs and activities in helping Filipino youth, and benefits of church programs and activities to the Filipino youth. Furthermore, it included contribution of Filipino youth to the churches, role of the churches towards Filipino youth and impact of church's effort to the lives of Filipino youth in Eastern Norway.

The following discussions conveyed the result of the study on the basis of the responses of the participants. The answers of various church groups were the bases for coming up with the result of the study.

4.2.1. Church Involvement of Filipino Youth

The youth involvement were identified through their functions and roles as a youth member of the congregation. They participate in the services like the scripture readings, prayers, and during presentations. (Adult A, church 1). This active participation is an involvement of themselves through sharing their experiences to others in order for them to learn. Thus, some of them collaborate in music team, dance team, ushering, and voluntary acts. They involve themselves also in the ministry to show that even young members are involve and give encourage to other members of the church (Adult B, Church 1). Some youth members were also given a chance to preach on some Sunday Services (Adult A, Church 3). The pastors and adult leaders allowed this in order to get heard about their own perspectives and expression of young members' Christian life.

In special cases, youth leaders who have a heart for the youth and want to have an impact to the lives of the youth, conduct follow up, visitation and guidance the others. These youth leaders have genuinely care for the youth providing values, guidance and serving role model for others. It is inevitable that the youth members understand and relate to the church teachings, so that they see the practical and spiritual relevance of the preaching.

As a result, the some youth fell that they were renewed upon entering and involving themselves to the church (Youth B, Church 1). This renewed experience set the difference from their past life to their current situation. Likewise, this is an opportunity to discovery of their capabilities and potencies. (Youth B, Church 2). It is done through shared responsibilities and chances to enhance their skills and talents. Moreover, they came to know more themselves and others leading them towards self-acceptance (Youth A, Church 3). They were firm that through church involvement, they were now different (Youth B of Church 3). Thus, this was an experience from a non-believer to a real follow of Jesus.

From the responses on the involvement of the youth to the churches, it can be summed up that there was an active participation of the youth to the church activity. However, there was a limited explanation on how they involve by clearly stating their function and doing their best in fulfillment of the duties and responsibilities as church members and part of the congregation. Likewise, the responses only highlighted the functions and the benefits and challenges of involving on church activities.

In general, the involvement of the Filipino churches towards the Filipino youth in the Eastern Norway was visible. Though the youth were aware and recognized that they were living far from their native country, they could still feel that God is directly involved to their lives. The church members positively described how their churches were helping them from the spiritual

needs of the members to the practical side of life. The participants highlighted vividly the effort and means wherein the churches were helping them to their spiritual and the practical side of life.

It is stressed that the churches were involved on the lives of the youth by means of spiritual aspect, decision making process, guidance, discovering to one's talent, and witnessing. The churches involvement primarily on the spiritual aspect of the youth. As a spiritual institution that was concern to the spiritual growth of the members, these give opportunity to the youth to quench and grow on their spiritual formation. This is through prayer life, church worship, Bible reading and sharing, and enhancement of their God given gifts. Moreover, on the aspect of practicing their faith, the churches were helping the youth to develop strong practice of their faith or witnessing. In decision making process, these institutions were also guiding them to develop their Christian way of making decisions that is based from God's will manifested through reflections provided by the church practices like prayer and Bible sharing.

The churches also were serving as guide for the youth on their actions. The morality that the churches were providing them, protect them from the adversities brought by materialistic and indifferent society. Lastly, the churches were involving to the youth development by making them realize their strengths and weaknesses. For the strength, they are providing avenues to enhance more their talents. On the other hand, for the weaknesses, they give opportunities to discover the hidden talents and converting the weaknesses to strengths.

The Filipino Christian congregations in the Eastern Norway are indeed functioning their entrusted task to become spiritual refuge for the Filipino youth. This is manifested through their priceless involvement to the life of every Filipino young members of the church. They never fail to serve the Filipino young generation in Eastern Norway. Their efforts in providing spiritual,

psychological and social needs to these group reflect on the mission of the Church in modern world.

4.2.2. Church Affiliation of Filipino Youth

The Filipino congregations in the Eastern Norway have good number of youth membership. These congregations have the total of fifty (50) youth members. With this number, it follows that there were good number of Filipino Christians living in the Eastern Norway. Moreover, these Filipino Christian are alive and active on their respective congregations.

One of the participating congregation has declared thirty (30). This number of youth affiliation can be viewed as a positive number. Knowing that these youth came from Filipino migrants, their number represent a strong and alive practice of faith. The other church has fifteen (15) youth members. It could be inferred that there were few church members who decided to bring their own families abroad or majority of the Filipino adult members were single. The last participating congregation has declared five (5) youth members. The number represents that there were few Filipino Christian membership. Hence, this Christian congregation is just starting to grow wherein church affiliation is few.

These youth members served in different church organizations like choir and readers. Even though by gender they are different from each other, they are not different on the perspective of their participation in the church. The functions they are performing are helping them to develop their own personhood. Thus, they viewed talents and skills as God given gifts that are needed to be developed and to be dedicated to the church through different church obligations. Male youth are known to be decisive to their decisions while the female youth are

known to be emotional. But even they had these diverse personalities, they work together for the benefit of the church and mission.

The church authorities saw no differences between boys and girls especially on their role and fulfillment of their function in the church. They were taught at school and inside the church about gender equality. And so, they claimed that whatever a man can do, woman can do too. The congregation in the church was pretty good at helping this youth when it comes to personal development. This proved that the congregation was not only concern with spiritual nourishment but also on the personal aspect on an individuals. Individual persons who want to help them are given chance (Adult B, Church 2). The church utilized the abilities and skills of each members to help each other. Likewise, opening opportunities to showcase their capabilities for the benefits of the church and all the members. They are doing equal as Part of the Body of Christ (Adult B, Church 1). Thus, all parts are important because they have essential functions for the whole church.

It is noted that when it comes to their affiliation on different ministries, girls are more active in church involvement like choir, ushers, greeters, boys are more into music, so they are into instruments like drums and guitars (Adult A, Church 1). It is highlighted that by their behavior, girls are more emotional and boys are more firm with their decision (Adult A, Church 3). Psychologically, this supported and acknowledged the personal differences of members. But this was not a liability but an assurance that everybody has the role that was suited to them. All were created equal so everybody needed to be acknowledged regardless of gender and status quo in life.

4.2.3. Challenges Faced by the Filipino Youth Growing up in Norway

The Filipino youth were facing many challenges on their lives. It was from the situation they have at present to the society there are currently living. This could be experienced in different aspects of living. It could be inside the family, in school and even during they were with their friends. The challenges that the Filipino youth were facing as they grow up in Norway was a big issue. The situation they had in the Philippines was different from the life they have in Norway. It is because their experiences in reference to their culture and setting in their native land were not the same with their life at present.

The churches acknowledged that there were major challenges of growing up today in Norway. Thus, their life as a youth was stiff. It was stiff because the church need to compete with what was trending, fad and fashion, like social Medias which overpower the attention of the youth (Adult A, Church 1). This proved that most of the youth knows more Facebook, twitter and other social media websites than Jesus, bible, passages and other religious matters. It was because this was what the fad is dictating to them. This was the facet for them to be relevant to others. Moreover, these could appear as pressures from the family from relationships, changes in society. They were living in a social media world (Adult A, Church 2). These conveyed a vivid description on the sources of the challenges among the youth. This was a reality that no one can deny. Thus, without proper guidance, they might fall on these traps.

Challenges could appear also as social innovation, social competitiveness, and skeptic minded, cynical (Adult A, Church 1). These barricades hindered the youth to cope up with the fast changing society and to be different from others who were enticed with earthly things. These tempted and allowed the youth to be engulfed by the wrong system wherein nothing more was important rather than to the usage of those destructions. It destroyed personal communications in

different ways. Communication to their families, friends, and other people around them. These hindrances cause family problems, materialism, and drugs. Finding their identity, self-image, using Social media properly, boredom, and freedom (Adult A, Church 2). These destroyed the life of the youth by prioritizing more on them rather than what was important and essential. It dehumanized them for it barricaded human essence of being social beings.

With the current situation of the Filipino youth in the foreign land, it appeared that language barrier and cultural differences became challenges (Adult A, Church 1). Norway offered different culture to the Filipino youth. Thus, this culture was far from what the Filipino youth have experienced in their native land. Because their situation was brought by foreign employment of the parents, absentee parenting was a major problem. Parents worked hard to give brighter future for their family. However, because their primary purpose was to look for greener pasture as they earn for a living, they resulted in migrating to Norway. As a consequence, their parental responsibilities to their children were compromised. The situation delimited their time and attention for their parent were busy earning for a living for the family. Moreover, it can be also divorced parents, bad influence of friends, coping up with the culture in Norway, materialism and language barrier (Adult A, Church 2).

The youth was living in a fast paced life where everything was instant. This reality posed a problem when young people did not learn how to slow down in part of life that took process (Adult B, Church 1). Therefore, information was readily available but too dangerous. In one click they could easily access to different information. This was same true with all information. It was acknowledged that is good but without guidance and strong foundation, it was dangerous. (Adult B, Church 2). Terrorism, immoralities, and other disturbing information could be easily accessed by the youth. These could lead them to misinformation, addiction and immoral acts.

Identity crisis was also a major issue. This involved having different goals, setting and timelines (Adult A, Church 3). Some goals were just focused on personal gain and egoistic sense. Some thought that money and power were the supreme goal of individuals. Without proper guidance, they might grow with this materialistic mentality. Another was identity crisis in reference to homosexuality. Homosexuality was not a choice but natural. Youth could be easily influenced on what they frequently see and experience. Therefore without proper guidance would think that this kind could be applied to anybody else. There was no problem on whatever choice they might take. It was like a fashion that everybody could imitate.

The youth needed proper guidance and appreciation. (Adult B, Church 3). It was because they were too focused on small things that could lead to bad habit, like video games and gadgets (Adult B, Church 1). They attached more their attention on these unbecoming distractions on their relationship with others and to their studies. Without proper guidance they might only hook to these lose good relationship and education. For appreciation, youth do not get proper appreciation on their effort. Parents do not mind anymore to the achievement they gain. They should be appreciated because it is a basic need for everybody and would give them enthusiasm in life.

The youth were creative and full of knowledge however lack in the practical side of life. They have to grow in skills (Adult B, Church 2). These practical side could be defined as values, morality, spirituality and good conduct. These were the foundation of Filipino culture. These are all essential to life. A person with good values would lead them to better life. A morally upright person paralleled with the norms and laws in the society. A person with decisive spirituality would not be misled in life because he or she always the value of all things. Lastly, an individual with good conduct led to a successful life. Overcoming the challenges youth would have no fear

in life (Youth B, Church 1). It is because they are firm that no matter what happens they are ready.

Therefore, churches realized the three (3) phases. First was the obligations of the pastors to safeguard the moral and spiritual obligations of the youth. Second, the practical challenges and root cause presented by the leaders. Lastly, the lack of awareness of youths' on other issues like morality, responsible Christian hood and civic obligations.

In general, Filipino youth were facing many challenges especially to their current situation living abroad. To the fact that the country they were living was not the same with what they experienced in the past, this complicates the situation of the young members of the church. However, their respective churches were fully aware of these challenges that was why they were doing their best to help these youth cope with the present situation. The challenges that they were experiencing can be summarized into five (5) aspects. These were spiritual, social, civic, cultural and personal.

The spiritual aspect of the challenge was not based on the limited access to spiritual guidance from the churches but on the distractions brought by the changes of the society. The life of the youth becomes stiff. This is added by social innovation, social competitiveness, skeptic and cynical mind. Another challenge was social aspect. The social aspect of challenge was brought by the materialistic world wherein some youth were just clinging on the worldly things like sex, money, drugs and other temporal happiness.

Civic aspect was also a challenge for the Filipino youth. This was about the strong competition that existed between individuals to earn fame, popularity, money and power. These hindered youth to pay attention to the basic and important part of humanity – spirituality that could be given only through the church. All of these were influenced by wrong usage of social

media that most of youth are paying attention. Cultural aspect was a major challenge for the Filipino youth. Because these young adult were living in a country with different culture from what they know, and they found it hard to cope up with it.

Likewise, language barriers brought by cultural differences was also a hindrance serving a challenge to these youth. The challenge was for them to learn Norsk language in order for them to communicate with others and for economic reason. It was because they would not be allowed to get permanent residence in Norway unless they passed language competency test provided by the government. Lastly was personal. Personal challenges deal on how they will develop themselves into a productive, competent and good Christian of the Norwegian society.

4.2.4. Programs and Activities of Filipino Congregations in East Norway

Church activities and programs were important part of church life. These experiential courses are not only benefiting not only the adult members but also the youth. The benefits they were receiving are both on the spiritual and communal side. Spiritual side because these activities enliven the spirit of Christianity in the heart of the youth. Another is communal side. On this aspect, the youth earn the feeling that they are part of the community – church. They are not just participating to the church but they take part in the church. They are church.

The programs and activities implemented were all usual activities done in the European countries. These were all involving camaraderie among other Christian youth that nourish brotherhood among all church members. They have sports festival like skiing every year which involve the church and mostly on youth group. They were all train by giving seminars, teachings, bible studies and giving them the opportunity to share the word of God through preaching (Adult A, Church 1). There were also small groups activities like camps, prayer meetings, counselling,

and discipleship programs. It was important to provide a role model for them to observe, provide knowledge through class leadership training, provide leadership opportunities, and provide regular mentoring and accountability (Adult A, Church 2).

Some of the churches have also street Mission, disciple Classes, night of worship, revival night services. These activities were teaching them about discipline ship with the guidance of the bible. Hence after they are advice to do mission. Each of the youth were encouraged to be involved in the ministry that suits them. In order for them to be guided, the church provided a role model to be observe. This was in a person of an adult leader who have good Christian credentials. They initiated regular mentoring and accountability. Young leaders were given shared responsibilities (Adult A, Church 2).

Youth led the devotion during our gatherings, supporting in leading the worship, cleaning, and preparing the prayer stations. For those who were ready, they are also encouraged to share a testimony about their experience with God. They are trained future leaders. It involved empowering activities during youth ministry gatherings, church services and other activities at church. Young leaders are exposed to spiritual activities that were needed by each Christian members. It is because living in the country far from their respective families, relatives and countrymen, they were able to be aware their social Christian functions as individuals (Adult B, Church 3).

With these, the youth becomes responsive on the change given to them. They positively participated in bible study with my Lifeline group or Cell group. They serve with enthusiasm in the music ministry and consistently attending Sunday services in the church here (Youth B, Church 2). Though simple these may sound, the responses of the youth transcends to their being

responsible on their performance of their duties. Thus, they find joy and happiness on fulfilling the task given to them.

The programs and activities implemented by the Filipino congregations in the East Norway nourish the intellectual, spiritual and social needs. The intellectual needs were satisfied by seminars, Biblical teachings and counselling. On the other hand, spiritual need related programs are prayer meetings, discipleship program, prayer stations, revival nights, and night worship. Lastly for the social needs, the activities and programs were street mission, small groups, camps, sport fest and taking part for the church responsibilities. These were seen to be essential to the life of the Christian youth because, through the activities and programs, youth becomes authentic Christians in the modern world.

4.2.5. Benefits of the Filipino Youth to the Church Programs and Activities

Youth learned so many things from church programs and activities. These allowed them to discover and enhance their gifts and talents and molding the youth in spiritual maturity (Adult A, Church 1). Likewise, it provided them opportunities to get involved, to develop programs that can prepare them as future leaders, to give them tasks to exercise their talents and gifts and be productive and effective (Adult A, Church 2).

The aspects of church as the vessel of truth, morality and spiritual institution transcended on the answers they provided. Likewise, the doctrinal essence of the church obligations to youth were highlighted to justify that the church was the institution that could give and provide right and true guidance. Therefore, the benefits of youth that were getting from the church was not simply enjoyment and happiness, it was the grace and blessings of the God directed to the youth.

These were encouraging them through sharing God's word, providing training for the future as becoming a leader (Adult B, Church 1). Moreover, these were teach them the essence of church as a family. They felt and let them knew that they belong to the organization. It was really more on equipping them and discipline them. It was believed that when they were rightly disciple, they were responding to their Christian calling (Adult B, Church 2). It was building the sense of sharing and making their life part of the group – church.

It is highlighted that the benefits that the youth would receive would help them to be better Christians and leaders of the society. Thus, fulfilment of different church task and participations to different church programs and activities would bring them to a more meaningful life. On the other hand, it could be summed up to basic realization of their functions as church members. None of them had mentioned on civic benefits but all related to their faith and obligations. It is because they came to meet new people and get bonds with each other sharing their talent they have (Youth A, Church 1). The youth like to serve in the ministry they are in because it gives them the chance bond with the other youths like they. They were more encouraged them through sharing of God's word, providing training and giving them rewards (Youth A, Church 2). Moreover, it allowed them to be part of some activities such as sharing and making their own life group (Youth A, Church 3).

Benefits of programs and activities for the youth was all related to the benefit of the church they belong. Thus, through programs, they were feeling the sense of belongingness wherein they become more important to their church. Thus, it could not be denied that youth have strong needs of belonging not only to their respective families and peers but also to their families. Once they feel that they belong in a group the more they would perform well. This constituted the benefits that they were receiving.

The Filipino congregations in designing and implementing various activities and programs in general for the benefits of all church members. The youth members who will serve as the edifice of the society and the church in particular, must have be formed in accordance with the Bible and standards. Therefore, their participation on various activities can lead them to be better Christians and future leaders of the society.

The benefits that the Filipino youth from the activities and programs are moved by the following objectives of molding the youth in spiritual maturity, to encouraging them through sharing God's word, equipping them in Christian life and make them, empowered and valued in the congregation disciples, and leading in the youth group to the congregation, to serve in the ministry. Likewise, church programs and activities provides opportunities for them to get involved in church activities, to get bonds with each other, to discover and to enhance youth's gifts and talent and to learn that the church cares for them.

The church molded the youth in spiritual maturity wherein they live in accordance with what the Lord commanded to each Christians. Youth were encourage to share God's word through preaching or through witnessing. Thus, this was the power of evangelization accompanied by right Christian actions. Furthermore, youth are equipped with Christian standards of life that all members of church are ought to follow and live out. This also enable them to learn the value of discipleship expressed through active participation inside the church. Youth members also are provided with opportunity to collaborate, to participate and to dedicate themselves to the mission of the congregation as a whole. This will enable them to discover and enhance their talents as important members of the church.

In general, these were all expressions of God's love to his people manifested to the reality that the church cares for all of members. Youth members were important to the church, her mission and the future of Christianity.

4.2.6. Contribution of Filipino Youth to the Churches

The contribution of the local congregations in Eastern Norway towards Filipino youth is immeasurable. The institutions satisfy not only the spiritual needs of its young members but also to their lives and their situations at the present. These allow them to discover and enhance their gifts and talents and moulding the youth in spiritual maturity (Adult A, Church 1). It provided opportunities to get involved, to develop programs that can prepare them as future leaders, to give them tasks to exercise their talents and gifts and be productive and effective (Adult A, Church 2).

It was stressed that contribution of the youth to the churches were on the spiritual aspect. It was by becoming spiritually matured and competent future leaders that they were able to contribute. Youth are guided to become better Christian followers. These are through a better balanced life wherein habit, like video games, gadgets and other things seen as hindrances are balanced. Through this, they become productive citizens who will can contribution to the church and to the society (Adult B, Church 1). Through the effort of the church, the youth become good and effective witness of faith. In effect, this serve as an invitation to unbelievers to be aware and later to join the church. (Adult A, Church 3).

The church contributed also to the practical aspect of the youth. Some of the practical activities the youth can be involved in playing music instrument during worship, preparing the prayer stations, preparing, leading tournaments, games during our gatherings, having the

responsibility for the kiosk, and having the responsibility. For the youth who are ready, they are also encouraged to share a testimony about their experience with God. It is important to guide, mentor and follow-up with other youth as they execute their tasks.

The optimistic responses of the leaders on youth's contribution to the church were based from what they experience inside and outside the church. It transcended on the simple church realization of their functions to the needs of the church. Hence, there was a hope that through these simple things, youth were already doing great things for the benefits of the church. This gave an idea that for the youth, the church responsibilities that they have, were their contribution to their respective churches. It is tantamount to say that the youth were giving primary importance to their church functions. Through realizing their functions, they believe that they were already contributing to their churches.

In general, congregations in East Norway have contributed in many ways to the development of the Filipino youth. Their immense contribution are viewed on the spiritual and civic aspect of their young members. Thus, this has affected not only to the community of believers but to the whole community that are aware of their genuine Christian mission. This will possibly invite and encourage other youth and non-believers to be part of the emerging Christian community.

Contribution to the spiritual aspect can be seen in the way and manner the youth are living their Christian commitment. Filipino youth are trained and developed to be good leaders. Thus, the leadership they learned is a leadership wherein they put God as the centre of their decision making. They reflect on the "Word of God" partake the love to each other and think only for the welfare of all members. Bible sharing, bible reflection, worship practices and services fashioned them to become good leaders. The morality and standards that their churches

are teaching are their model on how they will live their life. They value family and community. They always safeguarded the welfare of the family expressed through their unselfish love to each members.

Churches open up their eyes and minds to see goodness to all. This mentality was developed through the companionship in group sharing, sports activities and consistent gathering. Youth develop good conscience. Guidance, consistent conversation and communication have taught them to be effective witnesses of Christ. They are not easily influenced for they feel sense of belonging. They are aware that the congregation cares for them. They are important part of the church. Through simple accomplishment of their church task and obligation, they become more responsible to their actuations. Thus, they are missionaries. They have mission to in Norway. And that mission is to show to others that despite of all challenges they are facing, they are Christians. "They are the light and salt of the world" (Matthew 5:14)

4.2.7. Role of the Church on Filipino Youth

The church as a firm institution of the society has big role in the youth. The responses of the pastors highlighted the big role of the church towards the Filipino youth. This role converges on the personal aspect to the spiritual aspects of the youth. Activities and program, as they said were just expressions of the role of the church. And this was not only to the youth but also to each church members.

When it comes to the personal development of the youth, the church must show affection, guidance, the church also need to give attention each and individual youth, monitoring them weekly or even daily is a great impact on their growth. Monitoring the youth time to time. Program for them such as Sunday school, outdoor activities. The vision of the congregation

according to the personal development of you people is to equip you people to be the future leaders and aspirers of Jesus Christ (Adult A, Church 1).

It is important to educate them about the teachings of the Bible, to teach them how to apply biblical principles in life to build their identity, to understand how God sees them. This is to have safe environment that brings good influence. It is essential also to develop a strong faith in God, and to provide support such as spiritual, emotional, moral, social and even financial as they experience transition in life. And lastly, a home where they can come for guidance, love and acceptance. It is important to empower young people as they will be the future leaders (Adult A, Church 2).

It could be highlighted the big role of church to the youth. Thus, expression of the church roles were manifested to the effort of the pastors to reach out the youth. The coverage of their function does not only cover inside nor during church services but also to the houses of the members and even to schools. This was done through continuous connection to the youth and visitations.

In this aspect, the church has an important role regarding the personal development of the youngsters. The vision of our youth ministry is to be “a community where young people meet together to get to know Jesus and to follow him”. Being followers and disciples of Jesus is therefore our ultimate goal. Be a bible knowledgeable person so they can deal not just on personal but all aspects of life for the bible has the best ways, techniques and strategies in everything.

On the other hand, the response of the youth to the role of the church to their lives, all revolve on their personhood. This could be in a form of personality development, skills and ability enhancement and leadership skills. This enhances their talents providing right avenue to

apply what they have learned (Youth A, Church 1). The effort makes the youth feel belongingness like a family (Youth B, Church 1). With this, they were equipped in facing the modern world in a right path (Youth B, Church 3). Church is for the youth is not only an institution but their family wherein it would give basic needs for them to be productive at their present stage and ready for their future.

Generally, the church has big role to the Filipino youth. This role is entrusted primarily to the pastor of the church and to all members of church. This is to influence them by involving them as part of the church. They need also to discover means to motivate the youth to be interested to keep them in the flock. The church needs to go with the changing society but to denounce everything that is against to the faith. Youth should be taught the Bible. They need to learn everything about the Sacred Scripture. It is by knowing the Holy Scripture that youth may know Jesus. It is because no one can say that he knows Jesus without knowing what is inside the Bible.

It is the role of the church to teach the young members to live out what the Bible is teaching. They ought to become effective witness of Jesus through thinking, saying and acting. Everybody should be encourage to participate in all activities that the congregations are implementing. They need to learn that “they do not know anything”. There are things in this world that they need still to learn.

The church was teaching them to build relationship among each other. They need to value each member as part of the flock. All are the sheep and the Lord is our shepherd. They need to learn that all are important. “We are the body of Christ and we are his body”. All are important parts of the body. The church will not function if somebody is missing. The church is also teaching them to value evangelism. They need to be the “the voice in the wilderness”. They

need to proclaim the great love of God. Thus, everything that need to proclaim needs to be seen in their daily lives.

Above all, the church teach them the great love “Love of God”. “This love conquers all.” This is manifested through the civic activities or street missions. This love has no boundaries. Believers and non-believers are part of the children of God. They need and ought to be love. And lastly, the church has to role to help youth to develop their potentials and talents through exposure to church activities. This lies on the strong belief that everybody has God-given gift need to be discovered and to be nourished.

4.2.8. Influences of the Filipino Congregations toward Filipino Youth.

As a spiritual institution, it expected to have strong influence to the lives of the members. The influences of the churches Eastern Norway towards the Filipino youth. It could be summarized into evangelism, relationship building, leadership, spiritual aspect, civic consciousness and decision making and actions of each members. The influences of the church to the youth were in the spiritual side of the youth. Hence, this was connected to evangelism and witnessing. Youth were able to evangelize in relation to the “Word of God” and witnessing through their application on what the faith was teaching in the daily lives. Moreover, they also highlighted the relationship of church activities to the positive

The church discovers what the youth really interested in through intentional evangelism, building relationship and providing they needs (Adult B, Church 1). It is to develop more interesting programs where youth can involve themselves. These are in a form of bible study on contemporary issues, sports, fellowship groups, provide for them a safe environment where they can learn to live a life pleasing to God, give them projects where they can be of help to the

church and the community, involve them in camps, retreats, short term mission trips. It is to have Model Christ-likeness (Adult B, Church 2).

The churches influence also on the realm of leadership, relationship, family, evangelism, and witnessing. Leadership existed through their performance in church functions, relationship with the families, church-mates, and other individuals. Further, for evangelism, it was on the aspect of their witnessing wherein they apply church teaching to their daily lives. This is to plant leadership in the youth and to assign them to lead for training purposes so that they may stay and not get bored and feel useless (Adult A, Church 1). The youth need to see that the church is family than a building or an organization. This enables the church to facilitate change and influence in a deep way. In consequence, the youth would feel love and sense of belongingness that could help them to grow and be rightly influenced (Adult A, Church 2).

The church becomes more connected to life of the youth in different ways. First and foremost, the church leadership ought to have it as a goal and focus area wherein they see the value in reaching out to the youth. Secondly, the church offers programs wherein youth can be involved, engaged and empowered. Through these, the church would have positive impact to their lives. The effort allows the youth to understand and to relate to the church teachings seeing the practical and spiritual relevance of the church (Adult B, Church 3).

The influences of the Filipino congregation to the Filipino youth in Eastern Norway, could be summed up to spiritual lives, practice of faith, church functions, relational aspect and leadership. Therefore, they viewed the churches as essential institution on forming them to become good Christians who were aware and conscious about their obligations and roles in the society they were in at the present.

The influence of the Filipino churches in the can be seen through various aspects of the Filipino youth's life. This can be seen through their faith, mind setting, values, and witnessing are clear manifestation of the influences of the church. The faith of the youth are fashioned by their continuous participation to the church services, worship, Bible study, sharing and reflection, and attentive listening to the preaching of their pastors. Their faith can be seen through their actions in their civic and personal life.

Youth has good mind setting. They have strong faith in humanity. They extend their mission to others. This influence of the church enable the youth to become productive and good members of the society. They have good relation to their families. They respect their parents, leaders, pastors or anybody believers or non-believers. They have good values. They are morally upright. It is because their standard is the Bible entrusted to the church. They try their best to be congruent to the teachings of the scripture. Lastly, they are responsible members of the church. This reflects on their genuine witnessing.

Filipino congregations in Eastern Norway have influenced their Filipino youth members. This accomplishment is not only the victory of each churches, Filipino communities in Norway but to the world. It is because the youth that they have influenced will be good and productive individuals but most of all authentic Christians who have faith in God manifested through their genuine witnessing.

4.3. Chapter Summary

This chapter has presented the data gathered through the conduct of the interview to various groups in three (3) congregations. The information gathered were at the same time analyzed through summarizing important details of the interview. Furthermore, result of the

study was done. This was obtainable through highlighting some important factors in the interview. Different topics were discussed to bring out what has been found on the following answers in different questions asked to the participants of the study.

Chapter 5

Discussions of the Findings

5.1. Introduction

This chapter contains the interpretations, opinions and explanations the implications of the findings and result presented in Chapter 4. It aims to elaborate the queries highlighted on this paper. The discussion does not fully follow the themes as were presented in the preceding chapter due to the need to also discuss various theories and relate them to the findings. These theories are normally used and are widely consulted when trying explicate and discuss the role and influences of the Filipino congregations in Eastern Norway towards the Filipino youth.

5.2. I am my Brothers' Keeper

As Cain has slain in his hand his brother Abel, Yahweh called him and asked him where his brother is. Without guilt and hesitation, he scolded Yahweh saying: "Am I my brothers' Keeper?" (Genesis 4:1-9) This Biblical phrase converges the role of the church to mankind. Hence, we are all our brethren's keepers! The responses of the groups interviewed clearly manifest the special role of every members to the youth. They are not just simply petty members that have passive role in the congregation they belong. They are part of the church. Thus, in these community of the churches views that everybody is important, no matter age, sex, cultural background etc. and that everybody has something to add to the community. Everybody is responsible for each other. They ought to be cared, safeguarded and formed to be good Christians in the society where materialism, violence, hatred, immorality, and sin are usually embraced by people.

One of the adult respondents clearly stated on his response. There are many challenges nowadays. But the major challenges of growing up today is stiff. Stiff because the church need to compete with what is trend, like social Medias which overpower the attention of the youth. Moreover, as highlighted, that the youth are facing with many challenges nowadays. But the major challenges of growing up today is stiff. Stiff because the church need to compete with what is trend, like social Medias which overpower the attention of the youth.

It has to be aware to all church members that they are responsible for the youth. The burden of forming the new generation is not only for the pastors but for all. The pastors have special role in the spiritual aspect of the young church members. They need to address problems existing and experiencing by the youth. Because they are fragile, however, with the strong spirituality and unceasing faith of the pastors, they may able to guide spiritually those youth in order for them not be lost in the flock of Jesus. This is emphasized by an adult respondent's answer stating that one of the challenge was cope up with the fast changing society. It can be family problems, materialism, drugs, finding their identity, self-image, using Social media properly, boredom, and freedom.

The leaders of the church as co-workers of the pastors are also responsible to the spiritual journey of the youth. They need to commit themselves in assisting their spiritual leaders in implementing programs and activities that will help the young members in the congregation. Moreover, their need to become paragon of faith to them by their witnessing. Evangelization is indeed powerful but it will be more powerful if what are taught by the Bible are live out by all members. They need to see through the lives of the leaders Love and Grace of God. Thus, they need to see God in them. This converges to the response of a leader mentioning that many youngsters are struggling with their self-image and self-confidence, and some of them do not feel

loved and appreciated. For their personal development, it is therefore important to remind them that they are created in the image of God, they are loved and appreciated by God, that they can find their true identity in Christ and that they can do everything through Christ. In this aspect, the church has an important role regarding the personal development of the youngsters

Christian families have to find time for the needs of the youth. They need to be equipped with different psychological knowledge to understand their stages. They are given special task to become parents to their children. They have to be aware to the needs their children not only to the physical nourishment but also to their psychological needs. They have to collaborate with the effort of the church in forming them to be good Christians and individuals of the community.

The youth of the church, on the other hand, need to participate to the joint efforts of their respective families and the church in order for them to be worthy members of the congregation. They ought to listen to spiritual guidance of their pastors. It is because they are the heralds of the “Good News”, to the leaders because they are their companions in this world and to their parents because they were the persons entrusted by God to bring to accompany them to their earthly journey.

On the other hand, optimistically a leader stating that it is important to guide/mentor and follow-up the youth as they execute their tasks. When it comes to the church as a whole: I think it is important to involve and empower the youth. In the whole congregation, I believe that the youth can contribute in other areas as well in addition to the practical tasks. For example, they can be involved in the some planning, they should be encouraged in sharing their thoughts, opening up about their questions, etc. To be able to reach the youth outside church, we must first involve, empower and equip the youngsters who are already in the church, because it is through them other youth can be reached.

This pointed out to the importance of having knowledge of stage wherein the youth are undergoing complementing on the Theory of Psychosocial of Erikson. As the theory discussed, the youth on the age of 15 to 20 were either on the stages of Identity versus Role Confusion and Intimacy versus Isolation. The individuals on the first stage were individuals characterized by the sense of self. They were struggling in finding themselves through their roles as adults (Newman and Newman, 2017:357). The task mainly involved in this stage is the development of a self-sense. However if they to develop this sense of self were seriously disadvantaged as they experience confusion in their roles. They remained completely confused about their real identities and unsure of even their future.

However, the latter was marked as early adulthood wherein they are ready to share life experiences with others. Thus, individuals who failed to develop this positive life they fall on experience feelings of emotional isolation and loneliness (Newman and Newman, 2017:389-391). Further, development of a strong self-sense was manifested through strong expression of confidence. But if they fail, it would be hard from them to freely express themselves in all ways.

5.3. Let the Children Come to Me

All church that belongs to God has the responsibility of welcoming children to the congregation. Like other members, they have responsibilities and obligations to the church. Welcoming the youth to the church is not just allowing them to join worship services, passively attend to Bible studies and sharing and not letting them handling any church ministry. This concept in the Christian point of view is allowing them to collaborate, and to commit themselves to the mission of the church. Thus, the mission is to let the light of Christianity be visible to the world through witnessing and through service to the humanity.

This is pointed out by the adult respondent saying that the church has a very big role when it comes to the personal development of the youth, the church must show affection, guidance, the church also need to give attention each and individual youth, monitoring them weekly or even daily is a great impact on their growth. Likewise, a as what is explained when youth see that a church becomes more of a family than a building or an organization that can change and influence them in a deep way. Youth are looking for love and belongingness, and if they find that in a church, it can really help them to grow and be rightly influenced.

The youth is the future of the church. They have to be aware of their obligations and responsibilities as Christian follow. Therefore, there is a need for them to be empowered. To share with the responsibility of taking good care and boldly manifesting of faith. This is the meaning of discipleship. Every youth needs to be disciples of Jesus. They have to equip with strong faith, Biblical knowledge, right conscience, ethics and morality. Through this way, they may invite other youth to join to the church and partake of discipleship as what other church members embraced. It is important that the participation of individual is important to achieve certain goals, aimed to manage certain resources which for this case focuses on the youth as a human resource. This is to improve the quality of life among individuals in a community. Thus, this is power-oriented and personally meaningful (Turner and Maschi, 2015:151-162) that can be attained through sharing of responsibilities. Specifically, by allowing youth to have specific role in the church, they will not only members who passively participate but members who collaborate for the welfare of the church as stated by the Empowerment Theory,

Explaining it further, this was stressed by the adult participants having the response about the importance of commitment of discipleship saying that the vision of our youth ministry is to be a community where young people meet together to get to know Jesus and to follow him”.

Being followers and disciples of Jesus is therefore our ultimate goal. Be a bible knowledgeable person so they can deal not just on personal but all aspects of life for the bible has the best ways, techniques and strategies in everything.

Henceforth, the expression of the discipleship accordingly is through performance of their commitment to their church in various functions. It is stressed that when we involve in the ministry to equip my talent. They make sure that we attend a life group as part of growing. It is by giving a task like make a one to one discipleship with the new member of the group.

“Let the children come to me.” (Matthew 19.14). This is an invitation and a challenge to the Christian churches everywhere. With the world that is filled with negative things, there is a calling to make a difference. To take the challenge of embracing the radical life of being a Christian. An individual who let others feel God’s love, model of virtues and with faith that cannot be shaken.

Diakonia Theory gives the emphasis that all human beings are created by God and is given gifts and resources from Him that they are supposed to be able to use in the service for others. Church fellowship strengthens and empowers the youth to develop and use their gifts by sharing to all members with responsibilities and functions. Instill with them that the church matters is not just solely to the leaders and pastors but a concern of all church members regardless of status quo.

Likewise, it highlighted the value of service to others building confidence, character, self-efficacy, competence and compassion. Firstly, character can be viewed as integrity, morality, and upholding the rules of culture and society having the standards towards appropriate behaviors. Furthermore, confidence is continue on believing in themselves rather than giving a chance to

listen to general views from other people about themselves. Then, Self-efficacy entailed believing that one would be able to achieve some goals they desired through actions.

Moreover, competence is acting effectively in different social settings (Hernández and López, 2019:111). It referred to having an optimistic view of various dynamic aspects of life. And lastly, compassion, it is individual capability to be able to experience a feeling of sympathy to others or having a sense of empathy directed to people and environment around the individuals. (Hernández and López, 2019:111). These are the commitment of different church members to the youth members of the church.

5.4. Filipino Churches in a Foreign Land: New Emissaries of Good News

With Filipino diaspora throughout the world, they have brought with them the great gift of faith. Even they are far from their native place, they still manage to organize and to form the church of believers. They serve as new emissaries of “Good News” making known and giving opportunity for other people to know and to submit themselves to God. They are faced with many problems. Some persecute them, and some discriminate them. But because they bear the insignia of a true follower of God, they manage to continue their noble mission.

Adult respondent stressed saying that the major role is serving the youth by providing them ways how to dig deep and grow in the knowledge of God. Prioritizing life groups, trainings that will help them to be mature in intellectual, emotional, physical and spirit rather than other activities like.

Filipinos can be found anywhere in the world. Their search for greener pasture has led them to various parts of the globe. Their congregation is not exclusively for themselves. It is a congregation for different races. They are aware that humanity lacks spiritual nourishment. For

this reason, they welcome everybody to be part of their alive expression of their faith. In the country where Christianity is just a minority in the society, all members need to be effective expressions of faith. Their lives has to be different from others. Their action should become an evidence that they are Christians.

The vision of the congregation, according to the personal development of people, is to equip the people to be the future leaders and aspirers of Jesus Christ. All churches in the world are supposed to be reflections of the Good news. Moreover, Filipino churches in different parts of the world are reflection of the “Good news”. Through their efforts in making alive their faith are commendable. They live in a foreign country that far from they used to live. They have few relatives, and friends. However, their commitment in living out the gospel teaching reflects on their special mission of showing the great love of God and the promise of salvation. Filipinos Christian who are striving to fulfill their mission calling are indeed new emissaries of the God.

Accordingly, this could be realized through different spiritual activities by educating them about the teachings of the Bible, to teach them how to apply biblical principles in life to build their identity, to understand how God sees them. And to have a safe environment that brings good influence. It is essential also to develop a strong faith in God, and to provide support such as spiritual, emotional, moral, social and even financial as they experience transition in life. Lastly, it is home where they can come for guidance, love and acceptance.

5.5. Filipino Congregations Mission to the Filipino Youth of Eastern Norway

Realization to the role and influences of the Filipino congregation to the Filipino Youth of Eastern Norway is the missionary seal of the church. This is a commitment that obliged church leaders have to fulfill to their Christian promises during their baptism. “Go and proclaim

the Good News to all the ends of the world.” Mark 16.15). This command capsulizes the essence of a true Christian.

According to an adult respondent that is through the church that can be more connected and can influence the life of the youth in different ways. First and foremost, the church leadership ought to have it as a goal/focus area and that they see the value in reaching out to the youth. Secondly, the church ought to offer activities wherein youth can be involved, engaged and empowered. And so, it is important to have youth leaders who have a heart for the youth and want to have an impact to the lives of the youth, someone who would follow up and guide the youngsters. It is crucial to have youth leaders who genuinely care for the youth, who sees them, values and guides them, and who can be a good Christian role model for the youth. It is also important that the youth understands and can relate to the church teachings, so that they see the practical and spiritual relevance of the preaching.

Through their localized good actions as expression of their faith, they respond on the call of the present generation. The children of the Filipino migrants who are part of different congregations are the future leaders of the church. By sharing with them the values and practices inevitable for a Christian, revitalizes the community of the believers. Likewise, by involving and entrusting to them in the church functions and obligations, makes them fully aware of their true identity as a Christian youth. Henceforth youth expresses this by means of contributing their bright ideas when they are given a responsibility. They are part of the music ministry and they contribute in leading the congregation to worship.

This converges with Positive Youth Development Theory. This believes that development among youth is great pillar and necessary in the society (Hernández and López, 2019:108). Thus, bonding was evident and none of the youth interviewed interestingly felt bored

with the bonding. Actually, a greater percentage of them looked enthusiastic and eager to participate in various youth activities where the bonding either consciously or unconsciously took place.

5.6. Chapter Summary

It is evident from the discussion above that the Filipino Churches have demonstrated the great role that the churches play in the development of the youth. They have actively involved the youth in their activities which is a great step forward and presentation of the church with a family setting remains a very essential part to be commended. The few recommendations can be checked and may help to ensure the minor problems that might have been identified are well taken care of. The Filipino churches have actively understood the essence of development in the youth especially in their development and the parents should also try to follow the same way in order to ensure they contribute largely to the development of their youth.

Chapter 6

Conclusion

This chapter presents the conclusion of the study on the basis of the data gathered in relation to the main problem and sub-questions cited on Chapter I. Hence the main problem was: What are the roles and influences of the churches in Eastern Norway to Filipino youth ages between 15-20 years old?

Likewise, this dealt on the following questions:

1. How many Filipino youth affiliated to the selected churches in Eastern Norway?
2. What are the challenges faced by the Filipino youth growing up in Eastern Norway?
3. What are the church programs and activities do to help Filipino Youth in Eastern Norway?
4. How the church programs and activities helping the Filipino Youth in Eastern Norway?
5. How the Filipino youth are contributing to the church in Eastern Norway?

The study partially upheld that the role of the Filipino congregations in Eastern Norway towards the Filipino youth is alive and faithfully practiced. Even though different Filipino congregations have different ways of helping the youth, they still manage to take good care the young members of their respective churches. Thus, the said role is to form the youth into the true disciples of Jesus. Not only through church affiliation but also to their lives wherein even they are in the house or in school, they have to become disciple of Christ. The influence of the churches is not only dealing with the spiritual aspect of the youth but on the totality of their personhood. This holistic understanding can be interpreted as formation of mind, conscience, and actions.

The Filipino congregations in the Eastern Norway have good number of youth membership. It has the total of fifty (50) youth members. Explaining it further, one congregation has thirty (30), other has fifteen (15) and five (5) youth members. These youth members serve in different church ministries like choir members and readers. Their functions and responsibilities are helping them to develop them as good and responsible Christians.

They maximize and utilize their talents for the benefits of their church for they believe that through these they better serve God and perform their Christian obligation. According to the pastors, there are no difference between the two (2) groups in terms of their gender. They were all participative in any church activities. However, like other teenagers, the girl are more emotional than the boys. On the other hand, from the point of view of decision-making, boys are more decisive. Though naturally youth are different and unique, religious leaders are showing great concern to them.

Both pastors and leaders believe that the major role of the church for the youth is to form them to be disciples of Jesus and good leaders of the society. This optimism is directly connected to their means in giving the best spiritual aid for the youth to realize those goals. Discipleship is important to these churches. Thus, they inculcate to their young members the true essence of discipleship.

Generally, it is evident that churches plays a significant role in ensuring youth development through various events and guidance. Secondly, it is imperative for youths to clearly understand their specific roles in the church. Hence, they need to allow themselves to be spiritually formed by the pastors and leaders through various church programs, activities, encounters, religious services, and the like. Through these, youth will have a clear way of addressing some of the challenges they face, the religious leaders such as pastors and parents will

also have a clue on issues facing the youths. Thus, through communal operation, youths, religious leaders, parents and society at large will come up with more efficient and effective ways of ensuring potential youth development.

Filipino youth are facing many challenges in Norwegian society. To the fact that the country they were living is not the same with what they experienced in the past, this complicates the situation of the young members of the church. However, their respective churches are aware of the challenges. As a response, they are doing their best to help these youth cope with the present situation. These were spiritual, social, civic, cultural and personal. The spiritual aspect on the distractions brought by the changes of the society. The life of the youth becomes stiff. This is added by social innovation, social competitiveness, skeptic and cynical mind.

Another challenge is social aspect. The social aspect of challenge is brought by the materialistic world wherein some youth are just clinging on the worldly things like sex, money, drugs and other temporal happiness. Civic aspect is also a challenge for the Filipino youth. This hinder youth to pay attention to the basic and important part of humanity – spirituality that can be given only through the church. Cultural aspect is also a challenge for the Filipino youth. Because these young adult are living in a country with different culture from what they know, they find it hard to cope up with it.

Church activities and programs are experiential courses that are benefiting the youth. The programs and activities implemented by the Filipino congregations in the East Norway nourish the intellectual, spiritual and social needs. The intellectual needs are satisfied by seminars, Biblical teachings and counselling. On the other hand, spiritual need related programs are prayer meetings, discipleship program, prayer stations, revival nights, and night worship. Lastly for the social needs are street mission, small groups, camps, sport fest and taking part for the church

responsibilities. These are seen to be essential to the life of the Christian youth because, through the activities and programs, youth becomes authentic Christians in the modern world.

The Filipino congregations' efforts benefiting the Filipino youth. These are molding them in spiritual maturity, to encouraging them through sharing God's word, equipping them in Christian life and make them, empowered and valued in the congregation disciples, and leading in the youth group to the congregation, to serve in the ministry. Likewise, it provides opportunities for them to get involved in church activities, to get bonds with each other, to discover and to enhance youth's gifts and talent and to learn that the church cares for them. These are all expressions of God's love

The congregations in East Norway contribute to the development of the Filipino youth. Their vivid contributions are on the aspect of spiritual and civic of the young members. Thus, this has affected not only to the community of believers but to the whole community that are aware of their genuine Christian mission. Contributions to the spiritual aspect can be seen in the way and manner the youth are living their Christian commitment. Filipino youth are trained and developed to be good leaders with good moral perspective, unselfish motives and good follower of Christian faith.

The church has big role to the Filipino youth is entrusted primarily to the pastor of the church and to all members of church. This is to influence them by involving them as part of the church. It is the role of the church to teach the youth to live out what the Bible is teaching. They need to become effective Christian witnesses in words and action. Above all, the church teach them the great love "Love of God". This is revealed through the civic activities or street missions. This love has no boundaries. Believers and non-believers are part of the children of

God. They need to be loved and bring them close to Jesus. Church has to role to help youth to develop their potentials and talents through church activities and shared responsibility.

The influence of the Filipino churches in the can be seen through various aspects of the Filipino youth's life. This can be seen through their faith, mind setting, values, and witnessing are clear manifestation of the influences of the church. The faith of the youth are fashioned by their continuous participation to the church services, worship, Bible study, sharing and reflection, and attentive listening to the preaching of their pastors. Their faith can be seen through their actions in their civic and personal life.

The Filipino congregations in the Eastern Norway positively shared their roles and influences to the Filipino youth. The roles given are not only on the spiritual needs of the youth but also to the psychological and social needs of the young members. Because of their great hope to their new generation of believers, they are designing programs and activities for them but nonetheless all related to their faith. They see them as effective tool in developing holistically their members. Thus, the programs and activities does not only involve youth but also with the adult member of the church.

Thus, this effort is not only the concern of the pastors but the concern of all members. Together with the youth, the designated leaders of the church are participating in the activities. This can be seen through their deep knowledge about the activities promulgated. Activities and programs can be in a form of seminar, trainings, leadership, values, and morals. Likewise, they have the usual gathering like night worship, Sunday services, Bible study and sharing. In some occasions they have sports fest and other group activities. These are for the purpose of motivating the youth to participate and collaborate with the church.

They believe that the world is currently offering a different mindset among the youth. Without proper guidance, they may fall to addiction, violence, discrimination, lie, boredom and other negative things. They see that through the church, the youth can be redirected and reoriented with the standards of what the Bible is saying. It is note-taking to realize that their religious leaders are not only concern about the spirituality of the youth. They are also concern with morality and other social actions of the youth. For this reason they are conducting monitoring and home visitations. They also keen of the participation of the youth in church services. Thus, they are given special task like reading, and choir membership. This also includes greeters, usherettes and other functions related to the church activities.

Filipino congregations in Eastern Norway have influenced their Filipino youth members. This achievement is not only the victory of each churches, and each Filipino communities in Norway and also to the world. It is because the youth that they have influenced will be good and productive individuals but most of all authentic Christians who have faith in God manifested through their genuine witnessing.

It is recommended that Filipino youth need to be awareness of the churches in Norway's concern, intention, roles and influences on their lives. Thus, need to appreciate the efforts for them and live their lives meaningfully. On the other hand, the religious leaders have to actively participate with church programs and activities for the benefits of their youth. Thus, help to instil to them the value their responsibilities as youth of a church. With the consciousness of the youth about the means by which each congregations are doing to them, they will have the positive reaction and reception of those efforts. Likewise, they will in return will faithfully follow what the church is teaching them. Moreover, they will pass this kind of traditions to the future young members of the church.

Further, church leaders need to religiously follow their function as spiritual leaders. Likewise, they should increase their enthusiasm to extend their apostolate to the Filipino youth. Moreover, should continue their good practices like programs and activities for the benefits of these group of youth. Christian Filipino migrants have to be open minded to allow their youth to participate and involve themselves to church activities and programs. Thus, they should work hand in hand with church leaders in helping the youth to be good and responsible individuals. Leaders and pastors should meet more often to share experiences, add new knowledge, and benchmark good practices. This ecumenical practice will revitalize the Christian spirit of each churches and will enable to work together in taking good care of their young members.

Pastors and leaders has to study on other churches' good practices in developing the youth through benchmarking or dialogue. In the same sense they need to take care of each other for the benefits of their local churches. Likewise, they need to develop more interactive programs and activities bringing youth to religious maturity. Lastly, they need continue their effort and special care to for the benefits of the young generation. This open-minded principle will help each church leaders to learn from each other and grow as true Christians that despite of doctrinal differences they can still work together for the sake of faith and the future of their young members.

On the other hand, this encourages future researchers to continue on further investigation on the similar research concern. Likewise, to be encouraged to use pertinent data on the processes, methods, ways, practices, efforts and concerns in verifying related factors and issues about the different churches and youth throughout the world. Through this, a brighter perspective on the topic being investigated through this study will be attained.

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Appendix A – Guide Interview

EASTERN NORWAY TOWARDS FILIPINO YOUTH Interview Guide

1. How do you view the challenges of growing up today?
2. How many youth in the age group 15-20 belong to this congregation?
3. What kind of activities does this church have towards you?
4. What do you think are the biggest challenges for young in the society today?
5. Do you think Filipino youth have any special challenges? Which?
6. What kind of act, do you have for youth in this age group? What are the specific act or programs?
7. What do you see that the youth can contribute to the congregation?
8. What role do you think the church can have / has when it comes to the personal development of youngsters?
9. What do you observe as the differences between boys and girls?
10. What are the goals / vision of the congregation according to the personal development of young people?
11. How do you train future leaders in the church?
12. How are the youth involved in the service / etc. in the Church?
13. How do you make to get the youth to continue to be part of the congregation in the future?
14. How can you see the church becoming more connected and can influence in the life of the youth?
15. Is there equality between girls and boys? What are the differences?

Appendix B - Introduction and Consent Form

Dear Participants,

I am Joan L. Gasulas, a graduate student in the degree of Master in Diakonia Christian Social Practice at VID University in Oslo, Norway. In partial fulfillment of my graduate studies, I am required to write a research paper on specific subject. In this case, I am conducting a study entitled, **“Roles and Influences of the Three Filipino Congregations in Eastern Norway towards Filipino Youth”**.

On this regards, I have to carry out data gathering in form of interviews to selected participants in three Filipino supportive congregations and to engage in observations to some programs and activities of the said churches. Therefore, you are invited to agree and participate by answering some questions in the interview process.

Upon your approval, please be advised that the information you are going to provide will be held with confidentiality and will be only used within the parameters of this study. In addition, I would like to ask your permission to take the minutes of the interview to ensure the accuracy of the conversation. Moreover, this undertaking is voluntary in nature wherein you can withdraw your consent without stating reasons. Hence, data you will provide will be deleted.

For further questions concerning this, please feel free to get in touch through my email address, goangasulas2002@yahoo.com.sg.

Yours truly,

Joan L. Gasulas

Researcher

Consent in Participation in the Study

I have read the above information about the research project. Therefore, I am willing to participate in the conduct of interview.

Date: _____

Signature: _____