Høgskulen på Vestlandet

Masteroppgave

MASA645-MG-2023-VÅR-FLOWassign

Predefinert informasjon

Startdato: 02-06-2023 09:00 CEST   **Termin:** 2023 VÅR

Sluttdato: 16-06-2023 14:00 CEST   **Vurderingsform:** Norsk 6-trinns skala (A-F)

Eksamensform: Masteroppgave

Flowkode: 203 MASA645 1 MG 2023 VÅR

Intern sensor: (Anonymisert)

Deltaker

Kandidatnr.:	219

Informasjon fra deltaker

Antall ord *:	23568

Egenerklæring *: Ja

Jeg bekrefter at jeg har registrert oppgavetittelen på norsk og engelsk i StudentWeb og vet at denne vil stå på vitnemålet mitt *: Ja

---

Gruppe

Gruppenavn: (Anonymisert)

Gruppenummer: 2

Andre medlemmer i gruppen: Deltakeren har innlevert i en enkeltmannsgruppe

---

Jeg godkjenner avtalen om publisering av masteroppgaven min *

Ja

Er masteroppgaven skrevet som del av et større forskningsprosjekt ved HVL? *

Ja, Drawing Together: Relational wellbeing in the lives of young refugees

Er masteroppgaven skrevet ved bedrift/virksomhet i næringsliv eller offentlig sektor? *

Nei

MASTER THESIS

Exploring how community participation in the present contributes to the relational wellbeing of young refugees living in Norway.

Utforske hvordan samfunnsdeltakelse i samtid bidrar til relasjonell trivsel blant unge flyktninger som bor i Norge.

Mirela Aliaj Mathiassen (219)

Master i samfunnsarbeid
Institutt for velferd og deltaking

Veileder Masego Katisi
16.06.2023

Abstract

Background and purpose: It all started with an observation I made, as a teacher, of my students with a minority background. A noticeable physical and social division between them and the rest of the class made me wonder about this phenomenon and the nature of these students' relationships outside school.

Research question: My master's thesis deals with the following question: *How has community participation in the present contributed to the relational wellbeing of young refugees living in Norway?*

Methodology: This thesis' data is based on pre-registered data collected as part of a longitudinal study research for 3 years, dealing with the *past, present, and future*. I will only look at the data set from the *present* time. The participants are young refugees who came to Norway unaccompanied. The study was conducted in their adult life, several years after arrival.

Findings: The results of my analysis revealed two main themes and several subthemes. One main theme has to do with **structures for connections, having enough, feeling good**, and subthemes i) *sports* ii) *nature walks* iii) *places of religious practices* iv) *schools and v) voluntary organisations.* The other main theme is **reciprocity**, which concerns the young refugees' mutual connections. The subthemes under this theme are: *i) sense of accomplishment, support, and guidance, ii) cultural aspects: challenges in forming relationships, iii) mutual care: being there for each other; and iv) giving back to the community.*

Discussion: I use dimensions of relational wellbeing theory to discuss the findings interpretively. The findings are interpreted with the following themes: 1) Norway – a fertile ground for young refugees 'community participation; 2) Future-oriented dimension of 'having enough' 3) 'Being connected' and 'feeling good' overlap; 4) Reciprocity: promoters and obstacles of relational wellbeing

Overarching goal: This thesis aims to shed light on the relational wellbeing of young refugees who have settled in Norway. Instead of viewing them as an issue, it is vital to comprehend their situation and recognize them as integral members of our community.

Keywords: relational wellbeing, young refugees, Norway, community, participation, having enough, being connected, feeling good, reciprocity

Sammendrag

Bakgrunn og formål: Det hele startet med en observasjon jeg gjorde som lærer av elevene mine med minoritetsbakgrunn. En merkbar fysisk og sosial splittelse mellom dem og resten av klassen fikk meg til å undre meg over dette fenomenet og karakteren av disse elevenes relasjoner utenfor skolen. Denne studien har som mål å lære mer om relasjonell trivsel blant unge flyktninger i Norge.

Problemstilling: Min masteroppgave omhandler følgende spørsmål:

Hvordan har samfunnsdeltakelse i samtiden bidratt til den relasjonelle trivselen til unge flyktninger som bor i Norge?

Metode: Denne oppgavens data er basert på forhåndsregistrerte data samlet inn som en del av en longitudinell studieforskning i 3 år, som omhandler *fortid*, *nåtid* og *fremtid*. Jeg vil kun se på datasettet fra *nåtid*. Deltakerne er unge flyktninger som kom til Norge uten følge. Studien ble utført i deres voksne liv, flere år etter ankomst.

Funn: Resultatene av min analyse avdekket to hovedtemaer og flere undertemaer. Et hovedtema har å gjøre med **strukturer for tilknytning**, **å ha nok**, og **å ha det bra**, og undertemaer *i) idrett, ii) naturvandringer, iii) steder for religiøs praksis, iv) skoler og v) frivillige organisasjoner.* Det andre hovedtemaet er **gjensidighet**, som handler om de unge flyktningenes gjensidige forbindelser. Undertemaene under dette temaet er: *i) følelse av gjennomføring, støtte og veiledning, ii) kulturelle aspekter: utfordringer med å danne relasjoner, iii) gjensidig omsorg: være der for hverandre; og iv) gi tilbake til samfunnet.*

Diskusjon: Jeg bruker dimensjoner av relasjonell velvære-teori for å diskutere funnene fortolkende. Funnene tolkes med følgende temaer: 1) Norge – en grobunn for unge flyktninger 'samfunnsdeltakelse; 2) Fremtidsrettet dimensjon: 'å ha nok' 3) 'Å føle tilknytning' og 'å ha det bra' overlapping; 4) Gjensidighet: fremmere og hindringer for relasjonell trivsel.

Overordnet mål: Denne oppgaven har som mål å belyse den relasjonelle trivselen til unge flyktninger som har bosatt seg i Norge. I stedet for å se på dem som et problem, er det viktig å forstå deres situasjon og anerkjenne dem som integrerte medlemmer av samfunnet vårt.

Nøkkelord: relasjonell trivsel, unge flyktninger, Norge, fellesskap, deltakelse, å ha nok, føle tilknytning, å ha det bra, gjensidighet

Acknowledgement

Writing this thesis has been such a beautiful and challenging journey. I cannot believe the final words are at last written, sealed, and delivered. After going through the process of writing myself, I am convinced that behind every master student´s thesis stands a whole network of people offering motivation and support. I am no exception.

The first and biggest thanks go to my excellent students, who have inspired me to work in this field. They taught me so much about the relational mechanisms I was unaware of. I am genuinely proud of being their teacher.

I would also like to thank my super fantastic supervisor, Masego Katisi, for all her indispensable help and support while working on the thesis and the project leader, Marte Knag Fylkesnes, for giving me the opportunity to join the project "*Drawing Together: Relational wellbeing in the lives of young refugees in Finland, Norway, and Scotland*".

I am grateful for my family´s moral support, especially my two wonderful children, Miranda and Adrian, they have been my most significant source of motivation and support.

My dearest friends, thank you for your continuous support while working on this thesis; all those café trips have been a life saviour.

Lastly, thanks to HVL for facilitating meeting spaces with my fellow students, with whom I have formed lifetime friendships.

Bergen, June 2023

Mirela Aliaj Mathiassen

Refugees

by Brian Bilston

They have no need of our help

So do not tell me

These haggard faces could belong to you or me

Should life have dealt a different hand

We need to see them for who they really are

Chancers and scroungers

Layabouts and loungers

With bombs up their sleeves

Cut-throats and thieves

They are not

Welcome here

We should make them

Go back to where they came from

They cannot

Share our food

Share our homes

Share our countries

Instead let us

Build a wall to keep them out

It is not okay to say

These are people just like us

A place should only belong to those who are born there

Do not be so stupid to think that

The world can be looked at another way

(Now read from bottom to top)

Content

1   Community networks for relational wellbeing

1.1   Background for the selected topic

As a teacher, I have often observed how young people with a non-western background rarely mix with other students even though they have attended the same school from a young age. Besides the fact that they are non-western and have a different skin, they differ in the way they speak Norwegian, mainly because they speak their mother tongue at home. Time after time, I have wondered how these young people, placed in the same context daily for many years, still do not mingle with the rest of the class. Can it be their cultural background, or is it just pure different things that interest them? What kind of networks do they have, and whom did they connect with when they first arrived in Norway? What do they see as their community, their "people", and how do they maintain these relations? Therefore, when allowed to participate in the *Relational Wellbeing Research Project*, I saw it as an opportunity to explore some of these questions. This research project explores structures for connections and feeling good among young refugees and the duality of the relations created by these networks. The study shows which specific structures contribute most and how crucial these are for the relational wellbeing of young refugees.

Norway is one of the three partner countries engaged in the research project, *Drawing Together: Relational wellbeing in the lives of young refugees in Finland, Norway, and Scotland* lead by Ravi Kohli from the university of Bedfordshire. In Norway, NORCE is the local project owner and HVL a partner, where both institutions have processing responsibility. The project explores how young refugees who came unaccompanied and settled in these host countries describe the network connections they have developed and maintained, their reciprocal exchange with these connections, and how the latter contribute to their relational wellbeing. This master thesis project uses data from the *Drawing together project* to explore how young refugees draw and describe the networks and relationships they form through *organisations and neighbourhoods* in Norway, as their host country. The specific research questions are highlighted below. First, it is essential to link this topic to community work.

1.2 Relevance to community work

To understand how this study is relevant to community work, we need to understand this concept and how different researchers have defined it. Norwegian White Paper mentioned 'community work' as a concept to describe day-to-day life in Norway for the first time in 1979, even though its use in other countries has long been known. The White Paper states further that community work is seen as a 'resolving problem method' for living situations concerning individuals or groups (Larsen et al., 2014, p. 5; White paper 16, 1979–80: 49).

According to Larsen (2014) community work involves several actors in the society and is preoccupied with the improvement of living conditions for the marginalized groups. She defines 'community work' as follows:

> *'Community work is a multi-professional approach to addressing community*
> *related issues aimed at improving the living situations of marginalized groups,*
> *either through the conventional community organizational approach or the more*
> *radical developmental approach, with its focus on participation and challenging*
> *structural barriers to the realization of human capabilities and wellbeing.*
> *Community work constitutes a way of addressing socially related problems on a*
> *community level' (Larsen et al., 2014, p. 4).*

Hutchinson is another researcher who defines 'community work' as a mobilization of various social actors through participation to achieve a change on multiple levels of society, from individuals to groups and, lastly, the whole community. A community worker asks questions regarding a phenomenon that deals with the interaction between human beings. Within a community, people form social networks that continuously interact for problem-solving, friendships, familial connections, working together and other activities (Hutchinson, 2010, p. 13).

Belonging to a community and social networks become even more critical for young refugees settling in a new country. This thesis explores how young refugees who have settled in Norway form social networks and become part of the community. Specifically, it explores structures that enable them to participate in different arenas of the society in which they live in the present and the meaning of the relationships emerging from these

networks. A community consists of different structures that produce these networks. The objective of this thesis is to look at *organisations and neighbourhoods* that young refugees interact with and the contribution of such formed networks to their wellbeing. Before looking into the research that has been done around the objective of my thesis, I discuss a few elements necessary for one to feel belonging in the community.

1.2.1   Social networks and community

In this thesis community is organisations, neighbourhoods, and schools. Relationships are essential for one to feel they are part of a community. People carry with them relationships collected throughout their lives. Relationships can change or take different shapes throughout time. Different environments can facilitate generation of new ones, leading to bonds of friendships and communities. Generally, relationships impact people's lives in different ways, some contribute to their wellbeing, while others may be challenging . (Gergen, 2009, p. 397).

Wars and economic instability in some countries are among the factors that drive people, also young ones, to escape to other countries, especially Europe. In this study, young refugees are unaccompanied young people who have travelled alone and settled in Norway. I am interested in discovering which elements in the host community help young refugees connect with others and ultimately contribute to their relational wellbeing. Being separated from their families and lacking social networks can easily lead to mental health problems (Löbel, 2020). A study conducted on the mental health among unaccompanied minors that have settled in Norway uncovered that they struggle with anxiety and depression moderately compared with their local peers of the same age and sex (Nilsen et al., 2022, p. 10).

Social networks are created by connecting with others in one's surroundings and are important for people's wellbeing. The latter is a term that embraces the individual as its whole, both physically and mentally, when seen from a community worker´s perspective (White, 2010, p. 160).

What is important in establishing networks

When people move and establish themselves in the host country, they go through different experiences and often have a need to adjust, compromise, and adapt. The first thing one needs to learn when establishing a new social network, is the language which enables one to communicate with others. Exchanging one´s thoughts and perceiving what others say is mainly how human beings connect. Asylum seekers coming to Norway follow the well-established system for this group and get enrolled in language learning centres in order to learn the language (Valenta & Bunar, 2010, p. 471).

A study conducted on refugees 'experiences after settling in Norway shows how learning Norwegian, although complicated regardless of generation, is seen as a necessity, e.g., to get friends, understand the system or talk to teachers in school. Even though they learn the language through school and interaction within the communities, they still encounter barriers, such as finding common grounds with young Norwegians, who do not have the same problems growing up as young refugees have. They often find it difficult to break the code to be accepted and fit into the traditional Norwegian way of being (Daniel et al., 2020).

The Norwegian system facilitates to help young refugees interact with society through different arenas such as schools and sports clubs, but also by offering them the possibility to participate in voluntary organisations (Daniel et al., 2020). Studies show different results concerning whether they manage to form long-term connections. There are different sides to these challenges; one is our behavioural pattern, how we see ourselves and how we think others perceive us, which goes both ways. Our earlier experiences impact how we relate to people in the present time. A study conducted on the these challenges confirms this statement (Daniel et al., 2020). On the one side, the Norwegian system encourages and facilitates for the young refugees to participate in different structures, but on the other side, the young refugees report that engaging in less healthy activities like drinking and smoking with native Norwegian peers appears to give continuity in friendships (Daniel et al., 2020). This thesis is open to exploring how young refugees draw and lay out their networks and relationships, their thoughts on what goes well regardless of challenges, their needs, worries and difficulties in life (Nordforsk, 2020). By doing this, I will establish the meaning of relational wellbeing in their daily life with others t in the present through *organisations and*

neighbourhoods.

1.3   Previous research

Many studies have explored young refugees' social networks (for example: Candappa & Itohan Igbinigie, 2003; Langat et al., 2019; McDonald, 2016; Williams, 2006), but there is a dearth of studies that explores how they form these networks and how these networks contribute to their relational wellbeing (Lamba & Krahn, 2003). Many studies have also explored young refugees´ wellbeing (for example: Earnest et al., 2007; Logie et al., 2021; McFarlane et al., 2011; Mohamed & Thomas, 2017; Murray et al., 2008). However, there is little research that focuses on their relational wellbeing as a vulnerable group and part of a community. This thesis will contribute to filling this gap.

In 2015 Europe experienced a massive migration of people from countries involved in different conflicts. Norway was one of the countries that gave refugee status to 11 700 refugees, mainly from Syria, Afghanistan, and several African countries. There was an increase of three times as many as before 2015 (SSB, 2016). When fleeing their countries, many refugees and asylum seekers experience several difficulties. War and other issues in their home countries result in young refugees having their lives turned upside down. They lose their families, relatives, and friends in the relocation process, death, resettlement, and often temporary disconnections. The above can be devastating, resulting in traumatic experiences, loss, and loneliness.

Several studies exploring young refugees' mental health have been conducted throughout the years (for example: Durà-Vilà et al., 2013; Hebebrand et al., 2016; Montgomery, 2008). Below I will present examples of research on young refugees' mental health and their perception of themselves in society. In addition, this subchapter will give a general overview of structures in society that generally contribute to better mental health. The research done on the impact of participation in the community has on relational wellbeing among young refugees, is quite limited in Norway. The gap I am trying to fill with this thesis is exploring the structures in the host community that help young refugees build their social network and its impact on their relational wellbeing.

My literature review unravels mainly young refugees' mental health and problems with adjusting and fitting into a "brand-new" society. Current research will uncover the other bright side of the coin. It explores their reciprocal connections and the community consisting of several voluntary and state-funded organisations and institutions, such as sports clubs, schools, religious places.

The subchapters below will deal with the challenges young refugees face in terms of their wellbeing due to their relocation, the vital importance of networking and lastly, the societal structures that facilitate possibilities for connection.

1.3.1   Mental health

Several studies have been conducted focusing on the negatives regarding the young refugees´ experienced trauma, their economic challenges, loneliness etc. (for example: Ahmadzadeh et al., 2014; Altinay et al., 2023; Herz & Lalander, 2017; Hooper, 2016). A research conducted among young Syrian refugees revealed that young refugees experienced lower physical and psychological wellbeing levels and had difficulties forming friendships compared to the general population (Dangmann et al., 2020).

Another study on the psychological wellbeing of young refugees in Australia has confirmed that previous traumas have a significant impact. The focus of investigations has been on the effects of traumatic events on psychological wellbeing, particularly concerning post-traumatic stress disorder or related symptoms, including physical discomfort, personality changes, high anxiety, social withdrawal, or survivor guilt (Lau & Thomas, 2008).

In Norway, a survey was carried out on 78 asylum seekers and refugees residing in asylum centers. The study aimed to understand how these individuals perceived their experiences before, during, and after their flight. The results showed that time played a significant role in how the participants viewed and interpreted their present situation. They expressed that their uncertain present made it challenging to visualize and integrate their future into their everyday experience. The experience of time was found to significantly impact refugees' wellbeing and suffering throughout all phases of their flight experiences (Sagbakken et al., 2020).

A study review including a period of 2009-2017, conducted on mental health among immigrants in Norway, showed that among 366 schools in Oslo, children with immigrant background, regardless of the nationality, ended up in conflicts with their peers, but they would also suffer from bad self-esteem. Little support and understanding from teachers and peers led to higher behavioural problems among these children (Kale et al., 2018, p. 23).

Usually, refugees are associated with something negative like crime or just pure exploitation of the welfare system in host countries. Studies show that this attitude and perception of them by society impacts young refugees ´mental health. A study in Denmark exploring the correlation between discrimination, social adaption, and mental health among refugees from the Middle East settled in Denmark, suggested that they experience discrimination due to how the society perceives them, which causes mental issues and difficulties adapting to the host society. The results showed that young refugees internalized this kind of treatment, keeping the anger inside and not externalizing it towards others, as is commonly assumed (Montgomery & Foldspang, 2008). Positive treatment by society does the opposite, and is supported by a study conducted among young refugees in Australia, where social inclusion and wellbeing were researched and showed that different factors, such as social and physiological inclusion helped young refugees have a good start in the host country (Correa-Velez et al., 2010).

 It is clear that many studies have explored the negatives, what troubles the young refugees, while recent studies seem to be exploring what works well. However, the strength-based approach of relational wellbeing studies with young refugees seems to be thinly explored.

1.3.2   The vital importance of networking

Research on young refugees' relational wellbeing is thinly explored. Instead, many recent studies focus on the importance of their social networks and their role of such in their wellbeing (De Graeve & Bex, 2017; Grzymala-Kazlowska, A., & Phillimore, J., 2018; Sirriyeh & Ní Raghallaigh, 2018). These studies appreciate the fact that creating new connections and need for human contact is important for their wellbeing but do not go deeper into the interactive processes that explore the role these relationships play for their wellbeing (De Graeve & Bex, 2017). The current research addresses and aims further to understand the

nature of these relations and what, out of these interactions, contributes to relational wellbeing.

When reading Twelvetrees' (2017) book on community work, we learn that networks are important and that there is enough evidence in the literature that shows the clear connection between networking and wellbeing. The collective identity of a person comes into existence through informal groups and continues to exist because of network relations (Twelvetrees, 2017, p. 15).

A study conducted among two voluntary organisations in the UK on preventing social exclusion among young refugees, unravelled the presence of 'social links' when the mainstream services got more involved. Young refugees also reported that they made friendships with peers at school and others when attending activities at weekends or afternoons. These networks gave them a sense of belonging and increased confidence (Beirens et al., 2007, pp. 226–227).

An article, published in 2017 in Norway, investigates how young refugees without guardians participate in different learning situations beyond traditional schooling. The study emphasizes that refugee education should be approached comprehensively in all learning environments. It suggests that we should broaden our understanding of refugee education to include a variety of learning contexts both inside and outside of school. To help young refugees thrive, fostering better collaboration between schools, community organizations, and society is necessary. This will give them the tools and support they need to reach their full potential (Pastoor, 2017).

Even though this sounds disturbing and hurtful, studies need to consider that there is good happening. Truly, young refugees get displaced and disconnected. However, they may reconnect with their loved ones one way or the other when settled in the new countries (Luster et al., 2008). Recent studies, particularly those that focus on social networks show that young refugees find opportunities to form new connections with people from their own, or similar culture living in the host country, peers at school and co-workers, to mention some (Block et al., 2014; Wilding, 2012).

As described in my previous subchapter, many studies exploring young refugees' wellbeing

focus on individual wellbeing targeting their mental health, integration, social network, and difficulties with social adaptation. This research, on the other hand, aims to uncover the structures in the community that produce social networks among young refugees in Norway. In addition, it also deals with the contribution of these networks to this group's relational wellbeing. Connecting to other human beings is crucial for our wellbeing. As the quote below states, our very existence depends on interactions with others at the micro and macro level: *"We have to face the fact that either all of us are going to die together, or we are going to learn to live together—and if we are to live together, we have to talk* (Eleanor Roosevelt).

Studies mention mainly established structures where young refugees create networks. Notably, the already established structures for making friends mentioned in the literature are schools, religious places, voluntary organisations, and sports but not nature. Next paragraphs will further explore the literature on these structures which are originally not considered as places where young refugees socialize but as places of sports recreation, relaxing, improving physical and mental health etc.

There are different arenas where people normally interact and connect with other people. Below I will focus on some earlier studies conducted on sports, nature, and religious places, which are considered as important places for interactions to occur. At the end of this chapter, I have also included voluntary organisations because there are several groups that use this space to make new connections, among them refugees. The examples below confirm the extensive research on their mental wellbeing as individuals while this study aims to uncover the gap, which is that previous research is lacking on their that this study will hopefully enlighten and fill.

1.3.2.1   Sports

The existing literature on sports deals with the mental wellbeing of young refugees, as the examples below show, but there still need for research on sports' role in their relational wellbeing.

Sports tend to unite people regardless of their background. According to Lundkvist (2020), young refugees are used to playing sports individually and in teams. He argues further that being part of a team can mean a lot for their wellbeing, as it is a space where they can

ventilate, affecting their state of mind. When analysing the problematic behaviour among youth with immigrant backgrounds and natives Swedes and the impact of their participation in sports, the researchers reported, among other things, lower levels of this problem among the first mentioned compared to the natives. The reason of this difference is that the practice of sports activities among refugees are used as an outlet of anger and is less" organised" (Lundkvist et al., 2020).

Several studies explore the role of sports in integration (for example: Doidge et al., 2020; Nunn et al., 2022; Spaaij et al., 2019). One study on the integrational effect of participation in sports in Norway shows how football clubs as voluntary organisations differ in how they integrate the young refugees and the responsibility they carry to succeed (Straume et al., 2018, p. 31). Participating in sports clubs can facilitate the feeling of belonging. The study conducted on young refugees, belonging and community sport among Somali Australian youth, revealed that belonging is facilitated at a much higher level in mono-ethnic clubs compared to the multi-ethnic ones, where they were represented in a small number (Spaaij, 2015, pp. 314–215).

According to Nesse (2023) there are several White Papers that highlight participating in sports in general, as an important arena to integrate in the Norwegian society, a space where they learn not only language but also how to build their social network. In addition, they learn how today's young people think, behave and what they value. One of the implications that emerged from this study was though that the expectations are not adjusted to the refugees´ needs demanding such further exploring on the improvement of these clubs (Nesse, 2023, p. 73). Using sports in integration process is also supported by other studies outside Norway (for example; Doidge et al., 2020; Nunn et al., 2022).

This is also confirmed by another research focusing on understanding the impact of sports on integration and social connections, conducted among young girls with minority backgrounds, which showed different results depending on the football club they attend. Location and area of focus showed to be essential and contributing to the integration process of this group. The clubs that worked towards and promoted social bonds and bridges were most likely to succeed. In addition, the will to adapt to the needs of this group was crucial to achieving integration and not risking assimilation, which would result in a lack

of adaption mindset (Brune & Andersson, 2021, p. 53).

The focus of the above-mentioned studies focus on the role sports play on the integration and sense of belonging among young refugees as individuals. However, they overlook the importance of networking with their peers, including making friends and feeling seen. My research aims to address this gap and demonstrate how their formed social network impact their emotions, and overall wellbeing when interacting with others.

1.3.2.2   Nature

Much of the literature on nature and the connection to the wellbeing, has come up during Covid-19. The reason this is the case might be the fact that human beings are not designed to be alone, and what the pandemic did was force people into solitude. The examples below are all post-Covid-19 and investigate the individual aspect of people in general regarding loneliness and improving mental health issues. This research contributes to the literature by addressing the connection between young refugees and how they benefit from being in nature, both when networking and making friends and as a leisure activity place.

Kati and co-authors (2017) have published a book on the nature-based integration in Scandinavia, showing how low-cost and efficient this method is (Kati et al., 2017). A qualitative study by Samangooei and co-authors (2023) researching nature and its practical side on being alone during COVID-19 in the UK showed that accessing nature was important and positively affected the participants compared to just being alone. The findings from this study also suggested that being in nature during this period had benefits for their mental health and offered an opportunity to reflect and be creative. Among other feelings that the participants talked about were feeling calm and able to better deal with stress. In addition to enjoying the solitude in nature, they also reported that nature helped them to connect with other people (Samangooei et al., 2023). The findings from this study are also supported by another study exploring the importance of the natural environment and its benefits to one's mental wellbeing. The results showed that being outside, regardless of where, was beneficial on multiple levels. The participants that suffered from pre-existing health issues experienced, through as little outdoor activity as gardening, an improvement in their mental health and how they felt about themselves. Their feedbacks include positive affirmations like feeling calm, stressless and overall, in a better mood. An interesting finding from this specific

study that shows the power of nature was that even when the participants experienced nature through the screen, digitally, the effect of it was positive for their health. This finding was explained by the nostalgic factor of being in nature. Lastly, this study showed that just looking outside the window and listening to the sounds outside, like birds singing, gave them a feeling of normality and wellbeing (Darcy et al., 2022).

All these examples witness nature's positive role in the mental health of men and women, but they do not cover the young refugees or socializing outside with their peers or what these relations mean to them. This study contributes to this gap in research.

1.3.2.3   Religion

Previous studies have shown that religion functions as a space for social networking, and to improve mental health among immigrants when settling in the host country. To support this statement, the following examples are provided. A longitudinal study conducted in 2022 supports the connection between engaging in religious practices and mental health. The study focused on exploring and discovering more about mental health among young immigrants and natives in Sweden. The findings confirmed previous assumptions that religiosity improves mental health, but it applies to young immigrants, while for the natives, it had the opposite effect. This finding implied that facilitating early on for places to practice their religion is even more critical than first assumed (Aronson, 2022).

In another qualitative research where religiosity among Assyrian people in Sweden was seen as a system of meaning in the process of integration into the society, findings strengthened the fact that one's belief in religion goes through several phases, starting from childhood as a firm trust in it, which gets weaker during the adolescence period, and lastly going back to a higher level later in adulthood (Cetrez, 2011).

When searching for answers on the role the mosques play in social networking through sports among young refugees in Norway, a study emphasized the benefit of bonding and bridging social connections leading to improved mental health among members of this group. In addition, the researchers uncovered the importance of this initiative to promote their integration and becoming not just Muslims but "Norwegian-Muslims" adapting to the religious and societal requirements (Walseth, 2016).

Research done in Canada among immigrants settling in the host country showed how individuals intentionally joined church activities to learn the language, culture, values and how the society in the host country functioned. This had a tremendous impact on their possibilities for other important things like getting a job (Ødegård, 2010, p. 21–22).

The literature does not mention how this structure contributes to young refugees' making friends, feeling good, and taking on responsibilities when joining religious practices. This study aims to uncover and fill this gap in the literature, revealing the positive role of different structures that contribute to their relational wellbeing.

1.3.2.4   Schools

Schools are an institution where children learn skills, how to relate to their peers and the staff working there. Schools are a significant structure for young refugees when they settle in the host country, where they learn to decode the unwritten rules that their peers take for granted because they have grown up and learned them as they interacted throughout the years (Caemmerer & Keith, 2015).

One comparative study by Koehler & Schneider (2019) explores factors that helped or were obstacles for educational success among young immigrants in several European countries. The study highlights the importance of an education for the young immigrants, regardless of them staying in the host country or returning home. Their possibility to engage in an education system is both their right in accordance with international conventions but also an important factor in "fixing" the aftermaths of their previous poor living situation which they fled from (Koehler & Schneider, 2019).

Brook & Ottemöller (2020) found that participants of their study had successfully adjusted to their new lives in Norway, achieving academic, social, and linguistic success. They demonstrated their adaptability by actively acquiring skills and building networks in schools. However, some participants experienced tension between adopting an assimilation acculturation strategy to belong and holding onto their cultural identity through the school integration strategy (Brook & Ottemöller, 2020).

In another article, Pastoor (2015) discusses the role of schools in helping young refugees

who are alone during critical periods of socialization, integration, and rehabilitation after resettlement. Based on interviews with students and staff in five secondary schools in Norway, the research found that the psychosocial support provided by schools needs to be more consistent and better coordinated among professionals (Pastoor, 2015).

The article by Lynnebakke & Pastoor (2020), investigates what influences the educational aspirations of young refugees. The research suggested that having a sense of mastery and future hope are just a few factors that can lead to positive school outcomes. Aspirations for higher education may also lead to improved wellbeing among young refugees. This study's results confirm the dual frame of reference theory, which has previously been utilized to discuss the goals of migrants (Lynnebakke & Pastoor, 2020).

The findings of the current study fill the gap there is in the literature, showing that schools are an essential arena for the relational wellbeing of young refugees and that it is a place that offers so much more than "just" education for them.

1.3.2.5   Voluntary organisations

Voluntary organisations are a source of significant support in helping newcomers by introducing the new country to them and by teaching them how to navigate the society. Research below reveals these organisations' importance in the integration process, and mental health for young refugees, and the type of people that normally engage in voluntary work. The involvement of the young refugees in voluntary organisations is thinly explored, however.

A systematic review on finding out what determines participation in voluntary work conducted in a meta-analysis of longitudinal level showed that there are several crucial factors. Among these were mentioned the socioeconomic status, being married, social network size, church attendance and earlier experiences with voluntary work were all positively associated with volunteering (Niebuur et al., 2018).

A study by Thoits & Hewitt (2001) examined how community volunteering impacts an individual's wellbeing. The study focused on happiness, satisfaction, self-esteem, control over life, physical health, and depression. The results showed that volunteering positively

impacts all six aspects of wellbeing. Interestingly, the study also revealed that people with higher levels of wellbeing tend to devote more time to volunteering (Thoits & Hewitt, 2001).

Though it seems not much has been explored on integration through voluntary work (Nowy et al., 2020), the few studies that exist affirm that Norwegian government's belief that volunteering can help integrate refugees (Jumbert, 2021). Another research explores how formal volunteering can promote social inclusion and wellbeing among refugees in Norway from a salutogenic perspective. The findings demonstrate that volunteering can enhance social inclusion and improve wellbeing, but only under specific conditions related to the participants' resources and volunteering experiences (Sveen et al., 2022).

A review of research was conducted on immigrants' experiences with volunteering and its impact on their mental health. According to the research, when immigrants engaged in voluntary work, they experienced positive outcomes, including a better sense of self, increased participation in the community, improved skills and knowledge, expanded social connections, and an overall sense of belonging and wellbeing (Sveen et al., 2023).

Voluntary organisations, regardless of their size and fundings possibilities, play an importance role when working with young refugees and their integration in society. Study research conducted in UK aimed to better understand the role of small voluntary organisations in young refugees in British society. The findings showed that these organisations contributed positively to the process of integration despite the weak financial status and lack of political support. The study also showed that they did a remarkable job developing good integration strategies for this group. They showed compassion, humanism and were advocates for good familial values (Hack-Polay & Igwe, 2019).

An interview carried out by (the newspaper) with one leader of a voluntary organisations for young refugees in Norway states that this arena had become a space that worked beyond sports for young refugees. Young people with minority backgrounds learned to navigate Norwegian society by cracking the social codes and adapting to new ways of thinking (Flyktning.net).

The above mentioned literature showed that there is research on the positive role the voluntary organisations play, but the current research aims to fill the gap that is missing

which is, the impact these organisations have on the overall wellbeing of the young refugees, especially how they build their network, and how they learn and grow by either participating or taking up on responsibilities.

1.3.3   Conceptualization of reciprocity

Relationships are reciprocal, people give and take. *"Reciprocity is treating other people as other people treat you, voluntarily and not as a result of a binding exchange agreement"* (Kolm, 2008, p. 1). This means that people engage in relations where the exchange of time, services, help, support etc., is reciprocal and in the same level. Studies have explored the concept of reciprocity, but mainly among men and women in general (Väänänen et al., 2005). These studies show that men and women practice reciprocity through the act of trust, and that gender and age differences play an important role in explaining trusting behaviour. This study showed that the older the person the higher the level of trust, and when the possibility to choose between men and women, the latter appeared to be the first people trusted (Garbarino & Slonim, 2009).

Research to explore the role of informal reciprocity among refugees from 13 different countries and resettling in the northern eastern USA uncovered that participants are involved as actors and receivers. In addition, they also contribute as community builders and are knowledgeable of the resettlement process (Yu et al., 2023).

Another study conducted in Germany, among asylum-seeking young refugees, investigating the support relationships of the latter, showed their wish for reciprocity in the host country. They have received so much support and feel they need to give something back, but they live in circumstances that do not allow this. They value reciprocity but often face limitations in their ability to give back. It is essential to provide support and empower individuals to handle new challenges (Schmitt, 2021). There is a dearth of studies that explore how relationships that young refugees build in the host countries are reciprocal or practice reciprocity. This study uncovers the structures the reciprocity is present and how it manifests itself among the young refugees.

1.4   Purpose of the study

The purpose of this research is to investigate how young refugees' participation in the Norwegian community, that is in organisations and in their neighbourhoods has contributed to their relational wellbeing. It is interesting to find out what kind of structures in this community help them build social networks and the meaning of such networks to them. It explores what kind of interactions, in terms of reciprocity, giving and taking, are there within these networks. From a community worker´s perspective, this has enormous value because the findings will show what experiences these individuals can help lift this topic to a community level and raise awareness around its importance. According to White & Jha (2023), a study conducted on the relational wellbeing of Black, Asian, and minority ethnic staff members at the UK National Health Service revealed that being seen as a whole person, loved, and respected is essential to wellbeing. This perspective highlights the significance of relational wellbeing in a collective perspective (White & Jha, 2023).

1.5   Problem statement and Research questions

Previous research above has shown a gap in research on which structures produce relational wellbeing among young refugees and the vital role reciprocity plays in their wellbeing. It shows that studies have mainly focused on the negatives of networks, integration, and mental health. This research project will contribute to filling this gap by exploring the structures where they socialize, engage with peers and form relationships and, lastly, the importance of the latter. Based on this remark, the following are research questions and sub-questions for this study:

How has community participation in the present time contributed to the relational wellbeing of young refugees living in Norway?

1. What structures do young refugees choose to interact with within communities in Norway, and how does the latter facilitate social networking possibilities for this group?
2. How do young refugees view relationships formed in the present concerning their relational wellbeing?

1.6   Thesis structure

The first chapter deals with the background for the selected topic, its relevance to community work, early research on the topic, the significance of this study and the research question and sub-questions. In Chapter 2, I propose the theoretical approach and theoretical concepts for my thesis: relational wellbeing, and participation. In Chapter 3, I present the chosen methodological approach and methods with a description of all the steps from data collection and analysis. Chapter 4 is about the findings from the research. Under Chapter 5, I present discussion of the findings through the lenses of the chosen theoretical approach and how community participation facilitates the building of social networks for young refugees. Chapter 6 deals with the recommendations for further work on the topic seen from a community work perspective.

2   Theoretical approach

When researching young refugees' participation in the host community and its role in how this helps them form social networks that make them feel well, the role of theory in research is to bring the thesis into a coherent whole showing how the researcher interprets the findings and draws conclusions in an academic way. I will use the relational wellbeing approach in this thesis to explain and understand the investigated phenomenon.

The chapter begins by discussing the Sarah White (2017) new approach to wellbeing, which is a social concept linked to people's interactive relationships and the environment which she calls *Relational Wellbeing.* Understanding the importance of *Relational Wellbeing* is crucial in explaining how the relationships formed through young refugees' participation in the community contribute to making them feel well.

The concept of wellbeing has been studied and defined by various researchers as a psychological concept. These studies on wellbeing are mostly quantitative and many uses traditional methods of research like randomised control trials, questionnaires, and interviews. White suggests that from a community work perspective, wellbeing involves doing good for others (White, 2010, p. 160).

According to White (2015) health, as mentioned in the previous research chapter, is seen more as an individual aspect, while relational wellbeing on the other hand deals with interaction, reciprocity, and mutuality, which are important not only for their social networks but also their participation in community (White, 2017, p. 133).

In addition to *Relational Wellbeing* and *wellbeing* approach, I will discuss the concept of *participation* and its various definitions. I want to investigate how participating within community structures help these young people build social networks. With this research I want to shed light on the experiences of young refugees and show how they connect to dimensions of relational wellbeing as explained by Sarah White.

2.1   Relational wellbeing

Relational wellbeing is a fairly new theoretical approach to assessing what makes people feel

well. In the paper *intitled "Relational wellbeing: re-centring the politics of happiness, policy and the self"* White (2017) explains the complex framework of relational wellbeing including environmental, societal, and relational factors, showing overlaps and interconnectedness. In this complex framework White also includes three dimensions of relational wellbeing; *feeling good, having enough* and *being connected* (White, 2017).

The study of White (2010) explains that "*having enough*", is the material aspects in life for example food, education, water, and other basic needs and wants in life. "F*eeling good*" is associated with one's health. It is worth mentioning that it also has to do with the sense of belonging in the world. "*Being connected"* refers to the relationships that people create and maintain (White, 2010, p. 160). This thesis will focus on the three integrated and interdependent dimensions: the subjective (*feeling good*), the material (*having enough*), and the relational (*being connected*) (White, 2010).

According to White (2015), relational wellbeing is dynamic, it changes over time and space, and rather than being the goal, it is the journey we embark on in life. Studies from different countries show that good social relations are built through activities that are highly appreciated in society, redefining in this way wellbeing, from individual to collective appliance (White, 2015, pp. 7–14).

As mentioned above, White's (2010) definition of relational wellbeing has three different dimensions (*to feel good*), subjective (*to have enough*) material and lastly, relational (*being connected*). The last dimension is both individualistic, concerning close and distant relations, and collective at a community level, including their social, political interactions, and economic status. If we only consider individual circumstances when evaluating wellbeing, we undervalue its importance and value. It is often equated with "living a good life" and wrongly perceived as a luxury reserved only for the privileged few. According to White(2010), there is a need to shift the focus and move relational wellbeing to a collective level, applying it as part of community and society (White, 2010).

It is essential to understand individuals' social and cultural backgrounds. This involves looking at more than just their thoughts and emotions; it also involves considering the physical aspects of their environment and how it affects them. Wellbeing is seen as a collective experience rather than just an individual one, and relationships play a crucial role

in distributing resources and meeting needs. Therefore, relationships are essential to the formation and experience of wellbeing. Relational wellbeing scholars often view wellbeing as a process or flow rather than a static state to be attained. This means that wellbeing is seen as something that happens through activity (White, 2010, pp. 2–10).

The Psycho-social Assessment of Development and Humanitarian Interventions project conducted a ethnographic research in Sri Lanka, where the researchers identified several active domains when dealing with wellbeing. These include accessing resources of value, experiencing competence and self-worth, participating actively, building social connections, and improving physical and psychological wellness (White, 2015, p. 10; Abeyasekera 2014:42-44).

White (2015) believes that at the root of human anxiety and emotional instabilities has to do with changes and patterns of relationships (White, 2015). Young refugees have experienced substantial changes and instabilities, losing relationships back home and making new ones in the host country. It is therefore interesting to explore the nature of the relations they have acquired in the host country, and how they have developed and maintained them.

Relational wellbeing is a thinly researched field. Many studies explore networks and the importance of networks. Connecting to other human beings is essential for people's relational wellbeing. A study done in Sweden among Somali girls explored the importance of having a network in the host country. The results showed the importance of being with people from their own country and with Swedes, not just for companionship but also to talk about their traumas and navigate society in their everyday life (Bjerneld et al., 2018, p. 313).

Another study looked closer to the fact that making friends is important for refugees to feel well. Kia-Keting and Ellis (2007) carried out a study among 76 Somali youngsters who have settled in the USA and uncovered the significance of relationships with the other peers for them to feel as if they belong in school. The study showed that the higher the sense of belonging, the fewer mental problems they had and the higher their self-efficacy, regardless of their past traumas (Kia-Keating & Ellis, 2007). So, feeling connected with other people was important for their relational wellbeing.

2.2 Wellbeing

I find it important to define the concept of *wellbeing* to show the difference with *relational wellbeing*. When it comes to the concept of *wellbeing*, we find several definitions depending on the context it is used, leading to this term being both misunderstood and misused. *Wellbeing* can mean something completely different depending on the country. *Wellbeing* is used initially when someone has it all, precisely the rich ones and hence loses its power when used about countries in need (Christopher, 1999, pp. 141–152).

A study done in Bangladesh showed that wellbeing for them meant having rice, clothes, and respect, and how important these three were for them when interacting with others. With this example in mind, we understand that wellbeing is a result of relations between us as humans, and therefore adding value to interactions between people. In addition, White argues that *wellbeing* is in constant change, …"*between the collective and the individual; the local and the global; the people and the state*" (White, 2010, p. 168).

When defining *wellbeing*, it is essential to consider oneself and those around (White, 2017). *Wellbeing* should be seen as a concept rooted in relationships with others, making it a collective rather than an individual matter. This idea is particularly evident in studies conducted outside of Western cultures, where collective identities and relationships based on reciprocity, which may be unequal, are highly valued. However, even in the West, individuals frequently discuss wellbeing in terms of their connections to others (White, 2015, p. 6).

Sointu (2005), another reviewer explains the change, the term wellbeing has had in a time perspective, from 80s and 90s, when it shifts the focus from collective to individual level, by treating it as a sign of taking responsibility for oneself, health wise and not as something that belongs to the collective and therefore move the responsibility from the community to the individual. This example illustrates this perfectly: "*Don´t change the world but rather the way you feel about it*" (White, 2010, p. 166: Sointu 2005: 265-271).

When used in political areas the concept wellbeing can be misused, because when they are measuring wellbeing, the results will not give the real picture of the countries like Bangladesh. Surveys on wellbeing are normally made by people coming from rich countries,

hence not applicable to the non-western countries (Christopher, 1999, pp. 141–152).

White's (2010) definition of wellbeing applies to both individual and collective levels of its use among researchers and society. Our first thought when considering "*having enough*" may be related to material possessions. This is, though, something other than what this study uncovers. Wellbeing should describe the state of our interactions with other human beings (White, 2010).

This research shows several good examples that elevate the importance of relations among young refugees. White (2010) argues further that another explanation of the term wellbeing is when we try to explain how the individual sees his/her position in society and how they access the shared resources. Wellbeing among each individual contributes to wellbeing in the whole society, and that is why it has to be lifted from the individual to the community level (White, 2010, pp. 161–164).

There is a dearth of studies on relational wellbeing of young refugees. Instead many studies in Europe and beyond have explored wellbeing of refugees, for example (Dona, 2002; El-Bialy & Mulay, 2015; Pandya, 2018; Purgato et al., 2022). For example, Dona (2002) says that policies and programs for refugees have shifted since the 1950s. Rather than recognizing refugees as healthy and productive individuals, they are often viewed as dependent and traumatized persons promoting their marginalization and negatively impacting their wellbeing. While Walther (2020) argues that legal uncertainty, family separation, and living in refugee housing increase distress and lower life satisfaction for refugees (Walther et al., 2020). The focus is on the individuals, not the contribution of the collective to them "feeling well" and in a reciprocal way, hence the importance of this study.

2.3   Participation

Participation is a multi-beneficial concept commonly used in community work to explore people's contribution to society but also their interactive relations with others. According the dictionary, participation is '*the fact that you take part or become involved in something*' (Cambridge, 2023). The focus of this thesis is to explore ways young refugees actively participate in their communities, in their current situation. According to Hutchinson (2010)

participation in the community means being part of and getting involved in different structures and arenas. Community structures depend a lot on the context and what the society offers for its people. Structures can include the neighbourhood, school, sports clubs, organisations etc. Through participation people can share and help others and also get the resources they need through society (Hutchinson, 2010, pp. 19–20).

Larsen (2014) defines participation almost as a tool in the hand of the ones that have the power to give access to this tool to whom they choose. She says, "*Participation is both a means and an end.*" It is a means because it is used to get your opinion through to the right "ears" and get the change you want by doing so. When it comes to defining it as an end, we refer to the long-term contribution where one takes part in the process that empowers people by being part of their meaningful development (Larsen et al., 2014, pp. 7–8).

It is not enough to participate in different activities. One needs to feel like the engagement has meaning and makes a difference for all the involved parties. "*To trigger participation and involvement of people in their local community, people must feel that their participation is important and desired*" (Larsen et al., 2014, pp. 8–9). For people to get involved is all about them feeling that they are making a difference by participating, regardless of the amount of participation. Participation comes in different forms, depending on their needs and wants, but the most important thing is that it is inclusive (Larsen et al., 2014, pp. 8–9).

Studies have shown that young refugees make friends and socialise when they participate in communities. One study in Norway, looking at young former refugees' way of connecting and participating in the local community through their day-to-day life activities, uncovered that accessing physical places are crucial for them to participate and explore the local community. In addition, they also need social arenas where they are confirmed by their peers, who will introduce them to others. In other words, they need physical and social adaptation to participate in neighbourhood activities (Mathisen & Cele, 2020, pp. 52–53).

A study on the role higher education plays in the lives of refugees revealed that the latter felt empowered, not only because of the skills they learned but also the changed way of seeing the world due to activities and perspectives shared in educational programmes. One of the participants stated: "*We do not seek higher education for a job; we seek higher education to fight ignorance*"(Crea & McFarland, 2015).

While it is good to learn about the culture, language, and norms in the host country, making friends can still be challenging. They often report that the relationships they have with the Norwegians are superficial.

The article on intergenerational perspectives shows how young refugees often struggle with language, social networks, culture, and navigating the system. There are many examples where the participants give the impression that learning Norwegian, although complicated regardless of generation, is seen as a necessity, e.g., to get friends, understand the system or talk to a kid´s teacher in school. Even though they learn the language, they still encounter other barriers, such as finding common ground with young Norwegians, who do not have the same problems growing up as young refugees. Breaking the code is often challenging for them to be accepted and fit into the traditional Norwegian way. To do so, they must engage in activities such as drinking and smoking, common among young Norwegians (Daniel et al., 2020).

3   Methods

3.1   Qualitative method

The study employs a qualitative approach to find the answer to the research question dealing with the relational wellbeing of young refugees. The latter has its roots in the hermeneutical and phenomenological philosophy. Interpretive science on people's experiences explores meaning that people attach to their day to day lives and it considers multiple truths and subjective realities. This approach gives insight into a specific phenomenon (Malterud, 2002, pp. 30–35), and in the case of this thesis, through conversation with the young refugees.

Qualitative research methods, including ethnography, case study and phenomenology, explore social processes. Phenomenology is an appropriate tool to deduce participants' lived experiences, responses, and interpretations of their realities. Phenomenology is an approach that sees the individual engaging in relational activities where several subjective truths exist (O'Reilly & Kiyimba, 2015, p. 14; Thornquist, 2018, p. 106). It facilitates a way of listening to their voice as they tell their experiences. It is about reality as the participants perceive it. One of the main characteristics of phenomenology is the researcher's preunderstanding. When analysing and interpreting the data, it is therefore important that the researcher is aware of their prior understanding and knowledge of the phenomenon so that they bracket themselves out. It means that the phenomenon description given by the participants takes priority (Thornquist, 2018, pp. 18–19).

This thesis uses empirical data from the international NordForsk-funded project called *Drawing Together: Relational wellbeing in the lives of young refugees in Finland, Norway and Scotland* (Drawing Together Project, 2020). The Drawing Together Project explores relational wellbeing of young refugees who have settled in Norway, Finland, and Scotland in 3 different timelines: *the present, future, and past*. The project uses several research methods. During each timeline, participants were given the opportunity to engage in an art workshop and create art to express their relational connections. After the workshops, individual in depth-interviews were conducted using ecomaps as talking tools for the conversation between

them and the researchers. Ecomaps are visual maps that explain one 's connections to the external world (Rogers, 2017). The structure of the ecomaps consisted of 4 quadrants (see figure 1): *1) family, 2) friends 3) formal networks, and 4) organisations and neighbourhoods*.
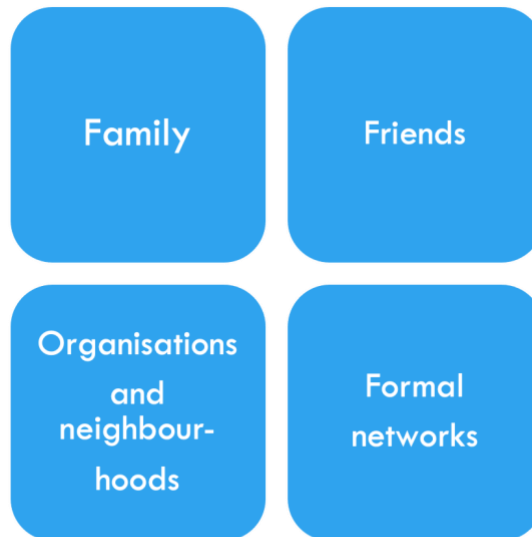
Figure 1 The structure of ecomaps

This thesis explores one quadrant: *organisations and neighbourhoods*. It explores how young refugees' interaction with various organisations and community members impacts their wellbeing. Arguably, other quadrants also form part of the community. However, it is important to focus my research and go in depth in my interpretations. The study includes subjective personal experiences of the refugees, obtained through in-depth interviews that specifically focused on their *organisations and neighbourhood*. The Drawing Together Project served as the research platform, which involved 53 participants, aged between 18 and 30 years old, with an almost equal gender distribution. The data was analysed based on conversations about the organisations they interact with and their neighbourhood. I also use relevant information from the formal quadrant, in particular, conversations about school. This is explained further below.

Study Site

A study site is carefully chosen based on its relevance and features that align with the study design and sample selection. Norway, Scotland, and Finland were selected for a more extensive study due to their strategic location in Europe, where many asylum seekers sought

refuge during the ongoing refugee crisis that picked up in 2015. Young refugees in this study are people who arrived in Norway as unaccompanied minors (children seeking asylum without parents or accompanying guardians) some years back but are now between 18-30 years of age. In the larger study, participants from various countries such as Sudan, the Democratic Republic of Congo, Myanmar, Sri Lanka, Pakistan, Eritrea, Somalia, Afghanistan, Uganda, Iran, Ethiopia, and Syria are included.

3.2 Research design

3.2.1 Semi-structured Interviews

In qualitative research, depending on the choice of design, there are different data collection methods, such as semi-interviews, observation, participant observation, document analysis, etc (Creswell & Poth, 2018, p. 150).The researcher aims to get a hold on the knowledge of the participants' experiences and events (Creswell & Poth, 2018, pp. 104–164). One of the methods used in this project is semi-structured interviews. The advantage of using this method is that it gives the researcher «first-hand» valuable information. The semi-structured interview is considered a social interaction based on a conversation with open ended questions. The acquired knowledge is constructed through interaction between the researcher and the participant. The interview aims to understand the world from the participant's point of view, revealing their subjective way of seeing and experiencing the world (Creswell & Poth, 2018, pp. 104–164). The process of collecting the data through the interview method has several steps. Participants should have experienced the same phenomenon, in this case, the 16 young refugees. Several rounds of interviews are conducted with the participants, and the results are transcribed and ready to be analysed by the researcher (Creswell & Poth, 2018, p. 150). My work in this project started with me accessing the transcriptions from the interviews already done by the researchers.

During the interviews, the researcher utilises a protocol that helps organise the information, questions, introduction, and final remarks (Creswell & Poth, 2018, pp. 169–171). Interview protocol is a set of open-ended questions used as a guide during research interviews or when collecting data. It consists of notes taken during the interview of what has been said

between the researcher and the participant. The protocol helps the researcher to keep up with what is being said in an organised form, with an introduction, headline, and conclusions and eventually, how to wrap up the interview by thanking the participant for their answers. The questions should be open, inclusive, and non-directed to give them the opportunity to respond in terms of theme and mode. In this research, open questions, as well as clarifying and follow-up questions, were asked of the participants. The basis for semi-interviews is trust between the participants and those conducting the interview. There are a few challenges with in-depth interviews. It is quite a time demanding to transcribe and analyse because of the amount of data. In addition, it risks losing valuable information if the relationship between the two involved is unbalanced. Trust is crucial in giving the research credibility (Ringdal, 2018, p. 247).

The most used method when applying the phenomenological approach is semi-interview. This research project uses interviews that are already transcribed, and quality checked by the leading researchers of the project.

This research focuses on the activities of young refugees with non-public service organisations such as gyms, churches, mosques, civil society groups, and sports in the "*organisation and neighbourhood*" quadrant. It also includes *schools* as community organisations, even though it falls under the "*formal networks*" quadrant. The study does not cover data from formal institutions like hospitals, child welfare services, workplaces, or the "*family*" and "*friends*" quadrants. Although the four quadrants may overlap in participants' descriptions, this study only analyses the selected data. Community is fluid, and people may appear in different quadrants. Therefore, reading through the transcribed document was crucial to obtain complete descriptions. Some quotes have been moved to different themes.

At times, participants' descriptions may end up overlapping categories in the four quadrants. For instance, a civil society can also be seen as a formal organisation, and friends in the "*friends' quadrant*" may also be mentioned in the *"organisations and neighbourhoods"* quadrant. However, this thesis concentrates on the selected data from the *"organisations and neighbourhoods"* quadrant and does not specifically examine these overlaps. Among the materials used for the protocol in this project are audio recorders, checklists, information

letter, consent forms, notebooks, posters, markers, whiteboard, and pens.

3.3   Participants and recruitment

Three researchers and two research participants were appointed as "ambassadors" and established contact with different organisations and individuals to inform them about the project. Snowballing method was also used to get to the participants that fit the purpose of the project. Snowballing is a recruitment method where one participant informs the others, and the number of participants keeps increasing (Tjora, 2021, p. 150). The ambassadors and the researchers rolled the information about the research project to the other young refugees for the opportunity to participate; hence 16 out of the initial 17 participants stayed on for the past two and half years of the larger project, from 2020 to 2022. Data was collected over three years, but due to the size of my master's thesis and my limited time, I will only use the data collected from the *present time*. Collecting data requires considering several factors, such as where to recruit participants and the dynamic between researcher and participants. It is crucial for the participants that the story is conveyed correctly without bias (Creswell & Poth, 2018, pp. 172–173).

The criterion for selection of participants in this study was that participants should be young refugees who came to Norway as unaccompanied minors and are now 18-30 years and speak Norwegian fluently. Equal representation of both genders was ensured, selecting 16 participants (8 males and 8 females), without considering their country of origin. All participants were previously under state care and arrived in Norway as unaccompanied minors. Participants- In Norway came from various countries such as Afghanistan, Myanmar, Somalia, Eritrea, Sri Lanka, and Uganda. Before the art workshops, information meetings were held with the participants to establish familiarity. The participants can withdraw from the project anytime to build trust between researchers and participants (Ringdal, 2018, p. 247).

3.4   Data collection through ecomaps and interviews

As mentioned earlier, three-day workshops were held in Norway, Finland, and Scotland over three years as part of a larger project. These workshops were conducted every 10 months

and focused on the daily experiences of young refugees. The larger project used different research methods including art workshops, creation of collages, but the data I am using is from the ecomaps/network maps and the interviews around the ecomaps. The young refugees created network maps in four categories: 1) *family, 2) friends, 3) organisations and neighbourhoods* and *4) formal network*. These maps were followed up with interviews discussing the categories. For my thesis, I focused on the interviews related to *present* relations in network mapping, particularly in the categories of *organisations and neighbourhoods*. I also looked for overlaps in all four categories.

When conducting qualitative research through conversation, the interaction context is crucial. It greatly affects the interpretation of the results (Malterud, 2002, p. 2469). The information meeting was held digitally due to corona, but the actual interviews for the *present* timeline were held physically within 2 meters due to the corona restrictions. Since I was not part of the interviewing process, I crosschecked with my supervisor, and it was confirmed that the framework of this process was carried out as described in the protocol. From reading the transcription, I noticed that the researchers had done a thorough job in asking well-formulated semi-open questions, giving them time to answer, and, lastly, coming up with more follow-up questions to reinforce or clarify answers given by the participants.

Though this research does not focus on loss, and traumatic experiences, it is well known that most young refugees have fled from wars and conflicts from their own countries. They therefore might have experienced trauma. If not healed, trauma can affect one's self-esteem; hence there is a possibility that one experiences a feeling of unworthiness during an interview setting if one is still struggling with such aftereffects of events (Lamba & Krahn, 2003; Bernier 1992). The researchers were sensitive to this, and the project was focused on doing well rather than hurtful events. The workshops and interviews have a three-year range which shows that the researchers have used the time to build trust with the young refugees. The researchers drew attention and interest toward the participants, giving them a feeling of being heard and adding value to their life story.

The researchers effectively utilized modelling to demonstrate their network mapping process by incorporating pseudonyms and fictional names. This approach not only enhanced the transcription but also fostered trust between the participant and researcher. The

drawing workshops helped to create a normalized environment, resulting in less formal interviews and reliable responses. This technique, as referenced in literature on ecomaps and drawings, promotes ease and comfort for participants, leading to increased confidence in the interview process as they narrate their stories (Rogers, 2017).

3.5   Advantages and disadvantages

Being part of a larger project has its advantages. Data collected by experienced researchers from 16 interviews were available for me to access and use when writing my thesis. This greatly enhances the reliability and validity of the data. There are nevertheless some downsides as opposed to collecting them myself. Accessing the data was time-consuming, possibly due to various ethical procedures that needed to be followed. If I had conducted the interviews myself, I would have probably not had time for more than 10 participants, as opposed to 16 participants, which is a considerable amount of data. I have had access to rich thick data.

In terms of time, though I had thought the process would be quicker, I finally accessed data by the end of January 2023, mainly due to bureaucracy where different requirements and approvals had to be in place, but also because the project leader responsible for giving access, was on sick leave for some time.

Having read through both the interview guide and the transcriptions, I think they bear signs of well-experienced researchers, where open questions are asked, but also making sure the questions are understood by elaborating in detail on what they are asking for. There are strengths and downfalls in accessing already completed transcribed data. Since I was not part of the interviewing and transcription process, I am fully aware that some information could be better than conducting them myself. Firstly, transcribed information sometimes is transcribed differently, depending on the person doing it. Secondly, researchers differ in asking questions even though they are prewritten.

When looking through the interviews from the present, I discovered that, due to corona restrictions in August 2021, the first round of meetings with the participants was held digitally, and the second one with a physical distance of two meters rule between the

participant and the researcher. This might not be a significant factor or have any beneficial impact on the results, but it is still worth mentioning. Nonetheless, this did not apply to the interviews this research uses (from the *present*) because all 16, as mentioned previously, were held physically with 2 meters distance.

3.6   Accessing the transcriptions

Three researchers conducted the interviews, which is a strength of the project. They were transcribed word for word, even breaks, verbatim, and types of noises during the interview were included in the transcript, which is a strength of the data collection. Due to data protection laws, prior to accessing the transcripts, I had a meeting with the project leader and my supervisor. A weakness with this way of accessing the data is that I do not get to follow what happens before, in between and after the actual interviews were conducted. During the meeting, I learned that there had been small talk between breaks but not recorded, the first meeting with the participants, where they drew from their past, was done digitally due to corona. I could not access the audio files due to privacy data protection. I felt the amount of data I accessed was sufficient and there was no need for further clarifications.

Per the ethical standards of the project, I used NVivo, a software designed to analyse qualitative data, located in SAFE as an analysing tool. The data that I imported to my computer had to be approved by my supervisor to ensure that no personal information on the participants leaked out. Analysed data was password protected before it was exported out of SAFE.

3.7   Security of the data

The security of the collected data has a high priority. It is imperative that there are backups and that the recording devices and software used for analysis are of high quality (Creswell & Poth, 2018, pp. 174–175). Given the sensitivity of the data, I had to sign several agreements and a declaration of confidentiality. Accessing the data from the SAFE – software required a two-step logging system. In addition, I was instructed by the University of Bergen (where SAFE is facilitated) to ensure that no one sees my screen while going through the transcripts, which I followed. An IT contact from the University of Bergen assisted me with setting up the

remote desktop on my computer and giving me the possibility to access the data. As part of my analysis process, I narrowed down the number of quotations and trimmed them to keep the most helpful information relevant to my themes before asking my supervisor to export them for me from SAFE. Although it was a time-consuming and tedious process, it was a top-notch ethical procedure that needed to be followed.

3.8   Data analysis

The method I have chosen to analyse the data is originally used within psychology, but it exceeds its use further in other fields when dealing with qualitative data. In this research, I use the thematic method by Braun and Clarke (2006) to analyse the data.

3.8.1   Method description

Thematic method of analysis is a qualitative data analysis method, from which researchers deduce themes or patterns and help answer epistemological and ontological questions. Braun and Clarke (2006) wrote an article on this method with the intention of creating an analysis tool for both students that are new to research and established researchers. Qualitative research can be tricky and complex, but by using this tool, enables the possibility to thematize the meanings we withdraw from the transcriptions. Thematic analysis is flexible and not linked to a theory and epistemology. This method does not rely on theory and can provide a richer and more complex dataset. The process of thematic analysis is not linear but rather dynamic, going back and forth through the data several times where each time gives a deeper understanding of what the participants mean (Braun & Clarke, 2006, pp. 77–78).

I chose this method for its flexibility, which allowed me to start my analysis from an inductive approach based solely on the data gathered from the interviews. Despite my research question being related to relational wellbeing as a theoretical starting point, I used a deductive approach to identify quotes that fit with the dimensions of the relational wellbeing approach. The simplicity of the thematic analysis method made it ideal for an inexperienced researcher like me who is new to qualitative data analysis. I found that the themes that emerged from the data were related to sports, nature, school, voluntary organisations, and religious places, which all matched with the inductive analysis under

these topics. For instance, people talked about how sports helped them make friends, connect with others, and feel good, which is discussed in the finding and discussion section.

3.8.2   Inductive and deductive approach

The inductive process involves being open to the researching categories and then choosing one main category focusing on the theory to develop. After that, the research can be conducted on subcategories to form a theoretical model, which is the focus of the theory to develop. The challenge when using this method is to avoid letting earlier theories lead your analysis (Creswell & Poth, 2018, pp. 83–84). On the other side, when our theory is based on assumptions, it is referred to as a deductive approach (Collins & Stockton, 2018, p. 2).

All kinds of research demand some theory. When using a deductive approach, on the other hand, there is a specific theoretical background in mind, a total sum of the knowledge or assumptions that one has on a phenomenon, and the design used to understand it.

To summarise, the theory that emerges based on our pre-assumptions of a phenomenon is deductive. In contrast, the theory emerging from the collected data is called inductive (Collins & Stockton, 2018, p. 2). When analysing the data set, I used a mix of these two approaches. I started by going through the transcriptions, looking for patterns and themes. After a while, I noticed some patterns in the main themes, such as networking structures and reciprocity. However, I also kept looking for quotes that would fit within the dimensions of the relational wellbeing approach and the concept of participation, which are the theoretical background concepts of this research project.

3.8.3   Phases of thematic analysis

There are six phases to follow to conduct a thematic analysis when using Braun and Clarke's (2006) approach. I will outline each step and provide a detailed explanation for better understanding.

Braun and Clarke (2006) emphasize the significance of comprehensively understanding the material for practical analysis. To achieve this, I read the data material multiple times to familiarize myself (Braun & Clarke, 2006, p. 87).

Identifying the codes: This second phase happened almost simultaneously with the first one. I created codes as I read and categorised them (Braun & Clarke, 2006, p. 88). I then divided the quotes into several categories that made my minor themes. The codes were divided into subthemes.

Looking for themes: During this phase, I started creating more prominent main themes, categorising the smaller ones under such umbrella themes (Braun & Clarke, 2006, p. 89). These themes were: 1) **structures for connections, feeling good and having enough** and 2) **reciprocity**.

Going through the themes: The process of uncovering both themes and subthemes was time-consuming and required going back and forth and moving quotes from one theme to another, keeping in mind the relevance of answering my research question. Once I had categorized them into different themes and subthemes, I took a break to be able to see them later with new "eyes" and rearrange them. By going back and forth through the themes, we can discover that new themes can emerge, or two or more can be merged into one single theme (Braun & Clarke, 2006, p. 91).

Theme defining: During this phase, I concentrated on defining each theme and explaining what they were all about, especially how they related to community work. I also worked on defining which part of the data covered the theme (Braun & Clarke, 2006, p. 92).

The themes were presented in such a way that they gave a realistic and meaningful picture of what the participants had said. (Braun & Clarke, 2006, p. 92). The subthemes were classified as follows under the main themes: 1) **structures for connections, feeling good and having enough** with subthemes: i) *sports* ii) *nature walks* iii) *places of religious practices* iv) *schools and v) voluntary organisations.* The second main theme is 2) **reciprocity** with subthemes: i) *sense of accomplishment, support, and guidance*, ii) *cultural aspects; challenges in forming relationships*, iii) *mutual care: being there for each other*, and iv) *giving back to the community.*

Written production of analysis: I did the report's final analysis and write-up during this last phase. The final report aims to tell the story for the reader, which consists of a vast amount of data, in an easy and convincing way. In my final analysis, I have also included examples in

the form of quotes to illustrate and support the chosen themes. My analytic narrative not only describes the data set but is also directly linked to my research questions (Braun & Clarke, 2006, p. 93).

3.9 Ethical considerations

When conducting qualitative research and specially when interviewing people, is important to think about the ethical considerations. According to Ringdal (2018) when doing research, it is important to consider ethical principles that guide your research methods and practices. In simple terms, ethics refers to the practice of safeguarding the identity of research participants, ensuring that it remains confidential and does not get disclosed to the public. This is crucial because participants have a right to privacy, even if they have agreed to take part in the study. As researchers, we must prioritize confidentiality and anonymity when handling sensitive data, including personal information. By providing participants with personal integrity, we respect their privacy, offer them freedom to make decisions, and shield them from unreasonable treatment (Ringdal, 2018, pp. 60–62). During this project, all the interviews were carried out by experienced researchers, ensuring the quality of the results. A certain unbalance between the researcher and the one being interviewed might arise, where the researcher "runs the show". A successful interview reflects a mutual dialogue, with questions being asked and answered by both parties. The most important part of this method is that the information should be safely stored in the same way and can be found quickly again when the analysis stage starts (Creswell & Poth, 2018, pp. 169–173).

To maintain privacy and confidentiality, this thesis does not reveal personal information such as contact details, age, gender, education, and location. All recorded materials, including audio recordings and transcripts, are securely stored on SAFE, a software accessible only to those directly involved in the research. In Norway, data collection requires approval from the Norwegian Centre for Research Data (NSD) and ethical considerations must be considered to protect participants' privacy. Therefore, no names or pseudonyms are used to ensure anonymity.

The journey of young refugees to Europe has been long and traumatic, making them vulnerable. Researchers must exercise extra caution when working with such communities

to maintain privacy, integrity, and sensitivity towards their emotions (Creswell & Poth, 2018, pp. 73–74). NSD has approved the main project description (attachment 3), and participation was voluntary, with the option to leave at any time. The researchers were aware of their higher rank/status and practised conscious awareness of any power imbalance that may exist due to differences in professional and educational backgrounds.

When using the SAFE remote desktop program, it was essential for me to be aware that the data may not be completely anonymous and could still be identifiable. While participant names were anonymized, the transcribed data's content descriptions could reveal their identity. As a researcher, I was responsible for ensuring further anonymization of this data before importing it, which I also did.

3.10 Other considerations

When developing new knowledge, certain factors need to be considered for the results to be generalized (Malterud, 2002, p. 2468). Below I will discuss how I have taken into consideration my own reflexivity, relevance, and validity of the results from the research and can hence go from stand-alone statements to generalized knowledge. According to Malterud(2002), the process of developing knowledge requires three crucial elements, relevance, credibility and validity (Malterud, 2002, p. 2468).

3.10.1 Reflexivity

When conducting research, the researcher needs to understand their role in the process. It's important for them to present the results in an objective manner and acknowledge any personal thoughts that could have influenced the outcome. While researchers aim to provide a logical explanation for the results, they also add their interpretation and meaning. It is crucial to interpret the results from the participant's perspective. Our surroundings and social norms shape our perception of reality (Collins & Stockton, 2018).

As stated at the beginning, my research question shows a broadness and openness to the phenomenon I am researching. I want to determine if the early involvement of young refugees in the community has affected their overall social wellbeing. My experience with

this subject comes from my work as a teacher with young people with similar backgrounds as the participants. Usually, the researcher has presumptions and earlier experience with a phenomenon. However, the strength of reflexivity lies in the factum that the researcher is aware of the data and, therefore, can separate the collected data from the participants and his/her previous knowledge and experience (Collins & Stockton, 2018, p. 9). As a researcher, I am fully aware of this fact, and I have chosen to work on the research from a reflexive point of view while working with the data.

Right from the time I thought about this topic, and throughout the research process that includes data reading, data analysis, interpretation of the results and writing, I continuously worked to set aside my presumptions and give voice only to the participants' stories.

3.10.2 Reliability

When analysing qualitative research results, verifying their credibility and accuracy is essential. Jacobsen (2015) mentions that when working with the results, we should consider whether they can be trusted. Two crucial terms emerge when talking about this topic, reliability and validity (Jacobsen, 2015, pp. 227–228). Reliability is a term used when we want to determine if the method used to acquire the data has a level of trustworthiness (Jacobsen, 2015, p. 173). It is about checking if the same results can be obtained using the same analysis method under the same situation. To ensure clarity, we can present all the researcher's steps to obtain the results. In my research, I have shown all the stages of my analysis, from accessing the data to presenting my findings. In qualitative research, the interpretation of the data depends on the researcher's interpretation. Do the results say anything about what we initially sought in the data, and can they be applied elsewhere? Trusting the results coming from the data has to do with its reliability (Jacobsen, 2015, pp. 227–228).

My research question is about young refugees and community participation's impact on their relational wellbeing. I have found results that have provided me with answers to my question, some of which were expected while others were unexpected.

3.10.3 Validity

My findings from this research may differ from those of another researcher. Here comes the importance of the other term, that of validity, which is originally a quantitative term. Qualitative research adopted the term validity from quantitative research and termed it trustworthiness. Simply put, trustworthiness means transferability, dependability, credibility, authenticity, and confirmability. Ensuring validity and trustworthiness is crucial from the start to the end of any research. The data collection process in this project is well documented and transparent, which ultimately gives validity to the findings. Validity tells us whether or not we are measuring what we intended to in the first place (Jacobsen, 2015, p. 173). The goal is to ensure that the interview protocol is unbiased and devoid of leading questions.

Additionally, it is vital to ensure that the researcher refrains from sharing personal experiences and imposing their own opinions on the participants. To maintain credibility in qualitative research, it is crucial to remain impartial throughout the process. This includes using an interview guide early and presenting findings at the end. Triangulation of data sources and methods is also crucial for added credibility.

Being able to rely on the results merging from qualitative data analysis is quite crucial because it is subjective and depends on the researcher´s interpretation. The researcher must ask several questions in the final report to measure reliability and validity. Do the results say anything about what we initially aimed in the data, and can they be applied elsewhere? Trusting the results coming from the data has to do with its reliability (Jacobsen, 2015, pp. 227–228).

4 Findings

4.1 Introduction

In this chapter, I present the results of my study. I used inductive and deductive approaches to analyse data. Using the inductive approach, I derived themes directly from the data and created a narrative. For the deductive approach, I used the *Relational Wellbeing* approach dimensions of '*having enough*', '*feeling good*' and '*being connected'* to identify elements of relational wellbeing within the data. Using Braun and Clarke's (2006) analysis approach, I divided the themes into two major categories and several subthemes as shown below.
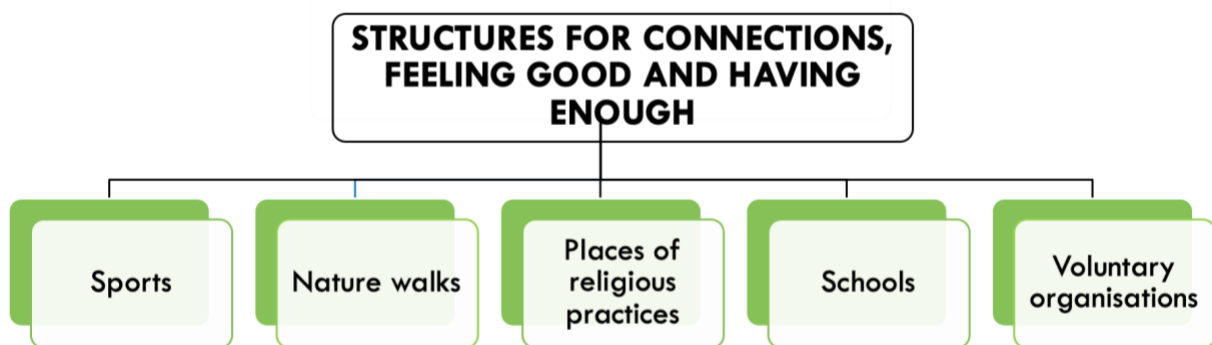

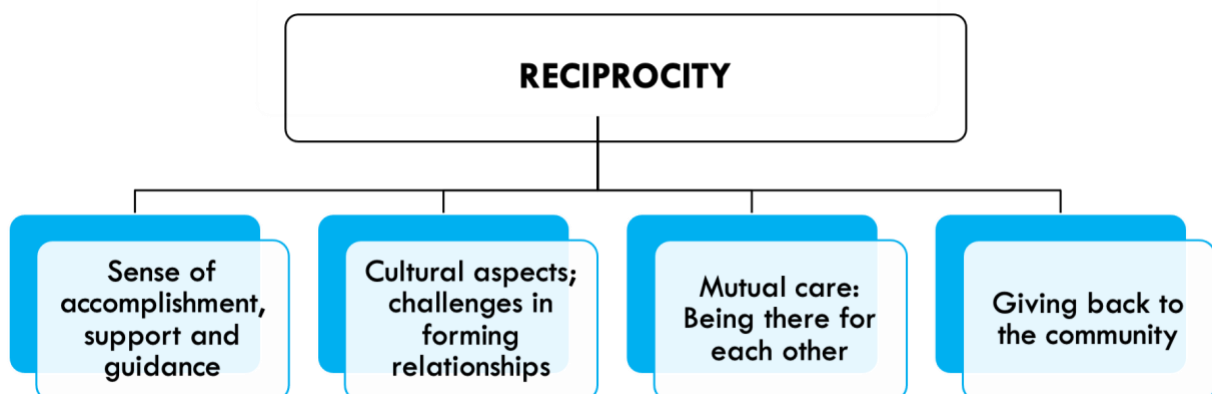*Figure 2 Structures for connection, feeling good and having enough*

Figure 3 Reciprocity

My research mainly focuses on the *organisations* and *neighbourhood* quadrant. However, I have also incorporated relevant information from the *formal network* quadrant, including *schools*, as it showed connections with the community. The research question was

mentioned at the beginning: *How has community participation in the present time contributed to the relational wellbeing of young refugees living in Norway?* I present the findings chapter using two main themes: 1) **Structures for connections, feeling good and having enough** and 2) **Reciprocity**. As mentioned above they both have subthemes (see figures 2 and 3).

4.2   Structures for connections, feeling good and having enough

As mentioned above, one of the main themes, is **structures for connections, feeling good and having enough** with its subthemes i) *sports* ii) *nature walks* iii) *places of religious practices* iv) *schools and v) voluntary organisations*. Subthemes are grouped under this theme as shown on the picture above. The research unravels different community structures that have contributed to producing social networks and relationships for the young refugees. What I noticed throughout all the data under this theme was that most connections consisted of people from young refugees` own or similar culture. This is different from the previous studies presented earlier, where we find relationships mostly formed with Norwegians.

4.2.1   Sports

Sports, particularly football in Norway is organised such that youth participate in sports within their local community. This helps them build connections with their peers. As they grow older and move away, they may still choose to continue playing with their original teams rather than switch to a new one. Many of the participants started playing sports like football, volleyball, gym workouts, and kickboxing mainly for personal fitness but formed strong bonds with their teammates. They reported that these were avenues for building social networks and establishing connections that developed into friendships

> " *And we train once a week handball. We meet with others, who are in wheelchairs or who walk (…) we get to know each other very well. So training is important, at the same time it is social".*

Sometimes they found sports clubs with members from the same country or region as themselves. Here, they played together, developed strong friendships, and respected each other. These elements extend outside the football field's borders, where they kept in touch, communicated, and met to socialise. Many expressed that meeting friends made them feel connected, feel ok and less lonely.

> " I also joined this sports team, where many from my home country also were part of, and we played football. Some of us have become good friends, but some of them are also the kind of friends, they call each other or watch football together, communicate and visit each other. You meet them in town. We have great respect for each other."

Some of them even took on responsibilities when they joined these clubs. They went from being a participant enjoying the benefit of playing with people from the same culture as themselves to wanting to get involved and offer their time. By doing so, they contributed to the club and went through personal growth by being entrusted with responsibility.

> "I even referee football (…) Then there was a new one playing, and there was a bit of conflict (...) Always some stuff there because it's a big group. Some are friends. Some want to play football… People get angry and upset. Everyone wants to win, then they forget (themselves) on the pitch."

4.2.2   Nature walks

The research describes nature as part of the *organisations and neighbourhood* quadrant, encompassing walking areas on or near mountains close to their accommodation. Norway is renowned for its use of mountains as a means of recreation, stress relief, social interaction, and a place to get in shape. Exploring nature in Norway is a unique experience that includes strolls through mountains, hills, valleys, and parks. It is a common practice for Norwegians to go on walks and hikes in the forests and mountains, and this trend seemed to spread to young refugees who had discovered the beauty of nature. They found solace in the fresh air and stunning surroundings while walking and hiking, which helped them forget their worries and feel good. Many participants spoke of their experiences with nature, initially being

"dragged" there by Norwegian neighbours and schoolmates but eventually recognized its benefits.

This interaction between nature and people alleviates stress and uplifts the soul. When feeling sad or depressed, many of these young people turned to nature. Research confirms that spending time in nature can help with anxiety and depression.

> *"I'm alone, so if I start thinking negatively instead of positively, I have to go out. So, I like to go out in nature...to forget (…) But that's if the weather is nice, (…) I don't like the rain."*

The young refugees found joy in outdoor activities, despite initially being hesitant to try them. It's a reminder that sometimes we need someone to guide us towards positive experiences. Through these activities, the refugees built connections with others.

> *"Going on hikes was very heavy. I didn't know it was like that. They laugh now, when we start talking about me starting to go hiking, "Remember that day? You wanted to go back from the middle of the hike". "Yes, but it was the first time".*

Some of the participants lived in neighbourhoods where they were included in hiking activities that are often arranged by the people in the neighbourhood. Participants mentioned neighbours as being a bit different than those back home. Some said they rarely saw they neighbours while some others talked about how they organised "dugnad" (neighbourhood activities) and outdoor walks together. The quote below, though long, captures participants' expressions.

> *"We go for walks, not easy walks, but mountain hiking sometimes. Sometimes we just talk. It is like we don`t know each other because, I haven`t seen my neighbour in like a year or something (…) But when we have these getting together activities, we all sit together like we have been friends for years (…) Everybody tells each other everything we go through at school. That kind of problems, so we can help each other in that sense."*

Another participant said:

> "Someone in our building organises meetings…. It is important because I have
> social anxiety. And whenever I go there, it is more like I am exposing myself to
> people that I live with in the same building. It is good to know them too (…) when
> you expose yourself, you kind of overcome your anxiety. (…) There is not judging
> there (…) it is important for me… They make me strong in that way. I really want
> to work with this anxiety that I have so that I can have a bigger social circle."

Including young refugees in neighbourhood, activities helped them feel connected and part of the local community. In general, nature activities allow people to get to know them better and address any emotional challenges they may face, such as anxiety. For the participants, walking and hiking together often led to open conversations about issues that individuals may have hesitated to share otherwise.

4.2.3   Places of religious practices

It is important to have a place to visit that represents something familiar, like faith. Most of the participants talked about how they continued cultivating their beliefs from childhood, once they settled in Norway.

Participants visited places of worship and religious practice, like church, to express appreciation for reconnection with families and the new connections they had made in Norway. They expressed that the Norwegian system made these reconnections possible for them. One said:

> "Actually, I went to a religious place before, and then I stopped (…) but then I
> thought: "I have to go to this religious place, I have to start going". Because I have
> gained so much in my life, that my brothers have come to Norway, I have a good
> boyfriend, family, and I am doing well in here. Norway has given me so many
> things, education (…) And my family is able to have a good life because I work
> here and help them. I have to start going to this religious place."

When attending places for religious practices, they got to know and connect with other

people. They attended religious practices because of their child's beliefs and because they felt grateful of what they received from others in the community. Now, they wished to reciprocate by giving something in return. They contributed with their time and skills by engaging in different events at these practices and by performing some duties to help. One said:

> *"We gather up there, we go to this religious place. I have also been involved in the office work registering new members or those who are going to opt out but also those who have died. That is my responsibility (…) I also helped out at the Sunday school."*

Participants reported that just being in a religious place gave them a good feeling, a sense of familiarity and comfort.

> *"You get a good feeling, I don't know (…) that makes me happy(…) I grew up with a religious family (…) Going there makes me feel good on the inside."*

4.2.4   Schools

In this project, the school is seen as part of the *formal network* which assists young refugees through state institutions. However, schools in Norway are also viewed as social hubs where students can form new connections and friendships with their peers. Participants voiced out that school was a place where they developed strong relationships with their peers and staff members. Despite the state paying the staff, the responses showed that new relationships emerged as participants interacted with teachers and fellow students within schools.

For young refugees, school was not only a place to learn the language and communicate with classmates but also to make friends and contribute to the class through acts of reciprocity. Even though they struggled to express themselves in Norwegian, the presence of classmates provided a sense of safety. Laughter and working together fostered a sense of unity and encouraged interaction within the larger community. In essence, the school provides language and communication skills and other activities that promote social interaction both within and outside of the classroom.

"School is a good environment, and everyone is happy with each other. They give

support. For example, if I say something wrong, some words or mispronounce (…)

we laugh with each other."

Young refugees' peers are not the only ones the participants interacted and connected with. They expressed how their teachers made a significant impression on them, taking in consideration they feelings and how they were experiencing school. They reported that teachers adjusted their teaching and testing methods to ensure that they were included like other students in class. One participant talked about how a teacher had said:

"We see many people who manage to get good grades when they write in their

own language. People have different knowledge, but they are unable to show off

what they can."

The results indicate that teachers were going above and beyond to provide the best possible support and motivation for participants, both academically and emotionally. The following quotation is from one of the participants:

"There are many options at school, many counsellors. They have found out that

they should provide special advisers to immigrants. Advisers who have a lot of

understanding, those who have worked or studied with immigrants (…) and have

much more knowledge in relation to what rights we have as immigrants."

Another participant expressed the following about their teacher:

"I meet with her. We sit and have a coffee now and then. She has followed me up,

since she noticed that I have some difficulties through school. It's not just after

school, but also showed me some love after that (…) She cared a lot, so I really

appreciate that."

School was a place where young refugees received love and care from caring adults (teachers). Teachers addressed their fears and motivated them to achieve their aspirations. School seems to provide them with this network of support that continues even outside school – translates to the larger community.

4.2.5   Voluntary organisations

There are several voluntary organisations in Norway contributing to assisting different vulnerable groups in society. The state funds some of them, and some are self-sufficient.

This study showed many obvious pointers toward voluntary organisations and their role in young refugees` lives. In the beginning, several participants joined voluntary organisations as a place to get help. They later worked as volunteers in these organisations, giving back in acts of reciprocity by helping others with similar backgrounds as theirs, ending up giving back to the community. This quote illustrates this so well:

> *"Working as a voluntary is good for me too, I see that it's good for the young*
> *people. That's why I want to continue (…) There is no one who can stop me from*
> *continuing with this. Even if I have had to change my job because I want to be*
> *with them."*

The organisations they volunteered for focused on helping young people from non-western countries to settle in Norway by advising them, arranging activities, sharing their own lives, and even inviting other people to talk about different subjects. They taught them how to take care of their physical health by offering them a place to engage in physical activities, but also emotionally/psychologically by teaching them how to take care of their emotional wellbeing through talking and explaining different feelings they might experience but not understand, like stress or depression. Here is an example from one of the participants:

> *"Then we often gather young people and have courses that can help them to*
> *manage their lives and get a job (...) We've invited people with the similar*
> *background as the immigrants to explain and teach about mental health, those*
> *struggling with loneliness (…) When a Norwegian explains, they do not*
> *understand. When this is explained in their own language, they say "Oh, is that*
> *what this means, depressed?" (…) We invite people who have a job and*
> *communicate how they managed to get employed."*

By participating in these organisations, the participants gave and received. They learned so much about themselves, how to communicate with others, and how to take on

responsibility; they got motivated and respected by the leaders for what they did. They grew and developed with each task they performed. One participant said:

> *"Then this person from this voluntary organisation came, even though we didn't have very close contact, but after 20XX we started working with each other, have projects, get funding. And get to know each other more than before."*

The participants were involved in more than just helping young people living in Norway. They also engaged in helping people in need elsewhere in the world by raising money through groups on Facebook.

> *"The group we have created helps other people who do not have food or those who have cancer, even though they are located over the world, in Africa, Asia and Norway."*

4.3   Reciprocity

The other main theme that emerged from the data analysis is **reciprocity** with its subthemes i) *sense of accomplishment, support, and guidance*, ii) *cultural aspects; challenges in forming relationships*, iii) *mutual care: being there for each other*, and iv) *giving back to the community*.

Reciprocity is the act of mutual giving and taking, as evidenced by my analysed data. Contrary to popular belief, young refugees are not just a burden on society but have established network connections across various sectors of the Norwegian community. This research shows that they, like all humans, depend on relationships that involve giving and taking. Their participation in religious communities, sports, and civil society organisations allows them to give back and feel good about it.

4.3.1   Sense of accomplishment, support, and guidance

Various structures create social networks for young refugees, as mentioned above. Several participants shared that they made connections through sports, where they were able to

give back. Some have been leaders or coaches, passing their skills to the younger generation. Others have assisted sports leaders and impacted young people's lives in sports, religious institutions, and civil organisations. Additionally, some have reciprocated help and support from friends and classmates at school. An example is provided below.

> *"He was my coach for two years (…) When we don't have training in the summer, we play this sport on the beach together. He is a very nice person. I really support him also. Because I go and see his matches, when he plays (…) We are not in the same team, he always sends me a message and ask me how the activity is going."*

Sports also motivated them and enhanced their talents further:

> *"They are those who give you the good feeling when they support you and say you are good in this sport. When you feel like you are good in something, then you feel very good, motivated, and confident. They give me confidence."*

Many students helped each other out at school and exchanged favours with their friends and classmates. Here are two quotes from one participant:

> *"And when you are together at school and study. If you have a person or two who help you, who have some experience and who support you is very important. It kind of helps you to get better."*

> *"When you do a mistake, they are like: "come on, you can do it". Mastering the skill. They are those who give you that feeling of support and say you are good in this sport (…) It makes you feel very good."*

4.3.2   *Cultural aspects: challenges in forming relationships*

Being part of a different culture can be enriching but sometimes also challenging. Participants experienced difficulties in forming relationships as well. Interacting with people that do not understand one's background and are not familiar with or even show scepticism for it can be quite challenging for young refugees. When participating in sports activities with

several Norwegian players, the participants who were working with young people reported that the latter felt not good enough, whether because of the language or because they were not friends. Due to their cultural gap and lack of proper language, they felt left outside. This hinders the whole concept of integration of young refugees in Norway. The participants working with the young ones highlighted the importance of having friends in the sports arena for this process to succeed.

> *"It is very difficult to keep up with because culturally there's such a big difference. Not knowing the language properly prevents you from mingling with Norwegian young people (...) You don't participate, or you just feel lonely, so it's important that you have other opportunities (…) communicate with other immigrants as well, language, even if it is bad. It is also important that people can make friends (…) It is prevention, that is what we are working on (...) Football and what you do together. We don't just need integration and language; we also need people who mean something to us."*

The participants also mentioned another cultural difference regarding being a good neighbour. They conveyed that there is much more neighbourly interaction back home. While in Norway, they talked about how rarely they see them, mostly if you have kids playing outside.

> *"Everybody minds their business where I live. Where I come from, everybody knows everyone (…) and if you don't have salt for example the neighbour could give you salt (…) While here, I have lived at that place for five years now, and I don´t think that the neighbour knows what I look like (…) we don´t meet and we don´t have children. If you have children, it´s easier, the kids can play together, then you get to know their parents."*

4.3.3   Mutual care: Being there for each other

A mutual exchange of services is also something I noticed, especially among those doing sports. It started with them having a common interest, such as a sport, and then developing a reciprocal dependency and respect for helping each other out with different practical

services, for example, driving someone, lending money, etc. Being able to contribute, and help someone else, provides a feeling of belonging, being part of something bigger than you, part of a community. Several connections were created among participants and people with similar backgrounds as themselves. They valued these relationships, respected each other, paid visits so they did not feel lonely, and provided services for each other. This subtheme appeared in sports and voluntary organisations where members with backgrounds other than Norwegian were overrepresented. The quotes below from one participant show this:

> *"And I think football friends are important, the team means a lot to me. We play together and have a relationship, and you get a lot of respect, and a lot of recognition, people appreciate what you do (...) Many people become friends and get a lot more connection. For example, if you need some help or a car ride, several of them are taxi drivers, so I get a free taxi, and drive me home if the weather is bad."*

> *"Several people become friends and best friends at this voluntary organisation. They play PlayStation, visit, and call each other. If it's sunny outside, they meet in town. Friendships are created. I show a little love through the friends I make. We are quite many, so we can do a lot of things together."*

4.3.4   Giving back to the community

Based on my observations, young refugees participating in voluntary organisations tend to engage in reciprocal acts. Many started working for organisations that they were volunteering for earlier. They benefited a lot from these organisations and wanted to give back. It seems this pattern of giving back to the community through voluntary service was common among young refugees who were supported by other people in the host country, like childcare workers, teachers, and voluntary organisations. By joining these organisations and assisting others in similar situations, they provided safety, familiarity, and support to those seeking help. These organisations also help them navigate society, secure employment, and learn about the local culture. Additionally, I noticed that the participants often chose careers that reflected their gratitude and desire to pay it forward, whether they were still in school or had already entered the workforce.

The care sector encompasses education and profession, although the journey towards a career in this field can be challenging and time-consuming. One of the participants shared their experience of studying in Norway, where most students had something in common, such as pre-existing friendships or the ability to make new ones. However, young refugees may struggle to connect with others due to various reasons, with anxiety being one of them, thereby affecting their self-esteem and motivation. Despite this, the participant's story has a happy ending. A fellow student's inclusive and motivating attitude significantly impacted the participant's student life, with a simple gesture of giving a pen starting it all.

> *"She gave me motivational words like: You come from far, this is what you wanted to do. That day we had to draw something in class but I didn´t have a pen, I didn't have anything, so I just sat there. She gave me a pen, and she was like: You can use this. Later I bought a pen, and wanted to give back hers, but she said: No, you can use it tomorrow! Or another day or whenever you need it (…) but at the same time that lifted me from where I was. That woman helped me. She gave me the pen and the courage; she gave me a helping hand. She helped me in school and taught me Norwegian phrases (…) that´s why I wrote "Jeg er flink"(I am good). Because she kept on telling me: You are good, just keep saying it to yourself. You are as good as you feel you are."*

5   Discussion

This study has explored how participation in the community through *organisations and neighbourhoods* contributes to young refugees' relational wellbeing. I use dimensions of relational wellbeing theory to interpretively discuss the findings. Three main discussion themes will form the discussion section: 1) **Norway – a fertile ground for participation,** 2) **Having enough, being connected, and feeling good overlap** and 3) **Reciprocity**. These two themes were overarching themes in the findings section. They are also thematic pillars of my interpretations to structure this discussion chapter. However, before I discuss them in depth, I will give a reflective look on acts of participation that led to formation of social networks.

For many participants, structures such as participating in sports, nature walks, places for religious practices, schools and engaging themselves in voluntary work have provided them with a feeling of '*having enough', 'being connected', and 'feeling good'*. Also, **reciprocity** is a theme that permeates the study. The participants experience reciprocity in all these structures, manifested in different forms, such as *support, guidance, mutual care for their connections and the possibility of giving back to society*. They did, though, experience some cultural challenges when forming relationships with their native peers.

5.1   Norway – A fertile ground for participation

The study shows that Norway is a fertile ground for giving young refugees possibilities to enter different arenas in society. The findings of this study reveal that community participation contributes to and enhances people's relational wellbeing. The main research question for this study was: *How has community participation in the present time contributed to the relational wellbeing of young refugees living in Norway?* Connecting with the community has been vital for the participants to feel good and at home. Norway provided a welcoming environment for young refugees to participate in sports, places for religious practices, voluntary organisations, schools, and nature walks. Norway has a rich history of sports clubs, which Norwegian children often join at a young age (Støckel et al., 2010). Participants of this project had opportunity and accesses to be members of these clubs. It was not only sports that created opportunities for interaction. As previously noted,

Norway has a mountainous terrain that boasts breath-taking natural scenery and a longstanding tradition of hiking and outdoor walks, whether alone or with loved ones. People of Norway interact with nature and use the surroundings as platforms for recreation, activity, meetings (Calogiuri & Elliott, 2017; Svarstad, 2010). The book by Kati and co-authors points out how the Scandinavian countries have a tradition for offering a cost-effective but also efficient way to integrate the newcomers. The book also shows the many benefits of being in the nature, physical, psychological and social wellbeing (Kati et al., 2017). The study's results indicate that the participants have adopted this practice to connect with others and improve their emotional wellbeing. As one of the participants stated so well showing the role the nature had played in their life: "*So, I like to go out in nature...to forget*".

Religious places are important for the wellbeing of many. Norway is a country that values the freedom of beliefs, and facilitates for those that want to practice their religion regardless of their faith (Durham et al., 2013). Despite not being a predominantly Muslim country, the research found that young refugees could attend their chosen religious services, which proved to be a valuable source of connection, faith, and mutual support.

Schools are structures of interaction for connection and building long term relationships. In Norway, the education system is inclusive in that both Norwegians and non-Norwegians go to similar public schools regardless of their socio-economic status or ethnicity (Sato, 2021) . School is compulsory, starting at the age of six because the state sees it as a place for them to learn and prepare them for a future in the working community (*Grunnskole*, 2023). Articles 28 and 29 in UN´s convention of children´s rights, which was legally established in Norway in 2003, states that all children, including the ones with refugee status, have the right of an education (cf. chapter 5). The state provides schools platforms of interaction where participants can learn, connect with peers, and prepare for further education or work (Pastoor, 2020). Participants reported positive experiences attending school, feeling a sense of mastery, learning, and connection with others. Teachers went above and beyond their duties by adapting their teaching methods to meet individual needs. One participant affirmed this by saying:" My *teacher, she has followed me up, since she noticed that I have some difficulties through school".* Overall, the Norwegian state facilitated participants´ participation, not only in schools but in the community at large. Friendships that started in school expanded to community. The article on the effect of peer groups affirms that schools

are places for play, socialising , observation, interaction and reflection, but for some school can also be home where major relationships are formed, and where support and motivation is experienced (Ryan, 2000).

Voluntary organisations are places of interactions and offer a possibility to form connections and relationships. Norway has a long tradition of participating in voluntary work as they are perceived as fertile places to build networks (Brattbakk, 2015). The participants of this study reported that many of them started working in these organisations because they wanted to contribute with their knowledge and competence and in the process ended up connecting with others and developing important and strong relationships. The host country, Norway facilitated for the participants to participate, get involved in voluntary work giving them the possibility to do something meaningful as well as interact and connect with others, giving them the feeling of contributing to something important, and being part of a community.

5.2   Having enough, being connected, and feeling good overlap

Going back to White´s dimensions of relational wellbeing in connection to this research, where she highlights "*having enough*", "*being connected*" and "*feeling good*", it seems that in the results of this study, all these three dimensions are present. My findings showed that each participant talked about how they met other people and created valuable connections. Engaging in the different structures in the community showed that these are valuable spaces for young refugees to connect with others, feel good about themselves but also have dreams and hopes.

Applying the theoretical approach to White's relational wellbeing, it is relevant to highlight that White´s (2017) definitions of the three dimensions can be overlapping. These dimensions feed on each other, so they may present themselves as inseparable in young refugees' expressions of relating and interacting with others. For example, when people feel connected to others in a good way, they seem to feel good and even feel they have enough.

Considering wellbeing as something individualistic, we reduce its meaning and value since it is all about "living the good life" and is often seen as a privilege to which only those with everything are entitled. According to White (2015), we must shift the focus and move

relational wellbeing to a collective level, making it part of community work. My findings reveal that young refugees acquired and maintained their relational wellbeing through participating in different societal structures as mentioned above, which is quite the opposite of individualism. The participants gave the impression that having friends came in addition, and is just as important, to having someone that helped them with the practical stuff. The arenas where these connections found place are of a collective form, part of different communities. Below I will explain the three dimensions, first 'having enough' which even though has some degree of overlap with the two others "being connected" and "feeling good", differs in the sense that the first one is more future-oriented. The section below will explain this but also how "being connected" and "feeling good" are indeed intertwined.

1.1.1   Having enough

Having enough is one of the dimensions which includes education, economy, hope, aspiration and wants (White, 2015). In this study, there are traces of having enough economically; for example, when the participants engage in voluntary work, they get a salary. However, the economic benefit is one aspect of attending these arenas because the desire to help others and contribute to the community motivated them in the first place. The results showed that schools functioned as a space where the participants had great emotional satisfaction and their hopes and wants grew, giving them a glimpse of a better future. The participants expressed how the teachers educated them but also gave emotional support and encouraged them to work towards their wants and hopes. They chose to acquire education and profession within the care and health sector, oriented towards the future and the present because the participants felt excellent and connected in schools. By attending educational institutions, they were driven not only by their economic benefit of them, which is that the education led them to get a job. The participants were full of hope, aspirations, and dreams for the future and ready to give back to the community.

Sports clubs are places where the participants receive physical and emotional satisfaction, which is part of the 'having enough' dimension. They "invest" in their physical and emotional future by engaging in sports clubs and being active. The findings also suggested that walks in nature gave them emotional and physical satisfaction when they went hiking alone or with

others. One of the participants reported an intention to continue going on these walks even more in the future to better their emotional health. Attending places for religious practices gave them a feeling of *having enough*; they expressed gratitude for everything they had in their lives, economically, familywise, and emotionally.

There are, though, some pointers showing that while they experienced '*having enough*' when joining these community structures, they also connected with others and felt good about themselves. The findings suggested that sports clubs were an arena where they formed solid connections and friendships. The coach and the teammates' words of affirmation, support and motivation made them feel good. One good example to illustrate this is when one participant reported that when they attended sports clubs for physical and emotional satisfaction, they also contributed to raising money for people in need in other parts of the world. Standing together in this act of support towards others made them feel connected and good about themselves because someone else's needs were a priority. The same goes when they engaged in different chores in religious places, initially a place of emotional satisfaction. Taking on responsibility made them feel good about themselves and connected to others with the same belief.

While on nature walks, even though it was a space where they went for physical and emotional recreation, they felt less alone, connected with others, made friends, and could share about each other's lives. Being part of these hiking trips gave them a good feeling; they had positive thoughts about themselves and could forget the negative ones for a while. When joining places for religious practices, we find an overlap of these dimensions too. They reported that they here connected and made essential friendships while worshipping. The study showed that they felt good about their work and contribution when involved in different chores in this structure.

Attending schools was not only about '*having enough*' by getting an education to secure the future. This is also supported by previous research on the importance of education among refugees (see examples: Koehler & Schneider, 2019;Patoor 2015; Brook & Ottemöller, 2020). There were also traces of the two other dimensions, '*being connected*' and '*feeling good*' because they met, socialised, and formed valuable relationships with their peers and felt good about themselves because of how these peers treated them, with respect and

consideration.

1.1.2   Being connected and feeling good

The current research results showed an intertwined connection between the dimension of '*being connected*' and '*feeling good*'. Emotional health is clearly correlated as interdependent with relationships and relating.

This research´s findings showed that nature had many benefits in their lives. They reported that during these trips, they established and maintained new connections and dealt with their anxiety and stress level, which was reduced due to them being outside. This is also confirmed by other studies on the role of nature when dealing with stress and anxiety, contributing to overall increased mental health. Being out in solitude, breathing fresh air and gazing into the openness nature offers brings calm and enables one to better deal with stress (Samangooei et al., 2023).

This aligns with the findings from the current study, where one of the participants who struggled with anxiety expressed the importance of her attendance whenever the neighbourhood arranged a meeting, walking outside, being close to her accommodation or a long walk in the mountain. These findings are also supported by several studies conducted post Covid-19 when we learned that no man is an island. Being in nature, surrounded by natural beauty, gives us peace, inspiration, and confidence (Woolfolk, 2004, s.277-278; Bø og Helle, 2013, s. 270).

This study has unravelled that religious places, regardless of their nature, have many sides that benefit the young refugees once they settle in Norway. It is here they discover/rediscover their faith, but also it is here they connect with others, get a sense of feeling good and lastly, contribute. This research confirms the findings from previous research showed that religious places as a community structure function as a place of mental recreation, as the study in Sweden shows (Aronson, 2022) or as a space for integration like the research among the immigrants attending the mosques in Norway, with the focus of networking and integration shows (Walseth, 2016). However, these findings add value to what is already investigated by uncovering that by participating in religious practices

they develop solid relationships and express gratitude for their "new" life in the host country, increasing their sense of feeling good. As a structure, this gives the whole religiosity an added value culminating in practising reciprocity where they feel they give back to the community that has helped them.

Once the participants contribute to different chores, they are suddenly not just some people needing help but also a resourceful group that nurtures the feeling of belonging and has an equal contribution status in the community. Religious places are, as we know, subsidized by the state, and they contribute both individually and collectively by being a structure where young refugees build their network. Putman writes about the importance of religion in terms of networking because people connect due to their shared beliefs. Moving to a new country and finding people that have the same belief as you leads to social networking that can help with adjusting by learning to know the host country and increase the chances of making a living (Ødegård, 2010, pp. 21–22).

1.2 Reciprocity

The findings showed reciprocity as an overarching theme with the subthemes: i) *sense of accomplishment, support, and guidance*, ii) *cultural aspects; challenges in forming relationships*, iii) *mutual care: being there for each other*, iv) *giving back to the community*. Three of these subthemes promote relational wellbeing among the participants and therefore will be discussed below as such, and the subtheme; *cultural aspects; challenges in forming relationships*, which will be discussed below as an obstacle to forming relations.

1.2.1 Promoters of relational wellbeing

The current findings showed that throughout the study, there is a presence of reciprocity in all the structures where the participants engage and create relationships. When joining a sports club, the participants expressed that they felt accomplished and supported by the coach and the other teammates. One of the earlier studies on Somali Australian participating in multi-ethnic sports teams also confirmed this (Spaaij, 2015).

This study stands apart from previous research as it explicitly examines the wellbeing

experiences of young refugees in Norway through their participation in activities from a relational perspective. Being part of this community promoted mutual care for one another through motivation, help and support. As some participants mentioned, it was more than just football. Coaches and fellow sports club members also cared for each other and did services when needed, such as driving them home on a rainy day. While earlier research shows that sports are used as a space to improve their individual physical and mental health (Lundjkvist and co-authors 2020), my findings uncover that young refugees´ wellbeing is inseparable from the collective perspective through the mutuality of their connections.

Their school peers help them with the language and words of encouragement while the teachers adjust the teaching to their needs. Previous research supports this form of support in learning the language and integrating into society (Borsch et al., 2021), which is confirmed in the participants 'integration process in Norway. Educating themselves is a way for them to ensure their need for economic stability and to give back to the community, which explains why so many chose to work in the care and health sector after they finished their education. My findings showed a shift from seeing young refugees as individuals that require psychosocial help (Pastoor, 2015) to seeing them as a group that fits in the school structure, where their wellbeing matters to their peers and teachers. The latter has even assisted them with career choices and shared a cup of coffee, a reciprocal gesture.

The findings in this study showed how vital voluntary organisations are when promoting relational wellbeing among young refugees through confidence boosting, words of affirmation, encouragement, and guidance, but also by allowing them to give back through their direct involvement in voluntary work. The results showed that these organisations work purposefully to assist and prepare these groups for the "real world". Previous research has shown that voluntary organisations are often driven by compassionate people preoccupied with the wellbeing of the refugees, as Hack-Polay and Igwe (2019) also discovered in their research of small voluntary organisations in the UK. The current research differs from early research because it shows that it is much more powerful when young refugees are directly involved in voluntary organisations. Several participants talked about how they initially joined these types of organisations to participate in the activities but later got more responsibility and started helping other young refugees in the same situation as they were at the beginning. In this arena, they learned and adjusted to the societal codes.

They were entrusted with tasks and given more responsibility as time went by. The findings showed that this has been important for the participants, showing them that someone believes in them, increasing their self-esteem while giving back to the community. Going on nature walks the participants experienced a sense of accomplishment, like they had overcome an obstacle as an individual. But at the same time, they connected, cared for one another, shared their stories. They also created new memories and had the feeling of belonging in the community, because they joined a very common activity that Norwegians are known for. As Kati and co-authors (2017) uncovered in their research, using nature is an effective and cost-free strategy to help refugees integrate in a community (Kati et al., 2017).

1.2.2   Obstacles in forming relationships

The results showed that the obstacles related to the relational wellbeing of the participants are connected to the cultural aspects. One might argue that participating in "special organisations", referring to voluntary organisations, might carry a stigma, especially when attempting to connect with the natives. The issue of them not having the same background is still relevant and must be addressed at some point. Bauman and May (2004) discuss categories and how individuals are placed in different boxes. They differ between the "us" and "them" where the first ones are the majority that belongs and make the rules, while the last ones are those that do not fit in the same box because they are newcomers, do not play by the same rules as the rest of the society. The "us" group is sceptical of the other groups' intentions and is quick to label them as outsiders (Bauman, 2004, pp. 43–44). Emotional wellbeing is all about feeling needed, wanted, and having that sense of belonging somewhere, something the participants also expressed.

The participants gave the impression that they encountered several challenges when interacting with Norwegians. This quotation from a participant playing for a football team consisting mainly of Norwegians proves the point: "*We do not just need integration and language; we also need people who mean something to us*." This is also supported by the literature, Bauman and May (2004) write about the need for connection and belonging forces us to be part of a group, being "the good ones" or the "villains". The members of one group cooperate but reject the other group. Solidarity and mutual respect are the pillars the

group stands on (Bauman, 2004, s. 43–45).

1.3 Summary

The discussion of my findings showed that Norway is a fertile ground for young refugees to participate. The participation occurred in the following structures: *sports clubs, nature walks, places of religious practices, schools, and voluntary organisations*. The findings also revealed that the three dimensions White writes about when dealing with relational wellbeing apply to young refugees. This research uncovered further that the dimension of '*having enough'* points to a more future-oriented dimension even though it contains hints of overlapping with the two other present-oriented dimensions, '*being connected'* and *'feeling good'*. Lastly, the discussion showed that the current study has traces of *reciprocity* in all the participation structures mentioned above. They showed that relations are give and take and apply at both individual and community levels, contributing to the scientific way of looking at relationships. The findings also suggested that several aspects of the reciprocity promoted relational wellbeing among the participants, while some cultural aspects proved to be an obstacle to the latter.

This research showed that the young refugees feel sadness when they struggle with language, culture, or befriending Norwegians, but they still manage to find joy and feel good and be part of several network-producing structures in the community. The findings suggested that their emotional challenges and wellbeing are inseparable. After all, it is only human to feel sad, as it is to feel good.

6   Conclusion and recommendations

This research has explored the benefits of community participation in enhancing the relational wellbeing of young refugees who have settled in Norway. The findings from the data analysis showed a direct connection between the two of them. Further, the findings suggest that the Norwegian community facilitates several structures for young refugees to have enough, connect, and feel good. These structures are sports, nature, places of religious practices, schools and voluntary organisations and are vital for community participation and enhancing relational wellbeing.

The study also investigated the nature of these connections that emerge from the abovementioned structures. The presented findings indicate that reciprocity is a concept which is present and has a positive effect on the young refugees' relational wellbeing. The reciprocity they experience takes various forms, including feeling support and accomplishment, caring for one another, and experiencing a sense of satisfaction from being able to contribute to their community.

There are, though, some implications with this study. Although all four quadrants were considered when identifying the codes, only the quadrant relating to *organisations and neighbourhoods* was given priority. Due to overlapping and a clear significance for the young refugee's connection and relational wellbeing, the school was included even though it was part of the *formal network* quadrant.

The findings from this study have contributed to the relational wellbeing definition of White since this study aimed to explore this concept among young refugees, which can be seen as an addition to her relational wellbeing approach. This research has also contributed to shed a new light to the theory of relational wellbeing by demonstrating that the three dimensions as stated by White, *'having enough'*, *'being connected'* and *'feeling good'* are interdependent but *'having enough'* interestingly pointed to a more future – oriented dimension revealing the dynamism and connection of the present with the future.

Further recommendations

A lot is already being done to ensure this group's relational wellbeing, but there is a potential to do even more. Given that the many sports clubs consist of mainly Norwegian team members, a recommendation would be creating mixed teams so young refugees feel like they belong there and can connect with their peers. Since this study has proven that young refugees choose these structures when connecting, focusing on improving and expanding them becomes crucial. Therefore, schools and social work services, religious places, coaches, and leaders of voluntary work must look further into how they can use these structures to promote the young refugees' wellbeing better.

This group needs, in general, more role models they can relate to, meaning people with the same background as themselves. However, they cannot be only part of voluntary organisations, as the one mentioned in the discussion. Role models are also needed in other community structures; for example, schools and sports clubs could employ more people with a non-western background. By doing so, young refugees have a sense of being connected and feel good because they can relate to these people's backgrounds.

Even though the study showed clearly that the participants managed to connect with other people, they were mainly from the same culture or like their own. One weakness with this study is the lack of clear evidence of them befriending Norwegians or finding their neighbours.

One recommendation is that these structures should promote connection and enhance the wellbeing of reciprocity because the study has shown that being connected and feeling good are intertwined and that no man is an island; human beings correlate, give, and take. My research has not found and therefore is recommending further research on finding ways to further strengthen these structures to further improve the wellbeing of young refugees.

7   References

Ahmadzadeh, H., Çorabatır, M., Husseini, J. A., Hashem, L. & Wahby, S. (2014). *Ensuring quality education for young refugees from Syria: Mapping exercise on quality education for young refugees from Syria (12-25).*

Altinay, L., Alrawadieh, Z., Hudec, O., Urbančíková, N. & Evrim Arici, H. (2023). Modelling social inclusion, self-esteem, loneliness, psychological distress, and psychological resilience of refugees: Does hospitableness matter? *Journal of Business Research*, *162*, 113901-. https://doi.org/10.1016/j.jbusres.2023.113901

Aronson, O. (2022). Differential effects of religiosity on the mental health problems of   *alth & Prevention*, *27*, 200242. https://doi.org/10.1016/j.mhp.2022.200242

Bauman, Z. (2004). *Å tenke sosiologisk*. Abstrakt forlag. https://www.nb.no/search?q=oaiid:"oai:nb.bibsys.no:990216368344702202"&mediaty pe=bøker

Beirens, H., Hughes, N., Hek, R. & Spicer, N. (2007). Preventing Social Exclusion of Refugee and Asylum Seeking Children: Building New Networks. *Social Policy and Society*, *6*(2), 219–229. https://doi.org/10.1017/S1474746406003484

Bjerneld, M., Ismail, N. & Puthooparambil, S. J. (2018). Experiences and reflections of Somali unaccompanied girls on their first years in Sweden: A follow-up study after two decades. *International Journal of Migration, Health and Social Care*, *14*(3), 305–317. https://doi.org/10.1108/IJMHSC-03-2018-0018

Block, K., Cross, S., Riggs, E. & Gibbs, L. (2014). Supporting schools to create an inclusive environment for refugee students. *International Journal of Inclusive Education*, *18*(12), 1337–1355. https://doi.org/10.1080/13603116.2014.899636

Brattbakk, I. (2015). Guro Ødegård, Jill Loga, Kari Steen-Johnsen og Bodil Ravneberg (2014): Fellesskap og forskjellighet - Integrasjon og nettverksbygging i flerkulturelle lokalsamfunn. *Sosiologi i dag*, *45*(3), Article 3. http://ojs.novus.no/index.php/SID/article/view/1172

Braun, V. & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Brook, M. I. & Ottemöller, F. G. (2020). A new life in Norway: The adaptation experiences of unaccompanied refugee minor girls. *Children and Youth Services Review*, *117*, 105287. https://doi.org/10.1016/j.childyouth.2020.105287

Brune, E. & Andersson, M. (2021). *Time to Score the Goal of Integration*. Lund university

Caemmerer, J. M. & Keith, T. Z. (2015). Longitudinal, reciprocal effects of social skills and achievement from kindergarten to eighth grade. *Journal of School Psychology*, *53*(4), 265–281. https://doi.org/10.1016/j.jsp.2015.05.001

Calogiuri, G. & Elliott, L. R. (2017). Why Do People Exercise in Natural Environments?

Norwegian Adults' Motives for Nature-, Gym-, and Sports-Based Exercise. *International Journal of Environmental Research and Public Health*, *14*(4), 377. https://doi.org/10.3390/ijerph14040377

Cambridge, dictionary. (2023). *Participation*. https://dictionary.cambridge.org/dictionary/english/participation

Candappa, M. & Itohan Igbinigie. (2003). Everyday Worlds of Young Refugees in London. *Feminist Review*, *73*(73), 54–65. https://doi.org/10.1057/palgrave.fr.9400074

Cetrez, Ö. A. (2011). The next generation of Assyrians in Sweden: Religiosity as a functioning system of meaning within the process of acculturation. *Mental Health, Religion & Culture*, *14*(5), 473–487. https://doi.org/10.1080/13674676.2010.484061

Christopher, J. C. (1999). Situating Psychological Well-Being: Exploring the Cultural Roots of Its Theory and Research. *Journal of Counseling & Development*, *77*(2), 141–152. https://doi.org/10.1002/j.1556-6676.1999.tb02434.x

Collins, C. S. & Stockton, C. M. (2018). The Central Role of Theory in Qualitative Research. *International Journal of Qualitative Methods*, *17*(1), 1609406918797475. https://doi.org/10.1177/1609406918797475

Correa-Velez, I., Gifford, S. M. & Barnett, A. G. (2010). Longing to belong: Social inclusion and wellbeing among youth with refugee backgrounds in the first three years in Melbourne, Australia. *Social Science & Medicine (1982)*, *71*(8), 1399–1408. https://doi.org/10.1016/j.socscimed.2010.07.018

Crea, T. M. & McFarland, M. (2015). Higher education for refugees: Lessons from a 4-year pilot project. *International Review of Education*, *61*(2), 235–245. https://doi.org/10.1007/s11159-015-9484-y

Creswell, J. W. & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (4th ed.). SAGE Publications.

Dangmann, C. R., Solberg, Ø., Steffenak, A. K. M., Høye, S. & Andersen, P. N. (2020). *Health-related quality of life in young Syrian refugees recently resettled in Norway*. 11. https://nordopen.nord.no/nordxmlui/bitstream/handle/11250/2661434/Dangmann.pdf?sequence=2&isAllowed=y

Daniel, M., Ottemöller, F. G., Katisi, M., Hollekim, R. & Tesfazghi, Z. Z. (2020). Intergenerational perspectives on refugee children and youth's adaptation to life in Norway. *Population, Space and Place*, *26*(6), e2321. https://doi.org/10.1002/psp.2321

Darcy, P. M., Taylor, J., Mackay, L., Ellis, N. J. & Gidlow, C. J. (2022). Understanding the Role of Nature Engagement in Supporting Health and Wellbeing during COVID-19. *International Journal of Environmental Research and Public Health*, *19*(7), 3908. https://doi.org/10.3390/ijerph19073908

De Graeve, K. & Bex, C. (2017). Caringscapes and belonging: An intersectional analysis of care relationships of unaccompanied minors in Belgium. *Children's Geographies*, *15*(1), 80–92. https://doi.org/10.1080/14733285.2016.1254727

Doidge, M., Keech, M. & Sandri, E. (2020). 'Active integration': Sport clubs taking an active role in the integration of refugees. *International Journal of Sport Policy and Politics*, *12*(2), 305–319. https://doi.org/10.1080/19406940.2020.1717580

Dona, G. (2002). Refugees' wellbeing in countries of resettlement. *Social Work in Europe*, *9*(1), 41–48. https://repository.uel.ac.uk/download/063569dc6f71e21e500cd00a3379727773dac7c4 bc503ef73636979937137f48/55368/Dona%2C%20G%20%282002%29%20SWIE%2 09%20%281%29%2041-48.pdf

Drawing Together Project. (2020). Dtproject. https://www.drawingtogetherproject.org/inspirations

Durà-Vilà, G., Klasen, H., Makatini, Z., Rahimi, Z. & Hodes, M. (2013). Mental health problems of young refugees: Duration of settlement, risk factors and community-based interventions. *Clinical Child Psychology and Psychiatry*, *18*(4), 604–623. https://doi.org/10.1177/1359104512462549

Durham, W.C. (2004). Facilitating Freedom of Religion or Belief through Religious Association Laws. In: Lindholm, T., Durham, W.C., Tahzib-Lie, B.G., Sewell, E.A., Larsen, L. (eds) Facilitating Freedom of Religion or Belief: A Deskbook. Springer, Dordrecht. https://doi-org.galanga.hvl.no/10.1007/978-94-017-5616-7_15

Earnest, J., Housen, T. & Gillieatt, S. (2007). *Adolescent and young refugee perspectives on psychosocial well-being* (Western Australia) [Report]. Curtin University. https://apo.org.au/node/244466

Eide, K., Lidén, H., Haugland, B., Fladstad, T. & Hauge, H. A. (2020). Trajectories of ambivalence and trust: Experiences of unaccompanied refugee minors resettling in Norway. *European Journal of Social Work*, *23*(4), 554–565. https://doi.org/10.1080/13691457.2018.1504752

El-Bialy, R. & Mulay, S. (2015). Two sides of the same coin: Factors that support and challenge the wellbeing of refugees resettled in a small urban center. *Health & Place*, *35*, 52–59. https://doi.org/10.1016/j.healthplace.2015.06.009

Flytning.net, *Inkludering i idrettslag*. (n.d.). Retrieved 16 April 2023 from https://flyktning.net/ressurs/inkludering-i-idrettslag

Garbarino, E. & Slonim, R. (2009). The robustness of trust and reciprocity across a heterogeneous U.S. population. *Journal of Economic Behavior & Organization*, *69*(3), 226–240. https://doi.org/10.1016/j.jebo.2007.06.010

Gergen, K. J. (2009). *Relational being: Beyond self and community*. University Press.

Grzymala-Kazlowska, A., & Phillimore, J. (2018). *Introduction: Rethinking integration. New perspectives on adaptation and settlement in the era of super-diversity. 44(2)*, 179–196.

Guro Ødegård. (2010). *Foreningsliv i et flerkulturelt lokalsamfunn*. regjeringen https://www.regjeringen.no/no/dokumenter/foreningsliv-i-et-flerkulturelt-lokalsam/id623393/

Hack-Polay, D. & Igwe, P. A. (2019). Beyond words and rhetoric – small voluntary organisations and effective refugee integration in the communities. *Journal of Enterprising Communities.*, *13*(1/2), 5–23. https://doi.org/10.1108/JEC-11-2018-0084

Hebebrand, J., Anagnostopoulos, D., Eliez, S., Linse, H., Pejovic-Milovancevic, M. & Klasen, H. (2016). A first assessment of the needs of young refugees arriving in Europe: What mental health professionals need to know. *European Child & Adolescent Psychiatry*, *25*(1), 1–6. https://doi.org/10.1007/s00787-015-0807-0

Herz, M. & Lalander, P. (2017). Being alone or becoming lonely? The complexity of portraying 'unaccompanied children' as being alone in Sweden. *Journal of Youth Studies*, *20*(8), 1062–1076. https://doi.org/10.1080/13676261.2017.1306037

Hooper, K., Zong, J., Capps, R., & Fix, M. (2016). Young children of refugees in the United States: Integration successes and challenges. *Migration Policy Institute.*

Hutchinson, G. S. (2010). *Samfunnsarbeid: Mobilisering og deltakelse i sosialfaglig arbeid* (3. utg.). Gyldendal akademisk. https://www.nb.no/search?q=oaiid:"oai:nb.bibsys.no:991009560764702202"&mediaty pe=bøker

Jacobsen, D. I. (2015). *Hvordan gjennomføre undersøkelser?: Innføring i samfunnsvitenskapelig metode* (3. utg.). Cappelen Damm akademisk.

Jumbert, M. G. (2021). Making it "Easy to Help": The Evolution of Norwegian Volunteer Initiatives for Refugees. *International Migration*, *59*(3), 113–124. https://doi.org/10.1111/imig.12805

Kale, E., Hjelde, K. & Gele, A. (2018). 6.10-P3; A scoping review study on mental health challenges of immigrants to Norway. *European Journal of Public Health*, *28*. https://doi.org/10.1093/eurpub/cky048.210

Kati, P., Joose, O., Daniela, H., Eeva, F., Sandra, G., Eva, S., Hogne, Ø. & Olve, K. (2017). *Nature-based integration: Nordic experiences and examples*. Nordic Council of Ministers.

Kia-Keating, M. & Ellis, B. H. (2007). Belonging and Connection to School in Resettlement: Young Refugees, School Belonging, and Psychosocial Adjustment. *Clinical Child Psychology and Psychiatry*, *12*(1), 29–43. https://doi.org/10.1177/1359104507071052

Koehler, C. & Schneider, J. (2019). Young refugees in education: The particular challenges of school systems in Europe. *Comparative Migration Studies*, *7*(1), 1–20. https://doi.org/10.1186/s40878-019-0129-3

Kolm, S.-C. (Ed.). (2008). Introduction. In Reciprocity: An Economics of Social Relations (pp. 1–8). *Cambridge University Press.* https://doi.org/10.1017/CBO9780511492334.002

Lamba, N. K. & Krahn, H. (2003). Social capital and refugee resettlement: The social networks of refugees in Canada. *Journal of International Migration and Integration*, *4*(3), 335–360. https://doi.org/10.1007/s12134-003-1025-z

Langat, K., Major, J. & Wilkinson, J. (2019). Refugee Young People (Re)forming Identities: The Role of Social Networks. *International Education Journal: Comparative Perspectives*, *18*(3), 74–87.

Larsen, A. K., Sewpaul, V. & Hole, G. O. (2014). *Participation in Community Work: International Perspectives*. Routledge. https://doi.org/10.4324/9780203075968

Lau, W. & Thomas, T. (2008). Research into the psychological well-being of young refugees. *International Psychiatry*, *5*(3), 60–62. https://doi.org/10.1192/S1749367600002071

Löbel, L.-M. (2020). Family separation and refugee mental health–A network perspective. *Social Networks*, *61*, 20–33. https://doi.org/10.1016/j.socnet.2019.08.004

Logie, C. H., Okumu, M., Latif, M., Musoke, D. K., Odong Lukone, S., Mwima, S. & Kyambadde, P. (2021). Exploring resource scarcity and contextual influences on wellbeing among young refugees in Bidi Bidi refugee settlement, Uganda: Findings from a qualitative study. *Conflict and Health*, *15*(1), 3–3. https://doi.org/10.1186/s13031-020-00336-3

Lundkvist, E., Wagnsson, S., Davis, L. & Ivarsson, A. (2020). Integration of immigrant youth in Sweden: Does sport participation really have an impact? *International Journal of Adolescence and Youth*, *25*(1), 891–906. https://doi.org/10.1080/02673843.2020.1775099

Luster, T., Qin, D. B., Bates, L., Johnson, D. J. & Rana, M. (2008). The Lost Boys of Sudan: Ambiguous Loss, Search for Family, and Reestablishing Relationships With Family Members. *Family Relations*, *57*(4), 444–456. https://doi.org/10.1111/j.1741-3729.2008.00513.x

Lynnebakke, B. & Pastoor, L. D. W. (2020). "It's very hard, but I'll manage." Educational aspirations and educational resilience among recently resettled young refugees in Norwegian upper secondary schools. *International Journal of Qualitative Studies on Health and Well-Being*, *15*(sup2), 1785694. https://doi.org/10.1080/17482631.2020.1785694

Malterud, K. (2002). Kvalitative metoder i medisinsk forskning – forutsetninger, muligheter og begrensninger. *Tidsskrift for Den norske legeforening*. https://tidsskriftet.no/2002/10/tema-forskningsmetoder/kvalitative-metoder-i-medisinsk-forskning-forutsetninger-muligheter

Mathisen, T. & Cele, S. (2020). 'Doing belonging': Young former refugees and their active engagement with Norwegian local communities. *Fennia - International Journal of Geography*, *198*, 39–56. https://doi.org/10.11143/fennia.83695

McDonald, K. (2016). *The social networks of unaccompanied asylum seeking young people in the transition to adulthood* [Phd, University of York]. https://etheses.whiterose.ac.uk/17520/

McFarlane, C. A., Kaplan, I. & Lawrence, J. A. (2011). Psychosocial Indicators of Wellbeing for Resettled Refugee Children and Youth: Conceptual and Developmental Directions. *Child Indicators Research*, *4*(4), 647–677. https://doi.org/10.1007/s12187-010-9100-4

Mohamed, S. & Thomas, M. (2017). The mental health and psychological well-being of refugee children and young people: An exploration of risk, resilience and protective factors. *Educational Psychology in Practice*, *33*(3), 249–263. https://doi.org/10.1080/02667363.2017.1300769

Montgomery E. (2008). Long-term effects of organized violence on young Middle Eastern refugees' mental health. *Social science & medicine* (1982), 67(10), 1596–1603. https://doi.org/10.1016/j.socscimed.2008.07.020

Montgomery, E., & Foldspang, A. (2008). Discrimination, mental problems and social adaptation in young refugees. European journal of public health, 18(2), 156–161. https://doi.org/10.1093/eurpub/ckm073

Murray, K., Davidson, G., & Schweitzer, R. (2008). Psychological wellbeing of refugees resetting in Australia. *The Australian Psychological Society*, 1-28.

Nesse, M. (2023). *11. En må liksom ha en grunn til å snakke med nordmenn: Enslige mindreårige flyktningers møte med norske idrettslag*. Fagbokforlaget https://doi.org/10.55669/oa230111

Niebuur, J., van Lente, L., Liefbroer, A. C., Steverink, N. & Smidt, N. (2018). Determinants of participation in voluntary work: A systematic review and meta-analysis of longitudinal cohort studies. *BMC Public Health*, *18*(1), 1213–1213. https://doi.org/10.1186/s12889-018-6077-2

Nilsen, S. A., Kvestad, I., Randal, S. B., Hysing, M., Sayyad, N. & Bøe, T. (2022). Mental health among unaccompanied refugee minors after settling in Norway: A matched cross-sectional study. *Scandinavian Journal of Public Health*, 140349482211001. https://doi.org/10.1177/14034948221100103

Nordforsk. (2020. 2024). *Relational wellbeing in the lives of refugee young people in Finland, Norway and Scotland*. NordForsk. https://www.nordforsk.org/projects/relational-wellbeing-lives-refugee-young-people-finland-norway-and-scotland

Nowy, T., Feiler, S. & Breuer, C. (2020). Investigating Grassroots Sports' Engagement for Refugees: Evidence From Voluntary Sports Clubs in Germany. *Journal of Sport and Social Issues*, *44*(1), 22–46. https://doi.org/10.1177/0193723519875889

Nunn, C., Spaaij, R. & Luguetti, C. (2022a). Beyond integration: Football as a mobile, transnational sphere of belonging for refugee-background young people. *Leisure Studies*, *41*(1), 42–55. https://doi.org/10.1080/02614367.2021.1962393

O'Reilly, M. & Kiyimba, N. (2015). *Advanced qualitative research: A guide to using theory*. Sage.

Pandya, S. P. (2018). Spirituality for Mental Health and Well-Being of Adult Refugees in Europe. *Journal of Immigrant and Minority Health*, *20*(6), 1396–1403. https://doi.org/10.1007/s10903-018-0717-6

Pastoor, L. (2020). *Skolen – et sted å lære og et sted å være. Revidert kapittel i 'Barn på flukt', 2. Utgave (Eide 2020)* (p. s. 208-231).

Pastoor, L. de W. (2015). The mediational role of schools in supporting psychosocial transitions among unaccompanied young refugees upon resettlement in Norway. *International Journal of Educational Development*, *41*, 245–254. https://doi.org/10.1016/j.ijedudev.2014.10.009

Pastoor, L. de W. (2017). Reconceptualising refugee education: Exploring the diverse learning contexts of unaccompanied young refugees upon resettlement. *Intercultural Education*, *28*(2), 143–164. https://doi.org/10.1080/14675986.2017.1295572

Purgato, M., Tedeschi, F., Turrini, G., Acartürk, C., Anttila, M., Augustinavicious, J., Baumgartner, J., Bryant, R., Churchill, R., Ilkkursun, Z., Karyotaki, E., Klein, T., Koesters, M., Lantta, T., Leku, M. R., Nosè, M., Ostuzzi, G., Popa, M., Prina, E., … Barbui, C. (2022). Trajectories of psychosocial symptoms and wellbeing in asylum seekers and refugees exposed to traumatic events and resettled in Western Europe, Turkey, and Uganda. *European Journal of Psychotraumatology*, *13*(2), 2128270. https://doi.org/10.1080/20008066.2022.2128270

Utdanning.no (2023) *Grunnskole*.https://utdanning.no/tema/nyttig_informasjon/grunnskole

Ringdal, K. (2018). *Enhet og mangfold: Samfunnsvitenskapelig forskning og kvantitativ metode* (4.utg.). Fagbokforlaget

Rogers, J. (2017). Eco-maps and photo-elicitation: Reflections on the use of visual methods in social work research with children and young people. *Journal of Applied Youth Studies*, *1*(4), 59–74.

Ryan, A. M. (2000). Peer Groups as a Context for the Socialization of Adolescents' Motivation, Engagement, and Achievement in School. *Educational Psychologist*, *35*(2), 101–111. https://doi.org/10.1207/S15326985EP3502_4

Sagbakken, M., Bregård, I. M. & Varvin, S. (2020). The Past, the Present, and the Future: A Qualitative Study Exploring How Refugees' Experience of Time Influences Their Mental Health and Well-Being. *Frontiers in Sociology*, *5*. https://doi.org/10.3389/fsoc.2020.00046

Samangooei, M., Saull, R. & Weinstein, N. (2023). Access to Nature Fosters Well-Being in Solitude. *Sustainability*, *15*(6), 5482. https://doi.org/10.3390/su15065482

Sato, M. (2021). *Socio-cultural integration of refugee children in Norway in everyday life— From professional perspective* [Master thesis, uis]. https://uis.brage.unit.no/uis-xmlui/handle/11250/2836574

Schmitt, C. (2021). 'I Want to Give Something Back': Social Support and Reciprocity in the Lives of Young Refugees. *Refuge: Canada's Journal on Refugees / Refuge : Revue Canadienne Sur Les Réfugiés*, *37*(1), 3–12. https://doi.org/10.25071/1920-7336.40690

Sirriyeh, A. & Ní Raghallaigh, M. (2018). Foster care, recognition and transitions to adulthood for unaccompanied asylum seeking young people in England and Ireland. *Children and Youth Services Review*, *92*, 89–97. https://doi.org/10.1016/j.childyouth.2018.02.039

Spaaij, R. (2015). Refugee youth, belonging and community sport. *Leisure Studies*, *34*(3),

303–318. https://doi.org/10.1080/02614367.2014.893006

Spaaij, R., Broerse, J., Oxford, S., Luguetti, C., McLachlan, F., McDonald, B., Klepac, B., Lymbery, L., Bishara, J. & Pankowiak, A. (2019). Sport, Refugees, and Forced Migration: A Critical Review of the Literature. *Frontiers in Sports and Active Living*, *1*, 47–47. https://doi.org/10.3389/fspor.2019.00047

SSB. (2016, 14. December). *Fra asylsøker til flyktning*. ssb.no. https://www.ssb.no/befolkning/artikler-og-publikasjoner/fra-asylsoker-til-flyktning-for-og-etter-krisearet-2015

Støckel, J. T., Strandbu, Å., Solenes, O., Jørgensen, P. & Fransson, K. (2010). Sport for children and youth in the Scandinavian countries. *Sport in Society*, *13*(4), 625–642. https://doi.org/10.1080/17430431003616332

Straume, S., Bachmann, K., Skrove, G. K. & Røvik, K. (2018). Inclusion of Refugees in Norwegian Football Clubs. *Final Report*.

Svarstad, H. (2010). Why Hiking? Rationality and Reflexivity Within Three Categories of Meaning Construction. *Journal of Leisure Research*, *42*(1), 91–110. https://doi.org/10.1080/00222216.2010.11950196

Sveen, S., Anthun, K. S., Batt-Rawden, K. B. & Tingvold, L. (2022). Volunteering: A Tool for Social Inclusion and Promoting the Well-Being of Refugees? A Qualitative Study. *Societies*, *13*(1), 12. https://doi.org/10.3390/soc13010012

Sveen, S., Anthun, K. S., Batt-Rawden, K. B. & Tingvold, L. (2023). Immigrants' Experiences of Volunteering; A Meta-Ethnography. *Nonprofit and Voluntary Sector Quarterly*, *52*(3), 569–588. https://doi.org/10.1177/08997640221114810

Thoits, P. A. & Hewitt, L. N. (2001). Volunteer Work and Well-Being. *Journal of Health and Social Behavior*, *42*(2), 115–131. https://doi.org/10.2307/3090173

Thornquist, E. (2018). *Vitenskapsfilosofi og vitenskapsteori: For helsefag* (2. utg.). Fagbokforl.

Tjora, A. H. (2021). *Kvalitative forskningsmetoder i praksis* (4. utgave.). Gyldendal.

Twelvetrees, A. (2017). *Community development, social action and social planning* (5th ed.). Palegrave.

Väänänen, A., Buunk, B. P., Kivimäki, M., Pentti, J. & Vahtera, J. (2005). When It Is Better to Give Than to Receive: Long-Term Health Effects of Perceived Reciprocity in Support Exchange. *Journal of Personality and Social Psychology*, *89*, 176–193. https://doi.org/10.1037/0022-3514.89.2.176

Valenta, M. & Bunar, N. (2010). State Assisted Integration: Refugee Integration Policies in Scandinavian Welfare States: the Swedish and Norwegian Experience. *Journal of Refugee Studies*, *23*(4), 463–483. https://doi.org/10.1093/jrs/feq028

Walseth, K. (2016). Sport within Muslim organizations in Norway: Ethnic segregated activities as arena for integration. *Leisure Studies*, *35*(1), 78–99.

https://doi.org/10.1080/02614367.2015.1055293

Walther, L., Fuchs, L. M., Schupp, J. & von Scheve, C. (2020). Living Conditions and the Mental Health and Well-being of Refugees: Evidence from a Large-Scale German Survey. *Journal of Immigrant and Minority Health*, *22*(5), 903–913. https://doi.org/10.1007/s10903-019-00968-5

White, (2010). Analysing wellbeing: A framework for development practice. *Development in Practice*, *20*(2), 158–172. https://doi.org/10.1080/09614520903564199

White, (2015). *Relational wellbeing: A theoretical and operational approach*. University of Bath, Centre for Development Studies (CDS), Bath.

White, (2017). Relational wellbeing: Re-centring the politics of happiness, policy and the self. *Policy and Politics*, *45*(2), 121–136. https://doi.org/10.1332/030557317X14866576265970

White, & Jha, S. (2023). *Exploring the relational in relational wellbeing.* (submitted draft in a special issue of 2023). Social Sciences Special Issue 'Wellbeing in the Lives of Young Refugees'.

Wilding, R. (2012). Mediating culture in transnational spaces: An example of young people from refugee backgrounds. *Continuum*, *26*(3), 501–511. https://doi.org/10.1080/10304312.2012.665843

Williams, L. (2006). Social Networks of Refugees in the United Kingdom: Tradition, Tactics and New Community Spaces. *Journal of Ethnic and Migration Studies*, *32*(5), 865–879. https://doi.org/10.1080/13691830600704446

Yu, M., Reyes, L., Malik, S., Khetarpal, R. M. & Steiner, J. J. (2023). Reciprocity among forced migrants: Refugees and asylees as agents of facilitating integration and community-building for self and others in the United States. *Journal of Ethnic and Migration Studies*, *49*(7), 1648–1666. https://doi.org/10.1080/1369183X.2021.1953377

8   Attachments

8.1   Main project plan

Relational wellbeing in the lives of refugee young people in Finland, Norway and the UK

1.   Introduction

In addressing relational wellbeing in the lives of refugee young people in Finland, Norway and the UK, we start with a story, built on artwork by a young refugee. It is an example of using art objects to see how people are drawn together in difficult circumstances despite their differences. After the story we build our empirical enquiry. We consider how Finns, Norwegians and the British make room fo r young refugees who have been allowed to stay in their countries. We focus on mutuality. We think that existing research on the lives of young refugees largely sees them through a lens of needs in politically highly charged and labile contexts during the asylum stage. The post asylum trajectories of those who were once unaccompanied asylum-seeking children are rarely reported in the research literature. At present, many research studies focus on measuring needs and identifying remedies via changes to policies, resources, laws and practices. This focus is important, but not enough. We think that research also needs to be conducted beyond the drama and volatility of the asylum phase.

So our focus is on quiet acts of hospitality and reciprocity between refugee youth and those whom they value locally or transnationally - people who help them to forge a future despite the many difficulties that they face in rebuilding a sustainable life. The significance of our project lies in trying to understand how relational wellbeing is developed and experienced within social networks that are centrally important in the move from volatility to vitality in everyday living. In that context, we address the question of how wellbeing is aspired for, emerges and is sustained in the space between refugee youth and their valued people. Moreover, in making methodological choices, we look to the creation of art objects that exemplify relational wellbeing, and rely on artists, art therapists and art workshops to illuminate our data. And the bigger questions then become these - what are the practice and policy implications from the ways that refugee youth and their value people are drawn together and show relational wellbeing? How are Finland, Norway and the UK similar and different in all owing relational wellbeing to flourish? How can these similarities and differences be distilled into policies and practices that are internationally resonant? Our project seeks to answer such questions, based on new understandings of the processes of wellbeing for refugee youth in host countries.

The breaking and making of a mobile phone: An example of _Art Refuge UK_'s work in Calais, France.

For a refugee, a mobile phone is an essential tool for survival and relational wellbeing. It provides connections: with networks, with memories and cultural mementoes, and access to information and maps, translation tools, music, films, games, and sports activities. It can be a lifeline between the present and routes forward; and a bridge to roots home. In 2016 in northern France, mobile phones were targeted by the riot police, who forcibly removed them from refugees and broke them. Through the breaking of the phone, connections are severed. The police wore people down. While Art Refuge UK worked in Calais, riot police raids were severe. As often happens, objects are made during artwork sessions and left on the table. It was during one such session that a plasticine mobile phone was left amongst the other objects. The young man who made it ensured it was roughly the same size as a real mobile phone, with screen at the top and keys below. The main imaginative adjustment was the logo. Instead of the UK based network O2, the phone now registered a signal that said **OK.**

We are telling you this story to show a number of things. First, to illustrate the work of our art partner organisation Art Refuge UK, that will provide art therapy expertise to us. Second, to show that even in bleak circumstances, art can be made, and meaning can be made from the art. Third, to show the talent and imagination that young refugees display. And finally, to tell a story about the OK, a signal of wellbeing, as a marker of the young refugee's refusal to surrender his lifeline, and his obstinate hope.

Research plan final.pdf

2. Background

Research in Finland, Norway and the UK shows how pre- and post-displacement risks and barriers negatively impact on the lives of unaccompanied minors during the asylum phase. These risks and barriers show themselves in many aspects of their lives, including immigration processes (Cronin *et al.*, 2015), mental health (Parhar, 2018), social work (Eide *et al.*, 2018), and education (Pastoor, 2017). As unaccompanied minors approach adulthood they face new challenges. Those who have not been granted permanent status risk losing access to education (Allsopp, *et al.*, 2015), and housing (Kauko & Forsberg, 2018). Some of them face deportation (Allsopp & Chase, 2019). The range of obstacles and depth of suffering in such studies is carefully mapped, as are arguments for protective public policy responses to the needs of unaccompanied young people (Allsopp & Chase, 2019). Researchers also note that even those who win the right to remain in their new country carry the strains of another story: that of young refugees, especially young men, as threats or villains (Herz, 2018). In contrast to such images there are also narratives that celebrate the achievements of those who have been allowed to settle, and who are considered as successful in their new societies. They are the lucky refugees who tend to be portrayed as "miraculous exceptions" (Bourdieu, 1979).

But there is a problem in focussing on exceptional problems and exceptional successes. Deploying trouble-centred or sentimentalised narratives risks portraying unaccompanied minors as needy, greedy, dangerous or angelic. This type of storytelling can also trap their new societies into frames that show those societies as largely reluctant, ambivalent, or hostile donors, with occasional missionary tendencies. Using the words of Adichie (2009), the problem with these stories is not that they are untrue. The problem is that they can become the single story, overlooking the fact that only a minority of unaccompanied minors are deeply troubled or troubling (Kohli, 2007), or trailblazing in terms of outstanding successes. Whatever their source, stories of exceptionality exclude the mundane, the unheroic, and the small contributions made by, and towards refugee youth, in forging a good life quietly, far from the dramas of individual exceptions. In leaving these quieter engagements largely unexamined, we think that the stories of little steps towards social cohesion, integration and wellbeing among migrants remain subdued, and require re-awakening.

Some research has begun to show that things can go well, both socially and emotionally, for settled refugee youth in their new home countries (Bjerneld *et al*, 2018; Devenney, 2017), and these youth are not exceptional or miraculous. For example, a large follow-up study with unaccompanied youth in Norway showed that social adjustment, education and employment of young refugees does not differ substantially from other young ethnic minorities in Norway (Eide, 2000). Similarly, public opinion that has been presented in monolithic ways as being anti-migrant is being slowly deconstructed. A number of research studies reveal it to be complex, sometimes contradictory, but often more pro-migration than anti-migration (Pyrhönen & Wahlbeck, 2018). Many ordinary citizens have welcomed and befriended refugees (Vainikka & Vainikka, 2018). However, despite these glimmering promises within the newer studies, the lives of refugee youth who came as unaccompanied minors are not yet delineated in any depth or detail. Specifically, stories of hospitality and reciprocity as ways of drawing together are needed as part of the pulse of living on in new societies. So, in complex contexts, where some stories are brightly lit and others are still in the shadows, a research challenge arises of how to see problems and possibilities as intertwined, where other stories apart from need, greed and danger can be told. Our project seeks to meet that challenge.

So far as we are aware, there are no studies exploring relational wellbeing in contexts of refugee settlement. However, there is a small but growing body of literature which shows that reciprocal networks enable newly arrived migrants to access resources which further their integration. These networks facilitate access to affective, psychological and spiritual resources that are frequently overlooked in research and policy focussed on the settlement of new migrants (see eg. Grzymala-Kazlowska, & Phillimore 2018; Graeve & Bex, 2016; Sirriyeh & Ní Raghallaigh 2018; Phillimore *et al.*, 2018). The possibility to restore old ties and generate new ties is crucial. As for all people, reciprocal trust and love are important (Eide *et al.*, 2018; De Graeve & Bex, 2017) not only as basic human needs, but also as means to re-establish a life worth living. Improved possibilities to communicate online help to connect locally and transnationally (Kutscher & Kreß, 2018). Phillimore *et al* (2018) assert that the relationships that can sustain newly arrived migrants are crucial but at the same time complex, manifold, non-linear and not sufficiently understood as conduits for wellbeing over time. So our project seeks to deepen these newer understanding of the importance of ties within the past, the present and the future.

2.1. Mapping relational wellbeing

In weaving threads of new enquiry into established stories, we propose a project that focuses on the ways former unaccompanied asylum-seeking young people and members of their social networks generate ***relational wellbeing***. By this we mean the processes by which they maintain, or attempt to maintain, responsibility for each other's health, happiness and prosperity (see Gergen 2009; White, 2017) through acts of caring (hospitality) and sharing (reciprocity) across contrasting political, religious and cultural contexts over time. Situated broadly within a *salutogenic* frame (Antonovsky, 1991) that traces the causes of wellness, we look at the processes of wellbeing as they rise up between people "*from the common life, the shared enterprise of living in community with others* " (White, 2017:133) in Finland, Norway and the UK. In those countries, we explore the stories that people tell, and the artworks they create, that sustain the notion that '*We are members one of another*' (Book of Ephesians, 4:25). These precepts, borrowed from ecclesiastical perspectives and from secular ones, provide a light for our enquiry. Our own research suggests that bridges towards wellbeing are hand built by young refugees and those who are their 'family like' guides (Wade *et al*, 2012). Through practising solidarity, young refugees have told us that they find sustainable lives not just when they have received enough from 'donors', but when they feel themselves able to replenish the countries and contexts that have taken them in. Over time, as Bauman (1996) observes, they say they *dissolve into place* in their new environments through stitching together the fabric of everyday life with others in their social networks.

White (2018) identifies the importance of understanding the shape, movement and contours of wellbeing in context. She emphasises the need to pay attention to how people actively contribute to *living* a good life, not just *having* a good life. White's empirical work generates a shift from wellness as an internalised state (the having) to the exchange of wellness (the living). Wellness becomes relational. It is contingent on the ways people manage their material and subjective resources, and offer hospitality (having enough to care for others) and reciprocity (having enough to share with others). This exchange is influenced by multiple factors. Contextual influences are intersectional, connecting personal, societal and environmental layers and dimensions. Moreover, relational wellbeing is processual, fluctuating with the environment, and the cultural and political weather and climate across contexts and over time. It is the dynamism and liveliness of relational wellbeing in the lives of refugee youth that we seek to understand.

2.2.   Exploring relational wellbeing in lives of refugee youth in Finland, Norway and the UK

Between 2014 and 2017 authorities in Finland, Norway and the UK made a total of 13,030 asylum decisions related to unaccompanied asylum-seeking children (UASC). Of these 5,626 resulted in refugee status being granted. A further 1,232 received humanitarian/subsidiary protection, and 1,010 some other form of 'positive' decision to remain for an extended period in each country [1]. In our own work, we have witnessed the sadness with which young people talk about death of ordinary life after leaving the homeland and the prize of recovering it again in a country of asylum. So it is important to understand how these young people start to contribute to their recovery once the scaffolding of public authorities such as social work and immigration fades from view. As argued by Allsopp and Chase (2019), unaccompanied minors' transition to adulthood is shaped by intersecting social, economic and cultural factors. These factors differ in the three countries of this project. In relation to immigration, both Finland and Norway have short histories relative to the UK. Hence, the populations in Finland and Norway are relatively homogenous in terms of ethnicity and religion compared with the UK. Furthermore, policy discourses concerning cultural diversity in the UK is influenced by the country's colonial past which differs from the Norwegian and Finnish contexts. These historical differences interplay with how policies have evolved within the three country specific welfare state models. Finland and Norway belong to the same welfare state 'family' – the Nordic model – in which the state has a core role in providing universal services to fulfil the social rights of their residents. The UK, on the other hand, has a welfare state model that approximates the liberal welfare regime in Anglo-Saxon countries where the state plays a more marginal role. As these welfare state models vary in their approach to the role of the state, they also vary with respect to available social welfare benefits and therefore individuals' dependence on kinship and social networks. These variations in the social and political contexts provide important fields for a qualitative inquiry into the ways politics, policies and professional practices influence the social networks and relational wellbeing of unaccompanied refugee minors. Our focus on relational wellbeing should not be misread as a simple and sentimental

[1] Sources: Finnish Migration Service; Norwegian Directorate of Immigration; Home Office, UK

Research plan final.pdf

4

exposition. In understanding the complexity of young refugee lives, particularly as they are played out in countries with contrasting histories of migration and different welfare state models and political contexts, we will look closely at the challenges arising from starting a post -refugee life, far away from original family members. Our project will illuminate everyday examples of successful synthesis which exist but are seldom recounted, even when the contexts themselves fluctuate over time in relation to hospitality and hostility.

3. Objectives

Over a period of three years of fieldwork, we propose to follow the same cohort of young people (hereafter **YP**) (n=48, 16 per country); aged 18-25; 50% male, 50% female; and a person from their social networks whom they value in relation to their sense of wellbeing (' Value Person', hereafter **VP**, n=48, 16 per country)[2], aiming to answer the following research questions:

1. After YP settle in their new countries, how do they develop and maintain relational wellbeing within their chosen social networks?

2. Who are the key members in YP's present social networks? How do they contribute to the YP's wellbeing? How are nearby VP's roles of maintaining wellbeing similar to and different from those of VP's across borders?

3. How do YP see their social networks and relational wellbeing in their pre-departure past? How do these compare to networks and wellbeing after getting permission to remain?

4. How do YP anticipate their future social networks and potential for wellbeing? How do they see the presence or absence of VP's impacting on their relational wellbeing in the future? How do VP's see their own past and future contributions to relational wellbeing for YP?

Originality and the innovative potential of this project is in picking up and re-weaving the thread of relational wellbeing as part of the refugee story rather than the more familiar measures of refugee integration (Ager and Strang, 2008). Following the same cohort of YP for three years and collecting evidence of their relational wellbeing in the past, present and future, will provide insights into the time dimension of settlement processes.

Our project addresses the targeted themes of *health and wellbeing* and *social and family relations* of settled refugee young people. In the context of the hospitable and hostile debates that occur in all three countries towards forced migrants, we suggest that now is the time to thicken the narratives of young refugees. The ways we understand and articulate their capacity and opportunities to *dissolve into place* will create new knowledge of the impact of relational wellbeing on refugee lives. It will also show how young refugees refresh and retain a sense of coherence over time (Antonovsky, 1991) by co -creating worlds that they think are comprehensible and manageable. This is relevant to the call's aim to redefine the paradigm of refugee related discourses, and focus afresh on the co-construction of sustainable post-asylum lives. Communicating these findings in collaboration with the participants and partner organisations will have the potential to influence the ways in which policies are made with a nd about refugee young people. We seek to make them the subjects of their lives, rather than objects of concern.

4. Research Strategy

Our research strategy fits within a longitudinal qualitative research (LQR) design. It seeks to understand the lived experience of change and stability over time, and to map a *timescape of wellbeing* for young refugees (McMichael *et al*, 2015). It is an inquiry conducted in dynamic relation to time and space to understand the textured social world and social change as it happens (Saldaña, 2003). We believe that unlike traditional, individual-focussed and time limited measurements of wellbeing such as life satisfaction or emotional balance, our approaches will allow us to explore the ebb and flow of personal, societal and environmental dimensions and their interconnectedness and dynamism in the lives of refugee YP, and how their social networks generate a sense of common ground, and common endeavour for both the YP and the VP.

---

[2]We anticipate that over time, the nominated 'value person' may change for some YP. The number of 'value persons' may therefore exceed the number in the beginning (48). We allow for the management of these changes within the project design.

Research plan final.pdf

5

We will generate transcript data through 'talk' - individual and paired semi-structured interviews and narrative descriptions of the artwork generated by young people. We will audio record the young people's talk. They will also have opportunities to video record their reflections and contributions. Informed consent will be obtained before young people make or take part in audio or video recordings. We will also generate data through 'chalk' (visual arts and the creation of objects representing relational wellbeing, and social network maps created by YP). We will gather data three times between each workshop. Methodologically, we will move beyond words to visual arts, and back from visual arts to words, so that the layers of 'talk' data are used to frame the visual art works in an intricate and 'alive' way (see Kara, 2015). We will engage with the YP and VP through a repeated cycle of activities over time, with network map making, paired interviews, individual interviews and art making. Assuming that 16 YP and 16 VP participate per country, the projected number of data units in each country will be 288.
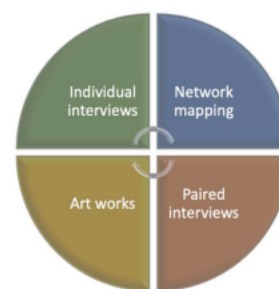
Table 1: Data collected during the project

Pre 1st workshop	
1. YP demographic information	48 YP (16 per country)
2. Initial definitions of 'relational wellbeing'	48 YP transcripts via audio or video recordings (16 per country)
In each of the three workshops	
3. Artwork descriptions	48 YP transcripts via audio or video recordings, (16 per country, collected three times) = 144
Between each of the three workshops	
4. Individual interviews	48 YP transcripts via audio or video recordings (16 per country, collected three times) = 144
5. Network maps	48 network maps (16 per country, collected three times) = 144
6. Network map descriptions	48 YP transcripts via audio or video recordings (16 per country, collected three times) = 144
7. YP and VP conversations	48 transcripts via audio or video recordings (16 per country, collected three times) = 144
8. VP demographic information	48 VP (16 per country)
TOTAL	**864 units of data (288 per country)**

Alongside this data, each YP will have produced 3 artwork outputs, resulting in 48 outputs per country (in total 144). These will form the basis of an exhibition (provisionally called '*Drawn Together*') at the closing stages of the project.

Based on existing connections with young refugees as well as gatekeeper organisations in each country, we will identify two ambassadors per country (male and female) who will assist us to find suitable participants via a **pre-entry recruitment campaign**. Selection criteria for YP participants are that they were once unaccompanied asylum-seeking children, that now they have a refugee/other protection status which gives them a right to stay for at least several years and settle, and that they can speak English/Finnish/Norwegian fluently enough to be interviewed in one of those languages. VP participants will be nominated by YPs. We will not choose participants on the basis of specific countries of origin. We will have a gender balanced sample of YP participants. We think the lives of former unaccompanied female refugees need to be understood with greater precision, and because previous research shows that relational wellbeing and the reciprocal aspects of migration vary over time, culture, and gender (Phillimore *et al* 2018). Initial meetings with young people will be used to offer precise information about the project and their involvement, including informed written or audio recorded[3] consent. YP and VP will be able to opt out of being video or audio recorded, without impacting on any other aspect of participation. Consent seeking will be a process, repeated across different data gathering events.

A **welcome event** will be held in each country (currently scheduled for April 2020). Here, we will specify the research methodology, duration, potential benefits and risks, privacy and anonymity. The

---

[3] We know from our previous studies that some participants with refugee/asylum-seeking backgrounds may be hesitant to sign forms. Therefore, we accept a verbal, audio-recorded consent as an alternative.

YP who give consent will participate and be invited to create the first set of data: short written texts, or audio or video recordings that give their initial definitions of relational wellbeing. These will be transcribed edited and formatted into high definition photographs.

4.2. Workshops

Three day-long **workshops** (**W1**, **W2**, **W3**) will be arranged in each country at intervals of about every ten months. The workshops are planned to work with the YP's day-to-day *experiences* (present), *imagination* (future) and *memory* (pre-departure past), so that each of thoselink with relationships that have sustained them[4]. A similar structure will be used across all three workshops: the YP will be asked to bring an object/photograph/film/poem that in some way represents 'relational wellbeing' for them. They will produce an image and a short description, based on their object. These images and their descriptions will be linked together to form a triptych representing the *timescape* of past, present and future of relational wellbeing. The team will assist YP to select any audio recordings that they consent to being used, attach them to the artwork to form a *soundscape* of relational wellbeing.

Expert guidance will be provided to YP by an art therapist, artists and photographer, and the designated researcher. A UK art therapist will work as a consultant with artists in Finland and Norway, to enhance consistency and continuity within and between the workshops in each country. Researchers will securely store the artworks after each workshop. The photographs of the objects will be catalogued for further analysis as well as for the final exhibition at the end of the research period. The artworks will be suitably coded and routinely anonymised after being created, unless the YP gives written permission for us to attribute the artwork to them, or expresses a wish to be identified with the artwork. In order to safeguard YP's privacy, the emphasis in the workshops will be mainly on the creative process, not the sensemaking process of explaining their choices. However, some YP may wish to talk together about the meanings of chosen objects. So, the workshops will make time for talk. For YP who wish for higher levels of privacy when discussing their artwork, each will meet with a researcher before and after a workshop to discuss their objects, and the reasons for choosing them.

4.3. Between workshops

Following each workshop, the researchers in each country team will focus on three data generating activities - network map making and descriptions, followed by individual interviews with the YP and paired interviews with the YP and VP.

First, we will ask the YP to draw relational social **network maps,** using a method adapted from sequenced/local network mapping (Borgatti, Everett & Johnson, 2018). The YP will map themselves and others, using a range of lines to connect the people (for example, solid lines to represent important, strong connection, broken lines to represent weak connection) and arrows along the lines to point towards the direction or flow of resources (material, practical, psychological "gifts "), if relevant. The maps are designed to identify the quantity and quality of relations that YP have around them at the present. Repeating this activity over time will show how wellbeing emerges and develops in local and transnational networks, and how relationships change (strengthen, weaken, multiply, etc.).

The next activity will be individual, **semi-structured interviews** with the YP. In these interviews, photos of the YP's artwork will be used as a key reference. We will ask the YP to expand their short artwork description (collected at the workshop) and elaborate the meaning of their chosen objects for their relational wellbeing in the present/future/past. In the first interview (after **W1**), the interview will focus on the YP's relational wellbeing at the present moment, and whether the asylum country context has influenced their wellbeing and social networks. In the next interview (after **W2**), we will invite YP imagine their future and how they plan to build social networks that sustain relational wellbeing in the future. In the final interview (after **W3**), we will invite YP to discuss the object which reminds them of relational wellbeing in their pre-departure past. In this interview, we will ask the YP to share their memories of important people in their pre-departure lives, and discuss how that part of their past compares to their post-asylum experiences and networks. The rationale for using the art objects as prompts in the individual interviews is to allow the YP discuss their present/future/past wellbeing in a deeper and more private manner than what may be possible in a workshop situation.

As part of the first network mapping, YP will have nominated a person whom they see as central to

---

[4]The sequence of addressing the present first, the future next and the past last, is based on our own research on young refugees' preference for dealing with time in a particular way. They talk about practicalities first, aspirations second, and only trust you with the past when they know you over time.

their relational wellbeing (VP). We will invite the VP and the YP for **paired interviews**, to explore how both parties see their relationship, and why some people, in ambivalent or hostile contexts, choose to advise, assist and befriend refugee youth. Like the individual interviews, the paired interviews will focus on the present/future/past. The first paired interview (after **W1**) will aim to understand how the pairs tell about being part of each other's social networks in the present moment, and how relational wellbeing is developed and maintained. The next interview (after **W2**) will focus on the future, asking what the pairs anticipate about their future contributions to relational wellbeing. Finally, after **W3,** we will ask the pairs to look back, reflecting on how their joint stories of wellbeing and social networks have evolved over the time of the project.

With this research design, we see how the YP's experience (present), imagination (future) and memory (past) link with relationships that have sustained them over time. Methodological choices address the lacuna in longitudinal, in-depth knowledge about how the everyday lives of young refugees unfold.
Unlike cross-sectional research, longitudinal approach will allow us to explore the fluidity of relational wellbeing and across time (McMichael *et al* 2015; White 2017), as well as the shifting ways in which individuals respond to the arrangements that enable them feel well and settled.

We consider that our paradigm of understanding new vitalities, and the ways these co -exist with older understandings of struggles, needs and fears, offers fresh scope for using wellness as a foundational aspect of social policies. We propose therefore to create outputs that allow our new paradigm to be exported and adapted within a range of countries. One such output will be the wellbeing-themed artwork (multimodal triptychs including artwork, narratives and audio recordings; video stories about relational wellbeing) which will contribute to the final, multimodal exhibition *Drawn together,* launched in London in Refugee Week in June 2023, followed by exhibitions in Finland and Norway. We will maintain funds to allow Petter Korkman from TIUKU to document the art-making into a tri-lingual/subtitled tv-quality documentary series on relational wellbeing (anonymous, unless the participants wish to be identified).

4.3. Data analysis

Transcripts from individual and paired interviews and the art work descriptions will be analysed using thematic content analysis (Braun & Clarke, 2006) and/or voice-centred, relational method (Gilligan & Eddy, 2017). **Thematic content analysis** will give a comprehensive overview of the data, and grounds for cross-national comparisons of emerging themes. **Voice-centred, relational method** will compensate the thematic analysis, especially as we analyse the YP's individual interviews. Borrowing from music theory, voice-centred, relational method seeks to find "contrapunctual properties" (Gilligan & Eddy, 2017: 76) in the voices of participants, and explores how multiple lines of melody can be in harmony and/or dissonance within the relational networks with others, and within the contextual settings in which these voices are present. In practice, this method consists of four layers of listening. The first listening focuses on the plot, i.e. what has happened in the lives of the YP to make their stories as they are. The second will consider the multiplicity of intersecting voices (such as dimensions of gender, ethnicity, age, and religion) in the narratives. The third listening will focus on relations. Finally, the fourth listening focuses on how wellbeing is framed, shaped and influenced within the broader social, political and cultural contexts of Finland, Norway and the UK. These four layers of analysis will draw the landscape of wellbeing. The continuous redrawing of social network maps will facilitate an analysis of the quality, quantity and changes in self-reported, local and transnational relationships of wellbeing over time.

5. Implementation

The project is implemented simultaneously in three sites (Finland/Norway/the UK), with parallel fieldwork activities approximately at the same time. The timing of workshops and other data gatherings is scheduled to allow us to maintain regular contact with the YP, and keep them engaged. Planning and preparation, data collection, data analysis and writing/publications/ communications are scheduled as efficiently as possible, to fit the budget. **Deliverables** (6-8 peer-reviewed journal articles, a special edition of the *Journal of Refugee Studies* dedicated to 'refugee wellness' edited by the research team, an open access final report and communications for the general population) will be generated in English, Norwegian and Finnish. Policy briefs will cover universal and country specific recommendations. The Finnish and Norwegian briefs will be targeted for Finnish and Norwegian policymakers. The final report will be published in English and summarised in all three languages. The major fieldwork **milestones** of this project are: collecting multidimensional data related to present (Feb 2021), future (Dec 2021) and past wellbeing (October 2022); finishing data analysis (June 2023),

8

organising exhibitions and public seminars (June 2023in London/August 2023 in Finland/September 2023 in Norway) and generating further academic and policy outputs (by the end of 2023). Project management (including team meetings and international advisory board meetings) and communication stretch across the entire project period. These phases are illustrated in the image below.

5.1. Ethics and trustworthiness

The team is experienced in managing methodological and ethical complexities in research with refugee young people. For example, having endured years of being questioned by various authorities, they may be cautious about stepping into other interview processes. They may be less trusting. They may hold on to silences as a way of managing their lives. All these factors might influence the YP's willingness to commit to participation in a longitudinal study (McMichael *et al* 2015). Also, some VP might feel drawn in to participating through simply being nominated by the YP, rather than nominating themselves. We anticipate that these twists and turns will arise during the recruitment and participation phases. In all parts of the research process, we will emphasise that participation is voluntary for both YP and VP, and that it is completely acceptable to decide not to participate, or to withdraw later.

Each country team's experience of maintaining enduring research relationships with refugee youth commits us to enacting relational ethics, i.e. the inherently situational, moment to moment decisions in regard the most suitable actions, where dignity is visible in everyday processes within the research relationship. We acknowledge that the relationship between researchers and young refugees is unequal, and this is kept in mind in all the phases of the project. The teams will work in close consultation with the art therapist, constantly reflecting the YPs' mood, avoiding topics which they not want to discuss. We will curate their feelings in ways that allow flexibility of design to respond to the wishes of the participants. For example, if a young person cannot participate in workshops due to sensitivities of group participation, our design will facilitate their participation on a one to one basis. In each phase of the data collection, participants will be asked to reflect on their experience of participation in the study. If they raise concerns that can be fixed without compromising the core idea of the research, amendments will be made. If a YP expresses discomfort during a research activity (for example interview), the activity will be discontinued. We will find suitable resources for therapeutic support local to where the young people live, to be used if any of them are negatively impacted - for example, The Baobab Centre in the UK, Mieli in Finland and Clinic for Crisis Psychology in Norway. Participants' time and effort will be compensated with financial incentives within country -specific tax regulations.

Research plan final.pdf

The project data from each phase and each country is analytically comparable because the workshop activities and research tools are used consistently over time and across the three contexts. At least two researchers will analyse each piece of data, and the whole team will discuss analyses to synthesise findings and to achieve consensus. We acknowledge that as the central concepts in this study (relational wellbeing/ reciprocity/ hospitality) may be ambiguous and hard to use across three languages, we aim to ensure consistent understanding through discussion of their meaning among the researchers and between researchers, YP and VP. This will ensure that what was aimed for conceptually was also explored.

5.2. Risk management

Our methodology relies on a long-term commitment of the participating YP and VP. Risks are inherent in such an approach. We outline a few of these risks as well as tactics for managing them.

Table 2: Risk management during the course of the project

Identified risk	Impact	Likeli od	Combin ed risk score	Mitigation
Risk scores: 1= low risk; 2 = medium risk; 3 = high risk				
Project is delayed due to problems of recruiting participants	1	2	3	The team has agreements with reliable gatekeeping organisations to expedite recruitment. YPs recruited as ambassadors for the project will ensure a widened snowball sampling approach. Researchers also have a wide network of contacts among refugee youth.
Some YP may discontinue their participation over time	3	2	5	We may need to recruit more YP if discontinuities happen early. The design is flexible, and more frequent data gathering can take place with new recruits. Our ambassadors will help to keep participants motivated and connected to the research teams.
YP and VP wish to remain anonymous	2	2	4	Ensuring privacy, confidentiality and anonymity for YP and VP will be prioritised. We will ensure that participants opt out of anonymity if they wish. The norm will be to preserve anonymity.
Some of the VP might change.	1	3	4	We anticipate VPs will change - either their own choice or the YP's choice. When that happens, new VPs will be identified and recruited. We will still be able to explore the impact of (changing) relationships on the wellbeing of the YP.
YP wish to do and discuss artwork alone rather than in groups	1	2	3	Artist and researchers will provide one-to-one artwork and interview opportunities outside the workshop. We have a budget to manage any additional costs that arise from this.
YP move to other locations, but want to continue in the project.	2	1	3	We will cover their travel expenses to the workshops, and travel to their locations for the data collection meetings (interviews, network mappings) We offer to conduct data collection online.
YP/VP feel suspicious of the research	2	1	3	We are experienced in researching vulnerable groups. We prioritise trust building. We offer clear, precise information about the research and emphasise confidentiality and anonymity.
Project will not be finished in time.	1	1	2	Online team meetings will occur every 2 months. Project leader Kohli and Kaukko will audit progress monthly, and allocate work and set deadlines across the 3 sites to ensure tasks are completed well and on time. Kohli will maintain overall responsibility for the project.
Turnover of key research staff	2	1	3	Barring unforeseen circumstances all research team members intend to remain involved throughout. If a key researcher is unable to continue, the other members of their country teams will increase their work allocation or recruit afresh.

Key literature

Adichie, C. N. (2009). TED talk: *The danger of a single story* - available here.
Ager, A. and Strang, A. (2008) 'Understanding integration: a conceptual framework' *Journal of Refugee Studies*, 21(2), 166-191

Allsopp, J., Chase, E., & Mitchell, M. (2015). The tactics of time and status: Young people's experiences of building futures while subject to immigration control in Britain. *Journal of Refugee Studies*, 28(2), 163-182.

Allsopp, J., & Chase, E. (2019). Best interests, durable solutions and belonging: Policy discourses shaping the futures of unaccompanied migrant and refugee minors coming of age in Europe. *Journal of Ethnic and Migration Studies*, 45(2), 293-311.

Antonovsky, A. (1991). *Health, stress, and coping*. San Francisco: Jossey-Bass Publ.

Bauman, Z. (1996). Assimilation into exile: The Jew as a Polish writer. *Poetics Today*, 17(4), 569-597.

Bjerneld, M., Ismail, N., & Puthoopparambil, S. J. (2018). Experiences and reflections of Somali unaccompanied girls on their first years in Sweden: A follow-up study after two decades. *International Journal of Migration, Health and Social Care*, 14(3), 305-317.

Borgatti, S. P., Everett, M. G., & Johnson, J. C. (2018). *Analyzing social networks* (2nd edition ed.). Sage: Los Angeles Bourdieu, P. (1979). *The inheritors: French students and their relation to culture*. Chicago: University of Chicago Press. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. Cronin,C., Sandhu,B., & Kohli, R. (2015). *Put yourself in our shoes: Considering children's best interests in the asylum system*. London: LCN

De Graeve, K., & Bex, C. (2017). Caringscapes and belonging: An intersectional analysis of care relationships of unaccompanied minors in Belgium. *Children's Geographies*, 15(1), 80-92.

Devenney, K. (2017). Pathway planning with unaccompanied young people leaving care: Biographical narratives of past, present, and future. Child & Family Social *Work*, 22(3), 1313-1321

Eide, K. (2000). *Om oppvekst og levekår for enslige mindreårige flyktninger*. Telemark: University College of Telemark. Eide, K., Lidén, H., Haugland, B., Fladstad, T., & Hauge, H. A. (2018). Trajectories of ambivalence and trust: Experiences of unaccompanied refugee minors resettling in Norway. *European Journal of Social Work*, doi:10.1080/13691457.2018.1504752

Gergen, K. J. (2009). *Relational being: Beyond self and community*. Oxford: Oxford University Press.

Gilligan, C., & Eddy, J. (2017). Listening as a path to psychological discovery: An introduction to the listening guide. *Perspectives on Medical Education*, 6(2), 76-81.

Grzymala-Kazlowska, A., & Phillimore, J. (2018). Introduction: Rethinking integration. New perspectives on adaptation and settlement in the era of super-diversity. *Journal of Ethnic and Migration Studies*, 44(2), 179-196

Herz, M. (2018). 'Becoming' a possible threat: Masculinity, culture and questioning among unaccompanied young men in Sweden. *Identities*. https://doi.org/10.1080/1070289X.2018.1441692

Kara, H. (2015) *Creative Research Methods in the Social Sciences. A Practical Guide*. Bristol. Policy Press

Kauko, O., & Forsberg, H. (2018). Housing pathways, not belonging and sense of home as described by unaccompanied minors. *Nordic Social Work Research*, 8(3), 210-221.

Kohli, R. K. S. (2007). *Social work with unaccompanied asylum-seeking children*. Basingstoke: Palgrave Macmillan. Kutscher, N., & Kreß, L. (2018). The ambivalent potentials of social media use by unaccompanied minor refugees. *Social Media + Society*, 4(1). doi.org/10.1177/2056305118764438

McMichael, C., Nunn, C., Gifford, S. M., & Correa-Velez, I. (2015). Studying refugee settlement through longitudinal research: Methodological and ethical insights from the good starts study. *Journal of Refugee Studies*, 28(2), 238-257.

Parhar, P. (2018). *Distress signals: Unaccompanied young people's struggle for mental health care*. London: Children's Soc.

Pastoor, L. d. W. (2017). Reconceptualising refugee education: Exploring the diverse learning contexts of unaccompanied young refugees upon resettlement. *Intercultural Education*, 28(2), 143-164.

Phillimore, J., Humphris, R., & Khan, K. (2018). Reciprocity for new migrant integration: Resource conservation, investment and exchange. *Journal of Ethnic and Migration Studies*, 44(2), 215-232

Pyrhönen, N., & Wahlbeck, Ö. (2018). The Finnish national report on the politicization of the "Refugee crisis" in public debate. *Ceaseval Research on the Common European Asylum System*. Available here.

Saldaña, J. (2003). *Longitudinal qualitative research*. Walnut Creek, Calif: AltaMira Press.

Sirriyeh, A., & Ní Raghallaigh, M. (2018). Foster care, recognition and transitions to adulthood for unaccompanied asylum-seeking young people in England and Ireland. *Children and Youth Services Review*, 92, 89-97.

Vainikka, V., & Vainikka, J. (2018). Welcoming the masses, entitling the stranger – commentary to Gill. *Fennia - International Journal of Geography*, 196(1), 124-130.

Wade, J., Sirriyeh, A., Kohli, R., & Simmonds, J. (2012). *Fostering unaccompanied asylum-seeking young people research study: Creating a family life across a world of difference*. London: BAAF.

White, S. (2017). Relational wellbeing: Re-centring the politics of happiness, policy and the self. *Policy & Politics*, 45(2), 121-136.

White, S. (2018) Moralities of Wellbeing. *Bath Papers in International Development and Wellbeing*, 58(2018), 1-17.

8.2   Information letter

KREATIV SAMMEN

Relasjonell livskvalitet hos unge flyktninger i Finland, Norge og Skotland

Informasjon til VERDIPERSONER

Ønsker du å delta som *verdiperson* i et forskningsprosjekt om unge flyktninger i Finland,

Norge og Storbritannia?

Om prosjektet:

- Forskningsprosjektet undersøker hvordan livet er for unge voksne som en gang kom som enslige mindreårige asylsøkere og nå har etablert seg i sine nye hjemland. Vi undersøker hvilke relasjoner som er viktige for unge voksne - hva de betyr for andre og hva andre betyr for dem.
- En deltaker har identifisert deg som *verdiperson* i hans/hennes liv og ønsker at du skal delta på et felles intervju med en av oss forskere.
- Det vi lærer gjennom prosjektperioden, vil vi formidle internasjonalt. I Finland, Norge og Storbritannia, vil vi særlig både informere politikere, andre som lager lover og regler og profesjonelle som møter unge flyktninger i skole, helse- og sosialtjenester.

Se vår internasjonale nettside for mer informasjon

- eller følg prosjektet på Instagram.

   Om din deltakelse

- Intervjuet vil handle om deres relasjon – hva dere gjør sammen og hva dere betyr for hverandre. Vi vil også snakke litt om hvordan dere traff hverandre og hvordan kontakten deres har vært frem til i dag.
- Du bestemmer selv hvilke spørsmål du vil svare på. Du kan stoppe intervjuet når som helst, uten at du forteller oss hvorfor.
- Med din tillatelse, vil vi gjøre lydopptak av samtalen vi har.
- Vi finner tid og sted for samtalen som passer for både deg og deltakeren.

- Dersom du har spørsmål om hva det innebærer kan du enten ta kontakt med oss direkte eller vi kan ta kontakt med deg.
- Det er frivillig å delta i prosjektet. Du kan ombestemme deg og trekke deg fra prosjektet uten å fortelle hvorfor.
- Dine reisekostnader vil bli dekket av oss.

Ditt personvern – hvordan vi oppbevarer, bruker og beskytter dine opplysninger

- Informasjon om deg blir lagret sikkert i SAFE, en dataløsning for sikker behandling av sensitive personopplysninger i forskning. Tilgang til lydfiler og personidentifiserbare dokumenter er forbeholdt de forskerne som er involvert i prosjektet; Marte K. Fylkesnes (NORCE), Milfrid Tonheim (NORCE), Masego Katisi (Høgskulen på Vestlandet).

    Forskningsassistent med taushetsplikt vil hjelpe oss å skrive ut intervjuene

    (transkribere).

- Vi erstatter navnet ditt og, andre opplysninger som kan identifiserer deg, med kodeord i transkripsjonene. Disse opplysningene blir lagret helt adskilt fra intervjuene.
- Alt vi snakker om vil vi holde mellom oss – vi har taushetsplikt. Men, hvis du forteller oss at du selv eller noen andre er i fare, eller du beskriver ulovlig aktivitet av alvorlig karakter, kan det hende vi er forpliktet av loven til å rapportere bekymringene våre til myndighetene.
- Med bakgrunn i informasjonen vi får gjennom prosjektet, vil vi skrive en rapport og artikler på ulike språk. Ingen vil kunne gjenkjenne deg personlig i det vi skriver, selv om vi siterer noe av det du har fortalt til oss.

Hvem er ansvarlig for prosjektet?

- Prosjektet ledes av University of Bedfordshire (Storbritannia). Andre involverte institusjoner er NORCE Research (Norge), Høgskulen på Vestlandet (Norge), Tampere University (Finland), og Migration Institute of Finland (Finland). Behandlingsansvarlig institusjoner i Norge er
- NORCE og Høgskolen på Vestlandet. Prosjektperioden er fra februar 2020 til februar 2024.

Hva skjer med opplysningene dine når vi avslutter forskningsprosjektet?

Prosjektet avsluttes i februar 2024. Lydopptak og din kontaktinformasjon vil da bli slettet. De anonymiserte og transkriberte intervjuene vil bli lagret for videre forskning ved NORCE og HVL sine dataarkiv frem til februar 2030.

Dine rettigheter

Så lenge du kan identifiseres i datamaterialet, har du rett til:

- innsyn i hvilke personopplysninger som er registrert om deg, og å få utlevert en kopi av opplysningene,
- å få rettet personopplysninger om deg,
- å få slettet personopplysninger om deg, og - å sende klage (se under).

Vi behandler dine personopplysninger basert på ditt samtykke. På oppdrag fra NORCE Research AS har NSD - Norsk senter for forskningsdata AS - vurdert at behandlingen av personopplysninger i dette prosjektet er i samsvar med personvernregelverket.

Hvordan ta kontakt?

Vi oppfordrer deg til å ta kontakt med vårt personvernombud Øyvind Straume (personvernombud@norceresearch) dersom du:

- har spørsmål om hvordan opplysningene dine brukes av forskerne i prosjektet.
- vil rapportere et brudd på datasikkerheten (f.eks. hvis du tror at personopplysningene dine har kommet på avveie eller er avslørt på en ukorrekt måte).
- ønsker å klage på hvordan NORCE/HVL har brukt dine personopplysninger.

Hvis du har spørsmål knyttet til NSD sin vurdering av prosjektet, kan du ta kontakt med: NSD – Norsk senter for forskningsdata AS på epost (personverntjenester@nsd.no) eller på telefon: 55 58 21 17. Hvis du ikke er fornøyd med forskerne og ønsker å drøfte dette eller fremme en klage, ta kontakt med:

Det er Marte som er forskeren du vil møte i intervjuet.

For kontakt med det norske forskerteamet i prosjektet:

Marte K. Fylkesnes, mafy@norceresearch.no tel: 40645069	Milfrid Tonheim, milfrid.tonheim@hvl.no tel: 41622079	Masego Katisi Masego.Katisi@hvl.no tel: 99878837

Samtykke

SAMTYKKE INTERVJU OG WORKSHOP

	Ja	Nei
Jeg har lest og forstått hva det innebærer for meg å delta i prosjektet.	☐	☐
Jeg forstår at jeg kan ombestemme meg når som helst, og trekke meg fra enkelte aktiviteter eller hele forskningsprosjektet.	☐	☐
Jeg samtykker til....		
Å delta i individuelle intervju med samtaler om mine relasjoner og mitt nettverk	☐	☐
Å delta i felles intervju med min 'verdiperson'	☐	☐
Lydopptak av intervjuene	☐	☐
Lydopptak når jeg forteller om mitt kunstverk i workshopen	☐	☐
Å respektere de andre som deltar i workshopene og ikke dele informasjon om dem utenfor gruppen.	☐	☐
Å være delvis synlig på bilder og film som deles offentlig (ansiktet vises ikke)	☐	☐
Å være helt synlig på bilder og på film som deles offentlig (ansiktet mitt skal ikke vises)	☐	☐
At objekter og kunsten jeg lager blir tatt bilde av.	☐	☐
At bilder og filmopptak kan brukes i formidling av forskningen (for eksempel hjemmeside, foredrag, media, tv, utstilling)	☐	☐
At bilder og filmopptak kan brukes i forskningen	☐	☐

Jeg har lest og forstått hva det innebærer å delta som verdiperson i prosjektet Relasjonell livskvalitet for unge flyktninger i Finland, Norge og Storbritannia.

Jeg bekrefter med dette at jeg samtykker til å delta.

Verdipersonens navn:

Kontakt informasjon:

Signatur og dato:

8.3   NSD/ Personal data protection

19.06.20/ BGH

Vår ref.: **255845**

Rådgiver: Karin Lillevold

Dato: 25.03.2021

Versjon: 2

NSD - Personvernkonsekvensvurdering

Prosjektopplysninger

Prosjekttittel: Relational wellbeing in the lives of young refugees in Finland, Norway, and Scotland (Drawing Together). Norsk: Relasjonell Livskvalitet for unge flyktninger i Finland, Norge og Skottland (Kreativ Sammen).

Behandlingsansvarlig: NORCE Norwegian Research Centre AS

Prosjektansvarlig: Marte Knag Fylkesnes

Prosjektnummer (NSD): 255845

Felles behandlingsansvarlige: Høgskolen på Vestlandet

Ansvarlig HVL: Milfrid Tonheim og Masego Katisi (Mens Tonheim er i permisjon)

Om konsekvensvurderingen (DPIA)

NSD har gjennomgått innholdet i meldeskjemaet. Det er vår vurdering at den planlagte behandlingen av personopplysninger vil innebære relativt høy risiko for de registrertes rettigheter og friheter, og dermed krever en personvernkonsekvensvurdering (DPIA) jf. personvernforordningen art. 35.

Dette fordi den planlagte behandlingen av personopplysninger innebærer:
- behandling av særlige kategorier av personopplysninger
- behandling av personopplysninger i stor skala. Det innhentes et relativt stort omfang av opplysninger om den enkelte registrerte.
- behandling av personopplysninger om sårbare registrerte. Utvalget er unge flyktninger som kom til Norge som enslige mindreårige flyktninger.

På oppdrag fra NORCE og HVL sin ledelse, har NSD i samråd med prosjektansvarlig og rådgivere ved institusjonen som deler behandlingsansvar laget utkast til en DPIA som inneholder:

1) En systematisk beskrivelse av den planlagte behandlingen av personopplysninger
2) Vurdering av om behandlingsaktivitetene er nødvendige og står i rimelig forhold til formålene
3) Analyse av risiko for de registrertes rettigheter og friheter
4) Planlagte tiltak for å håndtere risikoene

Ved å følge de planlagte tiltakene, mener NSD at personvernrisikoen er redusert i en slik grad at behandlingen kan gjennomføres i samsvar med personvernforordningen, uten forhåndsdrøfting med Datatilsynet.

Behandlingsansvarlige institusjoner (v/ledelsen) bestemmer om personvernkonsekvensvurderingen er tilfredsstillende utført, og om personvernrisikoen er redusert til et akseptabelt nivå slik at behandlingen kan gjennomføres, eller om det er nødvendig med forhåndsdrøfting (se del 6 – Godkjenning fra institusjonenes ledelse). Dette etter å ha rådført seg med sitt personvernombud. Vi oversender derfor vår vurdering til de to felles behandlingsansvarlige institusjonene og deres respektive personvernombud og ledelse for godkjenning. NSD ber om å få tilsendt endelig versjon av DPIA med ledelsens beslutning i signert form.

Dersom behandling av personopplysninger igangsettes på grunnlag av DPIA, og deretter endres, minner vi om at endringene kan medføre behov for ny/oppdatert DPIA. Prosjektansvarlig skal melde endringer til NSD, og institusjonen har ansvar for å påse at dette skjer. Ved melding om endringer i prosjektet, vil NSD bistå i vurderingen av om ny DPIA er nødvendig og utfører i så fall denne i samråd med NORCE sin ledelse og personvernombud.

Følgende personer har deltatt i personvernkonsekvensvurderingen:

Navn	Rolle/funksjon	Virksomhet

Karin Lillevold	Rådgiver	NSD
Jørgen Wincentsen	Rådgiver	NSD
Belinda Gloppen Helle	Seniorrådgiver	NSD
Marte Knag Fylkesnes	Prosjektansvarlig/ forsker	NORCE
Øyvind Straume	Personvernombud	NORCE
Renate Lien	Forskningsadministrativ avdeling, leder	NORCE
Ingvild Eide Graff	Konserndirektør	NORCE
Milfrid Tonheim	Professor/ forsker	NORCE/HVL
Anne-Mette Somby	Fagansvarlig for forskningsetikk og personvern i forskning	HVL

1. Systematisk beskrivelse av planlagte behandlingsaktiviteter og formål

Her følger en beskrivelse av den planlagte behandlingen av personopplysninger, slik den er oppgitt i meldeskjema med vedlegg. Vurdering av behandlingen følger i del 2 og 3.

1.1 Formål

For barn og unge som flykter uten foreldre eller andre omsorgspersoner, er det en krevende prosess å etablere et trygt og meningsfylt liv i et nytt land. Forskning har vist at mange unge møter barrierer både mht. å etablere stabile omsorgs- og vennenettverk, få tilgang til helse- og velferdstjenester, samt innpass på bolig-, utdannings- og arbeidsmarkedet. I dette prosjektet utforskes det hva som gjør at unge flyktninger opplever relasjonell livskvalitet

(«relational wellbeing») til tross for utfordringene de møter. Hvordan utvikles relasjonell livskvalitet over tid, i ulike kulturelle og politiske kontekster? Det gjøres ved å følge en gruppe unge voksne som har vært bosatt i Norge, Finland og Storbritannia over tid og dermed opplever at offentlige myndigheter (som barnevern- og sosiale tjenester) får en stadig mindre sentral rolle i deres liv – egne sosiale nettverk må bygges. For å få kunnskap om endringer over tid, vil prosjektet følge den samme gruppen unge voksne gjennom tre år. I hvert land

undersøker prosjektet hvordan unge beskriver og illustrerer sine nettverk og viktige relasjoner.

Studien vil benytte ulike kreative metoder som del av forskningsmetodikken, ved at unge deltar i workshops hvor de inviteres til å uttrykke erfaringer knyttet til relasjonell livskvalitet gjennom kunst. Det skal også gjennomføres intervjuer sammen med personer som de opplever har vært viktige for dem, og nominerer som 'ressurspersoner'. For å sikre god brukermedvirkning og engasjement i informantgruppen gjennom alle tre år, vil prosjektet engasjere to «ambassadører» blant informantene som skal bistå forskerne i forskningsprosessen.

1.2 Registrerte

Utvalget er unge flyktninger i alderen 18-30 år som kom til Norge som enslige mindreårige flyktninger (utvalg 1).

Det skal også samles inn opplysninger fra personer som unge flyktninger selv opplever at er/ har vært viktige ressurspersoner for dem. Det kan for eksempel være familiemedlemmer (onkler/tanter, søsken, foreldre osv.), profesjonelle (sosialarbeidere, lærere osv.) eller venner (utvalg 2).

Det vil også kunne registreres opplysninger om identifiserbare tredjepersoner. Enkelte av disse vil kontaktes og inkluderes i utvalg 2.

For å kvalitetssikre forskningsinstrumentene vil prosjektet i tillegg ha et pilotutvalg på 1-3 unge med flyktningbakgrunn i alderen 18-35 år (som ikke nødvendigvis kom til Norge som enslige mindreårige flyktninger) (utvalg 3).

Det vil registreres opplysninger om mellom 35-50 registrerte. Endelig antall avhenger av hvorvidt informantene som rekrutteres deltar gjennom hele prosjektperioden, eller at frafall gjør at prosjektet må rekruttere nye informanter underveis. Det vil også behandles opplysninger om et ukjent antall tredjepersoner. Antall vil være vanskelig å anslå, da disse i varierende grad vil være identifiserbare.

Det skal behandles personopplysninger om sårbare personer/grupper.

1.3 Datakilder, type og omfang personopplysninger

Data vil hentes gjennom personlige intervju og gruppeintervju, kreative arbeider samt bilder og filmmateriale fra kreative workshops i grupper. Opplysningene skal samles inn over en periode på tre år. I denne perioden vil det samles inn opplysninger før, under og mellom tre separate workshops. De tre workshopene skal arrangeres i intervaller på ca. 10 måneder. Det vil innhentes et relativt stort volum av data om den enkelte registrerte.

I kreative workshops skal deltakerne i utvalg 1 produsere kunstverk med utgangspunkt i et objekt de har med seg som representerer relasjonell livskvalitet. Deltakerne samtykker til fotografering av objekter og kunstverk, samt til at disse kan bli brukt i forskning- og formidlingsøyemed. Vi vil oppfordre deltakerne til å ikke inkludere opplysninger som gjør deltakerne selv eller tredjepersoner direkte eller indirekte identifiserbare.

Som del av formidlingsplanen i prosjektet skal det lages en dokumentarfilm, og flere mindre filmsnutter. Deltakerne (utvalg 1) samtykker til hvorvidt de skal utelates fra filmene, eller være helt eller delvis synlige. De som ikke ønsker å bli filmet, filmes ikke. De sitter i egne del av rommet.

En dokumentarist i Finland vil filme i alle tre land og har ansvar for å sette sammen filmmaterialet. Filmene skal publiseres (tv, internett osv.) samt bli brukt i formidling (foredrag, undervisning osv). På grunn av reiserestriksjoner ifbm korona kan det i tillegg bli nødvendig å engasjere en lokal filmskaper i Norge til filming og/eller at forskerne selv filmer workshopen.

I individuelle intervjuer vil personer i utvalg 1 utforme nettverkskart som belyser deres sosiale kontaktnett. Disse nettverkskartene vil i kombinasjon med intervjudata gjøre enkeltpersoner i kartet identifiserbare som tredjepersoner. Nettverkskartene vil ikke inneholde fullt navn eller andre direkte identifiserbare opplysninger.

Det skal behandles direkte personidentifiserende opplysninger i form av navn, adresse, telefonnummer, epostadresse. Det skal også behandles indirekte identifiserende bakgrunnsopplysninger i form av kjønn, alder, utdanning, sysselsetting, bostedskommune, status som enslig mindreårig asylsøker.

Det skal videre behandles særlige kategorier (sensitive) personopplysninger om etnisk

opprinnelse og religion. Det vil også samles inn informasjon om helseforhold knyttet til psykososiale forhold og eventuelle offentlige ytelser. Dette vil også i begrenset grad kunne gjelde for tredjepersoner.

1.4 Kontakt med de registrerte

Utvalg 1 vil rekrutteres på følgende måter; kontakt med barnevernstjenester i Bergen og omkringliggende kommuner i Vestland fylke, snøballmetode (at unge rekrutterer andre unge), informasjon via sosiale medier og internett, forskernes eget nettverk samt kontakt med frivillige organisasjoner og nøkkelpersoner.

To informanter vil rekrutteres til rollen som «ambassadører» for å sikre både god brukerinvolvering og engasjement blant informantene gjennom hele forskningsprosessen. Disse vil blant annet bistå forskerne i rekrutteringsprosessen og med å holde kontakt med informantene underveis i prosjektet. Og slik også hjelpe å fange opp eventuelle praktiske utfordringer og etiske dilemma som må adresseres. Eget informasjonsskriv som skisserer forventningene prosjektet har til ambassadørene når det gjelder taushetsplikt, oppgaver osv. er utarbeidet. Forskerne vil samarbeide tett med ambassadørene gjennom hele prosjektet for å sikre god etisk praksis. På tvers av land skal det også diskuteres og adresseres etiske dilemma som kan oppstå knyttet til ambassadørenes rolle i prosjektet.

Utvalg 2 rekrutteres på følgende måter; unge flyktningene som deltar i prosjektet (utvalg 1) velger en ressursperson de ønsker at skal delta i felles intervju. Den unge kontakter ressurspersonen og avklarer om han/hun er villig til å delta og at navn/kontaktinformasjon kan videreformidles til forskerne. Forskere kontakter deretter ressurspersonen direkte for avklaringer rundt samtykke til deltakelse.

Utvalg 3 (pilotutvalget) kontaktes gjennom forskernes private nettverk.

De registrerte får informasjon om studien og samtykker til deltakelse. Samtykket vil fortrinnsvis bli innhentet skriftlig. I de tilfeller der registrerte ønsker å delta i studien, men av ulike grunner ikke ønsker å gi sitt skriftlige samtykke, vil muntlig samtykke bli innhentet og registrert i opptak av intervju. Informasjon gis fortrinnsvis på norsk eller engelsk, dersom det er aktuelt vil det benyttes tolk.

Deltakerne vil bli grundig informert om hvorfor det tas bilder og filmes på workshopene og hva samtykke til å være synlig innebærer. Vi vil ha en tett dialog med deltakere som velger å være synlige på bilder og film: 1) Når vi dele bilder/ film av deltakere på hjemmeside eller internett, kontakter vi dem på telefon eller via melding slik at de kan si sin mening og gi/trekke sitt samtykke. 2) Når deltakere trekker seg fjerner vi materialet fra nettet. Samtidig presiserer vi ovenfor deltakerne at materiale som er publisert på internett forblir lagret et eller annet sted på internett. 3) I god tid før dokumentaren publiseres vil vi informere deltakerne, slik at de får tid til år revidere samtykket.

I avtalen med filmskaper Petter Korkman vil det presiseres at det til enhver tid må være mulig å identifisere enkeltdeltakere i materialet, slik at dette kan slettes/ sladdes. Hver deltaker får et deltakernummer som kobles til materialet. Koblingsnøkkelen oppbevares i kryptert fil i egen mappe i SAFE. I film og foto materiale der deltakere som trekker seg er de eneste synlige, vil dette bli slettet. I film og foto materiale der flere deltakere er til stede vil deltakeren bli sladdet på en måte som gjør han/henne uidentifiserbar.

Samtykke kan trekkes tilbake ved at de registrerte kontakter ansvarlige forskere eller

datahåndteringsansvarlig ved NORCE. Kontakten kan skje ved personlig oppmøte, telefon, sms eller e-post.

For å få innsyn i, rettet eller slettet opplysninger om seg selv, kan de registrerte kontakte ansvarlige forskere i prosjektet eller datahåndteringsansvarlig ved NORCE. Det kan skje gjennom personlig oppmøte, telefon, sms eller e-post. Ansvarlige forskere vil sikre at påfølgende datahåndteringen skjer etter den registrertes ønske.

Så lenge de registrerte kan identifiseres i datamaterialet vil de ha følgende rettigheter: åpenhet (art. 12), informasjon (art. 13), innsyn (art. 15), retting (art. 16), sletting (art. 17), begrensning (art. 18), underretning (art. 19) og dataportabilitet (art. 20).

Det unntas fra retten til informasjon for tredjepersoner (art. 14) etter art. 14.5b, da vil innebære en uforholdsmessig stor innsats.

1.5 Dataflyt – hvordan personopplysningene behandles

I prosjektet innhentes fem hovedgrupper av personopplysninger. I det følgende gjøres det rede for dataflyten for hver av disse:

- **Kontaktinformasjon** til informanter

  Nedtegnes på papir og på kryptert minnepenn. Disse oppbevares i eget låsbare sikre skap ved NORCE og HVL. Listen slettes i august 2024.

- **Lydopptak:** 1) individuelle intervjuer med unge voksne i utvalg 1 og 3 (inkludert opptak av informantenes frie fortelling om hva «livskvalitet» er for dem), 2) gruppeintervjuer med unge voksne og deres ressurspersoner i utvalg 1 og 2, og 3) deltakernes fortelling om eget kunstverk i workshop.

  Lydopptak gjøres på passordbeskyttet opptaker.

  Lydfilen overføres fra opptaker til SAFE, en løsning for sikker behandling av sensitive personopplysninger, og HVL sin forskningsserver. Overføringen vil skje via forskernes passordbeskyttede datamaskin.

  Opptakene transkriberes og avidentifiseres ved at direkte personidentifiserbare opplysninger navn erstattes med passende kategorier. Dette gjøres i SAFE/HVL sin forskningsserver av forskerne i prosjektet og profesjonell transkribent (ekstern). Avidentifiserte transkripsjoner kan deretter krypteres og lastes ned samt oppbevares på forskernes passordbeskyttede datamaskiner/ i one drive. Printede eksemplarer av transkripsjonene oppbevares i låsbare og sikre skap ved NORCE og HVL.

  I august 2024 slettes lydfilene og transkripsjonene anonymiseres august.

- **Liste over demografisk informasjon** som oppdateres gjennom prosjektperioden. Oppbevares i egen mappe på SAFE og i egen mappe, som kryptert fil på forskerens passordbeskyttede datamaskin/one drive.

  Listen slettes i august 2024.

- **Håndtegnede nettverkskart**.

  Nettverkskart oppbevares i låsbare og sikre skap ved NORCE og HVL.

  Digitale bilder av nettverkskart lagres i egne mapper på forskernes passordbeskyttede datamaskiner/one drive.

Kandidat nr: 219   Emnekode: MASA645

Fysiske nettverkskart destrueres i august 2024.

- **Kunstverk og bilder av objekter og kunstverk** (unge voksne).

Kunstverk og bilder av objekter/kunstverk som ikke inneholder hverken direkte eller indirekte identifiserbare opplysninger lagres på forskernes passordbeskyttede maskiner/one drive. Det kan bli behov for å engasjere en fotograf for å behandle bildene i photoshop. I så tilfelle vil bilder uten personidentifiserbare opplysninger bli delt via dropbox/ mailshare.

Kunstverk av bilder/objekter som inneholder direkte eller indirekte identifiserbare opplysninger lagres på følgende måte:

- ⬜ Kunstverk, og printede bilder av kunstverk, oppbevares i låsbart rom ved NORCE eller av de unge selv.
- ⬜ Digitale bilder av objekter og kunstverk oppbevares på forskernes passordbeskyttede datamaskiner og i SAFE.

Når informanter samtykker til det, kan bilder av kunstverket/ selve kunstverket benyttes i formidling av forskningen.

I august 2024 tømmes kunstlageret ved at kunstverkene overbringes til de unge. I august 2030 slettes digitale bilder av kunsten.

- **Filmopptak**

Filmmateriale fra workshops vil bli lagret på forskernes passordbeskyttede datamaskin/ one drive og i SAFE. Det tegnes databehandleravtale med dokumentaristen, der sikkerhet knyttet til lagring av filmmaterialet samt ivaretakelse av deltakernes rettigheter presiseres, jamfør pkt.1.4.

Koblingsnøkkel og deling av informasjon på tvers av land og institusjoner:

- **Oppbevaring av direkte personopplysninger (koblingsnøkkel):**

Koblingsnøkkel i prosjektet vil bestå av en nummerert oversikt over informantenes navn. Disse numrene kan kobles til tilsvarende nummerering av data knyttet til hver enkelt informant når det gjelder demografisk informasjon/ transkripsjoner/ kunstverk/ nettverkskart.

Koblingsnøkkel vil lagres i en egen kryptert mappe i SAFE og en kopi av denne skal lagres på forskningsserveren til HVL, uavhengig av øvrig personidentifiserbart datamateriale.

- **Deling av data på tvers av land og institusjoner**

NORCE og HVL vil dele data med direkte identifiserende personopplysninger via SAFE server. HVL kan lagre direkte identifiserbare data til sin forskningsserver. Prosjektet gjennomføres i samarbeid med institusjoner i Finland og Storbritannia, men ingen personidentifiserbare intervjudata deles på tvers av land. For komparative analyser vil kun anonymiserte data bli delt via Microsoft teams sharepoint. Anonymiserte bilder kan i tillegg bli delt via dropbox. Deling av filmmateriale gjøres via sikkert system for deling av store datafiler, Filesender, eller lignende. NORCE er eier av den internasjonale forskningsgruppens Teams profil. Lokal prosjektleder Marte Knag Fylkesnes administrerer hvem som til enhver tid har tilgang til teamsgruppen.

Digital deling av personidentifiserbare opplysninger mellom ansatte ved NORCE og HVL vil foregå via SAFE server. Se for øvrig flytbeskrivelser over.

Sikkerhetstiltak som sikrer:

- **Konfidensialitet** sikres gjennom at alle digitale personidentifiserbare opplysninger oppbevares på sikkert skrivebord med VPN kobling (SAFE server og HVL sine forskninggserver), opptaker/ kryptert minnepenn, passordbeskyttet datamaskin, låsbart skap eller i låsbart rom. Forskere ved NORCE og HVL skal ha tilgang til SAFE serveren. Dette som beskrevet i dataflytgjennomgangen over.

    Kunstverk (fysiske) og nettverkskart oppbevares i låsbare skap. Informantene samtykker uttrykkelig i de tilfellende der kunstverk stilles ut og på andre måter brukes i formidling av forskningen. Samtykkeskjemaet tydeliggjør dette.

1.6 Tilgang til personopplysninger

I dette prosjektet vil følgende kategorier av mottakere ha tilgang til personopplysninger:

Medarbeidere ved NORCE og HVL som er listet under.

Databehandlere ved SAFE. Databehandleravtale vil bli inngått.

Forskningsassistenter ansatt ved institusjonen, eller ansettes midlertidig. Egen kontrakt med taushetserklæring i tråd med institusjonens bestemmelser vil bli inngått. Egen kontrakt som påpeker taushetsplikten og hvordan sikkerheten til datamaterialet skal ivaretas vil bli utarbeidet, gjennomgått og undertegnet.

1.6.1 Medarbeidere hos behandlingsansvarlig

Lokal prosjektleder og to forskere skal ha tilgang til alle personopplysninger. Samtlige har ansvar for å behandle personopplysningene som beskrevet over.

Profesjonelle som engasjeres til å transkribere lydfilene vil kun ha tilgang til selve lydfilen som skal transkriberes. Filen vil da bli kryptert og tilgjengeliggjort for den profesjonelle via en sikker plattform, fortrinnsvis SAFE.

Følgende medarbeidere ved to av de behandlingsansvarlige institusjonene vil ha tilgang til personopplysninger:

Virksomhet	Ca. antall medarbeidere	Rolle/funksjon	Tilgang til alle /utvalg personopplysninger?	Hvordan får de tilgang?
NORCE Helse/Samfunn	2*	Forsker	Ja	SAFE server
HVL, Institutt for velferd og deltaking	2*	Forsker	Ja	HVL sin forskningsserver

*En av forskerne er tilknyttet både Norce og HVL.

1.6.2 Felles behandlingsansvarlige

Forskerne ved NORCE og HVL skal samarbeide gjennom hele forskningsprosessen og det er derfor nødvendig forskere fra begge institusjonene har tilgang til samme data. Forskerne vil ha tilgang til data via SAFE og HVL sin forskningsserver.

I dette prosjektet inngår tre land. Hvert land har ansvar for å behandle persondata samlet inn av forskerne i det respektive landet på en sikker måte og i henhold til gjeldende lovgiving.

Prosjektkoordinator i Finland har utarbeidet en overordnet Databehandlingsplan for å sikre lik praksis på tvers av landene. Tiltakene beskrevet i denne DPIA'en er basert på denne overordnede planen. Tilsvarende DPIA'er med beskrivelse av lokale databehandlere og databehandlingsavtaler er utarbeidet i hvert respektivt land. Kun transkripsjoner som ikke i seg selv er identifiserende, vil deles på tvers av land.

Databehandlerne som er beskrevet i neste avsnitt gjelder kun behandling av data i Norge.

Følgende virksomhet vil være felles behandlingsansvarlige for behandling av personopplysninger i prosjektet:

Virksomhet	Land	Rolle/funksjon	Tilgang til alle / utvalg personopplysninger?	Ca. antall medarbeidere med tilgang	Hvordan får virksomheten tilgang?
Høgskolen på Vestlandet	Norge	Forskere	Tilgang til alle personopplysnin ger via SAFE server.	2	SAFE HVL sin forskningsserver
Virksomhet	Land	Rolle/funksjon	Tilgang til alle / utvalg personopplysninger?	Ca. antall medarbeidere med tilgang	Hvordan får virksomheten tilgang?
					Fysisk tilgang til gjenstander

1.6.3 Databehandlere

SAFE er databehandler i prosjektet. Det foreligger en databehandleravtale mellom NORCE og SAFE som er i tråd med kravene til bruk av databehandler, jf. art. 28 og 29 i personvernforordningen. En dokumentarist i Finland er databehandler i prosjektet. Det skal tegnes databehandleravtale med dokumentaristen som er i tråd med kravene til bruk av databehandler, jf. art. 28 og 29 i personvernforordningen.

Følgende virksomheter vil behandle personopplysninger som databehandlere i prosjektet:

Virksomhet	Land	Rolle/funksjon	Tilgang til alle / utvalg personopplysninger?	Ca. antall medarbeidere med tilgang	Hvordan får virksomheten tilgang?
SAFE - Sikker Adgang til Forskningsdata og Einfrastruktur	Norge	Oppbevaring av personidentifiserbare data	Lydfiler Navn og kontakt-informasjon deltakere Nettverkskart Bilder av kunstverk Filmmateriale	3	Egen bruker i SAFE
TIUKU Ry, Petter Korkman, Mäntytie 25 B 26, 00270 Helsinki.	Finland	Bearbeiding av film og fotomateriale til dokumentarer	Filmer og bilder fra workshoper Bilder av objekter og kunstverk Fornavn deltakere	1	Film og fotomateriale krypteres og deles via filesender

1.7 Varighet

Prosjektet skal behandle personopplysninger frem til august 2024. Ved prosjektslutt skal data anonymiseres. Data anonymiseres ved at lydopptak, kontaktinformasjon og demografiske data slettes. Personene vil da ikke kunne gjenkjennes i datamaterialet.

2 Vurdering av om behandlingsaktivitetene er nødvendige og står i rimelig forhold til formålene

2.1   Rettslig grunnlag

Prosjektets formål er å undersøke hvordan barn og unge som flykter alene etablerer nettverk og relasjoner i sine nye land. For barn og unge som flykter uten foreldre eller andre omsorgspersoner er det en krevende prosess å etablere et trygt og meningsfylt liv i et nytt land. Forskning har vist at mange unge møter barrierer både mht. å etablere stabile omsorgs- og vennenettverk, få tilgang til helse- og velferdstjenester, samt innpass på bolig-, utdannings- og arbeidsmarkedet. For å få kunnskap om endringer over tid, vil prosjektet følge den samme gruppen unge voksne gjennom tre år. I hvert land undersøkes det hvordan unge beskriver og illustrerer sine nettverk og viktige relasjoner.

De registrerte får god informasjon om hva deltakelse i studien innebærer, og samtykker til deltakelse.

NSD sin vurdering er at prosjektet legger opp til et samtykke i samsvar med kravene i art. 4 nr. 11 og art. 7, ved at det er en frivillig, spesifikk, informert og utvetydig bekreftelse, som kan dokumenteres, og som den registrerte kan trekke tilbake. Samtykket dokumenteres ved at den registrerte signerer samtykkeskjemaet, eller muntlig på opptak.

Lovlig grunnlag for behandlingen vil dermed være den registrertes uttrykkelige samtykke, jf. personvernforordningen art. 6 nr. 1 bokstav a, jf. art. 9 nr. 2 bokstav a.

Lovlig grunnlag for behandlingen av tredjepersonsopplysninger vil være personvernforordningen *6 nr. 1 bokstav e), jf. art. 6 nr. 3 bokstav b),* jf. art. 9 nr. 2 bokstav j), jf. personopplysningsloven §§ 8 og 9.

Personvernulempen for tredjepersonsopplysninger er vurdert som lav selv om det kan registreres særlige kategorier. Det er begrunnet med at det er få opplysninger, og at de i liten grad er identifiserende. Det vil kun være mulig å identifisere tredjepersoner gjennom kobling av nettverkskart og lydopptak, disse oppbevares adskilt.

2.2   Sentrale prinsipper

2.2.1 Formålsbegrensning

Formålet med studien er å undersøke hvordan barn og unge som flykter alene etablerer nettverk og relasjoner i sine nye land. For barn og unge som flykter uten foreldre eller andre

omsorgspersoner er det en krevende prosess å etablere et trygt og meningsfylt liv i et nytt land. Forskning har vist at mange unge møter barrierer både mht. å etablere stabile omsorgs- og vennenettverk, få tilgang til helse- og velferdstjenester, samt innpass på bolig-, utdannings- og arbeidsmarkedet. For å få kunnskap om endringer over tid, vil prosjektet følge den samme gruppen unge voksne gjennom tre år. I hvert land undersøkes det hvordan unge beskriver og illustrerer sine nettverk og viktige relasjoner.

NSD vurderer at formålet er klart definert, spesifikt, uttrykkelig angitt og fremstår som rimelig for en forskningsinstitusjon.

2.2.2 Dataminimering

Ettersom prosjektets formål er å undersøke de registrertes nettverk over tid, er det nødvendig å samle inn opplysninger over tid. Nettverkskartet er en vesentlig del av dette, og enkelte tredjepersonopplysninger må derfor anses som nødvendige.

NSD vurderer at personopplysningene som behandles er adekvate, relevante, nødvendige og begrenset til det som er nødvendig for formålet (dataminimering).

2.2.3 Riktighet

Opplysningene som innhentes i prosjektet er basert på egenrapporterte data fra de registrerte selv, som innhentes gjennom intervju. Tredjepersonsopplysningene er i hovedsak begrenset til nettverkskart og noe intervjudata. Disse opplysningene er basert på utvalgets oppfatning, men vil i hovedsak være sentrert rundt utvalgets opplevelser, ikke tredjepersoner. Det er derfor liten grunn til å tro at opplysningene skal være uriktige.

2.2.4 Lagringsbegrensning

Prosjektet skal behandle personopplysninger frem til 29.02.2024. Ettersom datainnsamlingen skal skje gjennom tre workshops med 10 måneders mellomrom, er det nødvendig å behandle personopplysningene i den angitte tidsperioden.

NSD vurderer prosjektperioden er begrenset til det som er nødvendig for at prosjektet skal kunne gjennomføres som beskrevet.

2.2.5 Integritet og konfidensialitet

NSD vurderer at tiltakene som er beskrevet under 1.5 i denne DPIA er gode tiltak for å sikre og ivareta personopplysningssikkerheten i prosjektet.

2.3   De registrertes rettigheter og friheter

Deltakerne får informasjon om behandlingen av deres personopplysninger. NSD vurderer at informasjonen oppfyller lovens krav til form og innhold, jf. personvernforordningen art. 12.1 og art. 13.

Deltakerne har for øvrig alle rettigheter, det vil si retten til åpenhet (art. 12), innsyn (art. 15), retting (art. 16), sletting (art. 17), begrensning (art. 18), underretning (art. 19) og dataportabilitet (art. 20).

Det unntas fra retten til informasjon for tredjepersoner (art. 14) etter art. 14.5b, da vil innebære en uforholdsmessig stor innsats for prosjektet. Tredjepersoner vil i liten grad være identifiserbare, og prosjektansvarlig kjenner ikke identitet eller kontaktinformasjon til disse.

Tredjepersoner har for øvrig alle rettigheter. Det vil si retten innsyn (art. 15), retting (art. 16), sletting (art. 17), begrensning (art. 18), underretning (art. 19) og dataportabilitet (art. 20). Rettighetene gjelder i den grad tredjepersoner sikkert kan identifiseres i datamaterialet.

3 Vurdering av risiko for de registrertes rettigheter og friheter

NSD vil trekke frem følgende identifiserte risiko i studien:
- Det behandles personopplysninger om en sårbar gruppe (flyktninger som kom til Norge som enslige mindreårige flyktninger).
- Utvalget kan ha begrenset språkkunnskap, det er derfor utfordringer knyttet til å sikre et reelt frivillig og informert samtykke.
- Opplysningene som samles inn, er av en personlig karakter og kartlegger en stor del av den registreres liv og den registreres familie.
- Det vil kunne registreres særlige kategorier av personopplysninger om tredjepersoner, som ikke informeres om behandlingen. Tredjepersoner vil derfor ha begrenset mulighet til å utøve sine øvrige rettigheter.
- Opplysninger skal deles over landegrenser og mellom institusjoner.

4 Planlagte tiltak for å håndtere risikoene

4. 1 Tiltak

Følgende tiltak er igangsatt for å håndtere risikoene identifisert for de registrerte:

- For å sikre god brukermedvirkning og engasjement i informantgruppen gjennom alle tre år, vil prosjektet engasjere to «ambassadører» blant informantene som skal bistå forskerne i forskningsprosessen.
- De registrerte vil informeres om sine rettigheter og klagemuligheter gjennom hele forskningsprosessen, dvs. på hvert datainnsamlingspunkt.
- Opplysningene lagres på forsvarlig vis i SAFE og HVL sin forskningsserver, og kun et begrenset antall medarbeidere har tilgang til direkte identifiserende personopplysninger.
- Koblingsnøkkel og bakgrunnsopplysninger vil oppbevares atskilt fra transkripsjoner, og ikke deles med institusjoner utenfor Norge.
- Forskningsassistenter som bistår med transkribering, vil underskrive avtale om taushetsplikt og rutiner for datasikkerhet.
- Det utarbeides og signeres avtale om felles behandlingsansvar mellom NORCE og Høgskolen på Vestlandet.

4.2 Rådføring med PVO NORCE

Jeg anbefaler at lagring av koblingsnøkkel gjøres digitalt, og lagres på SAFE. Det må inngås egen avtale, jf. Artikkel 26, mellom de felles behandlingsansvarlige. Utover dette vurderer jeg at prosjektet håndterer de identifiserte risikoene på en akseptabel måte.

Endring 26.03.2021: Endringen innebærer at det skal tas en film. Så vidt jeg kan skjønne vil de som skal bli filmet få fullgod informasjon om hva som skal foregå samtykke til deltakelse, og det vil bli

inngått en databehandleravtale med dokumentaristen. Jeg har ingen innvendinger til fremgangsmåten og vurderer prosjektet til å håndtere de identifiserte risikoene på en akseptabel måte.

4.3 Plan for implementering av fremtidige tiltak

Tiltak	Tidsfrist	Ansvar
Utarbeiding og signering av avtale om	Før oppstart	Prosjektansvarlig

felles behandlingsansvar		
Utnevnelse av «ambassadører»	Innen utgangen av 2020.	Prosjektansvarlig
Utarbeide og samle inn taushetserklæringer	Ved ansettelse.	Prosjektansvarlig

4 NSD sin samlede vurdering av personvernet

NSD vurderer på grunnlag av overnevnte tiltak at prosjektet håndterer de identifiserte risikoene på en akseptabel måte, og at personvernet således er tilstrekkelig ivaretatt. Vi legger særlig vekt på at prosjektet har stor samfunnsnytte, at de registrerte (med unntak av tredjepersoner) får jevnlig informasjon under prosjektets samlinger og at de samtykker til deltakelse. Videre har NSD vektlagt at alt datamaterialet skal lagres på SAFE og HVL sin forskningsserver.

 NSD vurderer at endringen i prosjektet ikke medfører en vesentlig forhøyet risiko for de registrerte, fordi de mottar god informasjon, de skal samtykke til behandlingen og har mulighet til å trekke seg.

5 Godkjenning fra NORCE ledelse

Prosjektet inkluderer innhenting av særlige kategorier personopplysninger i et stort omfang fra en sårbar gruppe (enslige mindreårige asylsøkere). Opplysningene involverer delt behandlingsansvar mellom to institusjoner, og opplysninger skal deles over landegrenser og mellom flere institusjoner. Prosjektet har stor samfunnsnytte, og godkjennes igangsatt av NORCE blant annet på grunn av at følgende tiltak er iverksatt:

- Det innhentes informert samtykke fra alle deltakerne og det benyttes tolk der det er behov for det, for å sikre et reelt frivillig og informert samtykke.
- Personopplysningene som behandles, er begrenset til det som er nødvendig for formålet.
- Opplysningene oppbevares forsvarlig på SAFE og ved HVL med kun få tilganger, og lagringstiden er tidsbegrenset.
- Kun data uten direkte identifiserende personopplysninger vil bli delt på tvers av institusjoner i ulike land.
- Koblingsnøkkelen oppbevares atskilt fra datasettene og vil ikke bli delt med ulike land.
- «Ambassadører» blant deltakerne sikrer at etiske dilemma fanges opp og løses.

- Prosjektmedarbeidere signerer taushetsplikt.

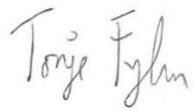| DATO	VERSJON AV DPIA	GODKJENT AV
25. juni 2020	Versjon 1	Ingvild Eide Graff
		Konserndirektør Helse, NORCE
01. april 2021	Versjon 2	Tonje Fyhn
		Konstituert konserndirektør
		Helse, NORCE

Bergen 25. juni 2020

Ingvild Eide Graff

Konserndirektør Helse

NORCE

Bergen 01. april 2021

Tonje Fyhn

Konstituert konserndirektør Helse
NORCE

Endringslogg

Det ble meldt om endring i prosjektet den 18.01.2021.

Prosjektet oppsummerer endringene slik:

Som del av formidlingsplanen i prosjektet skal det lages en dokumentarfilm, basert på filmer
og foto fra workshopene. Detaljer knyttet til endringen er beskrevet i nytt utkast til DPIA
vedlagt. Endringene er bevart som 'spor endringer'. Informasjonsskriv og samtykkeskjema
som reflekterer denne endringen er også vedlagt. Prosjektet har også fått et kortnavn som
på engelsk er Drawing Together og på norsk er Kreativ Sammen.

DPIAen er endret under følgende punkt: 1.3, 1.4 (utvalg 2), 1.5, 1.6.3, 4 og 5.

©NSD – Norsk senter for forskningsdata

8.4   Interview guide - Present

Intervjuguide for første individuelle intervju

Forskeren/e møter den unge med flyktningbakgrunn (YP) for et aktivitetsbasert intervju etter den første workshopen. Fokus vil være på nåtiden.

Vi bestreber oss på å fremme sakte samtaler fremfor raske og presise spørsmål. Vi gir den unge tid nok til å kunne bevege seg frem og tilbake mellom hans/hennes beskrivelser/fortellinger og nettverksaktiviteten.

Intervjuet vil foregå i en setting der den unge føler seg veltilpass.

Møtene vil følge den samme struktur:

Introduksjon (20 minutter)

Formål	Hva foregår/diskusjonspunkter (markert med kulepunkt)	Materiale / andre notat
Introduksjon, konfidensialitet, tuner inn og bygger tillit	Takker for sist / takker ungdommen for at hun/han kunne komme. Vi tar frem skjema for informert samtykket. Vi repeterer den viktigst informasjonen og snakker om ungdommens samtykke og tillatelse til å gjøre lydopptak av intervjuet. Dele erfaringer fra workshopen Bakgrunnsspørsmål: • Fortell meg litt om hva jeg bør vite om deg? • Hva kunne du tenke deg å vite om meg?	Kopi av samtykkeskjema og informasjonsbrev Lydopptaker og/eller notisbok Sjekkliste for bakgrunnsinformasjon (begynn å fylle ut nå og gjør det ferdig i slutten av intervjuet) Forfriskninger
Introduserer hva vi skal gjøre	Vi introduserer aktiviteten for den unge: • Vi starter med å snakke om **objektet** du tok med deg og **kunsten du laget** i workshopen. • Deretter vil vi snakke om **mennesker som er viktige for deg**. Vi vil be deg om å tegne et nettverkskart (en oversikt) som viser de menneskene som betyr mest for deg - og fortelle hva som gjør dem viktige for deg. Hele aktiviteten vil vare ca. to timer.	

En utdyping av beskrivelsen av kunstverket (45 minutter)

Formål	Hva skjer / diskusjonspunkter	Materiell / andre notat
Å la de unge voksne utdype betydningen av kunstverket som ble laget på workshopen.	Vi starter med bildet av kunstobjektet. • La oss først se på kunstobjektet. • Hvilke tanker hadde du da du valgte/ lagde dette? • I workshopen fortalte du om hva bildet du lagde formidlet ifht relasjonen du har til X. Kan du ta meg igjennom historien bak collagen du lagde en gang til? (Du fortalte blant annet at ….) • Hva forteller objektet og kunsten du laget om din relasjon til X? • Hva forteller bilde du har laget om hva X betyr for deg? • Hva forteller bildet om hva du betyr for X? • Kan kunstverket ditt fortelle oss noe om hva som er viktig for deg i dine relasjoner også til andre enn X? (Mer generelt...)	Papirkopi av bildet av kunstobjektet Båndopptaker

Nettverkskartleggingsøvelse (opp til en 1 time)

Formål	Hva skjer / diskusjonspunkter	Materiell / andre notater
Overgang	Når den unge er ferdig går vi videre til den neste aktivitet. • Vi har nå snakket om kunsten du har laget, og hva det betyr for deg. Nå skal vi gå et skritt videre og snakke om de menneskene som er viktige for deg.	
	Instruere deltaker om hvordan hun/han kan lage et kart over sitt sosiale nettverk. • Her er et stykke papir. • Jeg vil vise deg et eksempel på hva jeg vil at du skal gjøre. • Her er en person x i midten, la oss kalle henne Amiira. • Så deler jeg papiret i fire hjørner. Hjørnene består av fire forskjellige sosiale relasjoner: 1. Familie 2. Venner	Tavle og tavlemarkører ELLER stort stykke papir og tusjer

3. Organiserte aktiviteter og fellesskap (for eksempel religiøse fellesskap, sportsklubber og andre organiserte fritidsaktiviteter, innvandrerorganisasjoner, …)
4. Profesjonelle relasjoner / Formelle nettverk (for eksempel mennesker på din arbeidsplass, og mennesker som jobber innen velferdstjenester, skole og utdanning, helse, immigrasjon, …)

- Så tegner jeg inn mennesker som er viktige for Amiira. Jeg markerer Jamaad her, fordi hun er en viktig venninne både fordi de går på skole sammen og fordi hun er fra samme land som henne selv. I kartet skriver vi bare forbokstaven i navnet til Jamaad + hvilken relasjon de har, altså 'venn' (J-venn). En annen viktig relasjon for Amiira er Henrik. Han er hennes tidligere kontaktperson i bofellesskapet hun bodde på og plasseres derfor her, under Formelle nettverk. Da skriver vi H-kontaktperson.

- Relasjoner til jenter/kvinner har sirkel rundt seg, mens relasjoner til gutter/menn har en firkant rundt seg. Dersom det er snakk om en person som er usikker på sin identitet eller både føler seg som kvinne og mann, tegner vi en trekant rundt forbokstaven.

- For å få fram at relasjonene vi har varierer i forhold til hvor positive de er, bruker vi 3 forskjellige typer linjer
1. Solide linjer viser sterke og positive relasjoner.
2. Stiplede linjer viser ikke fullt så sterke relasjoner. Dette er personer som er mer i bakgrunnen, men likevel viktige for deg (noen du ikke treffer eller snakker med så ofte).
3. Brutte linjer viser relasjoner som er preget av konflikt og utfordringer.

- For få fram at relasjonen mellom Amiira og Jamaad er et gjensidig forhold, tegner jeg to linjer med piler som viser en "flyt" begge

veier. Altså hva de gir hverandre, hvordan de får hverandre til å føle seg bra.

- Noen relasjoner kan ha pil bare i den ene retningen. Dette viser mindre gjensidighet i relasjonen. For eksempel, opplever Amiira at Henrik gir henne verdifulle råd om arbeidslivet. Men Amiira tror at hun ikke betyr så mye for Henrik som han gjør for henne (kanskje hun er redd han ikke vil ta kontakt når hun flytter). Derfor tegner jeg en pil som kun peker fra Henrik til Amiira.
- Nå ønsker jeg at du lager ditt eget kart. Begynn med å tegne deg selv i sirkelen/firkanten/trekanten i midten, og marker deretter de menneskene som er viktige for deg nå.
- Tenk over gjensidigheten når du tegner ditt eget kart: Hva gir du til mennesker i nettverket ditt, hva gir andre til deg?

Aktuelle oppfølgingsspørsmål dersom det blir nødvendig nedenfor. Husk gjensidigheten og der det passer spør om hva den ene gjør for den andre og visa versa (hvem gjør deg glad/hvem gjør du glad?)

- Hvem får deg til å føle deg trygg eller glad?
- Hvem har du kontakt med / er du sammen med i hverdagen (hjem, familie, venner, naboer, religiøse fellesskap, jobb, skole, online, sosiale medier?
- Hvem snakker du med om vanskelige ting?
- Hvem går du til, hvis du trenger hjelp? (Spør: praktisk hjelp, hjelp ifht skole og utdanning, økonomiske råd eller låne penger, emosjonell støtte, eller andre ting du trenger hjelp til)
- Hvem kommer til deg for å få hjelp?
- Hvem kontakter du når du vil dele gode nyheter?
- Hvem er du sammen med på fritiden?

Fortell meg litt om nettverkskartet ditt / Er det noe mer du vil fortelle om nettverkskartet ditt.

Hvilke personer er særlig viktige for deg? Fortell oss gjerne litt mer om hva den enkelte betyr for deg og hva du betyr for dem?

	Korona: kan du fortelle om hvordan korona har påvirket det vi har snakket om så langt? ***nettverk** ***deg selv** ***andre** ***sted/rom**	
Nominere en person til et parintervju/felles intervju	• Vi vil gjerne intervjue deg sammen med en person som er særlig viktig for deg (verdiperson). • Har du allerede gjort deg noen tanker om hvem du vil velge som din verdiperson? • Kan du fortelle om denne personen og hvorfor valgte du ham/henne? • Vi vil gjerne at du tar kontakt med hun/han og forteller henne/ham at du ønsker at dere to blir intervjuet sammen. • **Kan du gi dette informasjonsbrevet til ham/henne** (med lenke til video)? Dersom hun/han er åpen for å være med på et slikt intervju, vil vi ta kontakt med henne/ham for å avtale et tidspunkt.	Informasjonsbrev om studiet og par-intervjuet. Lenke til video med mer informasjon.

På slutten (5 minutter)

| Sjekk at all bakgrunnsinformasjon er notert | For å være sikker på at jeg kjenner din situasjon og har forstått deg rett, så har jeg en liten sjekkliste her med spørsmål til slutt. Husk – hvis det er noe her du synes er for privat, trenger du ikke svare på det!

Hvis denne informasjonen ikke ble nevnt i begynnelsen: alder, opprinnelsesland, språk, arbeid, skole, boforhold, tro/religion, innvandringsstatus, hvor lenge deltakerne har bodd i Norge, hvor de har bodd siden ankomst, deres familiesituasjon. | Sjekkliste for bakgrunnsinformasjon |

Avslutning:

Hvordan har det vært for deg å være med på denne samtalen