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**INFLUENCES OF PARENTS AND CHURCH ON ETHNIC
IDENTITY DEVELOPMENT AMONG SECOND-
GENERATION IMMIGRANT YOUTH**

**A Qualitative Study Based on Youth Fellowship of Chinese Lu-
theran Church in Helsinki Metropolitan Area**



ABSTRACT

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This qualitative study aims to examine the extent to which parents and church (“Chinese Lutheran church in Helsinki metropolitan area” in context) influence the development of ethnic identity among second-generation Chinese youth, and figure out how parents and church influence their ethnic identity development. Six informants from 16-22 years old recruited from youth fellowship of Chinese Lutheran church in Helsinki area to reflect on their life experiences of being an immigrant living in Finland and the influences exerted on their ethnic identity development from parents and church. Both informants and their parents (except one informant’s parents) have been involving in Chinese Lutheran church intensively.

The multigroup ethnic identity measure (MEIM) and Pedagogies of the Home functioned as the frameworks in this study to construct the interview protocol, meanwhile, through the lens of framework to comprehend the results acquired from these one-to-one semi-structured interviews conducted with informants, in turn, to validate the existing research outcomes. After qualitative analysis process, results presented in this study proved the existing research outcomes that parents and ethnic community have profound influences on ethnic identity development among second-generation immigrant youth. Parent’s positive attitude and consistent efforts, cohesive relationships between parents, warm parenting, and active interaction with other Chinese fellows in church stemmed from both spiritual and social activities are crucial causes to enhance the ethnic identity of youth.

Keywords: Ethnic identity development, Ethnicity, Second-generation immigrant youth, Parent’s influences, Ethnic community, Chinese Lutheran church in Helsinki metropolitan area.

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1 INTRODUCTION

Immigration is one of defining issue of 21st century. It is essential, inevitable and potential beneficial component of economic and social life of most of countries, especially for many developed countries which are beset with high elderly dependency ratio and thus create deficiency in labor forces like Finland, seniors aged 65 years old and above occupied 21.9% total population in 2018 (Statistics Finland 2019).

The number of foreign citizens in Finland remained low until 1990s and the country even lacked clearly defined immigrant and refugee policy. However, the image of being culturally and ethnically homogeneous nation has been changed in last decades (Raento & Husso 2001), for instance, by the end of 2017, there were nearly 7% population with foreign background and 84% among of them were born in foreign countries (Statistics Finland 2017). As a result, the question posed to Finland as hosting country is no longer whether to receive migration, but rather how to receive and manage immigration effectively and sustainably in order to enhance its positive but reduce the negative impacts. Successful integration and full realization of the immigrant's potential should be ensured therefore, and adaption and well-being of immigrant youth undoubtedly become the most important task to hosting societies for capitalizing on migration. (Motti- Stefanidi et al. 2009).

Nevertheless, the research concerning living situation of Chinese immigrants in Finland did not receive adequate attentions due to the short history of immigration and relatively small population of Chinese immigrant in Finland, in other hand, the number of Chinese migrants in Finland in 1990 was 312 while the number increased rapidly to 5559 in 2010 and to 12407 in 2018 (Cao 2011. & Statistics Finland 2019). Therefore, the tread of Chinese immigrants acculturate to Finnish society and their adaption are not affordable to overlook.

Hence, this study chose the lens of ethnic identity to explore the life situation of Chinese second-generation immigrant youth in Finland, to pursue the close understanding of how Chinese minority ethnicity impact on their life and how their ethnic iden-

tity developed, since ethnic identity has been seen positively related to psychological well-being of adolescents. As Verkuyten asserted in his work (2012), positive and strong ethnic minority identity can effect on immigrant youth as protector factor against discrimination and stigmatization caused by their immigrant status; it can enhance the self-esteem which is consequently suggested as the mediator of between ethnic identity and other outcomes (Garcia 2019) and a sense of roots and belonging and stimulates feeling of ethnic pride (Verkuyten 2014, 94)

Likewise, researches show that positive ethnic identity is highly associated with lower possibility of anxiety and depression (Garcia 2019), conduct problems and substance use, and higher better academic performance (Garcia 2019 & Verkuyten 2014). Beside the positive effect on individuals, ethnic identity is a powerful contributor to the formation, maintenance and development of the ethnic group (Garcia 2019), additionally ethnic identity explains the group behavior and coordinated action (Verkuyten 2012).

The advantage of the positive and strong ethnic identity naturally sparked my personal interest to research into this academic field for understanding and supporting the development of ethnic identity among immigrant children and youth, due to my personal status of being an immigrant, being a mother to two immigrant emerging teenagers, and a member of an ethnic community-- Chinese Lutheran church in Helsinki metropolitan area which possesses dual status -- ethnic and religious characteristics community. It is also expected that other immigrant parents, ethnic groups/communities, and relevant social and political organizations can be enlightened by this study so that in their daily practice to rear youth, steer youth and assist youth in ways to strengthen their ethnic identity and consequently lessen the double challenges stemmed from normative developmental tasks and acculturative tasks youth has to encounter in their life with the immigrant status (Motti-Stefanidi et al, 2009).

This is a qualitative study which recruited informants age ranged from 16-22 years old and attend activities organized by youth fellowship of Chinese Lutheran church in Helsinki metropolitan area with high frequency. Through the one-to-one interviews, this study intends to examine the extent to which parents and church functioned as an ethnic-and- religious community influenced on the development of eth-

nic identity of second-generation immigrant youth, and also discovers how parents and church influenced on their ethnic identity development. This study meanwhile wishes to inspire young informants to explore and understand their ethnicity and significance of their ethnic identity; as well come to reflect on the importance of the commitment to the ethnic community (refer to Chinese Lutheran church in Helsinki metropolitan area in this study) in their daily life with the immigrant background.

The research questions therefore formed as:

- 1) Does parents and church have great influences on ethnic identity development among Chinese immigrant youth involved in Chinese Lutheran church in Helsinki metropolitan area?
- 2) How parents and church influence their ethnic identity development?

2 LITERATURE REVIEW AND FRAMEWORK

This chapter comprises two subtitled contents: literature review and framework. Literature review provides a theoretical overview of this study which introduces sequentially the concept of ethnic identity and prominent factors of developing ethnic identity, and then sheds light on how parents and community influence the development of ethnic identity among immigrant youth. The latter part of this chapter introduces the conceptual frameworks have been adopted in this study. Literature review and frameworks constructed the theoretical basement not only to study and answer the research questions of this study, but also to compare and examine the research outcomes pursued in the field previously.

2.1 Ethnic identity

Youth is a stage in the life between childhood and adulthood that is particularly crucial for “negotiating and constructing values and group memberships, with increasing independence from parental values and opinions” (Kuusisto 2011). The formation of a secure and coherent identity is one of primary tasks of adolescences, particularly for immigrant children who face the dual challenges--developmental and acculturative challenges (Motti-Stefanidi et al. 2009 & Schwartz et al.2015 & Phinney et al 2000, & Peltola 2009). Thus, issue of identity from different perspectives and its development among immigrant children attracted various discipline and academics with different lens to research and construct theories correspondingly to seek theoretical or empirical solutions to facilitate and empower the successful acculturation of immigrant children in new land.

One of identities-- ethnic identity becomes salient as part of acculturation process that takes place when immigrant comes to a new country, since it produces problems and confusions to immigrants naturally that how to balance the weight between retaining of own culture and acculturate to the hosting culture. Combinations of different degree of identification with own heritage culture and hosting culture produce four acculturative strategies as table 1 illustrated below: integration among four strategies stands for the ideal model of successful adaption of immigrants in the hosting

country, which embodies high identification with both cultures and societies, and therefore individual in this condition becomes bicultural by maintaining aspects of their own ethnicity and selectively acquiring some of the hosting culture.

Table 1: acculturation model (Truong 2016)

	Identification with heritage cul- ture HIGH	Identification with heritage cul- ture LOW
Identification with hosting cul- ture HIGH	Integration /bicultural	Assimilation
Identification with hosting cul- ture LOW	Separation	Marginalization

As one of domains of acculturation, ethnic identity focus on the subjective sense of belonging to a group based on its culture; acculturation is considered as the subject encompassing a wide range of behavior, attitude, values that exchange between two cultures. (Schwartz et al. 2015 & Phinney et al. 2001).

However, there is no standard definition and understanding within the literature of ethnic identity since it is conceptualized and defined differently by different social science disciplines and scholars with different concerns and perspectives. It also because that ethnic identity is a subjective phenomenon which is perceived and interpreted on basis of one's own understanding of ethnicity (Schwartz et al.2015). Additionally, it is determined by the complex socio-cultural constructions (Verkuyten 2012, 233). According to Verkuyten (2012), ethnic identity refers to a "sense of collective identity based on the perception that one shares a common ethnocultural heritage with a particular group". In Phinney's work, ethnic identity examines" how individuals interpret and understand their ethnicity and the degree to which they identify with their ethnic group" (Phinney 1996 & Garcia 2019) ; this concept elaborated by her team in year 2001 as " a sense of belonging to a particular ethnic group

and the attitude and feeling thereby arose from attaching to this group, and it is explained as that ethnic identity embraces various aspects, including self-categorization, feeling of belonging, commitment to the ethnic group, a sense of shared values, and attitudes towards one's ethnic group (Phinney et al. 2001). Suarez-Orozco C & M defined it (2001) as "feeling shared by individuals in a given group and based on sense of common origin, common belief, common goal and common destiny". The concept of ethnic identity researched and constructed by Phinney and her team (2001) will be utilized consistently in this study.

Ethnic identity can be viewed from different angle. From developmental and social - psychological perspective, ethnic identity encompasses two components 1) having explored the subjective meaning of one's ethnic group 2) regarding one's ethnic group positively, which can be concluded as two concepts "exploration" and "commitment/affiliation" (Phinney et al. 2001 & Schwartz et al. 2015 & Erentaite et al. 2018). From the perspective of social identity, ethnic group members have possibilities to attribute value to the group and derive self-esteem from their sense of belonging to this group. From the developmental perspective, minority youth explore the meaning of being a member of an ethnic group within a larger society, the process may include learning about culture, traditions and language of his/her ethnic group, interact with parents and peers, and confront the discrimination or prejudice in their daily life due to ethnic minority status. The significance of two components proved it consequently that ethnic identity is closely associate with the psychological well-being of immigrant youth, since "sense of self is assumed to be a source of personal strength and positive self-evaluation" (Phinney et al. 2001). Among three perspectives introduced above, this study is going to investigate ethnic identity issues of recruited informants through the developmental perspective, in other words, learning of their cultural heritage, interaction with parents and members in their ethnic community, and discrimination or prejudice they may encounter in daily life due to their ethnic status and how do they deal with it will be the studying items discovered and analyzed in this study.

Continuing to understand the ethnic identity issue, researchers found that for those who integrate two cultural streams, it may find that switching to each other does not demand much psychological energy compare to those who may compartmentalize two cultural streams. Ethnic identity allows a person to make firm choices in areas

such as career goals, personal values, friendships, dating relationships and family obligations. (Schwartz et al.2015). Moreover, developmental characteristics decides that youth initiate thinking about one self's ethnic identity (Schwartz et al.2015), meaning of life and death, existence of God and other existential questions abstractly (Abo-Zena & Rana 2015). Regarding significance of ethnic identity for the life and distinctiveness of this developmental stage in life course, there is thus a pressing calling to parent of immigrant children, to youth workers in various institutions involving immigration, and to government and authorities to raise the attention to understand and assist youth in this particular life stage in order to fully explore their potential for goodness of themselves, their family and for hosting society.

Although various definitions of ethnic identity demonstrated, academics have somehow reached consensus that ethnic identity development has intimately bound up with micro-, meso-, and macro context (often politicized) immigrant youth involved in, and also with social interactions in which youth explore and co-constructed their ethnic identity with parents, peers, and various others in all settings, including the school, communities, and even new media (Verkuyten 2012, 231). This study lays workload on examining the extent to which parents and community influences on ethnic identity development among second-generation immigrant youth, but omit examining of peer influences which is one of the pillars of supportive and influential forces for immigrant youth in their development of ethnic identity, since the schedule and energy constraint the possibility to embrace this profound and interesting topic into this study.

2.2 Parents' influences on ethnic identity development

Attitude towards two cultures held by parents and everyone encountered in life (such as, peers, communities, schools) take effect in ethnic identity development for youth (Phinney et al. 2001). Additionally, Suarez-Orozco C & M (2001) asserted, ethnic identity more or less decided by the context and "social mirroring" reflected on immigrant children. Experience of discrimination, social exclusion or "feeling different" can motivate the person to explore his ethnic identity issues (Verkuyten 2014, 93), and for youth who although experience discrimination, exploration of ethnic identity remains stable and even somewhat high. Evidence shows emerging adults (age 18-21)

have greater tendency to resume the ethnic identity exploration, probably due to exposure to new idea from new life stage, peer influences and relationship (Schwartz et al.2015). Meanwhile, research outcome such as from Jasinskaja-Lahti demonstrated that perceived parental support may considerably ease dual challenges (developmental and acculturative) experienced by immigrant adolescents. The immigrant adolescents experience more support and understanding from their parent (at least one parent), higher self-esteem, degree of life satisfaction and sense of mastery observed, less behavioral problems and psychological stress symptoms reported (2000, p53-54).

It shows the congruence with Phinney's research outcomes once again that family, peer, communities play the important role in development of ethnic identity among immigrant youth. Many researches proved that ethnic language proficiency, cultural maintenance by parents and social interaction with peers from the same ethnic community have positive impacts on ethnic identity among immigrant youth. Researches directly suggest that ethnic language and ethnic identity have close relation, especially for second and later generation immigrant. Again, parental attitude in relation to cultural maintenance is the major factor to promote the ethnic language proficiency (Phinney et al. 2001 & Verkuyten 2014, 94 & Peltola 2009, 22). In other words, parent's attitude towards maintenance of cultural heritage is the crucial element of ethnic identity development among their children.

2.3 Community influences on ethnic identity development

Chinese Lutheran church in Helsinki metropolitan area served as targeted community in this study which bears dual characteristics and responsibilities, they are, ethnic and religious. It is one of the five minority language (Chinese, Russian, Arabic, Estonian and English) congregations under the umbrella of spiritual supervision and financial support obtained from Finnish Lutheran church.

Chinese Lutheran church in Helsinki serves mainly Chinese people living in Helsinki metropolitan area through religious activities, such as weekly Sunday services, preaching of gospel, baptizing, confirmation, bible study, prayer meeting, children Sunday school, wedding and funeral. It as well performs the responsibilities of ethnic community, such as, organizing secular activities like celebration of both Chinese

and Finnish traditional festivals in order to maintain own ethnical culture and enhance the social unity and integration in accordance to Finnish culture. Hence, Chinese Lutheran church in Helsinki metropolitan area is a dual characteristic-ethnic and religious-community shoulders responsibility to satisfy the spiritual, ethnic and social needs and longings of Chinese immigrants in metropolitan area.

Besides parental influence, how/what this dual characteristic community (refer to Chinese Lutheran church in Helsinki metropolitan area) means to informants in this study draw the attention. In literature review, it has been noticed that religious community plays an important role in growth of immigrant youth, since it 1) provides the comfort and grounding amid instability of this developmental period 2) guides youth promoting social justice and contributions beyond self, such as volunteering 3) eases the assimilation and acculturation 4) provides concrete assistance and company 5) serves youth as a surrogate family if it is in need. 6) facilitates youth's sense of purpose (Abo-Zena & Rana 2015).

Religious affiliation is understood as the involvement in some degree or form of belonging with the religious social group. However, the degree of involvement or affiliation to the religious community could be varied and altered positively or passively in different life stage and situation, belonging can be formal and informal with individual reasons and concerns. (Kuusisto 2011, 22).

Additionally, researchers found that religiosity of children are greatly influenced by their parents teaching via home education and examples in practice, as "intergenerational value transmission" discussed in the researches (Pearce & Denton 2009 & Kuusisto 2011). Meanwhile, research believes that family provides children a context for socialization that is informed by a range of cultural values, including religious and spiritual ones. (Abo-Zena & Rana 2015). Family and community are also believed which functioned as the prominent factors in developing social and cultural competence of youth while process some issues concerning trust, tolerance and understanding of "others", as racism. (Kuusisto 2011, p22)

From psychological perspective, cultural "safety net" is other cause to promote affiliation to ethnic community which including interpersonal networks and shared un-

derstandings generate the support required to adaption in the new life initiated in the new country. (Suarez-Orozco C. & M 2001).

In relation to this study case, immigrant parents and children worship God together in Chinese Lutheran church in Helsinki area and experience simultaneously socialization in the ethnic community. Therefore, this study interests in how parents and church influence the ethnic identity development of our youngsters to promote their positive and sustainable development in Finland.

2.4 Comparison of culture essence between Finland and China

According to Shaidul (2018), individualism is primary culture dimension of Finnish society. People live in a nuclear family comprised of parents and their immediate children. Children grow up to be self-dependent, respect others' opinions, be career-oriented and establish their own household once they reach adulthood.

In Finland, equality is highly valued concept in every sphere and perspective in people's daily life, for instance, concerning gender, religion, ethnicity, and so on. Equality also embodies in the parenting style that children could be treated more equally as adult, as "authoritative" parenting described that more support (for instance, hugs and praising children) and less control (setting clear expectation, moderate limits and less emotional expression to children) appears in Finnish context in the researche (France McClelland Institute).

Evangelic-Lutheran Christianity is the state religion which embraces 69.7% of Finnish population to Finnish Lutheran church.

The counterpart China endorses collectivism as its national culture essence which "has preference toward tightly knit social framework in which individuals can expect a deep-set sense of trust from their family, relative, clan or other in-group members in exchange for exchange for unquestioning loyalty" , therefore , individual is " mathematic fraction" that "only becomes whole when fitting into ones proper place in a social unit", people's satisfactory in daily life depend on their ability to adjust, restrain themselves, and promote the group harmony (Powell,2018). In daily life, it

entails the submission and cooperation being the main disciplines among orders in people, as juniors honor and respect the seniors, the children to parent, lower status to higher status, all follow this mind-set are seen on the rail. Patriarchy and authoritarian parenting style (low support: appear very strict and high control: tightly monitor their children) consequently comes with the submission required in mind-set of collectivism. Especially, after one-child policy lunched in China since 1978, nuclear family model is main family model instead of traditional extended family model; the only children naturally bear higher expectations from parents and family.

As a communist state, China is officially atheist. Fifty-nine percent of the population has no religious affiliation. 20% of the people practice traditional religions (Taoism and Confucianism), 12 % consider themselves atheists, 6 % are Buddhist, 2 % are Muslim, and 1% are Christian (Countries and their cultures).

2.5 Framework

This study and interview questions are guided by two conceptual frameworks, The multigroup ethnic identity measure (MEIM) and Pedagogues of the home. MEIM is utilized to explore the extent of ethnic identity informants owned at this life stage; Pedagogues of the Home is for understanding and validating non-academic knowledge informants obtained from home and communities.

The multigroup ethnic identity measure (MEIM) uses to measure ethnic identity of adolescents and young adults through one-to-one interview. 15 questions cultivated to cover two key themes, exploration of the meaning and implication of one's ethnicity, and commitment and affiliation to one's group (Roberts et al.1999).

Pedagogues of the Home stem from Chicana feminist pedagogies which refers to "culturally specific ways of organizing teaching and learning in informal sites such as the home and communities". Chicana feminist pedagogies believe "the teaching and learning of the home allow Chicana to draw upon their own cultures and sense of self to resist domination along the race, class, gender issues". It emphasizes on cultural knowledge and language so that lessons from the home and local communities can be understood better. Through the informal and specific way, such as storytelling,

behavior and life experience sharing, “ancestral wisdom” can be passed to their next generations which it is seen as “healthy and necessary for survival” (Bernal 2001). According to Garcia, pedagogue of the Home was “utilized to explore and understand the cultural knowledge acquired from a community-based approach and explore how such knowledge has shaped ethnic identity among young adults” (2019.10)

2.6 Definition of terms

Youth: in accordance to WHO, it refers youth as the 15-24 years age group.

Second-generation immigration: European Migration and Home affairs defined as “A person who was born in and is residing in a country that at least one of their parents previously entered as a migrant”. However, it will be expanded to a larger sphere due to the insufficient informants possibly recruited, as “A person who was born or move to Finland no later than middle adolescence age and is residing in Finland that both of their parents previously entered Finland as migrants.”

3 METHOD AND METHODOLOGY

3.1 Method

The intention of this study is to examine the degree parental and church influences on the ethnic identity development among immigrant youth of Chinese Lutheran church in Helsinki metropolitan area, and how parents and church influence on them. Concerning its nature and purpose, qualitative semi-structured interview is chosen to serve as a tool in this study.

Qualitative research is utilized to explore meaning and phenomena in their natural setting. The data are not numerical but are collected through interviews (Aveyard 2014). Qualitative interview is seen as person-friendly strategy and therefore evolved as the most widely used research method in youth research, since it provides youth the opportunity to express their thoughts and lives, their observations and interpretations on their own terms, which are regrettably misinterpreted or neglected by adults very often (Heath et al.2009). In addition, qualitative interview selected as the method in this study because it “is relatively economical with regard to time and resources” (Cao 2011, 11).

Semi-structured interview is conducted by an interview protocol which comprises of key theme and sub-themes designed by the interviewer beforehand. However, it requires neither to tackle themes in the set order nor to bind with the themes tightly without any resilience in practice. It is allowed that informants are interviewed freely to explore other issues which may be equally relevant to the research theme but beyond constructed interview protocol. This is consequently another major strength of semi-structured interview format, as it gives space to informants reflect on and explore their authentic thoughts and experiences, which “enhance the credibility and depth of the research result naturally” (Heath et al.2009).

Nonetheless, some points require attention in designing and conducting the interview protocol in the semi-structured interview. Firstly, non-direct questions are recommended in the interview, as it avoids the type of question-answer dialogue which they are accustomed to in their daily school and family life dominated by adults in

authority. Direct questions are also inclined to confine informants to the researcher's interests and competency concerning the research themes. (Heath et al.2009).

“How” questions are more recommended in the semi-structure interview rather than “why” questions, since it made youth informants less defensive, as “how” questions lay emphasis on process rather than justification of a course or action as “why” questions. (Heath et al.2009).

Interviewers need to be prepared for clarification to the youth participant due to their deficiency in academic knowledge and life experiences.

The interview protocol of this study will be composed on the basis of frameworks discussed in prior chapters which serve as structure and guidance for this study. Frameworks also serve for understanding and validate the data obtained from informants in this study.

3.2 Interview protocol designing

Exploration and commitment are considered two key components and process in ethnic identity development in Phinney (2001) and Schwartz et al (2015) works. According to Phinney, exploration means the extent to which adolescents consider various meanings of ethnicity in their lives, it demands efforts in learning and then gaining an understanding of the culture, history, and social position of their ethnic group and the implication of his/her ethnic membership. Commitment indicates the degree to which adolescents have made committed choice to the meaning of his/her ethnicity and the way they will live as an ethnic group member (Verkuyten 2014). Thus, interview protocol was composed as the result of conjunction of frameworks utilized in this study and key components discussed here. It will be carried out by two themes listed as below:

Regarding exploration of ethnicity:

1. Self-recognition about ethnicity and parent' ethnicity of informants. (question 1-4)

2. Efforts informants and their parents have put in retaining of their cultural heritage through learning Chinese culture, history, language, values, traditions, etc.? (question 5-6)
3. The method and degree of guidance or teachings parents have given if conflicts or confusion informants encountered, merely due to their minority ethnicity (question 7).

Regarding commitment to ethnicity:

1. Degree to which informants consider their commitment to ethnicity and ethnic community (refer to Chinese Lutheran church in Helsinki area in context), (question 8,9,12,13,14)
2. Importance of commitment to ethnic community and impact on their life and the degree of correlation between exploration of Chinese cultural heritage and acculturation to Finnish culture? (question 10,11 15)

3.3 Ethical issues

Regulations concerning ethics issue in this study have been learnt from the work constructed by Gothoni Raili. Research ethics instruct and supervise the research process starting from choosing of topic and viewpoint till publication and application of the result. An intensive views and actions cover each step in the research must be congruent with norms and legislations.

This is a qualitative research explores the experiences, feelings and thoughts of Chinese immigrant youth recruited from Chinese Lutheran church in Helsinki area. Thus, it entails regulations concerning “respecting the autonomy, human rights and privacy of a person being researched, as well as his/her right to refuse to participate at any phase” (Nikander & Zechner 2006), especially as the study concerns the right and privacy of children and young people, “it must be conducted ethically sustainable”. The consent of the guardian is generally requested for research conducted with children under the age of 15 in particular. In order to involve children and young persons in study with their consent and willingness, they should be ensured to receive “sufficient information about the purpose of the research, its consequences and about the management of the data” (Pekkarinen 2018).

Based on the ethical considerations discussed above, I acknowledge responsibilities which will be performed in this study:

- Apply the permission from Chinese Lutheran church in Helsinki to conduct the qualitative study among their youth members and through semi-structured interview to examine the parents and church influences on their ethnic identity development.
- Require filling of the consent form from each informant. It is compulsory to explain clearly about the purpose, content, method, and storage of information of this interview to informants, and state explicitly that withdrawal from interview at any stage is honored. For the only minor in the youth fellowship, I should obtain the consent from his guardians as well.
- Respect informants about their right, viewpoints, privacy. It should be stated again as conducting the interview that withdrawal from the interview at any moment is understandable and acceptable.
- Avoid the intentional prejudice, misconduct and dishonesty while conducting the interviews and collecting data for producing “ideal” study result.
- Avoid strictly fraud, plagiarism, fabricating the result while processing and analyzing data in the thesis.
- Normative references in this study should be demonstrated both in body text and reference list.

3.4 Data collecting

Networking and purposeful sampling were utilized to recruit informants for this study. Voluntary works undertaken in Chinese Lutheran church in Helsinki area motivated and facilitated me choosing youth fellowship in this church as the studying target. After sending recruitment invitation to youth fellowship in church, I have received 6 positive answers from frequent participants to youth fellowship.

Interview consumes approximately 1 hour for each informant, except one took nearly 2 hours because of his schedule problem. Each interview has been audio-recorded and note-making recorded as well. Once the interview undertaken, the transcription would be made by listening of the audio-records and reading of raw data from note-

taking records simultaneously to ensure the accuracy of the interview. English letters replace the real name of informants in this study to ensure the anonymity of them and minimize any risks incurred by personal information leaking. Upon signing the consent form, participants were reminded again as interview started that this interview was voluntary to participate, and it is possible to withdraw at any stage.

3.5 Data analysis

This study adopted the qualitative analysis process. This process consists of: 1) preparing the data 2) coding the data 3) developing themes. In the second and third process, I utilized three coding cycles 1) descriptive coding 2) focused coding and 3) identifying themes (Garcia 2019).

Data received from interviews are seen as resources which reflect both external reality (such as promotion from parents to retain the cultural heritage, racial issues encountered, etc.) and internal experiences (e.g. feelings and meanings concerning the commitment to ethnicity and ethnic community) (Cao 2011). However, raw data should be processed and extracted the essence of interview to explore the meaning or a phenomenon.

Code in qualitative study is very often a word or short phrase that has nature of essence-capturing, significant and summative for representing a portion of data. Coding works to summarize or condense data, it happens both during and after collection of data, for coding is analysis (Saldaña 2009, 3, 4, 7). Coding represent the researcher's interpretation of data (Garcia 2019), and "it is not just labeling, it is linking, it leads you from the data to idea" (Saldaña 2009, 8), therefore, getting familiar to the data is crucial to obtain precise and meaningful idea about the data. This requirement led me reading of the raw data from note-taking records and listening of audio records for many times during the processing and analyzing of data in order to avoid any chance of missing, misunderstanding or misinterpreting of the data in thesis.

The analysis of data in this study initiated from preparing the data. Firstly, making transcription by listening to the audio-recorded raw data in addition to read thoroughly notes have undertaken in the interview.

During the second step “coding the data”, I distribute codes to data which identify the main idea and perspectives in the data. To begin the coding cycle, I use the descriptive code to assign basic labels to data which summarizes the primary topic of the excerpt. (Saldaña 2009). In order to formulate the clear code, I highlighted the significant passage or quote which are deemed as “codable moment” (Saldaña 2009) which explains the result or be representative in interviews and be worthy of attention. The second code cycling—focused coding-- distinguish and categorized the most frequent and salient codes in accordance to the thematic or conceptual similarity. The third coding cycle was identifying themes. Theme “identify what a unit data is about and/or what it means” (Garcia 2019). The major themes found in the data became the major findings of this study.

The analysis process can be illustrated as below:

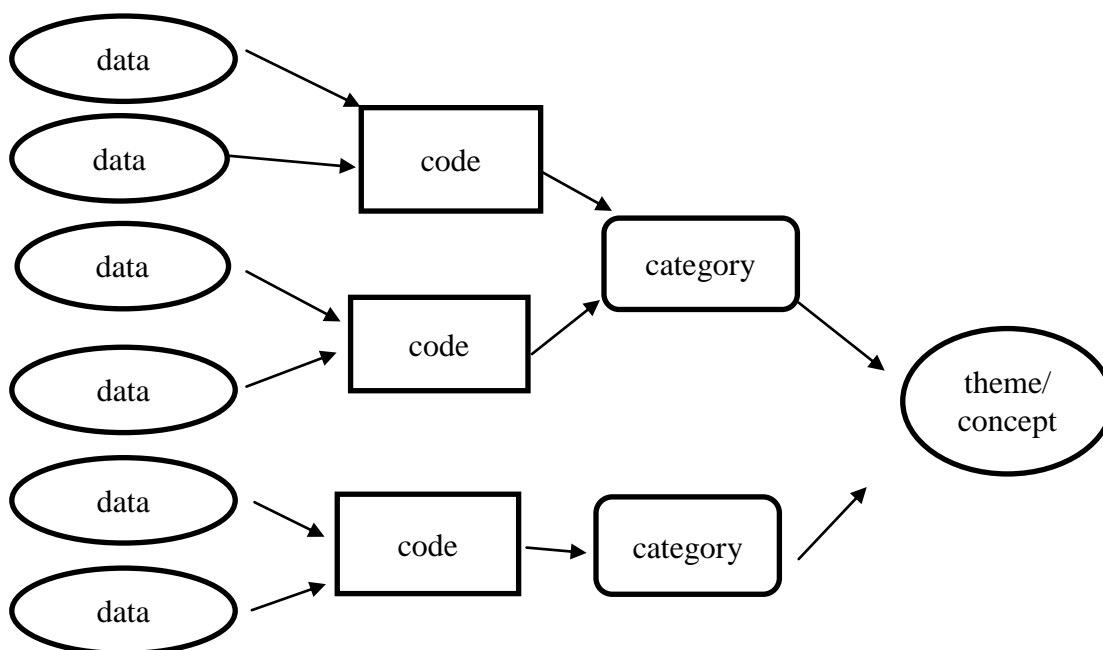


Figure 1: analysis process

3.6 Recruited informants

Six youth informants have been recruited from the youth fellowship of Chinese Lutheran church in Helsinki metropolitan area. Total samples consist of 5 males and 1 female interviewee whose age ranges from 16 to 22 years old. Among them, 4 uni-

versity student, 1 vocational school student and 1 middle school student were involved. Concerning their life trajectory, 1 was born in Finland, 2 migrated to Finland from England as toddlers, rest of them moved to Finland at the age 7 years old, 13 years old and 14 years old respectively.

All parents of informants are Chinese origin and moved to Finland in middle age due to their career or educational opportunities. Parents to 5 informants are Christian and also committed members of Chinese Lutheran church in Helsinki area, one informant's parents are neither Christian believers nor visitors to this church, however the initial visiting of this informant to church was recommended by his mother.

Five informants in this study were baptized, although one of them has claimed his disbelief in God and the Christian faith, as he admitted that his baptize and confirmation "undertaken with the will of my parents and without my clear understanding of this action in younger age" (informant T). The one whose parents neither believe in God nor involve in church is not baptized. Nevertheless, all six informants are highly engaged in both spiritual and social activities organized by the church with the frequency of at least once per week. They also serve the choir, media and digital communication, and children Sunday service in the church.

Table 2: personal information of informants

Name	Gender	Age	Immigration trajectory	Profession
T	male	20	Moved to Finland at 14 years old	vocational school student
N	male	22	Born in Finland, moved to China at 6years old, moved back at 9 years old	university student
P	male	16	Moved to Finland at 13 years old	middle school student
D	male	21	Moved to Finland from England at 2.5 years old, lived in China for 1 year at 9 years old	university student
J	male	20	Moved to Finland from England at 1 year old and lived in China for 1 year at age of 7	university student
S	female	22	Moved to Finland at 7 years old	university student

4 INTERVIEW RESULTS

Each of 6 informants has been interviewed individually with a 15-questions constructed interview protocol which encompass 3 main themes, they are, basic personal information and self-identified ethnic identity status of them and their parents; parent's influence and church influences on their development of ethnic identity.

The first theme (question 1-4) explored the basic personal information concerning the immigration trajectory and self-identification of their own and their parent's ethnicity identity; the second themes(question 5-11) tried to understand their development of ethnic identity through reflecting on their life experiences, especially their parental influences on it; the last one(question 12-15) aims to figure out the question that does church -as a dual characteristic community, ethnic and religious- effect on their development of ethnic identity, and how it works on it.

4.1 Personal information and identity status

There is only one informant was born in Finland, 2 of them are siblings moved to Finland from England at their toddler age, one immigrated to Finland as her primary school education started, and rest two informants moved to Finland in their early stage of middle school.

Three informants who was born or moved to Finland at their very early age have had experiences of moving back to China for at least one year for studying and experiencing life in China on their parent's purpose. These three informants reported their self-identified ethnic identity is Finnish with Chinese origin in accord with their own explanation that both Finnish and Chinese cultures have exerted influences on them. Concerning their parent's ethnic identity, these three informants identified their father's ethnicity as Chinese, but identified their mothers are Chinese—Finnish bicultural identity or even “Finlandized”, even though” she would never forget her roots” (informant J). Fathers of three informants have been working and living mainly in China for promising career they reached compare to the much less possibility in Finland; mothers have been working and performing the prominent role of taking care of

children and family in Finland since their children's primary school age, fathers separated from family and children literally except the yearly holidays. Intimacy or alienation to Finnish culture is the precondition moulding of ethnic status of their parents, according to their explanation.

Other three informants are (moved to Finland at the age 7, 13 and 14 years old respectively) self-identified firmly to have Chinese as their ethnicity, opinion similarly applied for their parents. All family members of these three informants lived in an intact family after immigration to Finland.

4.2 Parental influences on ethnic identity development

Question 5-11 discover how their ethnic identity developed and the extent to which informants committed to their ethnic identity, also possible consequences of their ethnic identity may affect their personal life and future aspiration. Among them, question 5-7 targeted to figure out the internal and external factors (from parents) may influence on ethnic identity development, question 8-11 tries to examine the extent of commitment to their ethnicity.

4.2.1 Parent's attitude towards Chinese culture retaining (question 5-7)

One of six informants have tried to understand more about his ethnicity through studying Chinese culture, history, language and classic literature for his personal interests.

One said he did not search the related knowledge concerning Chinese cultural heritage intentionally, however he thought it was "old enough to get this answer (refer to his Chinese cultural heritage)" (informant T) since he moved to Finland at the age of 14 years old with the cause of family unity. On the other hand, he admitted the deficiency in Finnish language created obstacles to his acquaintance to Finnish culture and society.

The third strong Chinese ethnicity holder did not put effort on exploring her ethnic identity either. Although she is curious about her Chinese origin, culture and history, etc., however the tight schedule of her study limited her from exploring related issues. Nevertheless, her parents especially her father taught her Chinese language and literature, values, traditions intentionally and regularly until her entering high school.

The rest three informants who self-identified Chinese--Finnish said they did not explore Chinese culture, values, history, and tradition either for developing their close understanding of their origin or culture. The main reason of without exploring the ethnicity is lack of interests.

Contradictorily, all parents of six informants have promoted their exploring on Chinese culture, values, language in different degree. Three Chinese-Finnish identity holders have been sent back to China for 1 year and 3 years respectively for studying in Chinese circumstance, because parents “care about my root” (J said). After coming back to Finland, they kept on attending the weekly Chinese language courses organized by Helsinki municipality for securing and promoting the possibilities for immigrant children to learn and maintain their mother tongue and culture. Their parents also put weight on their Chinese language proficiency by reading bedtime stories encompassing Chinese history, historical figures and cultural contents, and so on; or asking informants to memorize Chinese classic poems, Chinese edition bible before their adolescence, “for improving my Chinese language skills, knowing and maintaining my root of being a Chinese” (N said). However, compare to Chinese language, their parents taught them Chinese culture, traditions, rituals or beliefs more informally and occasionally instead, for instance sharing political issues, traditions, rituals on “dinner table time (informant J)” or festival occasions. Concerning Chinese values, informants mentioned civilizing influence on them, for instance, patriarchy (informant D mentioned in interview) and informant P stated:

My father teaches me Chinese courtesy, manners, moral, for instance, we should honor parents and seniors, he teaches me how do I speak and behave in front of seniors and parents, even how do I perform table manners, and if conflicts and disagreement happened between seniors and juniors, as junior I should withdraw from conflict first and give seniors a out. My mother is a traditional Chinese woman figure who has focus on family, honor husband and care children with all intentions and energies. She teaches me by the model she set in daily life. My parents are traditional Chinese parents, children are their eve-

rything, like my parents withdraw from their career and life to migrate to Finland for the good education we siblings could have, like the story “three moves by Mencius’ mother” talked. (Chinese fable which tells parents’ devotion to children growth and how environment could greatly influence on person, especially on children.)

In relation to the unpleasant encounters incurred by their minority ethnic status and how their parents taught them to react on correspondingly, all informants reflected unpleasant experiences happened to some extent in their schooling life mostly, especially in primary school and middle school period. However, only one informant reported that parents have comforted and guided her to “put me in their shoes” and “interpreted the sneering at appearance and unfriendly words as mischief rather than hostility” which received from the peer in her primary school stage (S said). The parents of rest of informants were inclined to teach children to solve specific problems while unpleasant experiences happened to their children instead of discussing or explaining the underlying reason. One informant reported racist incident happened to him was confronted by Finnish people at the spot, as well people turned to comfort him afterwards, therefore he “did not feel hurt that much” (P said).

Concerning ways of reacting to the unpleasant experiences due to their minority ethnic status, nearly all parents of informants taught them “step back from conflicts”, such as, “be tolerant, everyone has reasons and difficulties to behave so”, “let them be, unfair treatment to you from them just because of their jealousy about your good school performance”, “don’t fight, because he/she didn’t hurt you on purpose”, “be restrained, we are at disadvantaged position”. Only one father (P’s father) encouraged his son not afraid of confrontation but solve the conflicts directly.

The results therefore were that none of six informants defend him/herself overtly while neglects, unfairness and discriminations merely due to their minority origin happened to them. Informants chose being silent to parents and teachers, pretending of not mind about teasing and cursing by convincing themselves “it not worthy to mind stupid thing done by stupid person” (informant D), when be asked “why don’t you tell parents and teachers to solve the issue and seek fairness for you?”, informants responded as informant D “It is no use to tell them, it just makes them worried. Moreover, do you want to be isolated by your classmates more worse?”

4.2.2 Commitment to ethnicity (question 8-11)

Three Chinese-Finnish dual identity informants deemed that they have influenced by both cultures, however sense of belonging to both cultures are not correspondingly strong, as informant J said, “I have a clear sense of belonging to neither of ethnical groups, or let’s say feeling to both cultures are not very strong”. They concluded that they have more interest in discovering personal identity rather than ethnic identity. Nevertheless, there is variation among these three Chinese-Finnish identity holders, informant J said if the sense of belonging could be divided roughly by percentage, his belonging to Chinese ethnicity would occupy 60%; in contrast, informant D –J’s senior brother thought Finnish culture and sense of belonging to Finnish ethnicity dominated him, even though he doesn't have a clear sense of fatherland; informant N mentioned his strong Chinese ethnicity phase after living in China for three year since patriotism has been taught intensively in school, but it faded away after moving back to Finland where patriotism would not be taught explicitly and intensively as in China.

Meanwhile, three informants who have positive and strong Chinese ethnic identity reported pride of their ethnicity. The reasons for being proud include brilliant history and civilization, recent remarkable achievement in economic and technology. The informant who immigrated to Finland only 3 years said, “I consider myself a patriot” (informant P)

Differences in answering the question “ I prefer to participate in activities organized and joined by most members from my ethnicity” emerged, 4 informants reported that they have preferences on contents of activities more than participant’s ethnicity, even though informant J among them felt himself has no any obstacles to participate any activities organized and participated by either of ethnic groups, but he involved in Chinese context more, since he “feels more comfortable and easier to find connection when I speak Chinese.”

One informant said if it is a religious activity, she prefers to join Chinese speaking ones, otherwise she is likely to join the Finnish activities with Finnish friends, but she admitted at the same time that she couldn't fully enjoyed in Finnish activities, because she failed sometimes to grasp the essence of the topic, music, games even

though she “understood every word” (informant S). One only among six informants joined activities organized and participated by most members are Chinese person due to the limited language skills.

As question going further concerning self-evaluation of the extent to which they acculturate into Finnish society, 2 of six informants thought they have fully integrated because they have grown up and received comparatively complete Finnish education in Finland. Four informants did not describe the fully integration as their life status, 2 of these four informants who immigrate to Finland after their early adolescence (13 and 14 years old) thought Finnish language and personality have hindered their full integration; informant S who moved to Finland at age of seven years ascribed her failure of fully integration to the more emphasis on Chinese culture, values and traditions stressed by her parents at home, so that it squeezed her space and opportunities to explore Finnish culture and values, meanwhile the less motivation of exploring Finnish cultural heritage is caused by “nothing special happened in my life” to urge her to discover Finnish society and culture (informant S). The last informant who did not acknowledge of full integration said he felt the “membrane between them and me (informant D said)” even though he did not have practical obstacles such as language to hinder his integration since he moved to Finland at 2.5 years old, he still found himself difficulties to conform with some Finnish values, for instance the relationship between parents and children, senior and junior.

It is interesting to be aware that 5 informants stressed the importance of personal motivation and initiatives in successful integration process in addition to resources and opportunities provided and secured by Finnish constitution, legislation and local government, when they were asked “what do you think the government can do in the integration work?” The left informant said he did not have any idea what the government can do in the integration work besides providing necessary resources and securing equal opportunities as Finns, “how government can interfere in subtle and implicit problems such as the “membrane” between Finnish people and foreigners” (informant D)?

The last question in this section continues to discover their commitment to the ethnicity through their thoughts about life aspiration. Two informants didn't believe the negative influences on their future and career due to their Chinese origin status; four

informants believed that opportunities for their future and career will be limited and lessened, informant N even thought the possibility of “changing Chinese name to Finnish name for seeking job”. However, 3 of these four informants mentioned at the same time that the possible positive influences on their future and career prospect due to their strength of Chinese language and culture.

4.3 Church influences on ethnic identity development (question 12-15)

Chinese Lutheran church in Helsinki metropolitan area possesses dual roles and responsibilities on Chinese immigrants as it introduced in chapter two.

Five informants joined the Chinese Lutheran church in Helsinki with leading of their parents at the age ranged from 1 year old to the day they immigrated to Finland, and all these parents are baptized Christian and active members in this church.

One informant came to church looking for peer company after graduation from high school, which was recommended by his mother who is neither Christian believer nor visitor to this church, meanwhile his father did not involve in at all since he works and lives mainly in China.

Talking about sense of belonging to this church, four informants reported strong belonging due to three reasons: 1) the volunteer work they have involved in, like informant J said “I found responsibility, position and role here”, 2) life routine and 3) peer influences, 2 informants even described church as their another home, like informant S among these two informants mentioned experiences of being with God is the crucial reason attracted her continue her church life actively.

However, one among six informants said he does have strong sense of belonging to this church in social level, but not the spiritual level, because he doesn't believe in God and Christianity even though he has been baptized when he was adolescence. Informant D admitted his belonging to this church is not strong, even though he was involved in greatly and frequently therefore gained a lot of responsibilities and fun in church, however spirit was not being nourished and developed as he wished, which is his core reason to join the church life.

All informants agree with the profound importance of church in their life, because of the peer company, the improvement of social skills, technique skill and skills in musical performance through voluntary work they have undertaken in church; the self-satisfactory and sense of rewarding to goodness received from others before; practical assistance; role and position achieved. Consequently, with comprehensive social interaction both in secular and spiritual perspective with other Chinese persons in church come naturally the enhancement of Chinese ethnic identity in them.

Nevertheless, profound importance and high frequency of involvement in Church life possibly brought covert burdens in other hand, such as informant D said, he felt more relaxed in Finnish social circumstance than in Chinese church, since he felt that parents often took him as a model in teaching their children, “they all look at me”, therefore he has to be always cautious about his behavior. In contrast, other 4 informants reported that they felt more “comfortable”, “confident” “talkative”, “dare to make jokes” in Chinese church than in Finnish social circumstances. However, the sixth informant N did not feel difference in both ethnic contexts.

5 FINDINGS

This chapter presents findings/themes drawn from interviews conducted with 6 informants, through a qualitative analysis process which consists of three coding cycles: descriptive coding, focused coding and identifying themes (Saldaña 2009). Eventually, 3 themes and 1 sub-theme were extracted from categorized data which relate to factors influencing ethnic identity development of six informants, they are: ethnic identity status, familiar/parent's influences, and community influences. And the sub-theme "biculturalism" is under the theme "ethnic identity status".

5.1 Ethnic identity status

According to Phinney, four ethnic identity statuses could be derived from the confluence in which the presence or absence of exploration and commitment combined to different pairs in practice: 1) identity diffusion (no exploration and no commitment); foreclosure (commitment without exploration); moratorium (exploration without commitment) and achievement (commitment after exploration) (Verkuyten 2014).

Through the observation, 3 informants claimed strong and positive Chinese ethnic identity which can be categorized into phase of achievement of ethnic identity, even though their exploration to ethnic cultural heritage were mainly fulfilled passively by their parents and the educational experiences in China before immigrating to Finland, however, the commitment concept in ethnic identity status theory according to Phinney et al. (2001) and Schwartz et al. (2015) were actively fulfilled since informants and their parents (except informant N's parents) engaged in social and spiritual activities with high frequency in Chinese Lutheran church and as a result that they experience and endorse the ethnic components simultaneously. It complied with the viewpoint that family socialization may shape and mobilize the competencies of ethnicity identity (Schwartz 2015 & Garcia 2019).

Meanwhile, three self-identified Chinese-Finnish identity informants located on the phase of "foreclosure" in which informants adopted the ethnic attitudes, beliefs, and

ethnical practices of their parents and families more or less neither with thought nor with the active exploration of the meaning of their ethnicity and the impact on their life, even though they participated in church life organized by Chinese Lutheran church immensely. The possible explanation of being stage of foreclosure could attribute to 1) comparatively complete Finnish life and education they experienced due to their immigration trajectory of being born in Finland or moved to Finland as toddlers provided less opportunities and context for these informants to learn and practice Chinese cultural heritage, even though they have had the experience of being sent back to China by their parents intentionally for improving their Chinese language, culture and values. Moreover, their engagement in ethnic community (Chinese Lutheran church in study) was not initiated by themselves but attributed to their parent's wishes, neither of the situation does at this life stage, their immerse involvement to ethnic community is more inclined to seek peer company, follow the life routine, and fulfill the role and position they found in this community. 2) the promotion of their parents towards retaining of Chinese cultural heritage (except about Chinese language proficiency) were not stressed overtly and pronouncedly especially after returning from China, although they possess positive attitude towards retaining of original culture. It validated research result that parent attitude and maintenance of culture practices have direct influences on the development of ethnic identity of their children (Phinney et al.2001)

The underlying causes for lacking active exploration to ethnic heritage not only among the positive and strong ethnic identity holder but also among the counterpart in this study was attributed to 1) the tight time schedule due to the personal education, and 2) less motivation which explained as “ nothing special happened” (informant S said) , it may explain the theoretical outcome in the opposite direction that “ experiences with discrimination, social exclusion, or feeling different can set the process of ethnic identity development in motion.” (Schwartz, 2015 & Phinney. et al.2001). While there is “nothing special happened”, therefore the motivation of explore the own ethnicity is not strong.

As research suggested, immigrant adolescents in the exploration process which includes learning the ethnic cultural heritage and confronting the issue of the discrimination and prejudices incurred by their ethnicity may discuss such issues and inquire comforting and answers from parents, peers or significant persons in the communi-

ties they are involved in (Motti-Stefanidi et al.2012) as part of the exploration process. However, there is only one sample (informant S) in this study reported the overt and explicit explanation and discussion from parents about issues regarding ethnicity and race. Informant S who moved to Finland at the age of 7 years old and passed through the complete education system in Finland, at the same time she received the teaching about Chinese language, history, values, culture from her father at home. Her life experiences and results obtained from interview resonate some research outcomes that preserving original culture positively and strongly would not produce conflicts inevitably with acculturation to the hosting society and culture. Informant S in this study showed the strong ethnic identity while also identifying with Finnish culture and society, even though the weight between two cultures are not balanced completely, as she described in the interview *“I am very proud of being a Chinese. But I feel proud of Finland as well. For instance, I was very happy when Finland celebrated 100 independence anniversaries, I am also very happy when China is going to celebrate its 70th birthday very soon”*. It implies the one who involves high level of commitment and affiliation to ethnic group is not necessarily correlated with the lower level of acculturation. (Phinney et al.2001& Chae & Foley 2010)

5.1.1 Biculturalism

All informants appeared the influences of biculturalism in both sampling groups in different degree. It shows younger age immigrated or born in Finland, more exposed to the influence of biculturalism; more later immigrated in age when they were old enough to remember life in their country of origin exposed more to the influence of original culture heritage at this stage.

Four informants lived in Finland before their primary school age claimed exposure to biculturalism also expressed the acceptance and understanding of two culture because of the comparatively complete education and life spent in Finland, as well Chinese style of life led by their parents at home, and also the intensive social interaction encountered in Chinese Lutheran church.

Two informants who immigrated to Finland in their early adolescence admitted that they endorsed Chinese ethnic identity quite firmly until now; however, the influences

of biculturalism appear gradually in their mind-set and daily life, as well the degree deepens with flowing of time in Finland. It supported Jasinskaja-Lahti (2000, 39) research outcome that immigrant youth possess strongly bi-ethnic identity after 3 years of residence in Finland. The results from both study is not difficult to understand, such as Peltola stated in her research that immigrant children “represent changes and stability, resistance and adaptation in their cultural and ethnic identity through selectively adopting, moulding and remoulding elements from both cultures” (2009. 24).

Biculturalism experienced by six informants in this study encouraged the positive expectation on the successful adaption of them in Finland, since previous researches confirmed the positive influences of biculturalism and bicultural identity on immigrant children, such as, immigrant children would develop the bicultural identity which fuse creatively aspects of culture of origin and culture of the hosting country and consequently become the “creative agents” who might “contribute to the solution of the conflict of races and cultures.” (Suarez-Orozco, C.& M 2001); as well, biculturalism could promote well-being in a great chance, especially for those who feel equal comfortable with two cultures and consequently integrate into both cultures with resilience rather than those who compartmentalized two culture (Schwartz et al, 2015).

5.2 Parent/family influences

This theme indicates that family is the most significant factor that supports informants in establishing their values, identity and cultural background. In this study, immigrant status defined parents as only caretakers for informants compared to their counterparts who were raised either in Finland or in China but possibly receive care from other family members, such as grandparents. Therefore, the item “influence of family” and “influence of parents” are interchangeable in this study.

Each of informants reflected the great influence of their parents on their development of values, identity, and cultural background. Although ethnicity status exhibited on informants varied, the attitude towards retaining of cultural heritage and efforts their parents have put are either implicitly or explicitly, consciously or unconsciously, it

exists nevertheless in their children's life, especially parent's efforts on Chinese language proficiency and values which could be observed and examined explicitly, for instance, honoring elderly, hierarchy in generation and social status, hard-working, "step-back" from the conflicts.

The finding about the influence of family is consistent with the framework Pedagogy of the Home utilized in this study, which emphasizes on strength of cultural knowledge and language for better understanding the lessons from the home space and communities, as well it believes the teaching and learning of the home allow Chicana to draw upon their own cultures and sense of self to resist domination along the race, class, gender issues. Through the informal and specific way, such as storytelling, behavior and life experience sharing, "ancestral wisdom" can be passed to their next generations which it is seen as "healthy and necessary for survival". (Bernal 2001). In this study, informants reported various ways their parents influence and shape their cultural background, values and behavior, for instance, parents read bedtime stories encompass Chinese history, values, and heroic figures; asked children memorizing of Chinese classic poems and Chinese language version bible; explaining the phenomenon of racism and unpleasant encounters happened to children; extraordinarily, exert civilizing influences in their daily life, for instance, honoring elderly, respect the authorities of parents and teachers, hierarchy in social status, hard-working, step back from the conflicts by explaining to children such as "be tolerant, everyone has reasons and difficulties to behave so", "let them be, unfair treatment to you from them just because their jealousy about your good school performance", "don't fight, because he/she didn't hurt you on purpose", "be restrained, we are at disadvantaged position", only one father encouraged his children to confront the conflicts.

The interview results from these six informants proved that more positive attitude and more efforts their parents have put on their children, more positive and strong ethnic identity their children endorsed. Meanwhile, interview with S and P suggested that cohesive relationship between parents, caring and warm parenting could improve the positive ethnic identity, even though the relationship between parents, and relationship between parents and their children did not investigated as interview questions list in interview protocol, however expression of informants implied it.

5.3 Community influences

All informants involved in the church life in relation to the influences of their parents. Only one informant joined in the church life for seeking the company of peers which was suggested by his mother who is neither Christian believer nor a visitor to any social community, the rest of parents of informants are Christian and active member of Chinese Lutheran church in Helsinki area. These five informants started visiting of church due to the Christian belief of their parents, nevertheless their commitment to this church intensively ascribed to reasons reported like: routine; peers; self-satisfaction and improvement of various skills including musical, technique, social skills obtained from the voluntary works they involved; rewarding to goodness and kindness received before; assistance in studying, feeling of being at home; position and role achieved, and spiritual needs, therefore all informants valued church an important role in their life. Based on social interaction happened in Chinese Lutheran church, no matter in the social or spiritual level, all informants also admitted the prominent influences of church on development of their ethnic identity, since they can enhance and maintain culture heritage such as Chinese language proficiency, Chinese values and traditions through spiritual and social activities, also keep up a close tie with Chinese society.

The positive and strong influence of church on development of ethnic identity is not difficult to understand. Researches stated in their work, where there is more supportive ethnic community, ethnic identity should be predicted more positive outcomes. (Phinney et al.2001); for some children, “the identity and faith are inseparable linked through beliefs, actions, morals and community”, and religious community have prominent role in their life since it provides comfort and grounding. (Abo-Zena & Rana 2015). These studies result find their evidence in practice that Chinese Lutheran church in this study functioned as a social and ethnic setting provides informants opportunities, context and premises to learn and maintain Chinese cultural heritages through intensive interpersonal interactions, through both spiritual and social activities, as well the voluntary work they undertaken, it consequently enhances the positive outcomes of ethnic identity development without doubt.

6 CONCLUSION

The importance of ethnic identity development is that it gives youth clear and secure sense of their ethnic group membership, sense of belonging and ethnic pride, therefore promotes academic achievement, friendship, self-confidence and self-esteem, and psychological well-being. A strong and mature ethnic identity goes with positive outcomes (Verkuyten 2014, 95). This study aimed to examine existing research outcomes that does family and communities play important roles in developing ethnic identity of immigrant youth and how they influence on ethnic identity issues?

Eventually, 6 informants recruited from youth fellowship of Chinese Lutheran church in Helsinki metropolitan area have been interviewed one-by-one via semi-structured interview protocol which was composed on the basis of frameworks utilized in this study---The multigroup ethnic identity measure (MEIM) and Pedagogues of the Home, since I am inquisitive to understand that how immigrant parents raise and teach their children at home in daily life in the new land where culture differentiate us naturally as “them” and “us”, thus the resistance and oppression may follow closely behind “our” ethnicity. Also, the researcher would like to know how ethnic community (Chinese Lutheran church in this context) works on enhancing of the ethnic identity of immigrant youth.

The study findings validated the results obtained in previous researches that parent and community have great influences on ethnic identity development of six informants investigated. Although the immigration trajectory and every family situation varied in them, parent’s attitude and efforts towards retaining of Chinese cultural heritage are crucial factors in ethnic identity development among their children. This study shows that more positive and consistent attitude, more cultural heritage (such as traditions, values, belief, language etc.) shared and taught consciously or unconsciously at home, more positive and strong ethnic identity their children possess. Sample of informant S and P in this study proved previous research results that warm and supportive parenting as well as family cohesion “ have associated with ethnic commitment and a more mature identity” (Verkuyten 2014, 94 & Jasinskaja-Lahti 2000,15) and also could “enhance their social capital to maintain constructive engagement activities outside of home” (Peltola,2009). Meanwhile, this study investi-

gated parents' efforts to promote their children's awareness of discrimination and to prepare them to cope with it, only informants S and P again showed the positive responses, however, the education background of their parents is comparatively inferior among all parents of informants. It tells me that education background of parents is not necessarily related to ethnicity acquaintance and pride, but the cohesive relationship between parents, warm and supportive parenting and active attitude and efforts parents have had on retaining of cultural heritage deliberately and implicitly are three key factors in parental influences on their children in developing their ethnic identity. However, the immigration trajectory is likely to affect the extent of ethnic identity of these 6 informants, 3 informants reported foreclosure stage was born in or moved to Finland as their toddler age and therefore more exposed to Finnish culture and society life. Nevertheless, all informants reported the exposure and effects of biculturalism exerted on them in different degree, it encouraged positive expectation on the successful adaptation and future aspiration of these immigrant youth in Finland, since the bicultural identity which fuse creatively aspects of culture of origin and culture of the hosting country and consequently become the "creative agents" who might "contribute to the solution of the conflict of races and cultures." (Suarez-Orozco, C. & M 2001).

Chinese Lutheran church in Helsinki metropolitan area functioned as the targeted community in this study which shoulders the dual responsibilities and roles—spiritual and ethnic—among Chinese immigrant, especial Chinese Christian who live in metropolitan area. This study reveals the great influences on six informants upon their ethnic identity development through spiritual activities and social interaction undertaken in accordance with Chinese language, culture, values, etc. therefore, to study and maintain the close tie with their Chinese origin.

In conclusion, parents and church have profound influences on ethnic identity development among second-generation Chinese immigrant youth. Parent's positive attitude and consistent efforts, cohesive relationships between parents, warm parentings from family perspective, and active interaction stemmed from both spiritual and social activities are crucial causes to enhance the ethnic identity of youth. Moreover, adequate spiritual guidance to youth and helping them in locating at the appropriate position and role in voluntary work should be stressed in church leader's work to strengthen youth positive and healthy meaning of life and confidence in self and life.

7 LIMITATIONS

All informants were recruited from Chinese Lutheran church in Helsinki metropolitan area, accessing to informants in youth fellowship of this church is the convenient means to obtain the empirical information to study. Nevertheless, they are not the representatives of larger group of Chinese immigrant youth in Helsinki metropolitan area. The variables may exist between recruited informants from this church who are exposed to the spiritual teaching and engaged intensively in church life with other Chinese youth live in Helsinki area but without religious life and experiences.

The position and the role of interviewer is the strength and weakness as well for this study. As Kuusisto (2011, 45,84) explained in her research that ““at home”” approach provides full tools for the research process”, at the same time it occurs that “insider” and “outsider” of a close-knit community may obtain different accounts in the interview. Interviewer of this study is member of Chinese Lutheran church in Helsinki area, as well have served/serving the youth fellowship. Cohesive relation and frequent interaction with informants made me as an “insider” has greater possibilities than other researchers as “outsider” to hear the true voices from younger persons, in other hand, it possibly hinders me from processing and analyzing interview results with full objectivity. Having background of researcher and member of targeted studying community, the dual status created me challenges to balance the proximity and distance in this study with informants, it is other unfavorable weakness of this study.

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APPENDIX 1. Consent to participate in research

I would first like to thank you sincerely for your participation in this interview that talk about ethnic identity development in relation to your life, family and living environment.

The purpose of this research is to explore different factors may contribute to the development of ethnic identity. Through discussion with you about your immigrant trajectory, life experiences, and your involvement in Chinese Lutheran church in Helsinki metropolitan area to figure out what may influence your development of ethnic identity immensely. Please feel to refuse to response or stop the interview at any stage if it disturbs your emotion or privacy. Also, please don't hessite to ask at any moments if item or question is not clear or understandable to you.

Your feedback is precious and valuable resources to study the living situation of Chinese immigrant children in Finland. Sharing your life experiences will help immigrant parents, ethnic communities, social institutions and even government gaining of close understanding concerning how to assist immigrant children live happily, successfully and sustainably.

I will protect your privacy. Your transcripts will be coded with English letters in this study instead of your name. I wouldn't speak anything you shared to anyone else in any circumstances which may incur hurts to you.

The interview will take up to 60 minutes and will be audio recorded and notes recorded to ensure clarity of your experiences and perceptions throughout the interview I pursued. However, please take your time to reflect and contemplate your thoughts rather complete the interview with time-schedule.

Do you have any questions before we begin?

APPENDIX 2. Interview protocols

1. **I am () years old male/female,
I was born in Finland or moved to Finland at age of ()**
2. **My ethnicity is**
 - Chinese
 - Finnish
 - Chinese-Finnish
 - Other (write in, and state the reason)
3. **My father's ethnicity is**
4. **My mother's ethnicity is**

Parental influences on ethnic identity development

5. I have spent time trying to find out more about my ethnicity, such as through studying in Chinese culture, history, tradition, customs and language, etc. Please illustrate the reason of discovering and not.
6. My parents have spent time trying to help me to find out more about my ethnicity, such as through teaching me Chinese culture, history, tradition, customs and language formally or informally, etc. Please illustrate the reason of offering me teaching or not, and how did they offer.
7. My parents have discussed /taught with/to me if I have confusion or felt oppressed due to my ethnic identity. What do I expect them to discuss/teach me on this issue?
8. I am very proud of my Chinese ethnic identity.
9. I am active in organization or social groups that include mostly members from my ethnicity.
10. What are the reasons I feel I did not integrate into Finnish society or I feel I integrate into successfully? From my viewpoint, what can government do to help immigrant integrating into Finnish society?
11. I think/feel a lot about how my life will be affected my ethnicity. For instance, the positive and negative experiences I may have due to my status of Chinese origin.

Church influences on ethnic identity development

12. Why and how did I join Chinese Lutheran church in Helsinki?
13. I have strong sense of belonging to Chinese Lutheran church and youth fellowship. Is Chinese Lutheran church in Helsinki important to me? If it is, what factors attract me to join in church actively?
14. I involve in various communities, such as peers in school, hobbies, social organizations, etc. However, compare to other communities, do I behave differently in different communities?
15. Does church life and peers improve my ethnic identity through sharing the life experiences, mother tongue, knowledge of culture, history, customs, and traditions?