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Asylum seeking single mother's realizations and construction of motherhood in the context of Finnish reception center in Rovaniemi

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ASYLUM SEEKING SINGLE MOTHER'S REALIZATIONS AND CONSTRUCTION OF MOTHERHOOD IN THE CONTEXT OF FINNISH RECEPTION CENTER IN ROVANIEMI.

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ABSTRACT:

There are numerous people around the world who are forced to leave their country and family due to various reasons and migrate to other countries looking for safety and protection. Among those groups Single mothers are also one of the highly-affected group. Previous researches show that single mothers often face a lot of challenges among others, adjusting to a new environment, coping with parental skills in a new culture.

Thus, the study was conducted with an aim to understand the concern of the asylum-seeking mothers in the reception center in Finland in relation with their children. To explore how their motherhood has been changed after coming to new environment and how reception center is helping them and how they still manage to cope despite of this stressful situation. Meanwhile, the thesis also aims to uncover if there is any task that reception center can carries out to empower asylum seeking mothers.

In total, 4 participants "asylum seeking single mothers" from reception center, Rovaniemi, Finland were taken for research for the thesis. There were few single mothers now and due to the limited time Researcher had to take 4 participants even though as in the plan 5 participants were expected.

All the participant mothers were from different countries and almost from different continents, and they have stayed in Finland for at least few months. The Researcher decided to interview participants with a significant day of stay in Finland, because the research explicitly needed mothers who have been adapted in Finland, Reception center. Thematic Analysis was used to analyze the data. Various theoretical concepts such as that of resilience, empowerment was used analyze data.

The finding explores the difficulties that the single asylum mothers have in coping with the new environment and culture. At some point, even their expectation and the reality after they came here seemed to have a huge gap. They seemed to be worried more about their children's future. They also shared that as a single parent it was difficult for them to go through asylum process. The respondent mothers seemed to have power from the hope they get from their children' happiness and success in future. Some mothers even mentioned about how God is helping them to cope with difficult life situations so there were various forms of resilience single mother were using to cope with their situations. Respondents also perceived that they empower themselves through overlooking the past situation they have overcome whereas some mentioned that different programs organized by Reception center has helped them to gain back their self-esteem and confidence.

The study indicates toward the need of more financial support from the respective authorities for the single parent.

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Acronyms:

CEDAW	The Convention on the Elimination of all Forms of Discrimination Against women
CSWE	council of social work education
EU	European union
IRC	Immigration removal centers
NASW	National association of social work
SAV	Save the children
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Emergency Fund

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1. Introduction

Asylum seeking single mothers in all over the world including Finland are a vulnerable and marginalized group of women who must take care of their kids in difficult circumstances. This thesis mainly focuses on the concern of asylum seeking single mothers to construct and realize motherhood in the context of a Finnish reception center in Rovaniemi. Mostly asylum seeking mother have gone through a very traumatic situation to it's not always easy to nurture their children.

The past of women asylum seeking might have been very painful. Many of these women have suffered gender based violence, gang Rape, female genital mutilation, lost their families, forced to leave home etc. In the process of shaping and implementing policies made to provide support, women voices often are suppressed. (Dumper 2002, 12). Meanwhile asylum seeking mothers have high change to be traumatized by the situation they have face and It might be hard for them to cope in new country where the culture, environment, language is different.

So, the purpose of the thesis is to explore how the mothers describe themselves as a mother, about their mothering expectations, about their role as a mother after they arrived to Finland as an asylum seeker, their coping strategy to handle the asylum-seeking process and being a mother and providing them care at the same time, also their expectation with the service provided by the reception center in Rovanemi, Finland.

Ryan, Dolley and Benson in their book have mention, that asylum seeking mothers and children who goes to western countries often face common difficult experiences. Further when the mothers arrive in a new country they face post migration problems which might further degrade their physical and mental health including their children (Deacon & Sullivan, 2009; Refugee Council, 2009).

This research is very important as, asylum seeking mothers are regarded a one of the vulnerable people facing lots of problem and going through different traumatic situations, moreover being in a new country where the language, culture is very different from the country they have come so it's very important to study in-depth about asylum seeking single mothers to understand more about the need.

There might be debate that all the single mothers even in the western world face the problems and have experienced same kind of struggle however asylum seeking single mother should bear all the struggle at the same time. For instance, they should go through the process of asylum seeking and at the same time deal with post migration trauma and should deal with the children who are more likely to face the trauma because of the past situations they have experienced.

Hence, through this research the service provision for asylum seeking single mothers can be improved.

During my field practice, I got a chance to work in Immigration office and Reception center. While doing my practice in immigration office I was sure that my master thesis would be concerning immigrants. Meanwhile, In Reception center I got a chance to work with asylum seeking single mothers as well as with their children. I was aware during my practice period that it was not easy being a single parent and at the same time having all those stresses about asylum process. As I got more chance to get involved with the single asylum mothers. I had a strong desire to do my master thesis on the motherhood concerns of those mothers who have filed asylum seeking process, their thought about the service they get from the reception center and their concern toward their children, further how they get power to cope with these situations.

The research provides an outline to understand how the mothers from different continents describe herself as a mother, how are the mothers managing as a single parent from where they get power to cope with this situation, and lastly what they think about the services provided by Reception center and what they wish was different.

The study report has been divided into seven parts. In the second chapter asylum seekers life in new country, their experiences when they come to a country where the culture, language, weather is different from where they came, this chapter also talks about life in Finland from asylum seeking

single mother's perspective. Further it also explores the pre-migration experiences of women, lastly this chapter ends after Asylum seeking process been explained.

Likewise, in chapter three Purpose of the study, data collection has been explained, also ethical consideration faced before, during and after the thesis process has been explained and data analysis is addressed.

Further in chapter four finding of the study has been explained, which has been represented as Motherhood challenges faced by single asylum seeking mothers, experience of being mother in new culture, negotiating in new culture, threatened maternal identity has been presented and all the chapter consist of narrative analysis of the single mothers based on the topics.

Similarly, in chapter five the coping strategies has been explained which has been sub topic into Power, Religion.

Lastly the role of reception has been presented and the thesis ends with chapter eight where the conclusion and recommendation has been addressed.

2 Contextualization of the research and research problem; asylum seeker and seeking, motherhood construction and its strength dimensions

2.1 In a new country

Previous research has proven that culture caused tension in migrating families. For many Asylum-seeking mothers and Refugee mothers giving physical punishment to the children is considerable and is seemed to be the method of the discipline (Renzaho and Vignevic, 2011). Where as in Finland giving physical punishment to the children is regarded as an illegal act.

In a new country, there is a high chance of experiencing cultural shock which often leads to confusion, the loss of stimuli that provide the contextual framework for individual's behavior. Asylum seekers face a daily difficulty brought by different language, social values, climate. So, when they face this gap they will experience more cultural shock and social isolation (Aunaas, 2000, 15) Moreover, this difficulty of learning new foreign language, adjusting in the new environment brings emotional resilience and bring severe psychological distress in asylum seekers (Aunaas 2000, 10). In psychological terms, social isolation can cause mental ill health (Pierson, 2009). Support networks are recognized as providing mothers with emotional support, helping to reduce isolation and depression and improve self-esteem. Additionally, it has been suggested that the culture of some asylum-seeking and refugee women dictates that it is preferable for them to receive emotional support from family and friends following trauma and distress, rather than from mental healthcare professionals (Hek, 2005).

Often people who are disoriented, traumatized, unwell or missing their families, need time to settle before they are ready to take on new challenges. Yet the issue of settling is not a straightforward one. Violence and conflict have uprooted more families than at any time on record. By the end of 2012, more than 45 million people worldwide were forcibly displaced due to conflict or persecution where Mothers and children face the highest risks of death and steepest roads to recovery, in crisis situations that occur in fragile settings (SAV 2014, 5)

In many cultures the practice of child being cared by the wider community and extended family is common especially in the developing countries due to which especially in Asylum seeking and refugee mothers there is high chances of children being vulnerable and charges of neglect because of various child rearing norms (Madhavan, 2001; Renzaho and Vignjevic, 2011). As asylum seeking single mothers have all the responsibilities to nature the child alone. So, coming from the culture where child is care by the larger community it often leads to difficulties in the process of child rearing.

The process of adapting to live in another country which have different culture, language, lifestyle is often hard (Berry, 2005). Also, many research with migrants has explored that the process of integration especially for the adults, who already have a strong sense of cultural, social identity and in many cases, they want to transfer it to their children as well. (Pumariega and Rothe, 2010).

2.2 The process of Seeking Asylum in Finland

Asylum seeking process only starts after the person claims asylum after sometime they enter the country (Gammeltoft Hansen, Thomas 2011). According, United Nations Convention Relating to the Status of Refugees defines a refugee as someone who, "owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a social group or political opinion, is outside the country of his or her nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country" (United Nations, 1951).

As per Immigration service official website, "It is determined by Finnish immigration service whether an asylum seeker is a refugee when it makes a decision on his/her application. Refugee status is granted to those who are given asylum or accepted by Finland under the refugee quota. An asylum seeker can also obtain a reliance permit based on subsidiary protection or humanitarian protection but will not have refugee status in that case."

Processing of asylum application in Finland begins with asylum investigation. Answer all questions truthfully. Moreover, present all documents and other evidence as early during the process as possible. If your application is well-founded from the very beginning and the applicants do not withhold any facts, your case may be settled more quickly. During the investigation, the applicants are entitled to the use of an interpreter, which will be provided by the reception center. If someone wish, then the person may also obtain a legal counsel or representative and contact the Ombudsman for Minorities. Underage asylum seekers travelling without a guardian will be appointed a representative to watch over their interests. For purpose of processing the applicant must surrender your travel documents (passport or equivalent) to the police or passport control officer, who will send them to the Finnish Immigration Service. The applicant travel documents will be returned once decision is received (Immigration office Finland, 2015).

"Qualifications for obtaining international protection are always assessed individually. In the assessment, consideration is given to the circumstances in the home country or country of permanent residence as described by the applicant and determined by the Finnish Immigration Service as well as to the information available to the Finnish Immigration Service about the general conditions in the country concerned. The decision will be based on the account, any additional clarifications the applicant might provide, and the results of investigations carried out by authorities in that case. The matter shall be settled in your favor if you have contributed to the investigation of your case and the authority involved is convinced that the grounds presented are credible. In addition, the situation must fulfil the requirements for obtaining asylum, subsidiary protection, or humanitarian protection. If the applicants are not granted a residence permit, the Finnish Immigration Service will at the same time make the decision on refusal of entry or deportation in that case. Prohibiting of entry into Finland may also be imposed in the connection with refusal of entry and deportation. The prohibition will be for a fixed period or it may be a prohibition to arrive in one or more Schengen countries until further notice. Schengen countries include practically all EU member countries as well as Norway, Iceland, and Switzerland". (Immigration office Finland, 2015).

Asylum seekers arriving spontaneously in the EU will thus as a rule be sent back for status determination to center managed by the International organization for immigrants and operating a screening procedure approved by UNHCR (Gammeltoft Thomas, 2011 pg. 79).

Finnish Red cross, 2013 Reception center takes cares of Asylum seeking period. The Finnish Red cross was founded in 1877, and is also a part of International federation of Red Cross which is one of the biggest and well known organization for humanitarian Aid. Finnish Red Cross is one of the largest non-governmental organization in Finland, which is almost in every municipality of Finland (Finnish Red cross, 2013).

Reception center consist of Director, social worker, Nurse, a refugee advisor and others staff. Also, social worker arranges a meeting on every one a week to do home visit of Asylum seekers to know how is the mental, social, and financial situation by looking the way they are living. It also provides services like language club where asylum seekers are provided with the basis Finnish class which help them to make their everyday life easier in Finland. Children's club which provides children to learn new skills to adapt in new culture and environment and taught and women club where women are taught to cope with new environment and culture, how to cope with stress releasing strategies through cooking, exercise and taught how to rear a child. Meanwhile various programs are arranged for social meeting through which they can meet new friends from Finland and from other countries.

Research has explored that most deprived asylum-seekers come from countries where there are well documented human rights abuses, persecution, and conflict (Reynolds, 2010). However, asylum-seekers can be detained in immigration removal centers at any time during this process (Rights of Women, 2012). Hence during the asylum-seeking process, they will have a fear of getting back to the chaotic situation they have faced.

2.3 Pre-Migration experiences

Most of the time pre-migration experience is not an easy situation. Because of chaotic pre-migration experience it can been seen that many of the asylum seekers they have loosed their self-esteem and confidence. Women and children are regarded as one of the effected group during the pre-migration experience. Common pre-flight experiences include the chaotic situation for instance, death of loved ones, displacement, violence and sexual violence towards oneself and others, the destruction of infrastructures, poverty, malnutrition, and poor physical health (Athey & Ahearn, 1991; Berenbaum et al., 2004; Garbarino & Kostelny, 1993; Machel, 2001; Ryan et al., 2008).

During the traumatic event, like war women often suffer the most weather be it as the caregiver for the children or to the old people, they have high responsibilities meanwhile they are at a high risk of sexual assault (Miller et al., 2002; Raphael, Taylor, & McAndrew, 2008; Williams, 2009). Pre-migration experiences also frequently involve the experiences of loss of language, a sense of belongings and culture. (Papadopoulos, 2002). "It is a complex loss to cope with because it is the loss of something intangible that individuals are often not aware they had in the first place" (Douglas, 2010, pg. 238).

During flight, families endure displacement, refugee camps, and long and difficult journeys (Pumariega, Rothe, & Pumariega, 2005). As the present studies show, these traumatic experiences can damage the psychological wellbeing of mothers and children, which directly impacts on mothering practices. And can put lifelong scars on their life which cannot be seen but it will be deeply rooted in their heart.

2.4 Asylum seeking women

Women needs are different to men's and it should be addressed (Valios 2001, 32). Hence the asylum-seeking women needs are different. Persecution, deprivation is common thing that asylum-seeking women face. However, the persecution that women faced may have some significant differences. Persecution for not confronting to moral and ethical standards, for fighting up for their rights, they may also be targeted because in many cultures they appear to be more vulnerable, and in the form of domestic violence, sexual assault (Crawley 2001).

Violence against women is a common occurrence but is not recognized when asylum applications are made. Domestic violence is often seen as a cultural norm. In many developing countries for example, a man is permitted to discipline his wife by physical means and it is regarded as normal (Mbugua 2003).

In many culture giving physical punishments like beating is viewed as a husband's right or privilege. For instance, A Kenyan woman, who was a teacher by profession, had her eyes taken out by her husband who suspected her of having a relationship with another man. Also, a woman in Kenya was beaten almost to death as she voted for another candidate than her husband, whilst another woman was thoroughly beaten for attending a meeting without the approval of her husband (Mbugua 2003). Hence the above-mentioned example from Kenya clearly shows that in what context women are being deprived for their basic human right, meanwhile in most of the developing countries we can vividly see that women are regarded as a weaker sex. Not only in Kenya, in many developing countries people are still living with the conservative thought that women are a weaker sex and born just to go to the next door.

In many culture women are regarded as men's personal property. The practice of dowry system where the women's family must give certain amount of money to the men's family when getting married. However, with the phase of time women have acknowledge about their right, they are also getting educated which has eventually made them confidence. They want to enjoy their right and freedom. However, coming from male dominated society they have faced opposition and abuse (Mbugua, 2003).

The needs of women seeking asylum are universal, and the displacement of women outside their country complicates meeting the most basic needs such as obtaining food, shelter, clothing etc. Their ability to carry out responsibilities to themselves and to society becomes challenging and can cause immense problems for their wellbeing. It is true to say that women do not readily uproot themselves from everything they have and everyone they know unless in severe danger (Hellen, cited in Valios 2001, 32)

As part of the development of a Common European Asylum System, European Union member states have set minimum standards for asylum procedures. However, they include little related to gender apart from a general principle of considering specific situation of vulnerable persons such as pregnant women, single parents with minor children and persons who have been subjected to torture, rape or other serious forms of psychological, physical or sexual violence. The reception directive on asylum seeking proposes that the individual EU member states should establish procedures in their national legislation to better identify such vulnerable persons and ensure that their needs are supported and monitored throughout the asylum procedure (UKBA, 2008-2009).

People seeking asylum in Finland are normally sent to the reception center closest to their point of arrival by the border authorities. The allocation of accommodation also depends on the availability of places in the centers. Asylum seekers may either stay in a reception center or find their own accommodation. The only free living accommodation is that provided in the reception centers. Unaccompanied minors are accommodated in special centers for children, called group homes. Asylum seekers can stay in the reception centers during the whole procedure, including the appeal process. After protection status is granted the authority responsible for the distribution of refugees, to the different municipalities in Finland, is the Ministry of Labor and, on a district level, the Employment, and Economic Development Centers, all of which have a special employee responsible for migration and refugee matters.

The municipalities are responsible for the settlement of refugees. They are free to decide whether to accept refugees, and the number of persons they will receive. The municipalities are obliged to provide accommodation, usually in the form of rented flats owned by the municipality, when accepting refugees. Government subsidies, lasting for a three-year period, are paid to the municipalities that receive refugees. Therefore, if a refugee moves to a municipality, without an agreement with the Government, no subsidy is paid to that municipality. Refugees may choose the municipality where they want to settle provided they find accommodation by themselves. In practice, because they often have difficulties in finding apartments on their own, they tend to live in the municipality in which they were allocated. However, many of them move to larger cities after an initial period spent in the (smaller) municipality where they had been allocated (Työministeriö, 2008).

Asylum seeking may have suffered from the worst situation one can ever suffer, they have suffered from torture and persecution. They might have also seen their loved ones being killed in front of their own eyes, might have faced jail life for some time or even for long years, so there is high chance that in the process people who are seeking for protection lose the hope (Winchester 2001, 18).

According, Ryan, Dooley, & Benson (2008), Research has shown that asylum seeking mothers and children migrating to western world often has challenge such as facing traumatic pre-migration and flight experiences, also experiences of domestic violence, sexual assault including rape. However, some mothers can flee from their countries of origin with their children, while others leave alone. On arrival in host countries, mothers encounter substantial post-migration challenges that can further damage their physical and mental health, and that of their children (Deacon & Sullivan, 2009; Refugee Council, 2009).

Research conducted in Western societies has found that encountering experiences that make the practice of mothering difficult can lead to negative maternal self-evaluations. Little is known about how this process plays out in the context of asylum-seeking and refugee mothers. Additionally, threats to maternal identity do not only affect the wellbeing of mothers. When mothers experience psychological distress, it interferes with their mothering practices and Risks the wellbeing of children (Celinska & Siegel, 2010; Tsai, Chen, & Huang, 2011).

2.5 Women and Power

Power is one aspect of social work practice that needs to be considered in reflecting on any situation or action. Reflection focused on anti-oppressive practice is concerned with the social worker's understanding of the institutions of power and his or her understanding of privilege and power, and his or her understanding of identity as being constructed within a society that creates interlocking oppressions. Some authors take a critical perspective on social work and find it inherently contradictory: committed to the idea of help and empowerment, but only able to exists as an integral part of a social system that is oppressive of those who are without power, and only able to 'help' by the virtue of the professional power they hold over service users (Heron 2005).

Felt pressure on social workers to challenge oppression and achieve the 'heroic' in their day-to-day practice places stress on those who work within the bounded possibilities of organizational practice (Rossiter 2005, 2011). Reflecting on power relations does not always mean that we can change them but, without the awareness of power relations, the possibility of challenging abuse of power is curtailed.

Type of power relation	Implications for an understanding of Empowerment
Power Over: ability to influence and Coerce	Changes in underlying resources and power to challenge constraints
Power to: organize and change existing Hierarchies	Increased individual capacity and opportunities for access
Power with: increased power from collective action	Increased solidarity to challenge underlying Assumptions
Power from Within: increased individual Consciousness	Increased awareness and desire for change

Table 1: Implications of different dimensions of power

Source: Rowlands (1997).

In the above mention table, the different types of power relation and the implications of an understanding of empowerment has been pointed.

A very good definition given by Solomon on empowerment related to social work stated "a process hereby the social worker engages in a set of activities with the client that aim to reduce the powerlessness that has been created by negative valuations based on member-ship in a stigmatized group. It involves identification of the power blocks that contribute to the problem as well as the development and implementation of specific strategies aimed at either the reduction of the effects from indirect power blocks or the reduction of the operations of direct power blocks." (Solomon, B.: Black Empowerment: Social Work in Oppressed Communities, New York 1976.) Clearly tells us that in social work Empowerment is the basic tool.

Empowering asylum seekers (especially women) to gain control over their lives in their locality and the society at large will do much good to societies. It is firmly rooted in opposition to oppression. According, Stein (1997, 62) the perspective of empowering the woman asylum seeker is not characterized as achieving power to dominate others, but rather power to act with others to effect change in society. To successfully safeguard the needs of women asylum seekers,

'empowerment seems to be an effective strategy, but one that is not attracting men' (Stein 1997, 70).

Empowerment and a strengths perspective which support the development of innate abilities and recognize differences in a positive manner are also helping social workers increase the individual Client's capacity to learn to use his or her own systems constructively. Oppression, discrimination, injustice, and experiences of powerlessness are the very circumstances that call for the application of empowerment-based social work practice. To address these issues of oppression, injustice, and powerlessness, strengths-oriented social work practice incorporates empowerment as both a concept and a process. Miley et al. (2001, 91).

As the above paragraph tells us that due the feeling of inadequacy, dominance like discrimination, injustice in the society there is the need of empowerment and which is possible by strength oriented social work practice and we know that strength based practice in social work focus to bring out the person's strength to solve the problem or to overcome from certain issues/activities.

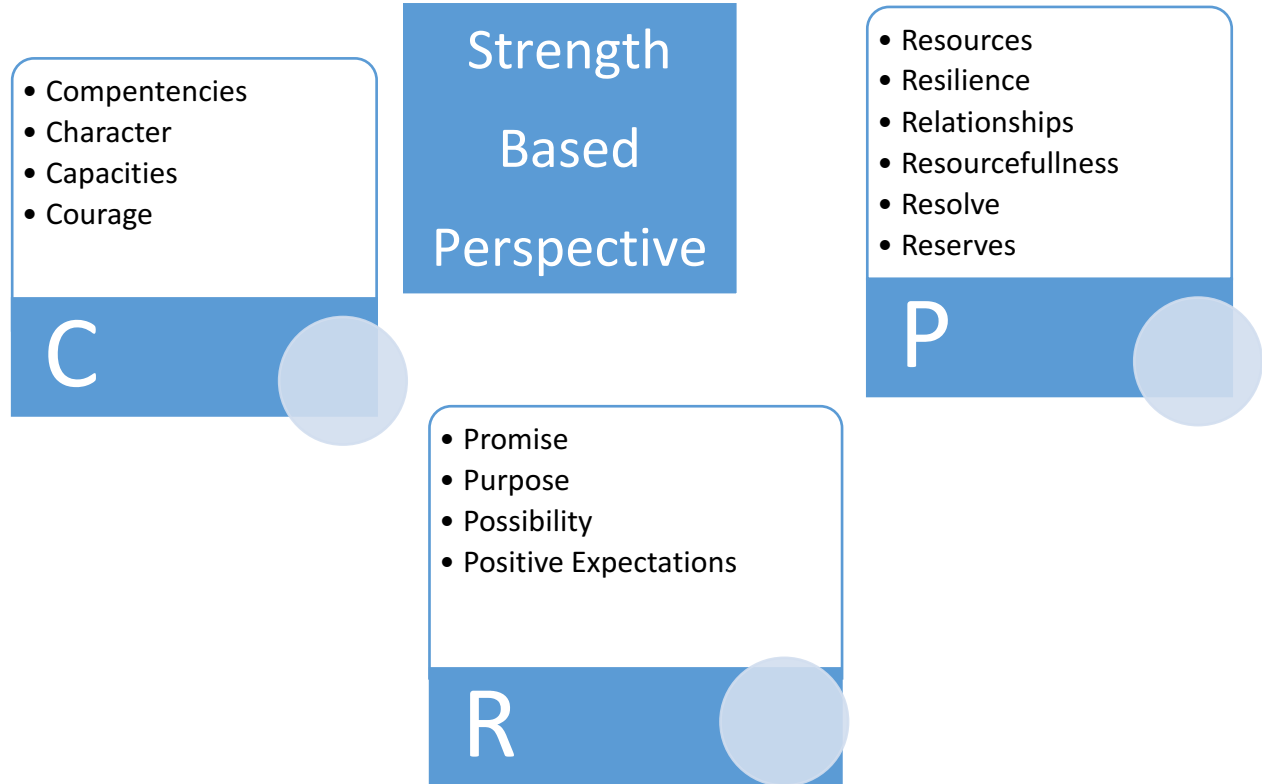|		
• Compentencies • Character • Capacities • Courage **C**	**Strength Based Perspective**	• Resources • Resilience • Relationships • Resourcefullness • Resolve • Reserves **P**
	• Promise • Purpose • Possibility • Positive Expectations **R**	

Figure 1: The strength perspective.

The above picture has been presented from the book of Sallebey. He focused on his writing that very individual, group and community has the following qualities that can be built on to enable them to reach their goals. Any type of holistic helping and healing must include all three elements represented as CPR above in the figure (Sallebey*, 2006, pg. 87).*

Within the social work context, the strengths orientation is a dramatic departure from conventional social work. It means that everything you do will be predicated, in some way, on helping to discover and embellish, explore and exploit clients' strengths and resources in the service of assisting them to achieve their goals, realize their dreams, and shed the irons of their own inhibitions and misgivings. The strength-based approach relies heavily on ingenuity and creativity, the courage and common

sense of both clients and their social workers (Saleebey, 2002, pg. 1)

So, social workers help the client to overcome from their problem by enhancing their strength and focusing on their stronger side like for instance a daughter is sexually active which we can see as a problem but her strength can be she is not pregnant yet or practice safer sex son on.

Miley et al. (2004, 85) distinguishes between personal, interpersonal, and socio-political dimensions of empowerment. Personal empowerment embodies a person's sense of competence, mastery, strength, and ability to affect change while interpersonal empowerment refers to person's ability to influence others. According, Miley at al. interpersonal power comes from two sources. The first source of power is based on social status - for example power based on race, gender, and class. The second is power achieved through learning new skills and securing new positions, which are key features of empowerment. The socio-political (structural) dimensions of empowerment involve person's relationships to social and political structures.

Lee (1994, 300) regards the central processes of empowerment as developing a critical consciousness in the context of relationship through consciousness-raising and praxis: strengthening individual capacities, potentialities, and problem-solving skills; building group, collectivity, and community; and taking actions to change oppressive conditions.

In the above table, Basic helping processes and skills are divided into the following categories by Lee (1994,31):

- Processes and skills to promote coping and adaptation/social change
- Empowering skills to bolster motivation
- Empowering skills to maintain psychic comfort and self-esteem
- Empowering skills to enhance problem-solving and promote self-direction
- Skills needed to problem solve in an empowerment approach. These include:
- Consciousness-raising, praxis and critical education
- Maintaining equality in the problem-solving process
- Working with feeling
- Gently sharing information

- Cognitive restructuring
- Guiding skills in the process of praxis
- Critical education skills
- Skills to promote social change.

Source: Miley, et al., 2004

Likewise, Fook is suggesting that empowerment needs to challenge 'the power of the dominant groups...hold over what is defined as desirable and normal' (2002, 50). Fook considers that this 'tendency towards cultural orthodoxy is a potential downside of empowerment (2002, 50). Fook is raising an important point how do critical social workers think about and understand equality, equity and diversity and how does this relate to critical social work empowerment practice. Fook is suggesting that empowerment requires power relations that avoid the process of empowerment being focused on 'all people and groups becoming the same' (2002, 50).

Fook has identified a key aspect of empowerment practice the need to challenge norms and to resist the pressure to conformity in society. Fook does not directly explore what Foucault's

theorizing on power offers critical social workers when challenging norms or resisting conformity.

However, Fook sensibly suggests that the first step in empowerment practice is -
To analyze/reflect upon (deconstruct) situations, focusing on how existing power relations and structures are supported and created. (Fook 2002, 54). Foucault's (1973, 1979, and 1981) work offers some very interesting examples of attempting to think about and identify power relations in relation to madness, criminality, and sexuality and govern mentality. Foucault's work on defining power relations and mechanisms of power like bio power, pastoral power, disciplinary power and govern mentality can assist critical social workers in thinking about power relations.

However, Foucault tends to conflate power and domination in these works, so Foucault's various analyses of power relations cannot assist critical social workers to theorize how to resist norms (Fraser 1989; McNay 1994; Trainer 2003). Whether Foucault's theorizing on power relations can and should spell this out is another matter not addressed in this paper. I turn now to how Karen Healy (2000) uses Foucault's theorizing on power to deal with "allowance of difference" in critical social work empowerment practice. Healy focused on a local practice illustration 'the young women's anti-violence project' (2000, 78) to stimulate our thinking about how power operates within critical social work practice. Healy describes the project as the 'young women's anti-violence project' and characterizes it as: A community based campaign drawing on a range of critical practice perspectives, including feminism, critical community work and participatory action research (2000, 68).

This highlights the way that participants learn what it is they must say about themselves within regimes of "truth" based on Foucault's theory on power. Healy focused her analysis on how the privilege granted "critical ideas" meant that participants exercised power over each other in compliance with these ideas. Outside the group process itself, Healy claims that: The critical perspectives were implicated in a personal sense of failure for those participants who remained in violent relationships', because of the expectation that 'they would have change sufficiently through the project to refuse violent treatment in their current contexts (2000, 107).

For example, three participants told Healy (2000) outside the project meetings, that they were still sporadically involved with partners who were violent towards them. Healy claims based on her analysis of the power relations within the project that participants used power in ways that dominated certain participant's capacity to speak. Healy indicated that the young women who did not speak in a "critical voice" were silenced by the other young women participants. One young women 'exited it the project prematurely, due primarily to the offer of a skills training program'.

In the most grandiose sense, empowerment is about the theory, science, and action of identifying and understanding all forms and sources of oppression throughout society, and liberating those individuals, groups, and communities who are oppressed to reach their full potential, be they young, old, working or unemployed, housed or homeless, male, female, urban, or rural, gay, straight, or other, no matter their race, religion, or national origin.

However, sometimes the word empowerment can be also disempowering if it is taken giving the power to the powerless by the powerful. The appropriate way to empower someone is to share the power. For instance, if someone gives power to an individual or a group, that individual and group is beholden but on the other hand, If the power shared then the individual or group who needs power builds their own power base and the power is their own it does not belong to anyone.

3 Research problem design of research process

3.1 Purpose of the study

"It's very hard to adjust to a new life. When you come here you don't know the language. It's the first barrier you have, to feeling like you're in your own country, plus you don't have your family here when you come for the first time, and it's as if something was cut and you're trying to find that part, and you don't know where to start, how to start, and that makes you feel bad. It's a process but it takes lots of time" (Reebye et al.; 2007, 7).

Refugee and asylum seeking women are persecuted; suffer deprivation and hardship similarly to their male counterparts. For forms of political activism however, there are some significant differences in the forms of persecution that women may endure. Women may be persecuted for not confronting to moral and ethical standards, or for standing up for their rights; they may be targeted because they appear more vulnerable; and forms of sexual and domestic violence are often used to degrade and humiliate them (Crawley 2001, 2-3). For these reasons, 'women's needs are different to men's and ought to be recognized as such' (Valios 2001, 32)

It has often been claimed that children are dependent upon their parents´ ability to create a sense of stability, coherence, and competence (Montgomery; 1998, 21). Several studies have focused on parental roles in situations where children are confronted with violence. It is consistently shown that parental reactions, specifically in terms of their responses to the trauma, to the child and to their own stress reaction are extremely relevant to the child's development (Shmukler; 1989, seminar 7). Research shows that parent's attitudes and mental state as much affect children as they are by their own stress reaction.

Hence in this research I would like to research the motherhood concern of the asylum-seeking mothers in the reception center in Finland in relation with their children. To explore how their motherhood has been changed after coming to new environment and how reception center is helping them and how they still manage to cope despite of this stressful situation. Meanwhile the thesis also aims to uncover if there is any task that reception center can carry out to empower asylum seeking mothers.

The objectives of this study are to find answers to the following questions:

1. How do you describe yourself as a mother?
2. How your role as a mother has changed after coming to Finland?
3. How are you managing as a single mother?
4. What do you wish could be different in staying in the reception center?

In this thesis, qualitative research design was appropriate to research on experiences of single asylum seeking mothers. As qualitative research mainly focus on people lives, behaviors, emotions, feelings, experiences about various organizations (Strauss and corbin, 1990, pg.11). Moreover, the approach of the inductive qualitative research is more suitable for this research rather than deductive approach of qualitative research. However, it should be considered that it is impossible for any research to be truly inductive as there is always a space for drawbacks present in it. (Langdridge & HaggerJohnson, 2009). According, Roulston qualitative research most of the time takes semi structured or unstructured interviews and case studies to collect data. Furthermore, qualitative research must have trustworthy, reliable and valid research.

Resilience helps women to focus on their strength and power rather than their drawback which helps asylum seeking women to cope with their problems in a positive way. Similarly, Almedom, Tesfamichael, Saeed, Mascie-Taylor & Alemu (2007). Researcher have found that those women who survived from the difficult situation compromise their resilience.

According, Eisenbruch (1991), Religious beliefs helps a lot to strength resilience in women who have survived from war, conflict and had very chaotic memories. There are also others different types of resilience to cope with the problems which depends upon cognitive processes based on their own interpretations and perceptions (Khawaja et al., 2008). Taking positive approach, identifying strengths, reinforcing the determination to cope, self-perceptions as a survivor not victims, talking about experiences, emerging from hopelessness to hope, having hope from future helps asylum seeking women to overcome from the problems (Goodman,2004).

Research has shown that giving the right opportunity, training, friendly environment where women can be free helps asylum seeking women to be empowered to overcome the difficult situations and show resilience which helps them to reconstruct their identities (Burnett, 2002; Liebling-Kalifani, 2007). In the literature review it has been mentioned that most of the asylum seeking in the world is children and women who are vulnerable to gender based discrimination, violence and are at risk not only in the place from where they flee but also in the new country. "Women also endure the added difficulties of remaining responsible for the survival of their children and other members of their families, and for the preservation of their cultural heritage" (Brautigan, 1996).

Lastly, Through the above mentioned questions, I want to study experience of the asylum seeking single mothers as being a single parent, how they describe themselves as a mother in a situation which is generally regarded as a stressful phase, as they come from different country and culture and the role of mother could be different in every country and culture, for instance: in various part of the world especially in the developing countries children are often taken care by their relatives, grandparents, extended families meanwhile also the way of nurturing, child rearing is different for instance: In many culture it's okay to give physical punishments to child if they do something wrong. so, further I would like to explore how their role as a mother has changed after coming to Finland.

Moreover, it could be said that every single mother faces the same challenges around the world but being a single mother and handling the asylum-seeking process could be very chaotic. So, this

research study will study about how the asylum-seeking mothers are coping with this situation and what are their different form of resilience.

Lastly, Reception center has been providing direct help to asylum seeking single mothers and organizing various programs actively to help them overcome this situation and integrate in Finnish society so, through this study I would like to study if there is something they wish it was different or if they are happy with all the services they are getting from the reception center.

Researcher position

In the interviewing process the role of the researcher is very important to analyze critically. Reflexivity is very important to aware that there is no interaction which is objective or unbiased where it requires critical self-reflection of the ways in the researcher social background, assumptions, positioning and behavior impact on the process of research (Finlay & Gough, 2003). Okaley, focused on his research that it is very important to acknowledge researcher motives in undertaking the research also the personal experience and emotions that determine the decision as it plays a crucial role to shape the structure and atmosphere of the interview, tone, and style of questions whereas on the other hand self-indulgence should be avoided. Data collection, analysis, culture, gender, sex, power and knowledge can be influenced by the characteristics of the researcher (Merry et al., 2011, p. 976).

I felt being a woman it was easier for me to build the relationships with the women whom I interviewed. I could sense that participant's women were more open to me about their lives which could be difficult if the interviewer was a man. However, according Levy (2013), Sharing a culture, gender, race, or other social groupings does not always mean that experiences will be shared between people, and likewise, being outside a group does not prevent having experiences in common. Also, the participant's mothers where from the developing countries so myself coming

from the developing country was easy to know that scenario how they have lived their life as a mother back in their country but on the same time researcher can experience over identification the participants and bring confusion. Meanwhile even the participants may assume the researcher is familiar with their experience and can provide with less information (Corbin-Dwyer & Buckle, 2009).

Hence it very important for the researcher to meet the baseline or adequate level of competence which helps to understand culturally determined meanings (O'Neil-Green et al., 2007, p. 482). So, this was done by reading the books, articles and doing internship and working closely with the participant's women. Also, while interacting with the women, I was aware that they might feel powerless as, I was going to university and studying as, there were women who did not have any basic education done so I always tried to put the participant's women as an expert wherever possible and tried to learn from their life about how they are coping with asylum seeking process being a single mother. Dickson et al. literature has focused that while conducting research with vulnerable people researchers need to be caring and responsive. As there was situation during the interview process where women were emotionally stressed while sharing about their life so, I was aware about this and always changed the topic if it seemed to be very emotional for the women and talk something which is interesting and throughout the interview process I was aware that the participant's mothers feels valued.

3.2 Data collection

I have taken 4 participants "asylum seeking single mothers" from reception center, Rovaniemi, Finland. There were few single mothers now and due to the limited time Researcher had to take 4 participants even though as in the plan 5 participants were expected. All the participant mothers were from different countries and almost from different continents, who have stayed in Finland for at least few months as the research needed mothers who have been adapted in Finland, Reception center.

During my field practice in Reception center, with the help of social worker in Reception center mothers were asked if they were interested to participate in the thesis. Meanwhile it was also clarified that those mothers who would like to volunteer in the thesis does not have any concern about their asylum application process. Out of four interview 3 interview were recorded meantime also the researcher had a note copy where she could make the note of body language where necessary. Each participant was interviewed once. The time of interview lasted from one hour to two hours.

 My role as a researcher was explained to the participants prior to the interview, and they were informed that the data collected from their interviews would be used in academic publications and possibly presented at conferences. Participants were also informed of their right to refuse to answer questions, to end the interview at any point. The participants were also informed that their interviews would be anonymized. The names and any details that may have identified the participants have been omitted or changed to protect their identities (including specific areas of residence, languages spoken, and descriptions of experiences or personal details that may have identified the individuals). Researcher used use snowball sampling method to select the participants. As, there were not enough single mothers meanwhile few mothers were in a situation to participate in the interview due to mental trauma.

The sensitive nature of the interview topic meant that some participants experienced some distress

as the result of talking about difficult experiences such as pre-migration trauma, family conflict, and physical and mental health problems. The risk to the participants was minimized by the option to not answer any questions they found distressing, the supportive nature of the interview procedure, and an emphasis on the wellbeing of the participants over data collection.

Following the interview, there was a period in which the participants were given time to digest the interview experience and were asked how they were feeling. During the interviewing process, my own safety was at risk as the results of entering the homes of participants. To manage this risk, I identified a colleague whom I contacted with the details of the timing and location of the research interview before the interview took place. I then contacted this person on leaving the Interview. The interview was based on qualitative semi structured feminist interviewing method. As it was semi structured Interview was open allowing new ideas were brought up and based on how the interviewee answers the question it was diverted so, there was freedom for interviewee to answer on their own terms.

We consider feminist thinking about how to organize and conduct such encounters, and then discuss several aspects of interview research with which feminists have been especially concerned: active listening; the opportunities afforded by a focus on language, narrative, and discourse; interviewing ethics and the risks of "discursive colonization" (Mohanty, 1991)

Interviews are not always conducted with marginalized peoples, of course as the social sciences have matured, interviews have also been used to explore the lives and actions of the powerful

(Ostrander, 1984), to display or uncover experiences of "ourselves" (DeVault, 1991) similarly in this research researcher has tried to up bring the powerful sides of the participants with the help of feminist approach.

Smith (1999, 9) points to the groundless of language in social interaction; in her approach

language is critically important, but it cannot be separated from activity.

Instead, feminist researchers claim that developing a rapport with interviewees is an essential part of establishing trust, respect and maintaining an empathetic position. Hence, it was a very effective for the researcher that she did her practice in Reception center and got opportunity to work together with those single mothers whom she interviewed in her Research.

On the contradictory, many feminist researchers suggest that a closer relationship with interviewees can produce a more valid and meaningful account of women's experiences. However, recent work on feminist methodology incorporates concepts with 'difference' and shows how sometimes a shared gender is not sufficient as a means of establishing rapport. This concern with difference is a central tenet of contemporary feminist theory.

3.4 Data Analysis

According, Vishinski and bean land (2004) qualitative research generally regard as a subjective reality and not by objective where everyone experienced in a different way and the methods reveals to open an individual's experiences.

I have studied depth and detail, without predetermined categories or directions, rather than emphasis on Analyses and categories determined in advance. I have used narrative method to analyze my data. As I have mention I have used recorder and took notes so I could transcribe all the information in my note copy and focus on the main theme of my research and do narrative analysis. I am also using thematic analysis. While analyzing data, I would like to develop the

conceptualizations of the possible relations between various pieces of data. The textual data, transcripts, and field notes, were transcribed by the author and then read several times to obtain a better understanding of the material. The citations where manually organized with the Microsoft Word and Excel programed per the questions in the interview guide.

Data were then read word by word, and the text material was organized according the topics in the text (topic coding), first by highlighting the exact words from the text and later by code labels that came from interpretation of and reflection on meaning (analytical coding). Reflections and ideas were saved in notes and memos during these processes. Finally, the citations where organized again manually according the identified themes and patterns.

Thematic analysis is a method for identifying, analyzing, and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail. However, it also often goes further than this, and interprets various aspects of the research topic (Boyatzis, 1998).

Data analysis One of the approaches to data analysis adopted in this research is thematic analysis. Thematic analysis is a widely-used tool within qualitative research as an effective method of analysis (Braun & Clarke, 2006). Compatible with critical realist epistemology, thematic analysis is 'contextualize' (Braun & Clarke, 2006, pg.81), and acknowledges the meaning individuals make of their experiences and how the social context they are part of can affect these meanings.

Through its theoretical freedom, thematic analysis provides a flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data. According, Boyatzis (1998), a theme can be identified at a manifest level, or a latent level. These levels are termed semantic and latent, respectively, by Braun and Clarke (2006). At a semantic level, themes are identified from the explicit or surface meaning of the data. The information given by the interview is taken at face value and themes are drawn directly from what is said.

Data are organized to show patterns in the semantic content and are then interpreted. An analysis at the latent level involves interpretation before developing the themes, going beyond what has directly been said and beginning to consider the underlying ideas and assumptions that could have

influenced the semantic content. This approach has been used in this research. Advantages of thematic analysis include it being a relatively straightforward method to learn and use (Braun & Clarke, 2006).

Six phases of thematic analysis (Braun & Clarke, 2006) This should not be viewed as a linear model, where one cannot proceed to the next phase without completing the prior phase (correctly); rather analysis is a recursive process.

1) Familiarization with the data:	: is common to all forms of qualitative analysis – the researcher must immerse themselves in, and become intimately familiar with, their data; reading and re-reading the data (and listening to audio-recorded data at least once, if relevant) and noting any initial analytic observations.
2) Coding:	Also, a common element of many approaches to qualitative analysis (see Braun & Clarke, 2012a, for thorough comparison), this involves generating pithy labels for important features of the data of relevance to the (broad) research question guiding the analysis. Coding is not simply a method of data reduction, it is also an analytic process, so codes capture both a semantic and conceptual reading of the data. The researcher codes every data item and ends this phase by collating all their codes and relevant data extracts.
3) Searching for themes:	A theme is a coherent and meaningful pattern in the data relevant to the research question. If codes are the bricks and tiles in a brick and tile house, then themes are the walls and roof panels. Searching for themes is a bit like coding your codes

	to identify similarity in the data. This 'searching' is an active process; themes are not hidden in the data waiting to be discovered by the intrepid researcher, rather the researcher constructs themes. The researcher ends this phase by collating all the coded data relevant to each theme.
4) Reviewing themes:	Involves checking that the themes 'work' in relation to both the coded extracts and the full data-set. The researcher should reflect on whether the themes tell a convincing and compelling story about the data, and begin to define the nature of each individual theme, and the relationship between the themes. It may be necessary to collapse two themes together or to split a theme into two or more themes, or to discard the candidate themes altogether and begin again the process of theme development.
5) Defining and naming themes:	Requires the researcher to conduct and write a detailed analysis of each theme (the researcher should ask 'what story does this theme tell?' and 'how does this theme fit into the overall story about the data?'), identifying the 'essence' of each theme and constructing a concise, punchy and informative name for each theme.
6) Writing up:	Writing is an integral element of the analytic process in TA (and most qualitative research). Writing-up involves weaving together the analytic narrative and (vivid) data extracts to tell the reader a coherent and persuasive story about the data, and contextualizing it in relation to existing literature.

3.4 Ethical consideration

In qualitative study, ethical issue is more sensitive. As a qualitative Researcher, I was bounded with the codes of ethics. As the participants wished that the information they shared will be treated in a confidential manner. Invasion of privacy represents a substantial risk in qualitative research because of the sensitive data often collected and analyzed (Baez, 2002; Nagy, 2005b).

"Throughout a career in social work practice, one encounters a wide range of ethical dilemmas. We have already established that a dilemma is a situation where one must make a different choice among two or more alternatives. We've also defined ethical dilemmas in social work practice as problematic situation whose possible solutions all offer imperfect and unsatisfactory answers in terms of what ethically should be done. In other words, ethical principles conflict with each other. There is no one perfect answer that can conform to all the ethical principles in the professional codes. Some level of ambiguity and uncertainty exists" (CSWE, 2008).

Social workers should respect clients right to privacy social workers should not solicit private information from clients unless it is essential to providing service or conducting social work evaluation or research. Once private information is shared, standards of confidentiality apply. (CSWE, 2008) The respondents of my research were those mothers who wants to keep confidentiality towards their identity and those personal matters that they have shared during interview. So as I Researcher I kept in mind about maintaining privacy of the participants. To make the participant comfortable about the place they were given a free choice whether they want the interview conducted in their own home, in a restaurant, in reception center or any other place which is convenient for them.

The participants were given the option not be answer any question is they found it uncomfortable. As it is always hard to share some of the experiences such as pre-migration trauma, family conflicts, and mental health problems. The researcher always asked the respondents how they are feeling about the interview somewhere in the middle of the interview. Meanwhile, during the

interview researcher also maintained own safety by telling the staff of reception center while going to the Respondent's house and informing them the exact time when it's taking place and even after the interview ended the ending time was informed. Researcher also faced some of the emotional distress it was solved through the open discussion with supervisor and friends. "Everything identifying characteristics, such as occupation, city, and ethnic background, will be changed." (Sieber, 1992, pg. 52)

"Social workers demonstrate respect for the profession's purpose, values and ethical principles relevant to their field of practice. Social workers maintain a high level of professional conduct by acting honestly and responsibly and promoting the values of the profession. Social workers strive for impartiality in their personal values, view, and preferences of clients. It is the responsibility of social workers to establish the tenor of their professional relationship with clients and others to whom they have a professional duty and to maintain professional boundaries. As individual social workers take care in their action to not being the reputation of the profession into disrepute. An essential element of integrity in professional practice I ethical accountability based on the code of ethics." (brooks 2013, 413)

"NASW policy statements maintain that the struggle for human rights continues; this is demonstrated by events such as wars, genocide, and ethnic cleansing; discrimination and social exclusion based on race, ethnicity, caste, or religious identity; gender inequality battering, rape and the sale of women; child abuse; sweatshops, child labor, and slavery" (NASW, 2009, Pg. 204)

The NASW mention that social worker should not be involved in dishonesty, fraud, deception, condone. Hence, during my interview. I told clearly to the participants about my thesis motive and where the results will be flashed (2008).

Although meticulous data cleaning can remove personal identifiers such as names, the contextual identifiers in individuals' life stories will remain. This is particularly true for respondents who have faced unusual life events or who are unique in some way. So, I have omitted some of the data

which could clearly identified the Participants even though places, name were not mentioned. I escape for this problem I have also decided to mention how many children the mothers have.

As I was also doing my field practice in Reception center. I worked with the single asylum seeking mothers. While doing my field practice it was an opportunity for me to build the rapport with the ladies. I was aware of my personal and professional relationship with the women over there. There was a time when one of the lady invited me to her place for lunch but I stopped myself from going to her home as I did not want to build my personal relationship, even though at times it was very hard to make balance. Meanwhile from feminist perspective, they suggest that the interviewer might put herself in the position of being a friend to get participants to disclose more information than they want to (Jessop 2005). I think there is a difference between developing rapport and becoming a friend and as a researcher I was aware about it.

As feminists, have become increasingly concerned with building knowledge inclusive of all perspectives, and attentive to differences of power and privilege among women, they have developed constructions of ethics that address how interview material is used—issues of "appropriation." The question here is whether the interview is a one-way or reciprocal exchange: When the participant offers up her story, does the researcher simply take it and disappear? To what use does she put the data— does it serve only the researcher's career, or also people in the informant's group or community? So, as a researcher I clearly informed the participants that I am going to use the collected data in my master thesis. It has nothing to do personal benefit and it does not put any negative or positive effect on their asylum process.

Research deception involves an intentional misrepresentation of facts related to the purpose, nature, or consequences of an investigation. In this context, deception refers to either an omission or a commission on the part of the researcher in terms of interactions with participants. An omission deception could mean that the investigator does not fully inform participants about important aspects of the study. Part or all the information is withheld. A commission involves a

situation in which the researcher gives false information about the investigation, either partially or totally. In the first case, participants may not even be aware that a study is in progress, or they may only be informed about a portion of the investigation. In the second situation, participants generally are aware that they are involved in some type of study or activity that is out of the ordinary, but may be given misleading information regarding the actual purpose of the study or activity. In either case, the researcher is misrepresenting the study. Regardless of the precise nature of deception, it has become a very prominent issue for investigators concerned with the ethics of conducting research. As we move through the first decade of the 21st century, deception is receiving widespread attention in educational and social science research with increasing concerns regarding its use on the Internet (Keller & Lee, 2003; Lichtenberg, Heresco-Levy, & Nitzan, 2004; Mishara & Weisstub, 2005; Nagy, 2005c; Pittenger, 2003).

The feminist researcher who takes the work of active listening for granted risks producing data, writing up her or his findings, and responding in ways that are colonizing rather than liberating because they reproduce dominant perspectives. For instance, a researcher who enters a research encounter assuming she or he is a naturally good listener, without consciously acknowledging the work that active listening entails, may end up hearing only what she or he wants or expects to hear.

Furthermore, while it may seem plausible to assume that our status as women or feminists prevents us from reproducing power relations during and after an interview, such an assumption is problematic One of feminism's central claims is that women's perspectives have often been silenced or ignored; thus, feminist researchers have been interested in listening for gaps and absences in women's talk, and considering what meanings might lie beyond explicit speech.

DeVault (1990, 1991) attempts this kind of analysis through close attention to speech, focusing interpretation on the moments when speech seems to falter.

4.asylum seeking problems and challenges of motherhood construction between two cultures and motherhood constructions

Researcher have argued that Mothers work is the hard-unpaid work which needs time and energy. (Bin wu 2011 pg. 103). It is also regarded that being mother is the hardest job in the world. Mothers they need to be available 24 hours. According, Save the children, 2014 "Motherhood is the toughest job in the world. With long hours, constant demands, and no time off, caring for our children is an all-consuming task. But for women living in crisis, the challenges of being a mother are greater- and the stakes are so much higher" so, many research has proven that being mother itself is a challenging job.

Being a single mother itself is a challenging part, meanwhile on the other side going through the asylum-seeking process at the same time is not an easy situation to handle. Especially if the mothers came from the different culture then it is more difficult for them to cope with another cultures motherhood practice. Likewise, among the participant's mothers, almost to all the four mothers it was hard to be a mother in new culture. Participants came from a culture where children are looked after by their grandparents, extended families, hence staying alone in a new country and nurturing children was very hard for them.

Many authors have suggested that motherhood, like parenthood, has "broadly shared attributes and functions", mostly to up bring the wellbeing and overall development of the children. (Barlow & Chapin, 2010). However, parenting, these practices also has a broad diversity and complexity. (Bhopal, 1998; Korbin, 1981; Levine, 1980; Phoenix & Woollett, 1991b; Sclater et al., 1999). Moreover, Bhopal argues that "many of the studies which exist on motherhood have been ethnocentric and falsely universalistic" (Bhopal, 1998). For instance, mothering is often portrayed as a process through which children's needs are met. Motherhood is often seen as a process where children's needs are fulfilled. From the fundamental nature, these needs are assumed to be originated. However, from different country, belief, culture needs vary (Lawler, 1999; Woodhead, 1990). Likewise, discipline, age appropriate are different in every culture so these factors are

culturally specific.

When asked about how they feel being mother in Finland all the mothers shared variety of experience which were related in a way to each other in some ways. They mentioned that asylum process is a very hectic process, they are not sure if they will be able to get a positive result and will be able to stay in Finland where it's safe for their children and them, meanwhile the language problem is hard to deal with, almost all the participants mentioned that Finnish is very hard language to learn where as on the other hand in Finland it's very important to learn the language to run your basic life. Also, the participant's mothers expressed that language problem is also brining difficulties for their children as they don't understand Finnish and its taking time for them to learn this new language, they are having hard times making new friends. So, this was matter of concern to almost all the participant's mothers.

Many literatures have focused that the needs of women seeking asylum are universal and the displacement of women outside their country complicates meeting the most basic needs such as obtaining food, shelter, clothing etc. Their ability to carry out responsibilities to themselves and to society becomes challenging and can cause immense problems for their wellbeing. It is true to say that women do not readily uproot themselves from everything they have and everyone they know unless in severe danger.

 According, Winchester, Asylum seeking may have suffered from the worst situation one can ever suffer, they have suffered from torture and persecution. They might have also seen their loved ones being killed in front of their own eyes, might have faced jail life for some time or even for long years, so there is high chance that in the process people who are seeking for protection lose the hope which was applicable after hearing the participants past life.

Whereas, out of the range of experiences about being mother in Finland. 1 out of 4 participants

had a positive experience mentioning about good services, good environment for them as well as for their children. She mentioned that she feels glad that her children and she is in a safe place now and even this integration process seems to be less stressful then what her children and she had faced in her past life.

whereas 3 of the participant had a challenging experience such as coping in the new rules and regulation, asylum process, parenting as a single mother, housing problems, being away from the relatives, difficulties for the children to find a new friend due to language barrier. In ability to speak Finnish language was also one of the major barrier which has been mentioned above.

One of the participants expressed that she is very concerned about her child upbringing. As her child, does not speak English nor Finnish language so it was being hard for her child to interact with other children and express the feelings and emotions.

Women come from different background and have experienced different life experiences. Even though if women come from the same culture, fall in same age group, same number of children social support and social positions will eventually affect Motherhood experiences. (Phoenix and woollett, 199b). Moreover, with the phase of time parenting practices also change. Hence it is very difficult to understand motherhood experiences based on culture, social and economic status of mother's country. Moreover, in the case of asylum seeking mothers who have moved from their origin country to another this case is more hard where the mother might have face pre-migration trauma, lived in a refugee camps or face a long civil war, experiences of losing loved ones, victim of sexual abuse are more likely to affect their mothering ideas.

Mothers emotional commitment to her children can occurred on ecologically and historically formed situations (Allen, Ann Taylor 2005). Changing parent-child relationships were probably a major factor in the so called 'demographic transition,' or sharp reduction in birth rates that occurred in all western countries over a time span of less two generations.

Parents are responsible for the physical intellectual and emotional development of the children through protection, nurture, and education. (Fantini and Russo, 1980). According, to theorist

Levine, Sclater and Richards parenting are historically, culturally, and economically determined meanwhile parenting is also determined as a social practices and expectations.

My child doesn't have friend as he doesn't know other language and I feel sad when he plays alone.

One of the participant's mother explained it's very important for children to have peer group with whom they can communicate and play however, she is worried about her children by the fact her child can just speak his native language and cannot communicate with other children in the reception center as well as from Finland and this makes her very sad as her child is not getting an environment where the child can communicate and be social with other children. In this case language was bringing barrier for the social development of the child.

Those women who had a challenging experience mention the asylum process as a confusing and frustrating process, meanwhile having the fear of having a negative result.

They mention hardship in settling in the new environment where they don't know what tomorrow might bring, which has lead them to mental problems like anxiety.

One of the participant's mother mentioned that she is finding asylum seeking process very hectic. Meanwhile, she was worried about negative results coming. So, she feels depressed and emotionally overwhelmed. Sometimes she could not even hide the feeling in front of her children so, she is concerned what effect it is impacting on her children mind when the children see her acting in a different way (crying mostly).

I feel depressed, this asylum process is very hectic and I wonder what if I don't get a positive result? What will happen to my child life? OH, and the weather is so difficult. I could not

sleep properly for few days when I arrived here.

Participants also mentioned that the waiting period is very hard and they are worried about the future of their children.

Even though it seemed like they are having a better life in a new country and don't have to face those trauma, difficulties that they faced in their past life but they were telling they feel very hopeless while waiting for the asylum process. One of the participant's mother expressed her frustration about the asylum process, how uncertain it and it makes her feel hopeless.

I don't even want to imagine the things I suffered back in my home country but even here sometime I feel hopeless.

Participants mothers were also very worried that they should return back to their home country and face the same problems they have face in the past.

I am worried that I should return to my home country. I don't want to face the problems again, there is only problems there.

One of the participant's mother expressed that she is very worried that if her asylum status comes negative she should go back to the same place where her children and they have struggled to stay alive.

4.2 Negotiating in new culture

In every society, there is a certain cultural norm about how parenting and childrearing should be done throughout the history. (Bin wu 2011, 17) for instance in developing countries the way of child rearing is different than in the developed countries. In the countries where the standard of living is not high it's hard to provide the required facilities of education, health, appropriate child development methodologies where in the countries where the standard of living is high children gets more facilities and government gives attention to children development for social, emotional, and physical aspects.

Family plays an important role in social and cultural production and reproduction. When the children are younger they depend more upon their parents and families for care and education where Mothers are often look as a prime caregiver for the children. (Bin wu 2011, 29)

In many societies, Childcare is looked as the form of women's work. Research in neuroscience confirms the significant long term effects of early experiences on children's development (UNICEF, 2008) No wonder if it's inside the home or outside It's women who mostly look after the child however, in the private domain the work of women in not fully recognized even though she has been taking the responsibility of the child (Bin wu 2011, 34).

Numerous studies have already documented the association between parental psychological problems and the internalizing and externalizing problems in the child, such as cognitive, behavioral, and emotional disturbances (Connell & Goodman, 2002; Dierker, Merikangas & Szatmari, 1999; Harder, Kokes, Fisher & Strauss, 1980; Laucht, Esser & Schmidt, 1994; McLaughlin et al., 2012)

There is always a high chance of experiencing cultural shock in a new country which might often leads towards confusion, and mental health. For asylum seeking mothers they face different kind

of difficulties in language, adapting different social values, climate so there are chances that they will have more cultural shock and social isolation.

Often various literature has focused that people who are disoriented, traumatized, unwell or missing their families, need time to settle before they are ready to take on new challenges. Yet the issue of settling is not a straightforward one. Violence and conflict have uprooted more families than at any time on record. By the end of 2012, more than 45 million people worldwide were forcibly displaced due to conflict or persecution where Mothers and children face the highest risks of death and steepest roads to recovery, in crisis situations that occur in fragile settings.

Moreover, in many cultures, child is rear by extended families, this kind of practice is more common in developing countries, so asylum seeking mothers and their children has a high chance of being vulnerable as asylum seeking mothers should take the responsibilities of their child rearing alone especially it is very difficult when asylum seekers comes from this kind of communities.

As different research, has already proven that living in another country with different language, lifestyle, culture is very difficult and this could be more difficult for those people who are already an adult and who already have a strong sense of social identity and their culture and in many cases, they want their younger generation to follow the same thing.

The participants in the research mention the huge differences in the mothering styles in Finland and in their own respective countries. All the participants described being surprised by what they perceive to be power imbalance between children and their parents in Finland. They expressed that how the relationship between children and mothers are equal here in Finland and in some case the desire and belief of children are even considered to be more important. Moreover, all the participants also mention how boy and girl child are raised in different style back in their home country.

One of the participant's women mentioned that there is a vast difference in boy and girl's child. She mentioned that there is a huge gender discrimination between different sex, where boy child

is given freedom and can do anything he likes to do whereas for the girl child it's just the other way, they must compromise their dreams, their daily activities and in education they must compromise. But here in Finland she thinks it's very different, she doesn't see any gender discrimination here, she sees even the girl child purse their education equally as men and the way people look upon girl child is very different. She can do same things like the boy child.

In my country, there is a vast difference between boy and girl child unlike in Finland. Boys can do everything but for girls they are restricted to do things they want. They should always compromise on their hobbies, education.

One of the participants mentioned that mother's role is different than the place where she came from. She explored in Finland that children can easily tell their parents what to do and what not to do where as in her culture, it's very different, its mother or some older people who command the children what they can do and what they are not. Here children also have the same voice as their mothers. Participants strongly felt that children in Finland have more freedom and they are treated equally with their parents.

……Back in my country mother is the one who instruct the children what to do and what not to do but here children can tell their parents. The way they treat their children are very different here.

Participants explained the importance of physical punishment for the children in their rearing meanwhile also mentioned of being extremely surprised that this is illegal in Finland. Meanwhile they said that it's hard for them sometimes not to beat the children when they do bad activities. Especially in this stressful situation they find it hard to control themselves.

"In my country giving physical punishment is one of the effective methods of upbringing child in a disciple way but here they think it is illegal. Back home when children do some mistake they beat the children immediately but here they don't beat at all instead they talk with the children and make them understand things".

When parents offer their children a safe environment, the children are free to explore it. Children who are securely attached are identified by their exploratory attitude to the world around them, as well as their relationship to their parents (Bowlby 1954). Children of parents who are unable to provide this kind of supportive environment, including neglectful and abusive parents, also learn, but with less confidence in their secure base. The meanings they make from the events they witness or participate in may also be very different from those of children who are well cared for. Their personal maps will cover different territory, and their values and ideas about rights and wrongs may be affected by abusive or neglectful experiences. In some cases, watching and listening may be the only safe learning strategies, producing a state of apparent passivity and watchfulness. Despite this, children are often resilient and many appear to escape significant behavioral consequences of exposure to difficult situations, such as families in which there is domestic violence (Humphreys and Mullender 2000).

One element of parenting that is common to all cultures is a concern that children should become competent in the use of their developing skills. The things children need to become competent in include communication and the use of language, emotional competence, social skills, and the ability to regulate one's impulses and emotions. Literacy is highly desirable for those children with the capacity to acquire it, but the ability to communicate thoughts and ideas is fundamental to humans' existence as social beings. The ability to communicate is a survival skill for children from an early age: crying when hungry or in discomfort, for example. Parents' ability to establish communication with their children and nurture communication skills is increasingly recognized as a key parenting skill. Fathers, as well as mothers, have a role in children's social and behavioral

development (Lamb 2010). Although an obvious point, the focus of social work is often on the mother-child relationship, with fathers and male partners receiving less attention, sometimes to the detriment of making an accurate assessment of the child's family environment. When parenting is shared, the support that parents ideally offer each other is also important in the contribution it makes to the child's environment; each parent contributing to the child's emotional, social and physical development both directly to the child and indirectly through their support of the other parent.

One of the participant agreed that mothers in Finland are not protective as compared to their home country. Describing how she changed from being anxious about her son's boisterous play to allowing him to engage in play she had previously viewed as dangerous.

"I was very protective to my child. I watch him 24 hours sometimes I don't even sleep well at the night being too much concerned about my child".

One of the participants mentioned that children habits is dependent upon their parents. They quickly learn from the parents. The way they behave, they interact it's the imitation of their parents.

"I always tell people, it's the way you bring your children up. It's the way you talk to your children, and it's the way yourself, the way you behave because I believe children imitate what happens within the family, not…because they see their immediate family first, before they go into the town or into the village, you know?"

Some mothers even mention that they encourage their children to adapt Finnish culture, teaching them how to eat Finnish food, cooking Finnish food for them, wearing western clothes. However most of the mother's mention that integration was focused on language.

3 out of 4 participants mention that promoting both language seemed recognizing the challenged migration and upheaval had presented to their children. They expressed that it is very important to provide their children opportunity to be part of the Finnish culture but in the process of asylum seeking they are not being able to fully give them this space as they are not still sure if they will be allowed to stay in the country. Meanwhile they mention that they are also teaching their own respective countries culture.

"I feel sometimes my child is being pulled by different forces"

One of the participant mentioned that it has been confusing to the children to the integration of Finnish language as the participants talk in her own country language whereas others talk with the child in Finnish and in other language so for the children it is hard at times.

"My child is not being able to speak one particular language as it is confusing when the child hears many languages at the same time".

Parenting is partly culturally determined (Hoghughi 1998). Any practice, culturally sanctioned or not, that can be demonstrated to have negative effects on children's health and development is likely to be judged unacceptable but, as ever, there is scope for argument; the common practice among the wealthy of sending very young children away to boarding school is sometimes cited as an example of behavior that might be abusive were it not for the fact that it is an established

practice of a socially powerful group. And 'negative effects' are also culturally defined. Korbin (1994, cited in Azar and Cote 2002) suggests that culture is relevant to 'risky' parenting in three different ways: first, there are cultural practices that are viewed as abusive or neglectful by other cultures but not by the family's own culture; second, there is parenting that departs from the family's own cultural norms and accepted parenting practices; and last, there is harm that is societally induced which is beyond the control of individual parents.

Parenting assessments need to distinguish in what way 'culture' is relevant to child care in a nuanced way, avoiding attributing parenting behavior – positive or negative – to 'cultural practices'. Smidt (2006, 14) argues that: 'Currently in the Europe there are many projects designed to "teach" parents how to "parent". This clearly based on some image of the good parent and this, by definition, is a monoculture, oversimplified and western model.'

Kellett and Apps (2009) researched professional views of good enough parenting: from family support workers, teachers, pediatricians, and health visitors. Their sample identified the following features of good enough parenting: meeting the child's health and developmental needs, including providing basic care, and providing love and affection; Child- and family-centered social work, putting children's needs first; providing routine and consistent care; and parental acknowledgement of and engagement with support services. In contrast, the use of 'good enough parenting' is in danger of being adapted to fit the needs of a threshold- and risk-dominated service, in which 'strengths' are balanced against 'risks' to see which has the greater 'weight'. This is arguably a very low standard for parenting: what Kellett and Apps (2009) call a 'essential point' approach – in which any situation in which a child is not being harmed, or not being harmed very much, may be 'good enough'. There are also dangers in balancing strengths against risks, which is arguably like balancing apples against pears; they are unlike qualities and do not 'cancel each other out'. If any of the core components of parenting are missing, the presence of some other 'strength' may make little difference to the level of harm caused.

Moreover, parents displaying high levels of expressed emotion often have experienced unresolved childhood losses and traumas that appear to be activated during parent–child interactions (Jacobvitz and Hazen 1999; Schuengel, van IJzendoorn and Bakerman-Kranenberg 1999).

Sears (1957) in his learning theory states that "child rearing is a continuous process. Every moment of the child's life, which he spends in contact with his parents, has some effect on both his present behavior and his potentialities for further action."

Sears emphasizes, that child development occurs with dyadic units of behavior, rather than within monadic unit of s ingle individual. In any stimulus response sequence, can be studied with respect to the inter related behavior of two or more individuals.

Freud (1922) stresses the importance of oral experiences for all later social and emotional development. The theory assumes that the dominant motive during the first year of life is oral drive, i.e. the instinctual impulse to gain pleasure through sucking. If the infant is satisfied by feeding, then he is gratified and emotionally well set. Any interference with these activities is thought to lead to intense frustration. Excessive gratification of oral impulses too, leads to intense frustration, or a combination of two will lead to oral fixation, which is expressed in a variety of behavioral symptoms: thumb sucking, nail biting, over eating r excessive drinking. On the other hand, an infant whose sucking and other oral expressions are adequate and gratifying would develop personality traits of optimism self-confidence, sociability, and receptivity.

In the later part of the oral period, the growth of teeth was thought to bring with it the impulse to bite and other manifestations of sadism. Freud, further adds that sadistic impulses might get intensified, by frustration and fiction at this stage of psychosexual development which might be expressed in later life by such traits as taking delight in verbal attack or in back biting gossip.

Erikson (1963) emphasizes that the neonate acquires a sense of trust during the first year through a sense of gratification received from earliest experiences and contacts with the mother, thus trust is related to the mother's ability to give her child a sense of familiarity, consistency, continuity, and sameness of experience. On the other hand, unsatisfactory physical and psychological experiences give rise to the sense of mistrust and fearful apprehension of future situation. Mistrust occurs when the mother turns from the baby, to other pursuits like resuming her career, becoming pregnant again etc., in adults Eriksion further adds, that if the child successfully resolves the stage

than it gives rise to hope, which in turn is the foundation of the adult's faith in some form of institutionalized religion.

In short, different theories of child development, such as psychoanalysis theory of Freud, psychosocial theory of Erikson or learning theory of sears all stress that early child rearing techniques play an important role in the personality development of the child.

Child rearing techniques are hereby defined in operational terms as methods used for feeding, weaning, toilet training and techniques of discipline. It refers to what the mother practices in rearing the child.

The infant's world and its effect on socialization should be profoundly different for households to which he belongs. The childhood training method used in family is important in shaping the young child's developing concept of self. According, llurlock (1976) strict authoritarian discipline, accompanied by frequent and harsh corporal punishment, tends to build up resentment against all persons in authority she further adds, that the aspirations parents have for the child play an important role in developing his self-concept laying the foundation for feeling o inferiority and inadequacy.

4.3 Motherhood identity

Almost all the participants mention that their maternal identity both positive and negative self-evaluation. All the mothers experienced that as an asylum seeking mothers their maternal identity have been threatened. They expressed that the hectic asylum process, tension about future of them self and the children, alone parenting, stress. It was observed from the interview that the more difficult experiences the mother have encountered, the more optimistically they view their mothering. However, one of the mother mention that she could maintain a sense of competence in the mothering abilities to face these threats. So, it was clear from the interview that mothers viewed, negotiation and how they managed the challenge they suffered indicated the maternal identity. As it could be seen from the mothers that despite of constant challenges to mothering they still represent high maternal identity.

When asked, what makes the good mother almost every answer given by the participants were linked to each other. Despite of coming from different culture, religion, and background they all had a same base about being a good mother they were talking about Physical needs, their emotional, and their developmental needs.

I cook for my kids the food which is healthy at the same time keep in mind what kind of taste they like. I always think about my children first. I always think about my kids first. Good mothers should always fulfill their children's needs and take proper care of them.

Providing Emotional needs is also a very important to be a good mother. All the participants mentioned that love and kindness is very important for the children. Mother should focus on how to provide love and kindness to be a good mother.

Love and care is very important for children. They will have a better development when they

receive love from others.

Developmental needs also play a very important role for being a good mother. All the participants mention that education is very important for their children. They were also concerned that good mothers should raise the children providing good discipline. When asked about good disciple, they mention about respecting the elders and loving the small ones, being honest, obeying parents. Two of the participants also explained that mothers are like a role mother to their children so being a good mother is very important to up bring their children in a good way.

Mother should be concerned about the manners their children have as they will certainly behave the way they will be raised now. You have to teach them what is good and what is bad like teaching them smoking and drinking is bad habits.

Almost all the participants expressed that good mothers should be financially sound. They mention that if they don't have money they cannot even provide their basic needs.

"To be able to support a child, like, material things, and to provide for a child. But if you can't provide and you are helpless, I don't think, it's not good to bring someone into the world

and then you fail to provide for them".

Three of the participant's mothers also mention that fear of getting negative decision in asylum process bring stress in their life, they feel it's bringing emotional, mental outbreak in their life. Mothers mentioned that sometimes it hard to tell the children where they will live next.

My kids said Mummy are we living here forever? I feel bad what to respond in a

situation where I don't know the answer.

One of the participants mentioned how her child ask her if they are staying in the reception center and she don't know what to respond and it really breaks her heart as she herself don't know where they will go in their coming future.

Anxiety and depression are bringing also threatening maternal identity in asylum seeking mothers. All the participant mothers describe that due to stress, anxiety, and depression the way they behaved around their children has been affected. They mention especially the issues of being emotionally available to the children.

However, one of the participant's mother explained how stress she gets which leads her not to do her daily activities effectively and she became emotionally overwhelmed when thinking about her situation and cannot even hid her emotions in front of her children.

I feel bad about my children. There is time when I don't even want to wake in the morning. I feel restless, sometimes I don't even want to clean the room and the toys that are thrown all over the room. Oh, and sometimes I cannot control my tears, I cry a lot in front of children and they seemed so worried about me and they come near to me wipe my tears.

Some of the participant mother's mention that parenting alone was also bringing difficulties for them to look after their children. Some Mothers mention that especially during this stressful time they wish there was someone else with them.

One of the participant's mothers mentioned that it's hard to provide care to children all the time being alone. She was expressing her frustrations of being alone and having to go through so much things at the same time.

can you understand, sometimes I have so many things to do including taking care of children and I feel like I am stuck somewhere alone and there is no one to take care of my children and me.

Were as one of the participant's mother mentioned that she is satisfied that she is the only one to take care of her child as she had a bad experience with her children dad so she was happy that her child cannot learn bad things from his dad, nevertheless she agreed that to up bring the child it is very important to be with both father and mother,

whereas one of the mother mention that she is happy that she is parenting her child alone as she doesn't want to give her child learn a bad example from her children dad, meantime she was agreeing that it is always best if there is both mom and dad with the children but she ended up by saying but my case is different I am happy alone.

Yes, I do feel alone many times but I don't even want to think about him or any other man. I really had a hard situation because of man in my past.

Summary

In this chapter the motherhood challenges single asylum seeking mothers faced in new country has been presented. From the various range of answer given by the participant's mother it could be sensed that they have a huge gap between the expectation and the reality they face in the new culture, community. Language barrier also seemed to be one of the major problem from the participant's mother to up bring their children in an effective way, as they were concerned about their children's future, as their children are not being able to communicate with other children. Also mental health issues could be seen among the participant's mothers as they were not sure about the asylum result would come positive or not so the fear of deportation was bringing more stress, confusion towards participants which was directly, indirectly effecting the development of the children as mothers mentions sometimes they cry in front of the children and cannot control their emotions so, it could be clearly seen that children will have a negative impression. Likewise, the way children are taken care was also different from the countries they came for instance, in order to make children stay disciple giving physical punishments was common whereas in Finland its illegal act to give physical punishment, Moreover it could also be seen from their answers that the way boy and child are treated is very different in the country from where they came for instance: boy was supposed to get all the freedom whereas girl she was taught to compromise in different things like hobbies since childhood unlike in Finnish societies. also, they came from the culture where children are looked after by extended family but here they have no other options so they found it very hard.

Nevertheless, the participant's mothers also mentioned the positive aspects of being mother in new country such as good access of healthcare, education from children, no fear of violence.

5. Coping strategies and overcoming problems

As Resilience helps women to focus on their strength rather than on their problems. Different researcher has outlined that religion, various organization which helps asylum women to be empowered through various programs and training works as a resilience in their life.

Resilience theory explains how individuals overcome from the difficult life situations than other (Rutter, 1999). The mothering challenges threaten some asylum-seeking mothers whereas some shows the capacity to overcome from the difficult experiences in adaptive ways. The participant's women mentioned themselves as a good mother, they explained even though they are having difficult life experiences but they are learning coping strategies to cope with those problems.

In keeping with the traditional theoretical foundations of resilience theory, in this chapter the women's accounts are taken to be relatively representative of their thoughts and feelings. The resilience of the women was explored in relation to internal characteristics and external factors, which were found to be interlinked (Friborg et al., 2003; Masten & Powell, 2003; Schoon, 2006).

Key internal characteristics that seemed to help some women cope with the problems were

- Power
- Religion
- Role of reception center

Moreover, Resilience theory suppose that the cognitive set off women was made by a different other factor which are not included in this thesis. For instance, early life situations, past life, biological factors. Whereas at times the information about life histories were given so that socioeconomic background was clear, also this was the focus of the thesis so it was not detailed to include in the thesis.

5.1 power

Power is one aspect of social work practice that needs to be considered in reflecting on any situation or action. Reflection focused on anti-oppressive practice is concerned with the social worker's understanding of the institutions of power and his or her understanding of privilege and power, and his or her understanding of identity as being constructed within a society that creates interlocking oppressions. Some authors take a critical perspective on social work and find it inherently contradictory: committed to the idea of help and empowerment, but only able to exists as an integral part of a social system that is oppressive of those who are without power, and only able to 'help' by the virtue of the professional power they hold over service users.

The participants mother mention that hopefulness about their children's future motivates them to live life. They strongly believe that one day their children will stand on their own feet and look after their mothers. They will become doctor, engineer. When asked to the mothers what they want their children to be almost all the mothers mention Doctor and engineer. I believe that this is also one of the cultural factor. Meanwhile I also observed that high expectation towards the children might bring negative effect on mothers if the children don't meet their desire.

One of the mother mentioned that, her child is her one and only motivation to live her life. She mentioned that when she looks her child face she gets power from that to live for her child. If only she had no child she could not have faced the struggles she has faced in her life. This shows how children are bringing hope for the future in asylum seeking single mother's life.

My child motivated me to live my life. When I see, my child face I have a reason to live. If I was alone I would have already died but I love my child I have to live….

Whereas another mother also mentioned that she is sure that her child will be a greater person in nearby future, and it's a pride to tell others that my children are doing great in life. Meanwhile it's not always good to have high expectation from the children what if they don't become someone whom their mothers expect them to be in future can bring disappointment among the mothers.

You know, when the children become big person I can be a proud mother and tell to others that my son/daughter is a doctor. (Laughs)

This approach of getting power and hope from the future of children seemed to be very positive in the current scenario for both the child and mothers as they are being able to cope with the difficult life situations and its working as a coping strategy but when we look in the future there is chances that children will not grow up in the way how their mothers are thinking, also they might not purse the profession their mothers are expecting so, it might bring the feeling of hopelessness among the mothers and can also effect the mother children relationships.

  Some women also mention that they got power from their own positive actions, they said being positive in every circumstance helps you to be strong.

Self-esteem was seen in women with the statements that women believed being worthy of respect and attentions and resources. Self-esteem helped women to see their own actions with compassion and capable of being a mother. Asylum seeking mothers sense the feeling that they are going through a very hard situation but despite these situations they had a higher self-esteem about them being a mother and looking after the children.

Moreover, it was encouraging for myself too to see how the feels powerful despite of the difficult situations they mention.

Power is inside me " chuckle"

One of the participants also mentioned that power lies within herself that help herself in the process of motherhood and cope with whatever situation that come her way.

In the most grandiose sense, empowerment is about the theory, science, and action of identifying and understanding all forms and sources of oppression throughout society, and liberating those individuals, groups, and communities who are oppressed to reach their full potential, be they young, old, working or unemployed, housed or homeless, male, female, urban, or rural, gay, straight or other, no matter their race, religion, or national origin.

However, sometimes the word empowerment can be also disempowering if it is taken giving the power to the powerless by the powerful. The appropriate way to empower someone is to share the power. For instance, if someone gives power to an individual or a group, that individual and group is beholden but on the other hand, If the power shared then the individual or group who needs power builds their own power base and the power is their own it does not belong to anyone.

5.2 Religion

Religion plays a very vital role in bringing hope in people's life. Religion is regarded as a bridge of hope. Similarly, even in the participant's asylum seeking mother's life religion was playing a very important role to being positive impact on their and their children's life however in one of the participants it was bringing negative impact.

participants mention that religious belief has boosted their daily life as it gave them a sense of hope. They expressed that in every situation their God is there with them and hears their prayers. They mention that they could survive all the suffering from past and it's only because of God is giving them strength to overcome any situations and circumstances they are facing.

One of the participants mentioned that God gives her power even though she cannot see it but she knows that it comes from God. So, Religion was brining positive impact to cope with the problems she was having in her life.

Hmm. God gives me power. I have not seen him but I know he is there. (Smiles)

One of the mother even replied when asked what suggestion you would want to give to the mothers having the same kind of situation as yours, she explained that God gives empowerment and when we have faith in God everything's will fall in good place, so I could see from her statement that she was very confident in God and that nothing bad will happen to her children and to her life.

Don't lose your hope and faith in God. God is always there to empower you and give you good results. I know it is hard situation but give your worries to God, God will take care.

However, religion can also bring negative impact in someone's life. Likewise, there was one participants who seemed to have negative impact on religion. She explained that how her past life has been and how hard it's for her children and to herself at this current situation, going through

all those asylum-seeking process, not knowing if the result is coming positive and coping the integration process and at the same time taking care for her children has been very tough period. I could sense that she was very angry with God and she also mentioned that she has no faith in God. She cried and mentioned:

I don't believe in God anymore.

If there was God where He is till now, I have been suffering in my life a lot and my children have to also bear all the pain with me.

One of the participants also mentioned that prayers is the source of energy booster to her and her child. She explained that her child and she always pray to God and share their problems to God this way they gain strength. She also had a confidence that God is never going to leave her so her child and she always has someone to her their happiness and sorrows.

I and my child is never alone; we pray to God together and God is always hearing to us

Nevertheless, out of four participants only one seemed to have risk factors toward religion whereas other women seemed to have a positive impact towards religion and strongly believed that God is taking care of them and their children and they are never alone as they know God, is their father. Religion is the ultimate source of power and strength in their life.

5.2 Role of Reception center

An organization like reception center is actively engaged to empower the women and boost their confidence, self-esteem through various programs, training, events. Moreover, when to their children, they are actively providing day care for limited time and helping asylum seeking mothers and children to settle in Finnish society and engaged with new friends from different parts of countries who are suffering from the same life situation as theirs and to Finnish local people. Likewise, also helping them in their legal requirements and linking them with the helpful networks and resources. In the above chapters, it has already been explained in detail how reception center work in a constructive way.

Some mothers expressed that when they share their feelings to social worker, friends from reception center, it helped them to solve many problems that they have been facing after coming to a new country. Mothers also they have been receiving mental health support and opportunities to make new friends which has help them even to take care of their children and learn how to be a good mother and cope with the struggles they are facing in their life.

One of the participants mentioned that she has gain new friends after she came to reception center with whom they share their happiness and problems and it has been always helpful for each other to cope with it as there is lots of good suggestions coming from other friends.

I have new friends here; they are from different parts of the world but we share our feelings and help each other to cope with it.

Some *W*omen also mentioned that they feel like they have reached to a haven as their life before arriving was very hard and full of life threatening risk. One of the mother expressed that once she was bitten so badly that she thought, she is going to die. Women also mention that they are facing hard situation even here as an asylum seeker but these challenges are very small compared to the they had before and the joy of being safe here makes them relief.

One of the participants explained living in the safe place the only wish she had when she was back in the country. And now her child and she is in Finland a very safe country to live she feels very relief so she does not worry much about asylum seeking process and integration process if both of her children and she will be allowed to live in this country.

I feel
good that me and my children are safe here, sometimes I feel the process (asylum) and all is so hard and uncertain but at the end of the day I feel very safe here and I keep on reminding myself that there are people in this earth who even struggle daily to save their life whose problems are compared to us.

One of the participants also explained that after coming to reception center she and her children have never felt alone. She mentioned how the staff in the reception center has always helped her and her children to meet their needs.

From the day, I seek help from here, (Reception center) I have always felt that their is
someone who care about us. (Mother and children).

Overall, all the mothers mentioned that they are very grateful for the infrastructure, health care, training, proper care, and financial support they are receiving from the reception center.

These women also compared their current situation with the poverty and lack of infrastructure in their countries of origin. They spoke about their gratitude for the free education and health care their children received, and for the financial support they receive. One of the mother even said the statement with a smile **"NO money no honey"**

Further, mothers also talked about the poor sanitation, infrastructure, and facilities they had in their country of origin.

One of the participant's mothers mentioned that how hard it was to have good sanitation back in the home country. The place where she comes from suffer from different kinds of disease and sometimes even die of easily curable disease, as they lack resources and the things are not stable. And after they arrived in Finland they have not faced these kinds of problems anymore. There are good facilities for the basic needs in Finland.

"Do you know, we used to suffer a lot for diarrhea due to bad water? But here you can drink
water even from toilet…."

Participant mothers explained that the clubs that reception center are holding has helped them to empower them and boost their self-esteem which has helped them a lot to up bring their children in an appropriate manner. Women seemed to be actively participating in those club. All the participants mentioned that when they attend the club in reception center they feel stress free and

it's even helping them to cope with daily life situation. They always feel optimistic towards life.

Participants mothers mentioned that she always feels very free when she attends women's club one of the program reception center offers. Moreover, she also explained that she can be herself when she goes there and she likes the people of reception center.

"I feel so free when I go there. I really like the staff. They have always helped me and I can be myself there."

One of the participants also mentioned that she really like the attitude of staff in reception center, she further explains their helpful attitude always brings positive impact in their life. Also, she explained how the staff in reception center don't see day and night and always provide the service by going out of comfort zone which has really touched her. She further mentioned that even her children love to attend the children's club organized by them, they have been always good to me and my children.

In reception center staff are always ready to help. Even in the night time there is help. Staffs are very kind to me and my children. I like the activities they organize. They have really helped me a lot.

Almost all the mothers mention that because of the programs organized by reception center they are being able to increase their social network and has found good friends who help them how to raise their children as well as with daily life, which has helped them to have mental wellbeing and be confidence. They said they are more open, confident, and friendly than before.

One of the participant's mother explained how the stereotype of Finnish people has changed after she became friends with Finnish people and they are not shy and very open and friendly. Further she mentions they even help her with her problems.

I thought that Finnish people don't talk but and I can never be friends with them but Now I have couple of Finnish friends and they are really very friendly and helps me with my problems.

Mothers also explained that how the staffs in reception center has helped them to go out for shopping, using different kinds of facilities provided for instance library, cinema hall, sport club etc. Which has helped them and their children to have some refreshment despite of problems.

One of the participant's mother mentioned how she does her groceries for every week and it has helped her to understand the food name and when she has confusion she asks to the staff of reception center who accompanied with them.

I go with the friends including the staff. I always buy the food for whole week. It's very easy as the staff helps me if I have some confusion with the product and I don't have to carry them as they drop me in my house door.

Nevertheless, some of the mothers also mention that they wish if reception center would give them

facilities of providing bus card, as they live quite distance from city and they wish to go there but as they don't have bus card they don't want to pay money by them self and travel. Meanwhile one of the mother also mention that if reception center would provide her children a cycle it would be very nice for her children refreshment.

One of the participants mentioned that all the facilities she is getting from the reception center she is satisfied but she wishes to have a bus card provided by reception center so that she can travel to the city center very easily and paying money every time while travelling by bus is not convenient though she further mentions.

I like the apartment, services that I get here. I wish to stay here. At the end of the month they provide me money and also support me emotionally, socially and financially through women's club, children club. But I wished that I could get some more facilities like getting bus ticket and cycle for children, apart from that everything is good here.

Summary

In this chapter, it has been outlined the resilience perspective, how women are coping with the difficult situation they have through different factors which was categorizes into religion, power, and Reception center. It could be clearly observed from their answer that despite the hopelessness situation they can overcome with it with the help of religion, inner self esteem and various training, constant help, and support from reception center. In overall, they seemed to be happy with the service they get from reception center meanwhile they expressed it would have been more easy if they could have bus card, allowances for recreational things. Moreover, Religious beliefs helps a lot to strength resilience in women who have survived from war, conflict and had very chaotic memories. Hence resilience perspective has played a very important role for them to be a good mother.

6 Conclusion and Recommendation

Being an asylum seeking single mother is not an easy task. It can easily break the women psychological wellbeing and physical wellbeing. Most of the time even the children are having the adverse effect.

The study explored the experience of single asylum seeking mother's concern about their motherhood, likewise what are the factors that motivated them to carry on this stressful situation with strength and what they think about the service they get from reception center. The focus was also on factors that could help single asylum seeking mothers to help them to cope in new country with their children.

After the interviewing, different motherhood concern was seen among the single asylum seeking mothers. Among the participants, I interviewed they were having huge cultural differences which was making them hard to cope with their problems. It could be sense the participant mothers had their own child rearing sense that they adapted from their host country and when they are finding that in Finland the children are raised in different ways it was creating problems on how they deal with their children. Meanwhile previous research has mention that being a single parent is not an easy task. So, for the mothers it was more difficult as a single parent.

In my theoretical framework in chapter two I have mention about the process of asylum seeking in Finland. The participant's women found the process very stressful as they don't know if the result will come positive and they will be able to stay in Finland. So, they have a constant fear that their children including them face the same problems that they survived from their past. Further, they mention they find the weather of Rovaniemi very depressing and it's adding more tiredness and the language is giving them hard time to have conversation with their friends and travel around the places as everything is written in Finnish they don't feel confident to go around.

However, the participants clarify that they get the emotional, social and financial support from reception center which has helped them to cope this stressful situation. Whereas women seemed

to wish to have more financial support for recreational expenses. As Reception center offer women's club where asylum seeking women are taught different coping strategies during this difficult time. Also, it helps to empower the women and through different games, creative activities, outing they help to engage herself with new friends and gain their self-esteem and confidence back. Not only to the women even to the children Reception center is providing different kind of clubs where children are taught basic disciple, Finnish language, and child development games.

It was very painful to hear the pre-migration experiences of the women. Many has lost their families, survived during the war, faced different kind of abuse from the people they trusted the most. So, the participants mention that they are glad that now they are in safe place and don't have to struggle to be alive despite of the challenges they are facing in a new country.

Through the interview, it was clear that women also seemed to have threatened maternal identity. They were worried if they are being a good mother to their children. And the participant's mothers were from those continents where family were kept first so it was hard for those mothers as they are alone here with their children and this factor was bringing more stress in their life. And culturally children they used to raise in their host country was different than in Finland. As in Finland Children are protected from every aspect so it was also illegal to beat the children but the countries from where they came to Finland used to raise the children by giving the punishment of beating if they do some mistake or don't obey their elders.

However, mothers were using the different types of coping strategies, resilience perspective to cope with the stressful situation. Despite of the circumstances they have they seemed to be very powerful. It was inspiring to me as well by seeing the strength each woman was carrying. Their children were the most important coping strategies for the women. They mention they could only survive because of their children. When they see, their children face they never want to give and it gives them strength. It was clear that as they come from the countries where family plays a very important role and their children are also a part of family so they were having a expectation from their children, that one day they will have a university degree, they will work and earn money and everything will be fine. Consequently, it might also bring disappointment among the mother if the children don't meet their expectations. Meanwhile Religion was also seen as one of the major

coping strategies. Believing in God and having an attitude where God will never leave me alone and give me strength in every kind of situation seemed to strengthen them. It can be said that Religion was one of the healing process they are having to cope with any kind of circumstances they face. Even while waiting for the asylum-seeking process they are believing in their own faith that God is in control.

Almost all the participants Mention that the different kinds of programs that Reception center organized and counselling from the staffs also always motivates them to stay optimistic towards life. Moreover, they have experience the worse in life so they believe that now they can face any kind of problems and difficulties.

As previous research, has claim that Gender asylum claims have especially served to highlight the psychological and emotional harm suffered by women. Further, the participant's mothers were from those continents where women were regarded as a weaker sex Hence some of the mothers had a low self-esteem and confidences however through the support of reception center organized clubs, through friends (Finnish friends as well as from other nation) they seemed to gain their self-esteem and confidence back and now believed that they are equal to men.

Nevertheless, asylum seeking single mothers were trying their best to be a good mother's despite of the hard situation. But personally, I realized that seeking an asylum meanwhile being a mother is not an easy task. It can lead to anxiety, depression, and some more mental disease not only to mother but also to the children. It is a very serious issue that needs more attention.

Being an asylum seeking single mother is not an easy task. It can easy break the women psychological wellbeing and physical wellbeing. Most of the time even the children are having the adverse effect. The study explored the experience of single asylum seeking mother's concern about their motherhood, likewise what are the factors that motivated them to carry on this stressful situation with strength and what they think about the service they get from reception center.

focus was also on factors that could help single asylum seeking mothers to help them to cope in new country with their children. Hence as a social work student from my experience through this research I learned that social work needs a proper planning, proper evaluation Meanwhile social workers should be active, co-learner, collaborator. Social workers should also look after other qualitative knowledge about actual world empowering process.

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APPENDICES

Appendix 1: Interview questions

QUESTIONNAIRE

Background Questions:

1. what is your nationality?

2. when did you arrive in Finland?

3. where did you live before coming here?

4. How many children do you have?

5. Are you married/Are you still together of in a contact with your children's father?

Motherhood:

1. How do you describe yourself as a mother?

● In your culture, how do you define a good mother?

● what is important to you as a mother?

● How do you see your relation with your children?

2. How your role as a mother has changed after coming to Finland?

3. How are you coping with Finnish culture?

4. In your culture is there any difference to raise girl child and boy child?

5. Where do you get the information how to raise the children?

6. What is your concern about your children now?

7. How are you managing as a single mother (where do you get a power to go to the next Day?).

8. What advice would you give to someone else in the same position?

Reception center:

1. What do you most like about staying in Reception center?

2. What do you wish could be different in staying in Reception center?

3. How do Reception center help to take care of your children?

4. What do you make yourself busy on a normal day?