

Stage et mémoire : Comment les expériences de mobilités contraintes reconfigurent-elles les conditions de vie, les rôles sociaux et les ancrages territoriaux des jeunes âgés de 9 à 24 ans aux Philippines ? Étude de cas de l'île de Mindanao.

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Mémoire de fin d'études

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les ancrages territoriaux des jeunes âgés de 9 à 24 ans aux
Philippines ?
Étude de cas de l'île de Mindanao.

À l'attention de mon promoteur,
Monsieur E. Florence

De mes lecteurs,
Madame E. Mescoli & Monsieur J.M. Lafleur

Et de mon encadrante,
Madame E. Lecroart

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Résumé : Ce *working paper* analyse la manière dont les expériences de mobilités contraintes reconfigurent les conditions de vie, les rôles sociaux et les ancrages territoriaux des jeunes âgés de 9 à 24 ans aux Philippines, à partir d'une étude de cas située à Mindanao. Dans un contexte marqué par l'importance de la migration internationale, les contraintes socio-économiques, les conflits et les vulnérabilités environnementales, l'objectif est de comprendre comment ces jeunes vivent et interprètent les effets de la mobilité sur leurs trajectoires familiales, sociales et territoriales. La recherche repose sur une approche qualitative et socio-anthropologique, fondée principalement sur onze entretiens semi-directifs menés dans la région de Davao, complétés par une observation participante réalisée lors d'un stage au sein du *Mindanao Migrants Center for Empowering Actions, Inc.* (MMCEAI), ainsi que l'analyse de sources écrites. Les résultats montrent que la migration parentale améliore souvent les conditions matérielles des familles, notamment grâce aux envois de fond, mais qu'elle s'accompagne aussi de coûts sociaux et émotionnels importants. L'absence parentale entraîne une redistribution des responsabilités au sein du foyer, une recomposition des relations familiales et des figures d'autorité, ainsi qu'une transformation des ancrages sociaux et territoriaux des jeunes. La discussion met en évidence l'ambivalence des mobilités contraintes, qui constituent à la fois une ressource pour les familles et un facteur de vulnérabilité. Elles ne concernent donc pas uniquement les personnes qui partent, mais transforment aussi profondément les trajectoires des jeunes restés au pays.

Mots clefs : Philippines, Mindanao, mobilités contraintes, jeunes, migration familiale.

Abstract : *This working paper analyses how experiences of forced mobilities reconfigure the living conditions, social roles and territorial anchoring of young people aged 9 to 24 in the Philippines, through a case study located in Mindanao. In a context marked by the importance of international migration, socio-economic constraints, conflicts and environmental vulnerabilities, the objective is to understand how these young people experience and interpret the effects of mobility on their family, social and territorial trajectories. The research is based on a qualitative and socio-anthropological approach, mainly drawing on eleven semi-structured interviews conducted in the Davao region, complemented by participant observation carried out during an internship at the Mindanao Migrants Center for Empowering Actions, Inc. (MMCEAI), as well as the analysis of written sources. The results show that parental migration often improves families' material living conditions, particularly through remittances, but that it is also accompanied by significant social and emotional costs. Parental absence leads to a redistribution of responsibilities within the household, a recomposition of family relationships and figures of authority, as well as a transformation of young people's social and territorial anchoring. The discussion highlights the ambivalence of forced mobilities, which constitute both a resource for families and a factor of vulnerability. They therefore do not only concern those who leave, but also deeply transform the trajectories of young people who remain in the country.*

Keywords : Philippines, Mindanao, forced mobilities, young people, family migration.

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Liste des acronymes

MMCEAI : *Mindanao Migrants Center for Empowering Actions, Inc.*

OFW : *Overseas Filipino Workers*

I. Introduction

A. Mise en contexte

1. La migration comme phénomène structurant dans la société philippine

Au cours des dernières décennies, la migration est devenue l'un des phénomènes sociaux les plus structurants de la société philippine, au point de façonner profondément les dynamiques économiques, familiales et territoriales du pays (Garcia Martinez, 2023). Les Philippines comptent aujourd'hui parmi les principaux pays d'émigration de main-d'œuvre au monde, avec plusieurs millions de ressortissants travaillant à l'étranger et participant à un système migratoire durablement intégré aux dynamiques économiques nationales et internationales (Garcia Martinez, 2023). Les données internationales montrent en effet que le nombre de migrants philippins à l'étranger est passé d'environ deux millions en 1990 à plus de six millions en 2020, témoignant d'une expansion rapide de la diaspora philippine au cours des dernières décennies (Garcia Martinez, 2023). D'autres estimations évoquent même une diaspora dépassant les dix millions de personnes, avec plus d'un million de départ pour l'étranger chaque année pour des raisons professionnelles, ce qui illustre l'ampleur et la centralité du phénomène migratoire dans la société philippine contemporaine (Guste & al., 2025). Dans ce contexte, les migrations de travail constituent un élément central de la position du pays dans la division internationale du travail, où une partie importante de la population active est orientée vers des emplois à l'étranger, souvent dans des secteurs caractérisés par une forte demande de main-d'œuvre peu ou moyennement qualifiée (Garcia Martinez, 2023).

Cette dynamique migratoire s'inscrit plus largement dans un système régional marqué par une intensification des mobilités de travail en Asie du Sud-Est, où les flux migratoires ont connu une croissance particulièrement rapide depuis le début des années 2000 (Bastide, 2020). Dans cette région, les migrations de travail sont largement structurées par des dispositifs institutionnels et économiques organisant la circulation d'une main-d'œuvre excédentaire depuis les régions de départ vers les économies en forte croissance, où les migrants occupent souvent des emplois peu valorisés ou faiblement qualifiés (Bastide, 2020). Les ressortissants philippins figurent parmi les principaux acteurs de ces flux migratoires régionaux et internationaux, participant à des circulations de travail qui relient l'Asie, le Moyen-Orient, l'Europe et l'Amérique du Nord (Bastide, 2020). Plus largement, l'Asie constitue aujourd'hui l'un des principaux espaces d'analyse des dynamiques migratoires mondiales, en raison de l'ampleur et de diversité des mouvements de populations qui y ont lieu depuis plusieurs décennies (Asis & al., 2019).

Dans le cas philippin, la migration internationale de travail ne constitue pas seulement une stratégie individuelle ou familiale, mais s'inscrit également dans une politique migratoire institutionnalisée où l'exportation de travailleurs est pensée comme une ressource économique nationale (Debonneville, 2019). Le gouvernement philippin a ainsi progressivement développé un ensemble de dispositifs visant à organiser et encadrer le déploiement de travailleurs à l'étranger, notamment à travers d'accord bilatéraux avec de nombreux pays d'accueil et de programmes de recrutement et de formation destinés aux travailleurs migrants (Debonneville, 2019). Cette politique migratoire s'inscrit dans un modèle où l'état joue un rôle actif dans la gestion de la mobilité internationale de la main-d'œuvre, contribuant à faire des Philippines l'un des principaux pays d'origine de travailleurs migrants dans l'économie mondiale (Ogaya, 2020). Dans ce cadre, certaines catégories de travailleurs migrants, en particulier les travailleuses domestiques philippines, sont devenues des figures centrales de l'économie mondiale du *care* et occupent une place symbolique importante dans l'imaginaire du développement philippin

(Debonneville, 2019). Les migrantes philippines ont ainsi été largement mobilisées pour répondre à la demande internationale de travail domestique et de *care* dans de nombreux pays, participant à la formation de chaînes globales du *care* reliant les familles des pays d'origine aux besoins de reproduction sociale dans les pays d'accueil (Asis & al., 2019).

2. Effets sociaux et familiaux de la migration

Cependant, si la migration internationale est souvent présentée comme un moteur de développement économique, cette centralité tend à invisibiliser les coûts sociaux, familiaux et relationnels associés à ces mobilités (Debonneville, 2025). Les travaux sur les migrations philippines montrent en particulier que les expériences migratoires sont profondément structurées par des rapports de pouvoir, des inégalités sociales et des logiques de gestion du risque qui affectent à la fois les migrants eux-mêmes et les familles restées au pays (Debonneville, 2025). Dans cette perspective, la migration apparaît à la fois comme une stratégie visant à améliorer les conditions de vie et comme une expérience marquée par l'incertitude, l'exposition aux vulnérabilités et la gestion permanente du risque (Debonneville, 2025). Les recherches sur les remittances montrent également que, si les transferts financiers envoyés par les migrants constituent une ressource importante pour les ménages, leurs effets sur le développement des familles restent ambivalents et dépendent fortement des contextes sociaux, économiques et institutionnels dans lesquels ils s'inscrivent (Eversole & Johnson, 2014).

Ces dynamiques migratoires ont également des effets profonds sur les structures familiales. Plusieurs travaux montrent que la migration internationale du travail contribue à transformer les relations familiales et les modes d'organisation du *care* au sein des familles transnationales philippines (Pinzon, 2021). L'émergence des familles transnationales, caractérisées par la séparation géographique prolongée entre parents et enfants, conduit à reconfigurer les relations parent-enfant et les formes de communication familiale, souvent médiatisées par les technologies numériques (Pinzon, 2021). Les enfants de travailleurs migrants, souvent désignés comme les *Anak ng OFWs*¹, développent ainsi des formes particulières de relations familiales marquée par l'absence physique des parents et par des interactions médiatisées à distance (Pinzon, 2021). Plusieurs études soulignent également que cette séparation peut avoir des effets sur le bien-être physique et psychologique des enfants restés au pays, notamment en raison de la modification des relations de *care* et l'environnement familial dans lequel ils grandissent (Dominguez & Hall, 2022). Ces transformations contribuent à redéfinir les représentations de la famille et les expériences quotidiennes des enfants et des jeunes au sein des ménages concernés par la migration (Pinzon, 2021). Par ailleurs, la migration internationale du travail dans la région est marquée par une féminisation croissante des flux migratoires, notamment dans les secteurs du travail domestique et du *care*, ce qui contribue à transformer les rôles de genre et les arrangements de *care* au sein des familles restées au pays (Lam & Yeoh, 2018).

3. Mindanao marquée par des contraintes sociales, politiques et environnementales

Dans ce paysage national, l'île de Mindanao constitue un terrain particulièrement révélateur pour analyser les dynamiques de mobilité et leurs effets sociaux. Deuxième plus grande île de l'archipel philippin, Mindanao est caractérisée par une grande diversité ethnique, linguistique et religieuse, ainsi que par des divisions socio-politiques importantes entre différentes communautés (McDoom & Gisselquist, 2016). Les recherches montrent que ces divisions peuvent influencer une large gamme de

¹ Traduis en français par « Enfants de travailleurs philippins à l'étranger »

phénomène sociaux, notamment l'accès aux ressources, la fourniture de biens publics ou encore les dynamiques de conflit et coopération au sein des sociétés locales (McDoom & Gisselquist, 2016). Dans certaines régions de Mindanao, les tensions communautaires et les divisions ethnoreligieuses contribuent ainsi à produire des formes d'inégalités horizontales qui influencent les conditions de vie et les trajectoires des populations locales (McDoom & Gisselquist, 2016).

Par ailleurs, l'histoire de Mindanao est marquée par la persistance de conflits locaux et de rivalités entre clans, appelés *rido*, qui constituent l'une des principales formes de violence dans certaines régions de l'île (Macabuac-Ferolin & Constantino, 2014). Ces conflits familiaux et communautaires ont des conséquences importantes sur la sécurité, les relations sociales et les trajectoires de vie des populations locales, affectant non seulement les familles impliquées mais également les communautés environnantes (Macabuac-Ferolin & Constantino, 2014). Dans ce contexte, les dynamiques de mobilité ne peuvent être comprises uniquement comme des choix économiques individuels, mais doivent être analysés à la lumière d'un ensemble de contraintes sociales, politiques et territoriales qui influencent les décisions de migration (Macabuac-Ferolin & Constantino, 2014).

Les recherches menées dans les zones rurales de Mindanao montrent également que les mobilités sont étroitement liées aux transformations environnementales, aux dynamiques foncières et aux transformations économiques locales (Mialhe & *al.*, 2014). Dans les régions rurales et les régions de front pionnier, les migrations internes sont souvent associées à des processus d'ouverture agricole, d'accès aux ressources naturelles et de transformations des systèmes de production (Mialhe & *al.*, 2014). Les trajectoires migratoires apparaissent ainsi comme des processus spatio-temporels où s'entremêlent des facteurs économiques, sociaux, culturels et environnementaux influençant les décisions de mobilité des populations (Mialhe & *al.*, 2014).

A ces dynamiques s'ajoutent les effets croissants du changement climatique, qui contribuent à fragiliser les moyens de subsistance agricoles dans certaines régions de Mindanao et à accroître les vulnérabilités des communautés rurales (Chandra & *al.*, 2017). Les événements climatiques extrêmes, les pertes de récoltes et l'insécurité alimentaire peuvent ainsi encourager des stratégies de mobilité ou de migration, notamment dans les zones rurales dépendantes de l'agriculture (Chandra & *al.*, 2017). Ces transformations affectent de manière différenciée les hommes et les femmes, les femmes agricultrices étant souvent plus exposées aux risques économiques et sociaux en raison d'inégalités structurelles dans l'accès aux ressources et aux droits fonciers (Chandra & *al.*, 2017).

Enfin, ces dynamiques de mobilité doivent être replacées dans une perspective plus large d'injustice structurelle et de marginalisation historique affectant certaines régions de Mindanao (Maboloc, 2025). Les inégalités économiques, politiques et territoriales qui caractérisent certaines parties de l'île résultent de processus historiques et institutionnels plus complexes qui dépassent les responsabilités individuelles et s'inscrivent dans des structures sociales durables (Maboloc, 2025). Dans cette perspective, les mobilités observées dans la région peuvent être interprétées comme des réponses à des formes d'injustice structurelle qui limitent les opportunités économiques et sociales disponibles localement (Maboloc, 2025).

Dans ce contexte, les expériences de mobilité vécues par les jeunes aux Philippines, et en particulier à Mindanao, apparaissent comme le produit d'une combinaison complexe de dynamiques migratoires globales, de transformations familiales, de contraintes socio-économiques et de conditions territoriales

spécifiques. Comprendre comment ces mobilités influencent les conditions de vie, les rôles sociaux et les ancrages territoriaux des jeunes constituent ainsi un enjeu central pour analyser les transformations contemporaines des sociétés philippines.

B. Clarifications conceptuelles

1. Les mobilités contraintes

Les mobilités contraintes renvoient à des déplacements qui ne peuvent pas être pensés comme de simples choix individuels, libres et autonomes. Elles désignent des trajectoires façonnées, orientées ou limitées par des rapports de pouvoir, des dispositifs institutionnels, des statuts juridiques, des normes sociales et des conditions matérielles d'existence. Dans cette perspective, il convient de distinguer la mobilité de la migration : la mobilité constitue une catégorie large, tandis que la migration désigne une forme plus circonscrite de déplacement, généralement associée à une distance plus importante, à un déracinement social et culturel et à une installation plus durable (Le Guennec, 2020). La mobilité peut ainsi être comprise comme un processus multidimensionnel, à la fois physique, social, spatial et temporel, qui dépend de ressources, de réseaux et de capacités inégalement distribuées (Debonneville & al, 2019).

Cette approche permet de ne pas réduire les déplacements à leur seule dimension géographique. Les mobilités s'inscrivent toujours dans un cadre socialement situé, qui distribue inégalement les possibilités de partir, de rester, de circuler, de revenir ou de s'installer (Debonneville & al, 2019). Le concept de *social caging* rappelle ainsi que les configurations de pouvoir peuvent limiter ou permettre la mobilité sociale et géographique de certains groupes. Les déplacements ne sont donc jamais indépendants des hiérarchies sociales qui les organisent et les contraignent (Le Guennec, 2020).

Parler de mobilités contraintes revient alors à souligner que les mouvements humains sont souvent pris dans des formes d'obligation, de dépendance ou de coercition. Ces contraintes peuvent être directes, lorsqu'un déplacement est imposé par un conflit, une catastrophe naturelle ou un projet de développement, mais elles peuvent aussi être plus diffuses, lorsqu'un départ devient nécessaire en raison d'un contexte économique, politique ou social défavorable. Dans ces situations, la contrainte ne se limite pas au moment du départ : elle se prolonge dans les conditions de déplacement, d'installation et d'accès aux ressources, aux soins, à l'éducation ou à la protection juridique (Ram & Nizamani, 2024).

La contrainte peut également résider dans les systèmes économiques et politiques qui organisent les déplacements de main-d'œuvre. En Asie du Sud-Est insulaire, les migrations de travail sont structurées par des industries migratoires qui encadrent le recrutement, le transit, le placement et l'emploi des travailleurs migrants, souvent affectés aux segments les moins qualifiés du marché du travail. Le coût du recrutement, fréquemment supporté par les migrants eux-mêmes, peut produire des formes de dépendance par la dette, tandis que le statut de non-citoyen renforce leur vulnérabilité juridique et sociale. La mobilité apparaît alors moins comme un libre déplacement que comme un mode de gouvernement de la force du travail (Bastide, 2020).

Les mobilités contraintes ne sont pas forcément visibles au premier regard. Elles peuvent prendre la forme de départs apparemment volontaires, mais fortement encadrés par des pressions structurelles. La migration suppose souvent des ressources, des réseaux et certaines capacités, mais elle est aussi influencée par les inégalités économiques, les blocages professionnels et l'absence d'alternatives crédibles dans les espaces d'origine (Zimmermann, 2017). De plus, la migration ne met pas

nécessairement fin aux contraintes : à l'arrivée, les restrictions réglementaires, la segmentation du marché du travail et la difficulté à faire reconnaître les compétences ou les diplômes peuvent produire un déclassement professionnel et limiter la mobilité sociale des migrants (Annequin & *al.*, 2017).

Dans le cas philippin, cette contrainte apparaît notamment dans la manière dont les projets migratoires sont préparés, orientés et encadrés. Les migrations des travailleuses domestiques philippines s'inscrivent dans un dispositif migratoire structuré, composé d'agences de recrutement, de centres de formation, d'agences de voyage et de régulations étatiques. Les formations prémigratoires, les imaginaires migratoires produits par les médias et les réseaux interpersonnels, ainsi que la hiérarchisation des destinations possibles influencent les préférences, les espoirs et les trajectoires des candidates au départ. Le projet migratoire ne relève donc pas uniquement d'une décision individuelle, mais d'un cadre institutionnel et symbolique qui oriente concrètement les parcours (Debonneville, 2019).

La notion de mobilités contraintes permet ainsi d'articuler le mouvement et l'ancrage, le départ et les rapports sociaux qui le rendent possible ou nécessaire. Elle désigne un continuum de situations, allant des déplacements forcés liés aux conflits, aux catastrophes et aux projets de développement, jusqu'aux migrations de travail structurées par la dette, la dépendance juridique, les hiérarchies de genre, les segmentations du marché du travail ou les dispositifs étatiques de recrutement et de formation. Elle rappelle surtout que la mobilité n'est jamais distribuée de manière égale : certaines personnes sont empêchées de circuler, d'autres sont poussées à partir, déplacées, fixées ou assignées à certaines places (Le Guennec, 2020).

Pour finir, cette notion permet de dépasser une lecture strictement individualisant des migrations. Les mobilités reconfigurent des espaces sociaux plus larges, notamment les positions professionnelles, les cadres familiaux et les systèmes normatifs. Elles doivent donc être pensées comme des processus multidimensionnels, dans lesquels les déplacements matériels sont indissociables des contraintes sociales, juridiques, économiques et symboliques qui les façonnent (Wang, 2017).

2. Féminisation de la migration

La notion de féminisation de la migration constitue aujourd'hui un concept central dans les études migratoires. Elle désigne le processus par lequel les femmes deviennent des actrices majeures des mobilités internationales, non plus seulement comme accompagnatrices de migrants masculins, mais comme migrantes autonomes participant directement aux dynamiques économiques, sociales et familiales des migrations (Gabaccia, 2015). Cette évolution s'inscrit dans les transformations du marché du travail mondial, des politiques migratoires et des rapports de genre, qui redéfinissent la place des femmes dans les sociétés d'origine et de destination (Gabaccia, 2015).

Historiquement, les migrations ont longtemps été analysées à partir d'une perspective androcentrée, dans laquelle les hommes étaient considérés comme les principaux migrants, tandis que les femmes étaient perçues comme des dépendantes dans le cadre du regroupement familial. Les travaux récents ont cependant montré que les femmes ont toujours participé aux migrations, mais que leur rôle a souvent été invisibilisé dans les analyses académiques et statistiques (Gabaccia, 2015). La féminisation de la migration renvoie donc à la fois à une plus grande visibilité des femmes migrantes et à l'augmentation de leur migration indépendante, souvent dans le cadre de projets économiques ou professionnels.

Cette dynamique est particulièrement visible dans le cas des Philippines. Un nombre important de femmes philippines migrent pour travailler à l'étranger, notamment dans les secteurs du *care* et du travail domestique. Leur présence s'inscrit dans la structuration d'un marché mondiale reproductif, où les travailleuses migrantes jouent un rôle central dans la prise en charge des enfants, des personnes âgées ou des ménages dans les pays plus riches (Debonneville, 2019).

Dans le cas philippin, cette dynamique est fortement institutionnalisée. Le pays est souvent décrit comme un *labour-exporting country*, dans la mesure où l'état encourage et organise l'émigration de sa main-d'œuvre afin de soutenir l'économie nationale grâce aux transferts financiers des migrants (Ogaya, 2020). Les femmes occupent une place importante dans ce système, en particulier dans le secteur du travail domestique international. Cette situation révèle une division internationale du travail genré, dans laquelle des femmes issues des pays du Sud occupent des emplois de cadre dans les pays du Nord ou dans les économies plus développées d'Asie (Debonneville, 2019).

Les travailleuses domestiques philippines occupent ainsi une place centrale dans l'économie globale du *care*. Elles migrent notamment vers Hong-Kong, Singapour, l'Italie ou les États du Golfe pour travailler comme employées domestiques ou aides familiales. Le figure de la Filipina s'est progressivement imposée comme un symbole mondiale du travail domestique migrant, révélant l'articulation entre rapports de genre, de classe et de race dans la structuration du marché mondial du *care* (Debonneville, 2019).

La féminisation de la migration implique aussi des transformations profondes des relations familiales et des rôles de genre. Lorsque les femmes migrent pour travailler à l'étranger, elles deviennent souvent les principales pourvoyeuses de revenus du ménage grâce aux transferts financiers envoyés à leur famille. Cette situation peut redéfinir les rôles économiques et sociaux au sein du foyer, en modifiant la répartition des responsabilités entre hommes et femmes et en générant parfois des tensions ou des négociations autour des normes familiales et matrimoniales (Wang, 2017).

Cependant, cette migration ne signifie pas nécessairement émancipation. Si elle peut renforcer l'autonomie économique des femmes, elle s'accompagne aussi de nouvelles formes de vulnérabilité. Les travailleuses migrantes sont souvent concentrées dans des secteurs précaires, marqués par une faible protection juridique, des conditions de travail difficiles et une forte dépendance vis-à-vis des employeurs. Le travail domestique international illustre particulièrement ces vulnérabilités, car il reste souvent peu régulé et exposé à des formes d'exploitation (Ogaya, 2020).

Ces vulnérabilités sont également produites par les politiques migratoires et les dispositifs institutionnels. Aux Philippines, l'État joue un rôle actif dans l'organisation de l'émigration à travers des accords bilatéraux, des agences de recrutement et des dispositifs de formation. Si ces politiques peuvent encadrer certains aspects de la migration, elles participent aussi à l'institutionnalisation d'un modèle de développement reposant largement sur l'exportation de main-d'œuvre féminine (Debonneville, 2019).

3. Envois de fonds

Les envois de fonds des migrants, communément appelés *remittances*, constituent un concept central dans l'analyse des migrations internationales. Ils désignent les transferts monétaires envoyés par les migrants à leur famille ou à leur communauté restées dans le pays d'origine (Treleaven, 2019). Ces transferts matérialisent le lien transnational entre les migrants et leur ménage d'origine, tout en constituant un mécanisme important de redistribution des revenus à l'échelle mondiale (Yang, 2017). D'un point de vue macroéconomique, les *remittances* représentent des flux financiers considérables. EN 2015, les migrants ont transféré environ 430 milliards de dollars vers les pays en développement, un montant supérieur à celui de l'aide publique au développement (Yang, 2017). Cette importance explique leur place centrale dans les débats sur les liens entre migration et développement. Alors que les migrations ont longtemps été vues comme un symptôme de sous-développement, les *remittances* sont aujourd'hui souvent analysées comme une ressource économique importante pour les ménages et les économies locales (Eversole & Johnson, 2014).

Les *remittances* sont avant tout inscrites dans des stratégies familiales. Elles permettent aux migrants de soutenir les dépenses quotidiennes du ménages, de financer certains investissements ou de maintenir des relations économiques et sociales malgré la séparation géographique (Treleaven, 2019). Dans le cas philippin, les OFW jouent ainsi un rôle central dans le soutien financier des familles restées au pays, contribuant à transformer les dynamiques familiales et économiques (Pinzon, 2021).

Au niveau des ménages, les *remittances* peuvent améliorer les conditions de vie. Elles sont souvent associées à une consommation plus élevée, à une réduction du risque de pauvreté et à des investissements dans l'éducation ou la santé des enfants (Yang, 2017). Elles peuvent donc être comprises comme une stratégie de gestion du risque, permettant aux familles de diversifier leurs sources de revenus et de faire face aux chocs économiques ou sociaux (Yang, 2017).

Cependant, les *remittances* ne doivent pas être analysées uniquement sous l'angle économique. Elles s'inscrivent dans des contextes sociaux, culturels et relationnels complexes. Les familles peuvent les utiliser non seulement pour augmenter leurs revenus, mais aussi pour renforcer leur statut social, maintenir les liens familiaux ou sécuriser leurs moyens de subsistance à long terme (Eversole & Johnson, 2014). Elles constituent donc un phénomène multidimensionnel, à la fois financier, social et symbolique.

La littérature distingue plusieurs manières d'analyser leurs effets. Une première approche les considère comme un instrument d'accumulation économique, permettant d'augmenter les revenus, les actifs ou la productivité des ménages. Une deuxième approche insiste sur leurs effets sociaux, notamment sur le statut, les rapports de pouvoir au sein du ménage et les opportunités offertes aux familles. Une troisième perspective, centrée sur les moyens de subsistance durables, les analyse comme une ressource permettant aux ménages de sécuriser leurs conditions de vie face aux incertitudes économiques et environnementales (Eversole & Johnson, 2014).

Les effets des *remittances* restent toutefois ambivalents. Elles peuvent contribuer à améliorer l'accès aux soins, à l'éducation ou à certains biens essentiels, mais elles ne garantissent pas automatiquement une amélioration durable du bien-être. Leur impact dépend fortement des contextes institutionnels, sociaux et économiques dans lesquels elles sont utilisées, ainsi que des priorités des ménages, des normes culturelles et des opportunités disponibles localement (Treleaven, 2019).

4. Les ancrages territoriaux

La notion d'ancrages territoriaux renvoie à l'ensemble des attaches concrètes, relationnelles, institutionnelles et symboliques qui relient un individu à un espace de vie donné. Elle permet de dépasser une vision strictement résidentielle du territoire pour comprendre le rapport à l'espace comme une construction sociale, affective et pratique, fondée sur des relations, des routines, des ressources et des appartenances (Barglowski & Bonfert, 2022). Le territoire n'est donc pas un simple décor des expériences sociales, mais un cadre activement produit et reconfiguré par les mobilités, les contraintes structurelles et les stratégies des acteurs (Debonneville & al., 2019).

Cette réflexion est éclairée par le concept de *social anchoring*, qui désigne le processus par lequel les personnes mobiles trouvent des points d'appui significatifs leur permettant de retrouver une forme de stabilité dans de nouveaux contextes de vie (Barglowski & Bonfert, 2022). Ces ancrages peuvent être multiples : relations sociales, souvenirs, rôles familiaux, langue, statut légal, ressources économiques ou inscription dans des institutions. Ils ne sont donc ni fixes ni uniquement spatiaux, mais constituent des repères permettant aux individus de maintenir un sentiment de continuité malgré la mobilité, la séparation ou l'instabilité.

Le concept de *differentiated embedding* permet également de comprendre l'ancrage comme un processus dynamique. L'ancrage territorial ne dépend pas seulement de la présence dans un lieu, mais aussi de la possibilité d'y construire des relations, d'accéder à des ressources, d'être reconnu et de s'inscrire dans des structures sociales plus larges (Barglowski & Bonfert, 2022). Les ancrages territoriaux peuvent ainsi être renforcés, fragilisés, déplacés ou recomposés selon les contextes sociaux et institutionnels.

Cette approche rejoint les travaux sur les familles à distance, qui montrent qu'il faut dépasser une conception de la famille limitée à un seul logement. Les individus peuvent être attachés à plusieurs lieux à la fois, circuler entre différents espaces de vie ou maintenir des appartenances malgré la dispersion géographique des membres de la famille (Imbert & al., 2018). Les relations familiales peuvent ainsi contribuer à maintenir des formes d'ancrage à travers les échanges matériels, les communications régulières ou l'organisation collective de la prise en charge des enfants.

Les ancrages territoriaux ne sont donc pas opposés à la mobilité. Ils se construisent aussi à travers les mobilités, en fonction des réseaux sociaux, des ressources disponibles et des contraintes qui rendent certains déplacements possibles, en limitent d'autres ou imposent certaines formes d'installation (Debonneville & al., 2019). Cette perspective est particulièrement importante dans le cas des jeunes concernés par la migration parentale, car leur rapport au territoire peut être transformé par l'éloignement des parents, la recomposition du *care* et les nouvelles formes d'organisation familiale (Dominguez & Hall, 2022).

Dans les familles transnationales, les enfants peuvent être pris en charge par d'autres membres de la famille, comme les grands-parents ou d'autres proches, ce qui modifie les arrangements familiaux et les formes de *caregiving* (Raturi & Cebotari, 2022). Ces relations familiales et communautaires jouent alors un rôle central dans la continuité des trajectoires de vie des jeunes, en assurant une certaine stabilité malgré la distance et la séparation.

Ainsi, les ancrages territoriaux peuvent être compris comme des configurations relationnelles et spatiales construites à travers les liens sociaux, les institutions, les ressources locales et les expériences d'appartenance. Ils renvoient aux points d'appui à partir desquels les individus organisent leur quotidien, accèdent à des ressources et maintiennent des liens malgré les transformations liées aux mobilités et aux recompositions familiales.

C. Problématique et hypothèses de recherche

C'est dans ce cadre que s'inscrit ce *working paper*, qui vise à analyser les effets des expériences de mobilités contraintes sur les jeunes âgés de 9 à 24 ans aux Philippines, à partir d'une étude de cas située à Mindanao. La question de recherche est la suivante :

**« Comment les expériences de mobilités contraintes reconfigurent-elles les conditions de vie, les rôles sociaux et les ancrages territoriaux des jeunes âgés de 9 à 24 ans aux Philippines ?
Étude de cas de l'île de Mindanao »**

L'objectif est d'étudier la manière dont ces jeunes vivent les transformations liées à la migration, aux conflits et aux contraintes environnementales, ainsi que leurs effets sur les relations familiales, les trajectoires sociales et les rapports au territoire.

Cette recherche s'inscrit dans une tension centrale de la littérature : la migration peut être envisagée à la fois comme une stratégie d'adaptation pour les ménages et comme le révélateur de vulnérabilités structurelles persistantes. À partir de cette tension, trois hypothèses principales orientent l'analyse.

1. Hypothèse 1

« Les mobilités contraintes contribuent à une reconfiguration différenciée des conditions de vie des jeunes, combinant amélioration matérielle potentielle via les remittances et fragilisation socio-affective liée à l'absence parentale ».

La littérature souligne en effet que les transferts de fonds envoyés par les migrants peuvent améliorer certains indicateurs matériels au sein des ménages, notamment en termes de consommation, de scolarisation ou d'accès aux soins (Yang, 2017). Toutefois, ces bénéfices économiques coexistent souvent avec des coûts psychosociaux documentés chez les enfants et adolescents laissés derrière, notamment en termes de solitude, d'anxiété ou de tensions relationnelles (Pinzon, 2021).

L'hypothèse est donc que les effets des mobilités contraintes sur les conditions de vie des jeunes ne sont ni univoques ni exclusivement économiques, mais qu'ils s'inscrivent dans des dynamiques ambivalentes où se combinent amélioration matérielle et vulnérabilités socio-affectives.

2. Hypothèse 2

« Les mobilités contraintes, en particulier dans un contexte de féminisation de la migration, entraînent une recomposition des rôles sociaux et des arrangements de care au sein des familles et des communautés ».

Les travaux sur la féminisation de la migration montrent que l'absence prolongée des mères migrantes contribuent à transformer les arrangements domestiques et les responsabilités familiales, notamment par la redistribution de certaines tâches de *care* au sein des ménages (Lam & Yeoh, 2018). Cette redistribution peut impliquer les pères, d'autres membres de la famille élargie, mais également les enfants et les jeunes eux-mêmes.

Toutefois, ces transformations ne conduisent pas nécessairement à une évolution linéaire vers plus d'égalité entre les sexes. Au contraire, plusieurs recherches montrent que ces recompositions peuvent produire des arrangements hybrides où coexistent des transformations pratiques des rôles familiaux et la persistance de normes genrées structurantes (Debonneville, 2019).

L'hypothèse est donc que les jeunes participent activement à ces recompositions soit en assumant précocement certaines responsabilités familiales, soit en redéfinissant leur propre position dans les rapports familiaux et communautaires.

3. Hypothèse 3

« Les mobilités contraintes transforment les ancrages territoriaux des jeunes en produisant des formes d'appartenance fragmentées, mobiles ou recomposées ».

Les mobilités liées aux conflits, aux dynamiques foncières ou aux transformations environnementales s'inscrivent dans des trajectoires historiques de déplacement et de recomposition territoriale à Mindanao (Mialhe & al., 2014). Ces dynamiques peuvent affecter le rapport au territoire, aux ressources locales et aux appartenances communautaires.

Dans ce contexte, les jeunes peuvent être amenés à développer des formes d'ancrage multiples ou instables, oscillant entre attachement au territoire d'origine, aspirations migratoires et recompositions identitaires liées aux expériences familiales transnationales.

L'hypothèse est donc que les expériences de mobilité contribuent à produire des formes d'appartenance territoriale complexes, où les jeunes naviguent entre différentes échelles, à savoir locale, nationale et transnationale, dans la construction de leurs trajectoires sociales.

II. Plan

La suite de ce mémoire sera structurée en trois temps. La première partie présentera la méthodologie de recherche adoptée, en précisant l'approche qualitative mobilisée, les méthodes de collecte de données ainsi que les principales limites rencontrées sur le terrain.

La deuxième partie exposera les résultats issus des entretiens. Elle mettra en évidence les effets des mobilités contraintes sur les conditions de vie des jeunes, leurs rôles sociaux, leurs relations familiales, leurs ancrages territoriaux et leurs projections vers l'avenir.

Enfin, la troisième partie discutera ces résultats à la lumière du cadre théorique et des hypothèses de recherche, afin de montrer comment les expériences de mobilité reconfigurent les trajectoires juvéniles dans le contexte spécifique de Mindanao.

III. Méthodologie

Cette recherche s'inscrit dans une approche socio-anthropologique permettant de saisir les pratiques, les représentations et les logiques d'action des acteurs, en accordant une attention particulière aux significations qu'ils attribuent à leurs expériences (Quivy & al., 2017). Afin d'appréhender la complexité du phénomène étudié, ce travail repose sur une méthodologie qualitative. Celle-ci est particulièrement adaptée à l'étude de phénomènes sociaux, car elle permet d'analyser les expériences vécues, les discours et les interprétations des acteurs dans leur contexte (Quivy & al., 2017).

La démarche de recherche s'est d'abord appuyée sur un travail de lectures scientifiques, permettant de se familiariser avec la thématique, d'identifier les principaux débats académiques et de construire progressivement le cadre conceptuel du *working paper*. Cette phase exploratoire a également contribué à affiner la problématique et à orienter la construction des outils d'enquête. Dans un second temps, une enquête de terrain a été réalisée aux Philippines, sur l'île de Mindanao. Celle-ci repose principalement sur des entretiens semi-directifs, une observations participante menée dans le cadre du stage au sein du *Mindanao Migrants Center for Empowering Actions, Inc.* (MMCEAI), ainsi que sur l'analyse de sources écrites.

L'ensemble de la recherche s'inscrit dans une démarche inductive. Cette posture a permis d'adopter une approche ouverte et exploratoire, particulièrement pertinente pour étudier les mobilités contraintes en tenant compte de la diversité des expériences et des contextes dans lesquels elles prennent forme (Denis & al., 2019).

A. Collecte de données

1. Entretiens semi-directifs

La collecte de données repose principalement sur la réalisation de onze entretiens semi-directifs, menés dans différents *barangays*² de la région de Davao. Cette méthode est particulièrement adaptée aux recherches qualitatives lorsqu'il s'agit d'explorer des expériences vécues, des représentations sociales et des trajectoires individuelles, car elle permet d'accéder au sens que les acteurs donnent à leurs pratiques et à leurs expériences (Quivy & al., 2017).

Les entretiens ont été conduits à partir d'un guide structuré autour de plusieurs thématiques liées à la question de recherche, qui a permis d'assurer une certaine cohérence entre les entretiens, tout en conservant la souplesse propre à l'entretien semi-directif, laissant aux participants la possibilité de développer librement leurs réponses et d'introduire des éléments inattendus.

Les personnes interrogées présentent des profils variés en termes d'âge, de genre, de statut et de rapport aux dynamiques migratoires étudiées. Les entretiens ont été réalisés auprès de jeunes âgés de 9 à 24 ans directement concernés par ces dynamiques, mais aussi auprès de membres de leurs familles, de volontaires et de membres d'organisations locales travaillant sur les questions migratoires. Cette diversité de profils permet de croiser les points de vue et de mieux comprendre les effets de la migration à partir de différentes positions familiales, communautaires et institutionnelles³.

² Plus petite unité administrative et politique des Philippines, correspondant à une communauté locale de familles organisée pour gérer les affaires et les besoins collectifs au niveau du quartier ou du village (Kendall, 1976).

³ Afin d'assurer la transparence de la démarche, un tableau récapitulatif des enquêtes est présenté en annexe.

Avec l'accord préalable des participants, les entretiens ont été enregistrés afin de faciliter leur retranscription et leur analyse. Ils ont ensuite fait l'objet d'une analyse thématique visant à identifier les motifs récurrents, les variations d'expériences et les logiques sociales structurant les trajectoires de mobilité étudiées. Cette analyse a permis de dégager des catégories utiles pour comprendre comment les mobilités contraintes influencent les conditions de vie, les rôles sociaux et les ancrages territoriaux des jeunes.

Pour finir, une attention particulière a été accordée aux principes éthiques de la recherche. Les participants ont été informés des objectifs de l'étude, de l'usage des données collectées et de la garantie d'anonymat dans la restitution des résultats. Les noms des participants ont donc été anonymisés et certaines informations permettant leur identification ont été modifiées ou omises afin de préserver leur confidentialité.

2. Observation participante

En complément des entretiens, ce *working paper* repose sur une observation participante réalisée dans le cadre de mon stage au sein du MMCEAI, à Davao City, entre février et avril 2026. Cette immersion a permis d'observer concrètement les dynamiques sociales liées à la migration, ainsi que les interactions entre les membres de l'organisation, les volontaires, les communautés locales et les institutions publiques.

L'observation a consisté à suivre et à prendre part à certaines activités du MMCEAI, notamment des réunions, formations, activités communautaires et échanges informels. Elle a permis de compléter les données issues des entretiens en apportant des éléments de compréhension dans lesquels les expériences de mobilité des jeunes sont discutées ou accompagnées.

Enfin, un journal de terrain a été tenu afin de consigner les observations, impressions et situations rencontrées. Celui-ci a également permis de nourrir une réflexion sur les conditions de production de données, notamment en lien avec ma double position de stagiaire et chercheuse.

3. Sources écrites

La recherche s'appuie également sur l'analyse de sources écrites, mobilisées en complément des entretiens et de l'observation participante. Ces sources permettent de contextualiser le terrain étudié et d'inscrire l'analyse dans les débats scientifiques existants.

D'une part, des documents fournis par le MMCEAI ont été mobilisés, notamment des rapports, documents internes, supports de formation et notes d'informations. Ils ont permis de mieux comprendre le contexte institutionnel, les missions de l'organisation, ses modes d'intervention et la manière dont les enjeux migratoires sont abordés par les acteurs locaux. D'autre part, une revue de littérature scientifique a été réalisée afin d'approfondir la compréhension du contexte philippin et de Mindanao. Elle porte notamment sur les dynamiques migratoires, les politiques migratoires, les liens entre migration et développement, la féminisation de la migration, les transformations familiales, ainsi que les mobilités contraintes.

B. Limites et biais de la recherche

Comme toute recherche qualitative reposant sur un travail de terrain et sur des entretiens semi-directifs, cette étude comporte un certain nombre de biais de limites méthodologiques qu'il convient de discuter de manière réflexive.

Tout d'abord, ma position sur le terrain a influencé les conditions d'accès aux enquêtés ainsi que la nature des données collectées. Mon stage au sein du MMCEAI a facilité l'entrée sur le terrain, notamment en me permettant d'accéder à certains acteurs locaux, volontaires ou bénéficiaires liés aux activités de l'organisation. Cette proximité institutionnelle a donc constitué un atout important pour établir des contacts avec les communautés locales et identifier des participants. Toutefois, elle a également pu influencer les interactions et discours recueillis. En effet, les personnes interrogées pouvaient associer ma présence à l'ONG, ce qui a pu introduire un biais de désirabilité sociale. Certains participants ont ainsi pu être incités à formuler des réponses plus positives, moins critiques ou davantage conformes aux attentes perçues de l'organisation (Bergen & Labonté, 2020).

Un autre biais important concerne les conditions de réalisation des entretiens. Lors de chaque entretien, un membre du MMCEAI était présent afin d'assurer la traduction lorsque cela était nécessaire. Si cette présence était indispensable pour faciliter la communication avec certaines personnes ne parlant pas ou peu anglais, elle peut également avoir influencé la dynamique de l'échange. La présence d'un tiers, associé à l'organisation, a pu limiter la liberté de parole de certains participants, qui pouvaient hésiter à exprimer certains éléments plus sensibles ou critiques. Par ailleurs, la personne chargée de la traduction intervenait parfois pour poser elle-même des questions ou reformuler certains éléments, ce qui a pu modifier la dynamique initialement prévue dans le guide d'entretien. Ce type de situation est souligné par Suurmon & *al.* (2016), qui montrent que l'interprète peut occuper un rôle actif dans l'entretien, parfois proche de celui d'un co-enquêteur.

La barrière linguistique constitue également l'un des biais les plus importants dans cette recherche. Bien que certains participants parlaient anglais, celui-ci n'était généralement pas leur langue maternelle. Cela a parfois limité la capacité des enquêtés à exprimer pleinement leurs émotions, leurs ressentis ou certaines nuances de leurs expériences. Dans certains cas, les réponses étaient relativement courtes et formulées de manière concises, ce qui a pu rendre difficile l'approfondissement de certains sujets. Comme le souligne Olivier de Sardan (2008), les recherches qualitatives menées dans des contextes multilingues impliquent nécessairement des contraintes d'interprétation, car les significations sociales ne se traduisent pas toujours parfaitement d'une langue à une autre. La traduction peut ainsi produire des pertes de sens, des simplifications ou des reformulations qui influencent l'analyse des données.

Cette barrière linguistique a également parfois compliqué la relance de la discussion au cours des entretiens. Dans certaines situations, il m'était difficile de saisir immédiatement toutes les nuances des propos tenus par les participants, notamment en raison des accents ou des formulations utilisées. Il m'est arrivé de comprendre certains éléments plus clairement seulement au moment de la retranscription des entretiens. Cette situation a parfois limité notre capacité à approfondir certaines réponses directement au cours de l'entretien.

La relation d'enquête a également été influencée par ma position de chercheuse étrangère. Comme le rappelle Bayeck (2021), l'entretien qualitatif ne se déroule jamais dans un espace neutre : il est traversé par le contexte culturel, social et relationnel dans lequel se rencontrent le chercheur et les participants.

Dans notre cas, les différences culturelles, sociales et linguistiques ont donc pu jouer un rôle dans la manière dont les enquêtés ont perçu ma présence et répondu à mes questions. Plusieurs jeunes interrogés se sont notamment montrés particulièrement timides durant les entretiens. Cette attitude peut s'expliquer par différents facteurs qu'il est difficile de démêler avec certitude : le fait que nous soyons étrangers, les différences culturelles, ou encore le fait que nous soyons des femmes menant des entretiens avec certains jeunes hommes. Ces éléments ont parfois rendu les interactions plus réservées et ont pu limiter l'expression de certains points de vue.

La durée et la dynamique des entretiens constituent également une limite. Initialement, les entretiens étaient conçus pour durer entre 45 minutes et une heure. Cependant, dans plusieurs cas, la durée a été réduite à environ trente minutes. Certains participants semblaient éprouver des difficultés à maintenir une discussion longue en anglais ou manifestaient une certaine fatigue au cours de l'entretien, allant parfois jusqu'à me demander à quel moment celui-ci se terminerait. Dans ces situations, nous avons choisi d'écourter certains entretiens afin de respecter le confort des participants. Cette situation a parfois conduit à des réponses relativement brèves, parfois limitées à des réponses courtes ou fermées malgré les tentatives de relance, ce qui peut avoir restreint la profondeur de certaines données collectées.

Par ailleurs, les thématiques abordées dans les entretiens pouvaient être émotionnellement sensibles. Comme le soulignent Corbin & Morse (2003), les entretiens qualitatifs portant sur des sujets sensibles peuvent susciter une forme de détresse émotionnelle, même lorsque l'échange reste volontaire et contrôlé par le participant. Dans mon cas, les discussions sur les séparations familiales, les difficultés économiques ou les expériences migratoires ont parfois provoqué des réactions émotionnelles fortes : plusieurs personnes ont manifesté de la tristesse ou ont pleuré au cours de l'entretien. Face à ces situations, nous avons choisi de ne pas poursuivre certaines questions prévues dans le guide afin de ne pas accentuer l'inconfort des participants. Nous leur demandions également explicitement s'ils souhaitaient continuer ou interrompre l'entretien, afin de garantir le caractère volontaire de leur participation tout au long de l'échange. Ces précautions répondaient à des considérations éthiques importantes, mais elles ont aussi limité l'exploration de certains aspects de l'expérience migratoire lorsque les participants exprimaient un inconfort émotionnel.

Enfin, le corpus d'entretiens réalisés ne prétend pas être représentatif de l'ensemble des expériences migratoires à Mindanao. L'objectif de cette recherche est plutôt de proposer une analyse qualitative et contextualisée des expériences de mobilités contraintes vécues par certains jeunes et leurs familles dans des contextes spécifiques. Comme le rappellent plusieurs travaux en anthropologie de la migration, les décisions migratoires et leurs effets s'inscrivent dans des contextes sociaux, familiaux et économiques complexes variant fortement d'un ménage à l'autre (Eversole & Johnson, 2014).

IV. Résultats

A. Amélioration matérielle des conditions de vie accompagnée de coûts sociaux importants

Les entretiens réalisés montrent que la migration internationale des parents apparaît souvent comme une stratégie familiale visant à améliorer les conditions matérielles de vie du ménage. Elle est principalement associée au financement de l'éducation, aux besoins quotidiens des enfants et à l'accès à certaines ressources difficilement accessibles avec les revenus disponibles localement.

Dans l'entretien avec Galia, la migration est présentée comme un moyen d'offrir aux enfants de meilleures opportunités : « *There are positive impact and also there are negative impact. So, in terms of positive impact, parents works abroad could send their children to school, could provide them the things that they could not provide when their income is very low while they are in the Philippines, they could provide... I think adequate support in terms of material things : a better school, a better access to medical or other needs even ones of the children they can provide them* » (Entretien n°1).

Cette dimension économique revient également dans l'entretien avec Elie, qui associe directement le départ de sa mère au financement de ses études supérieures : « *Yes. I feel like it's the choice. It's the only choice of my mother that time because she was thinking of my college and she thinks that college is... college needs money to support education for your children* » (Entretien n°4). Elle souligne aussi que l'accès à l'éducation reste fortement dépendant des moyens financiers : « *I think that because I've seen other children whose are not able to send their children in school. Even though, the parents and the children also like to go to school. But they don't have enough money to send their children at school like that* » (Entretien n°4).

Plusieurs jeunes interrogés évoquent également les améliorations concrètes du niveau de vie familial rendues possibles grâce aux revenus envoyés depuis l'étranger. Juliette explique par exemple que la migration de son père a permis de financer les études, d'acheter une maison et certains biens matériels : « *[...]. Because he was able to provide us for our studies... Yes, we were able to buy a house because of my father because he was a seaman and we bought appliances* » (Entretien n°8). Alicia décrit également une amélioration des possibilités éducatives et matérielles après le départ de sa mère : « *I think it affect greatly but in a positive way. Because when my mom go abroad, my education was... What do you call this? I have the power to choose what I want because my mom are not strict with my education* » (Entretien n°6). Elle ajoute : « *But after my mom went to go abroad, we have the time to buy what our want* » (Entretien n°6).

Ces témoignages montrent que les *remittances* jouent un rôle central dans l'économie des familles concernées par la migration, en contribuant à stabiliser la situation financière du ménage, à financer l'éducation et à améliorer certaines conditions matérielles.

Cependant, ces bénéfices économiques s'accompagnent de coûts sociaux et émotionnels importants. La séparation prolongée entre parents et enfants constitue un élément récurrent dans les récits. Galia souligne ainsi les difficultés relationnelles produites par l'absence parentale : « *So, negative impact, the long-term separation from parents, the relationship gaps, and the feeling that when the OFW say... for example, the OFW mother comes home, she's like a stranger to us* » (Entretien n°1). Elle estime même que ces coûts peuvent dépasser les bénéfices économiques : « *I think the social cost is bigger than the benefits, that the migration has brought to these families* » (Entretien n°1).

Plusieurs jeunes interrogés décrivent également le sentiment de manque, de solitude ou d'abandon. Charles évoque la difficulté de grandir sans la présence quotidienne de ses parents : « *[...]. For me I felt different because, as you know, there is no mother also father. They left us. I'm so jealous and sad to those people have of mother and father in their side* » (Entretien n°7). Il insiste sur le fait que l'impact principal de la migration est avant tout émotionnel : « *The biggest impact is not about the financial, it's about the emotion that we separated* » (Entretien n°7).

Dans certains cas, l'absence parentale provoque aussi des tensions familiales et des difficultés concrètes dans la vie quotidienne. Maria explique par exemple que son fils lui reprochait son départ : « [...] *because during that time especially she work abroad, her youngest son told her mother that "You left us", "You left us", "You abandoned us". "You neglected us"* » (Entretien n°3). Elle évoque également les conséquences pratiques de cette absence : « *She said that especially when her mother got sick and then no one will look for her children. They go to school like wearing not clean. So, that was the time her children will be discriminated because they don't have mother* » (Entretien n°3).

Dans l'ensemble, les entretiens mettent donc en évidence une reconfiguration ambivalente des conditions de vie des jeunes. La migration améliore souvent la situation matérielle des familles grâce aux *remittances*, mais ces bénéfices s'accompagnent de coûts sociaux et émotionnels importants, liés à la séparation prolongée, au manque affectif et aux transformations des relations familiales.

B. Redéfinition des rôles sociaux des enfants au sein de la famille

Les entretiens réalisés montrent que la migration d'un parent, et en particulier celle des mères entraîne souvent une redistribution des responsabilités au sein du foyer. Cette redistribution conduit fréquemment les enfants restés au pays à assumer des tâches et des responsabilités qui étaient auparavant prises en charge par les parents. Dans plusieurs situations, les jeunes interrogés décrivent ainsi une forme de « maturation accélérée », liée à la nécessité de contribuer au fonctionnement du ménage et de soutenir les autres membres de la famille.

Dans certains cas, cette transformation des rôles concerne avant tout la prise en charge des frères et sœurs plus jeunes. Elie explique ainsi que l'absence de sa mère l'a conduit à soutenir sa grand-mère dans l'organisation quotidienne du foyer : « *I was able to mature. I was only 18 that time and I think that my mom is not here. So, I will have to help my grandmother to take care of other siblings, like that* » (Entretien n°4). Dans ce type de situation, les enfants plus âgés deviennent des soutiens familiaux importants dans l'organisation du *care*.

Dans d'autres cas, le transfert de responsabilités est plus marqué et concerne la gestion administrative ou financière du foyer. Alicia explique que les tâches auparavant assumées par sa mère lui ont été transférées après son départ : « *For example, if I have errands for like papers for her house and then some of... Like, my mom's responsibility before like paying like the electricity, the bills, the responsibility of her transferred to me. So, I think like when my mom go to abroad, I'm the one who was responsible for everything like the responsibility at home* » (Entretien n°6). Elle ajoute : « *Like all of the papers, I process it... I have to sign it on behalf of my mom* » (Entretien n°6). Cette responsabilité précoce est vécue comme une obligation de grandir plus vite : « *For me, I can say that I have to grow fast faster. The only thing is that the responsibility of my mom... must go to me* » (Entretien n°6).

Cette redéfinition des rôles peut aussi conduire certains jeunes à devenir des figures d'autorité au sein de la fratrie. Charlotte explique qu'elle doit s'occuper de son frère cadet lorsque son père est absent : « *Because sometimes when my daddy's not here, I am the one to responsible to look out for my younger brother because he only listen to me and that's why I need to grow fast* » (Entretien n°10). De même, Charles décrit le rôle maternel progressivement assumé par sa sœur aînée après le départ de leur mère :

« For me, the most difficult is my Ate or my older sister because she's the older and also you have right mind. And also, if you don't have mother, she will be a role model as a mother. So, it's very difficult for her... Yes. She became like mother » (Entretien n°7).

Dans certaines situations, ces responsabilités prennent également une dimension économique. Kendall explique avoir commencé à travailler très jeune pour soutenir sa famille : « *I was working when I was still 14 years old. I don't have any choice* » (Entretien n°11). Elle décrit aussi la difficulté à concilier travail et études : « *And that time I got sick because I have to work in the morning and I have to go to school in the afternoon* » (Entretien n°11). Dans son cas, cette charge est directement liée au soutien de sa sœur : « *Yeah. Because of the responsibility that I'm carrying because I'm the only one who provides for my sister* » (Entretien n°11).

Toutefois, cette redistribution des rôles n'est pas uniforme. Dans certaines familles, les responsabilités des jeunes changent peu, notamment d'autres adultes restent présents dans le foyer ou lorsque le parent migrant continue à assurer un encadrement à distance. Chloe affirme par exemple que ses responsabilités quotidiennes sont restées relativement similaires et que ses priorités demeurent principalement centrées sur ses études (Entretien n°2).

Ainsi, les entretiens mettent en évidence une transformation fréquente, mais variable des rôles sociaux des enfants dans les familles marquées par la migration. Selon les configurations familiales, les jeunes peuvent être amenés à assumer des responsabilités domestiques, éducatives, administratives ou économiques, brouillant parfois les frontières entre les rôles attribués aux enfants et ceux traditionnellement associés aux adultes.

C. Recomposition des relations familiales et des figures d'autorité

Les entretiens montrent que la migration d'un parent entraîne une recomposition des relations familiales, notamment lorsque l'absence se prolonge sur plusieurs années. La distance géographique peut fragiliser le lien avec le parent migrant, en particulier lorsque les échanges sont rares, médiatisés ou lorsque le parent est parti pendant l'enfance.

Cette distance apparaît dans l'entretien avec Chloe, qui explique avoir du mal à interagir avec son père lors de ses retours : « *I'm very shy when my father goes here. My Ate said to me that go talk to dad, go hug dad. But for me, it's very like hard for me because we're not close enough and we don't have straight communication with my father* » (Entretien n°2). Elle précise que cette distance s'est construite dès l'enfance : « *When I was little, I was very shy to my father. Like, don't want to hug him, to talk to him* » (Entretien n°2). La communication reste alors limitée et médiatisée : « *We just chat in Messenger. I don't want to talk him in phone. I'm very shy. I just talk in the mess* » (Entretien n°2).

Dans certains cas, l'éloignement du parent migrant conduit les enfants à développer des liens plus forts avec les personnes assurant leur prise en charge quotidienne. Maria explique que ses enfants ne la reconnaissaient pas immédiatement après plusieurs années d'absence : « *She said yes because when she left the Philippines, her youngest son, Noah the one you met earlier, when she goes back here in the Philippines, her son did not like to recognize her* » (Entretien n°3). Elle ajoute que ses enfants s'étaient davantage attachés à leur grand-mère : « *[...] because during that time that she went abroad, her children didn't recognize her, because her children used to... Their grandmother, her mother like... Her*

children will not go to her, instead they go to her grandmother » (Entretien n°3). Cette situation illustre le transfert partiel des rôles parentaux vers d'autres membres de la famille.

Les grands-parents, mais aussi les oncles, tantes, parrains ou marraines apparaissent ainsi comme des figures importantes de soutien et d'autorité. Juliette explique par exemple s'être rapprochée de son oncle, qu'elle considère comme une figure paternelle : « *Yeah, because I have an uncle who I really look up to. He's like a father figure to me. He's my godfather and he was there when my father wasn't beside me when I needed help* » (Entretien n°8). Elle souligne aussi le rôle de ses parrains et marraines : « *And also, my god parents like as much as possible they want to be there for us whenever we need* » (Entretien n°8).

La migration peut également transformer la relation avec le parent resté au pays. Dans certains cas, cette relation se renforce, comme l'explique Alicia à propos de son père : « *Because my dad always remind us, when my mom left and go abroad, my dad... That's why we have a good relationship with my mom... Because my dad always remind us to understand my mom* » (Entretien n°6). Elle ajoute que son père est devenu son principal soutien quotidien : « *And then my dad, every time I have like problem, I always say it to my dad, even if I have pressure stresses at work* » (Entretien n°6).

Toutefois, ces recompositions familiales peuvent également s'accompagner de tensions ou ruptures. Charlotte explique par exemple que la relation avec sa mère s'est progressivement détériorée après son départ : « *Yes. Before. Despite the fact that we frequently fight to each other. But when my mother left the Philippines, our relationship just stopped* » (Entretien n°10). D'autres décrivent une communication contrainte par la distance, les horaires ou le travail, comme Elie à propos de sa mère : « *But not every day because she's busy with her work and I'm also studying in college* » (Entretien n°4).

Enfin, certains jeunes décrivent une difficulté à reconstruire une proximité avec le parent migrant après une longue séparation. Charles explique ainsi : « *We are feel like separate or when she go back in the village, when she go back home, I see mother but not how to approach a mother. So, it's so difficult because we separate more than eight years like that* » (Entretien n°7). Il ajoute : « *I have a mother, but the relationship is not for mother because when grade one, six years old, my mind is... not can remember anything about my mother* » (Entretien n°7).

Ainsi, les entretiens montrent que la migration parentale recompose les relations familiales et les figures d'autorité. L'absence du parent migrant redistribue les rôles de *care* vers d'autres membres de la famille, tandis que la distance peut produire un éloignement affectif, des difficultés de communication ou, au contraire, un renforcement du lien avec le parent resté au pays.

D. Transformation des ancrages territoriaux et sociaux des jeunes

Les entretiens montrent que la migration parentale ne transforme pas seulement les conditions matérielles et les rôles familiaux des jeunes, mais aussi leurs ancrages territoriaux et sociaux. Face à l'absence d'un parent migrant, les jeunes développent des formes de soutien et d'appartenance à travers les relations entre pairs, les réseaux associatifs et les espaces communautaires.

Galia souligne notamment l'importance des réseaux de pairs pour les enfants de migrants, qui peuvent parfois avoir du mal à exprimer leurs émotions auprès de leur famille ou de leurs tuteurs : « *Sometimes*

these children cannot express themselves talking to their grandmother, who are their guardians or their aunts taking care of them. But they can openly express their concerns to someone who share the same feelings. So, that's the advantage of having this peer support networks organizing them » (Entretien n°1). Ces espaces permettent ainsi aux jeunes de partager leurs expériences avec d'autres personnes confrontées à des situations similaires.

Les organisations communautaires apparaissent alors comme des lieux importants de soutien et de socialisation. Galia explique que ces groupes peuvent offrir une forme d'appui positif lorsque celui-ci n'est pas disponible dans la sphère familiale : « *So, if there is a peer support group they could see in the community that they have someone to talk to in a positive way and positively influencing them to do positive activities in the community, that would provide them an alternative positive support system if they could not find that at home* » (Entretien n°1). Elle ajoute : « *For me it helps in their physical, psychological, mental well-being. So, having someone who has your back, who understands you and doesn't judge you, that's very important because most of these children express that they could not express their inner thought, even with their guardians...* » (Entretien n°1).

Ces réseaux ne se limitent pas au soutien émotionnel ; ils peuvent aussi prendre la forme d'une entraide concrète. Galia évoque par exemple le cas d'un jeune membre d'une organisation d'*Anak OFW* devenu père très jeune, que les autres membres du groupe ont aidé matériellement : « *They collected baby clothes, and they wrote letters to ask for help from their neighbors to pull resources to buy a baby crib* » (Entretien n°1).

Les jeunes interrogés confirment également l'importance de ces espaces dans leur quotidien. Chloe explique que les activités communautaires leur permettent de sortir de chez elle de rencontrer d'autres jeunes et de « *socialize with other members of the community* » (Entretien n°2). Ces organisations peuvent aussi aider les enfants à mieux comprendre l'expérience migratoire de leurs parents. Maria explique ainsi : « *Her children like to participate, especially, for example Mindanao Migrants, because Ate Maria said that Mindanao Migrants provide her children to be educative for example the experiences of OFW is not easy, so that her children will understand the situation of an OFW* » (Entretien n°3).

Au-delà des espaces associatifs, les jeunes maintiennent aussi des formes d'ancrage territorial à travers leurs relations locales et leurs activités quotidiennes : « *For me, I feel attached to my hometown or to my village. Because of the friends and also the neighbors. So very friendly and also because I am athletic person and playing basketball with my friend. There are so many friends of them. I'm very attached of my hometown* » (Entretien n°7). Cet attachement peut toutefois coexister avec des aspirations à la mobilité, comme il le précise ensuite : « *But I will go out to my comfort zone for my better future. So, that I can be succeeded in the future* » (Entretien n°7).

Enfin, les entretiens montrent que les acteurs associatifs peuvent aussi constituer des ressources importantes dans les trajectoires éducatives et sociales des jeunes. Charles évoque par exemple le soutien reçu de la part du MMCEAI face à ses difficultés scolaires : « *If we have assessment, scholars, Ate Norie gave me a support or advice how about how I can achieve this or how can I go beyond this problem* » (Entretien n°7).

Les entretiens montrent que la migration parentale reconfigure les ancrages des jeunes en élargissant leurs espaces de soutien au-delà de la famille. Les réseaux de pairs, les organisations communautaires et les relations locales deviennent des lieux importants d'appartenance, d'entraide et de socialisation, tout en coexistant parfois avec des aspirations à la mobilité future.

E. Migration comme horizon de mobilité pour la génération suivante

Les entretiens montrent que l'expérience migratoire des parents influence la manière dont les jeunes envisagent leur propre avenir. Pour plusieurs d'entre eux, la migration apparaît comme une possibilité concrète d'amélioration sociale, professionnelle et économique.

Elie explique par exemple que le parcours migratoire de sa mère a influencé ses propres inspirations professionnelles : « *Yes, it really affected my choice of job. Because when I thought that my mother went to other country, I think that, when you go to other country, you will have better experiences, better money because you're in the Philippines, you get to have good job but the salary is not that well like that* » (Entretien n°4). La migration est donc perçue comme un moyen d'accéder à de meilleures opportunités et à des revenus plus élevés.

Dans ce cas, le projet migratoire ne s'inscrit aussi dans une logique de réciprocité familiale. Elie souhaite soutenir sa mère en retour des sacrifices réalisés : « *Because I want to give better life to my mother. Especially to my mother who sacrificed her like four years in abroad without seeing us face to face, [...]* » (Entretien n°4). Elle envisage toutefois cette migration comme temporaire : « *I really want to support my mother like longer. If I will be able to give her better life and then if I see that "Oh, she's now okay" so, I'll be going back* » (Entretien n°4).

Les aspirations migratoires peuvent également orienter les choix d'études. Chloe explique par exemple avoir choisi le tourisme parce que ce domaine pourrait lui permettre de voyager ou de travailler à l'étranger à l'avenir (Entretien n°2). La mobilité internationale est alors intégrée dès le parcours éducatif comme une opportunité professionnelle possible.

Cependant, les jeunes restent conscients des difficultés liées à la migration. Alicia évoque les mises en garde de sa mère, tout en exprimant le désir d'expérimenter elle-même cette mobilité : « *Because I think my mom always said that migration is not easy. You always miss your family and then you have always problem like adjusting the environment. But I want to experience that. But I was too scared to let my dad* » (Entretien n°6). La migration est donc perçue à la fois comme une opportunité et comme une expérience exigeante, marquée par l'éloignement familial et l'adaptation à un nouvel environnement.

Enfin, certaines aspirations migratoires s'inscrivent dans un désir plus large de stabilité économique. Juliette exprime par exemple son souhait de pouvoir subvenir aux besoins de sa future famille : « *To provide and I have a family. I have my own family and living comfortably not but struggling and we're able to eat three times a day the only work the only problem that we'll have is what food to eat but because we have the money, we're able we're capable of it* » (Entretien n°8).

Ainsi, les trajectoires migratoires des parents influencent les représentations de l'avenir des jeunes. La migration devient pour certains un horizon possible, associé à de meilleures opportunités, au soutien familial, à la réussite professionnelle ou à la stabilité économique. Ces aspirations restent toutefois

ambivalentes, car elles coexistent avec la conscience des sacrifices et des coûts liés à l'expérience migratoire.

V. Discussion

A. Amélioration matérielle des conditions de vie mais coûts sociaux importants

1. Les remittances comme levier d'amélioration matérielle

Les données recueillies dans les différents entretiens confirment que la migration parentale est fréquemment pensée comme une stratégie familiale d'amélioration des conditions matérielles de vie. Les remittances permettent de financer les études, les frais scolaires, les dépenses quotidiennes, les soins ou encore certains biens domestiques. Galia résume cette dimension lorsqu'elle explique que les parents travaillant à l'étranger peuvent offrir à leurs enfants « *a better school, a better access to medical or other needs* » (Entretien n°1). De même, Eli présente le départ de sa mère comme « *the only choice* » pour financer son entrée au collège (Entretien 4), tandis que Juliette associe la migration de son père à la possibilité d'acheter une maison et des équipements domestiques « *we were able to buy a house because of my father because he was a seaman and we bought appliances* » (Entretien n°8). Les travaux sur les remittances les présentent en effet comme une ressource économique majeure sur pour les ménages migrants, notamment lorsqu'elles permettent d'investir dans l'éducation et la sécurisation matérielle des familles (Yang, 2017).

2. Les coûts sociaux et affectifs de l'absence parentale

Cependant, le terrain nuance fortement une lecture uniquement positive des transferts financiers. Les entretiens montrent que l'amélioration matérielle ne suffit pas à produire une amélioration globale des conditions de vie. Galia souligne ainsi que « *The social cost is bigger than the benefits* », en insistant sur « *the long-term separation from parents* » et « *the relationship gaps* » (Entretien n°1). Cette tension rejoint les analyses sur les familles transnationales, qui montrent que la migration maintient parfois le rôle économique des parents tout en fragilisant leur présence quotidienne, affective et éducative auprès des enfants (Pinzon, 2021). Autrement dit, les remittances permettent de soutenir la famille à distance mais elles ne remplacent pas les formes ordinaires du *care* parental.

Cette ambivalence apparaît particulièrement dans les témoignages des enfants d'OFW. Charles distingue clairement la stabilité matérielle et le manque émotionnel lorsqu'il affirme « *As a person as emotional disadvantage for a financial or physical disadvantage* », puis ajoute « *The biggest impact is not about the financial, it's about the emotion that we separated* » (Entretien n°7). Juliette exprime une tension comparable : malgré les bénéfices matériels liés au travail de son père, elle évoque une solitude liée à son absence « *Maybe lonely in terms of father* » (Entretien n°8). Ces témoignages confirment que les conditions de vie des jeunes ne peuvent pas être évaluées uniquement à travers les ressources économiques disponibles. Elles doivent aussi être comprises à partir de la qualité des relations familiales, de la présence parentale et du soutien émotionnel reçu au quotidien.

Les entretiens montrent ainsi que la migration ne supprime pas la vulnérabilité ; elle la déplace. Dans plusieurs cas, la précarité économique est réduite mais une vulnérabilité relationnelle ou affective apparaît. Cette tension est particulièrement visible dans l'expérience de Maria, dont les enfants ont interprété son départ comme une forme d'abandon : « *You left us* », « *You abandoned us* », « *You neglected us* » (Entretien n°3). Cette situation illustre les contradictions propres aux familles transnationales : le parent migrant pour prendre soin économiquement de ses enfants, mais l'enfant peut

vivre cette absence comme une rupture du soin quotidien. Cette idée rejoint les travaux sur la reconfiguration du *care* dans les migrations philippines, notamment lorsque les mères migrantes prennent soin d'autres familles à l'étranger tout en étant séparées de leurs propres enfants (Debonneville, 2019).

Cette contradiction est d'autant plus forte que les parents eux-mêmes semblent conscients des coûts sociaux de leur départ. Galia rapporte ainsi que de nombreux OFW reconnaissent : « *Yes I am taking care of other children, but my children are not being taken care of at home* » (Entretien n°1). Ce passage met en évidence le paradoxe central de la migration de *care* : la mobilité permet de remplir une obligation économique envers la famille, mais elle repose en même temps sur une délégation du soin quotidien à d'autres membres du ménage, souvent les grands-parents, les frères et sœurs ou d'autres proches. La migration apparaît donc moins comme une solution complète que comme un arbitrage contraint entre deux formes de vulnérabilité : l'insuffisance matérielle en cas de non-départ et la fragilisation familiale en cas de départ.

3. Des trajectoires migratoires marquées par l'absence d'alternatives

Les témoignages confirment aussi que cette décision migratoire s'inscrit rarement dans un choix pleinement libre. Elie parle de la migration de sa mère comme « *He only choice* » (Entretien n°4), tandis que Noria explique : « *I don't have any choice* » (Entretien n°5). La contrainte ne se manifeste pas toujours sous la forme d'un déplacement imposé, mais plutôt à travers l'absence d'alternatives économiques, familiales ou sociales jugées viables dans le contexte de départ (Zimmermann, 2017). La migration est donc à la fois une stratégie d'amélioration et une réponse à une situation de blocage.

Il faut toutefois nuancer cette lecture, car toutes les trajectoires ne relèvent pas exclusivement de la nécessité économique. Charlotte explique par exemple que sa mère ne migre pas uniquement pour des raisons financières mais aussi parce qu'elle « *Really wants to explore* » et « *wants to earn her own money without depending on my father* » (Entretien n°9). Ce cas montre que la migration peut aussi s'inscrire dans une recherche d'autonomie, notamment féminine. Il permet d'éviter une lecture trop homogène des parcours migratoires : les mobilités observées sont contraintes par des structures économiques et familiales, mais elles peuvent aussi être investies par les migrantes comme des espaces d'interdépendance, d'expérience et de redéfinition de soi (Gabaccia, 2015).

Ainsi, cette première dimension confirme l'hypothèse selon laquelle les mobilités contraintes reconfigurent les conditions de vie des jeunes de manière ambivalente. Elles améliorent certains aspects matériels de l'existence, notamment l'accès à l'éducation, aux soins, au logement ou à une consommation plus stable. Mais elles produisent simultanément des coûts sociaux importants : absence parentale, fragilisation du lien affectif, sentiment d'abandon, recomposition du *care* et affaiblissement de formes d'autorité parentale. Les remittances apparaissent donc comme une ressource essentielle, mais insuffisante pour garantir le bien-être global des enfants.

B. Redéfinition des rôles sociaux des enfants au sein de la famille

1. Redistribution du *care* vers les enfants restés au pays

Les résultats montrent que la migration parentale ne reconfigure pas seulement les conditions matérielles de vie des jeunes, mais modifie également leur place sociale au sein de la famille. Ce déplacement confirme l'hypothèse selon laquelle les mobilités contraintes, en particulier dans un contexte de

féminisation de la migration, entraînent une recomposition des rôles familiaux et des arrangements de *care* (Lam & Yeoh, 2018). Toutefois, les entretiens permettent de préciser cette hypothèse : la redistribution du *care* ne concerne pas uniquement les adultes restés au pays, comme les grands-parents, les tantes ou oncles ; elle implique aussi directement les enfants eux-mêmes, surtout lorsqu'ils sont les aînés ou lorsqu'aucun adulte disponible ne peut pleinement remplacer le parent migrant.

Cette reconfiguration apparaît d'abord à travers une forme de maturation accélérée. Elie explique par exemple : « *I was able to mature. I was only 18 that time and I think that my mom is not here. So, I will have to help my grandmother to take care of other siblings, like that* » (Entretien n°4). Cette expérience fait écho à celle d'Alicia, pour qui le départ de la mère entraîne un transfert direct des responsabilités domestiques et administratives : « *Like, my mom's responsibility before like paying like the electricity, the bills, the responsibility of her transferred to me* » (Entretien n°6). Dans les deux cas, la migration ne produit pas seulement une absence affective ; elle déplace concrètement des fonctions parentales vers les enfants. Cela rejoint les analyses sur les familles transnationales, selon lesquelles la séparation géographique oblige les ménages à réorganiser les pratiques quotidiennes de soin, de gestion et d'encadrement (Dominguez & Hall, 2022). Mais le terrain montre ici que cette réorganisation peut avoir pour effet de faire entrer certains jeunes dans des rôles sociaux qui dépassent leur position d'enfant ou d'étudiant.

Cependant, cette redéfinition dépend fortement du rang dans la fratrie. Galia décrit le cas de l'aîné qui reçoit des remittances, gère le budget, paie les factures et veille aux besoins scolaires des plus jeunes : « *The eldest child does the budgeting, paying the bills, ensuring that their requirements of the projects of her siblings are attended to and all* » (Entretien n°1). Cette observation rejoint directement les récits d'Elie, Alicia et de Charles, dans lesquels les aînés ou les enfants plus âgés deviennent des figures d'organisation familiale. Charles évoque ainsi sa sœur aînée en disant : « *If you don't have mother, she will be a role model as a mother* » et ajoute : « *She became like mother* » (Entretien n°7). Ces témoignages convergent vers un même mécanisme : en l'absence du parent migrant, certains enfants ne sont plus seulement bénéficiaires du *care* familial, mais deviennent eux-mêmes producteurs de *care* pour les autres membres du foyer.

Ce point permet de nuancer les travaux sur la féminisation de la migration. La littérature montre que le départ des mères migrantes transforme les arrangements domestiques et redistribue les responsabilités de *care* au sein du ménage (Debonneville, 2019). Les entretiens confirment cette lecture, mais ils la prolongent en montrant que cette redistribution ne se fait pas toujours vers un adulte. Dans certains cas, elle repose sur les enfants, qui deviennent des relais du parent absent. Lorsque Galia affirme que « *He eldest child becomes the mother and father of the family* » (Entretien n°1), et lorsque Charles dit de sa sœur qu'elle « *Became like mother* » (Entretien n°7), les deux témoignages mettent en évidence une forme de substitution parentale partielle. Le *care* transnational ne se limite donc pas à un lien maintenu entre le parent migrant et l'enfant resté au pays : il repose aussi sur une chaîne de responsabilités internes à la famille, dans laquelle certains jeunes doivent compenser l'absence parentale.

2. Des responsabilités familiales qui fragilisent le rôle scolaire des jeunes

Cette redéfinition des rôles est également liée aux limites des remittances. Les résultats ont montré que l'argent envoyé peut améliorer les conditions matérielles de vie. Cependant, les remittances ne suffisent pas toujours à maintenir l'organisation familiale. Le cas évoqué par Galia est significatif : l'aînée reçoit

l'argent de la mère, mais doit aussi gérer le budget, les factures, les besoins scolaires et le suivi des cadets. Autrement dit, le transfert financier suppose un travail local de gestion, souvent invisibilisé, qui peut être assumé par les enfants eux-mêmes. Cette observation rejoint les analyses d'Eversole et Johnson (2014) qui invitent à ne pas considérer les remittances comme des ressources automatiquement transformatrices, mais comme des ressources dont les effets dépendent des relations sociales et des arrangements familiaux qui les encadrent.

Cette charge peut parfois devenir si lourde lorsqu'elle entre en tension avec le rôle scolaire des jeunes. Alors que la migration est souvent justifiée par la volonté de financer l'éducation des enfants, elle peut paradoxalement conduire certains d'entre eux à réduire leur disponibilité scolaire ou à interrompre leur parcours. Galia évoque le cas d'un enfant qui a fini par arrêter l'école pour travailler et soutenir ses frères et sœur : « *Eventually that child stops schooling* » (Entretien n°1). Kendall illustre une situation similaire, mais depuis son propre vécu : « *I was working when I was still 14 years old. I don't have any choice* » et « *I have to work in the morning, and I have to go to school in the afternoon* » (Entretien n°10). Ces deux entretiens convergent vers le même constat : la migration peut élargir les opportunités éducatives pour certains jeunes, mais aussi produire une surcharge des responsabilités qui fragilise concrètement leur parcours scolaire.

Cette tension est centrale car elle montre que les jeunes Anak OFW occupent une position ambivalente dans le projet migratoire familial. Ils sont souvent ceux pour qui le parent migre, notamment afin de financer les études, mais ils peuvent aussi devenir ceux qui rendent possible la continuité du foyer pendant l'absence parentale. Cette double position est confirmée par les travaux de Pinzon (2021) et Dominguez & Hall (2022) qui montrent que la migration transforme les rôles familiaux en brouillant les frontières entre dépendance et responsabilité. Le terrain permet ici de préciser ce brouillage : les jeunes restent symboliquement des enfants à soutenir, mais deviennent pratiquement des acteurs de gestion, de soin et parfois de subsistance.

3. Effets différenciés selon les configurations familiales

La comparaison entre les entretiens montre toutefois que cette redéfinition n'est pas uniforme. Chloe constitue un contrepoint important : ses responsabilités quotidiennes ne semblent pas avoir été profondément transformées, notamment parce que sa mère reste présente au foyer et que son rôle principal demeure centré sur les études (Entretien n°2). À l'inverse, les expériences d'Elie, d'Alicia, de Charles ou de Kendall montrent que la charge devient plus importante lorsque l'absence parentale se combine à d'autres facteurs : rang d'aîné, séparation des parents, faiblesse du soutien financier, indisponibilité du père, âge avancé ou surcharge des grands-parents, ou encore présence de cadets à prendre en charge. Cette variation rejoint l'idée que les effets de la migration ne peuvent pas être compris uniquement à partir du départ du parent, mais doivent être analysés à partir de la configuration familiale concrète dans laquelle le départ s'inscrit.

Ce point permet de nuancer l'hypothèse 2. Celle-ci est confirmée dans la mesure où la migration parentale entraîne bien une recomposition des rôles sociaux et des arrangements de *care*. Toutefois, les entretiens montrent que cette recomposition varie fortement selon les ressources disponibles autour de l'enfant. Lorsque des adultes restent présents et assurent la continuité du *care*, comme dans le cas de Chloe ou partiellement dans celui d'Elie avec sa grand-mère, les responsabilités peuvent être contenues. Lorsque ces relais sont faibles ou insuffisants, comme dans les situations décrites par Galia ou Kendall,

les enfants peuvent être amenés à assumer des responsabilités beaucoup plus lourdes. La migration agit donc comme un facteur de reconfiguration, mais ses effets dépendent de la structure familiale, de la stabilité économique et du réseau de soutien local.

Cette analyse permet aussi de faire le lien avec la notion de mobilité contrainte. Si le parent migre souvent parce qu'il n'a pas d'autre solution économique jugée viable, les enfants, eux aussi, se retrouvent pris dans une forme de contrainte familiale. Ils ne choisissent pas toujours les responsabilités qu'ils assument ; ils les endossent parce que l'organisation familiale l'exige. Lorsque Kendall affirme « *I don't have any choice* » (Entretien n°10), cette phrase ne renvoie pas seulement à son travail précoce, mais plus largement à la manière dont les contraintes migratoires se déplacent du parent vers l'enfant. La mobilité du parent produit ainsi une immobilisation relative de certains jeunes dans des responsabilités domestiques, économiques ou affectives. Cette lecture prolonge les analyses sur les mobilités contraintes : la contrainte ne se situe pas uniquement dans le départ, mais aussi dans les réorganisations sociales imposées à ceux qui restent (Zimmermann, 2017 ; Debonneville, 2025).

Ainsi, la redéfinition des rôles sociaux des enfants constitue l'un des mécanismes majeurs par lesquels la migration parentale transforme la vie familiale. Les entretiens ne montrent pas simplement que les enfants « aident plus » après le départ d'un parent ; ils montrent que certains jeunes changent de position dans l'économie morale et pratique du foyer. Ils deviennent gestionnaires, relais éducatifs, soutiens émotionnels, responsables administratifs ou contributeurs économiques. Cette transformation confirme les travaux sur la recomposition du *care* dans les familles transnationales, tout en montrant que les enfants ne doivent pas être pensés uniquement comme des victimes passives de la migration parentale. Ils sont aussi des acteurs centraux de l'adaptation familiale, même lorsque cette agency est fortement contrainte.

En ce sens, la migration parentale brouille les frontières entre les générations. Elle maintient les jeunes dans une position d'enfants à soutenir par les remittances, mais les pousse simultanément vers des rôles d'adultes au sein du foyer. Cette tension permet de répondre à la question de recherche : les mobilités contraintes reconfigurent les rôles sociaux des jeunes en transformant leur place dans la famille, leur rapport aux responsabilités et leur participation au *care* familial. La migration n'entraîne donc pas seulement une séparation entre parents et enfants ; elle produit une redistribution interne des obligations familiales, dont les jeunes deviennent parfois les principaux supports.

C. Recomposition des relations familiales et des figures d'autorité

1. Distance affective avec le parent migrant

Les entretiens montrent que la migration parentale ne produit pas uniquement une redistribution des responsabilités au sein du foyer ; elle transforme aussi la qualité des relations familiales et la légitimité des figures d'autorité. Ce point prolonge les travaux de Pinzon (2021) et Dominguez & Hall (2022) selon lesquels la séparation géographique ne supprime pas le lien familial, mais le recompose à travers la distance, la communication médiatisée et la délégation du *care* à d'autres membres de la famille. Sur le terrain, cette recomposition apparaît surtout à travers deux mécanismes : d'une part, une distance affective avec le parent migrant ; d'autre part, un renforcement des liens avec les figures présentes au quotidien, comme les grands-parents, les oncles, les tantes ou les frères et sœurs plus âgés.

La distance avec le parent migrant est particulièrement visible lorsque l'absence s'inscrit dans la durée. Chloe explique ainsi : « *I'm very shy when my father go here. My Ate said to me that go talk to dad, go hug dad. But for me, it's very like hard for me because we're not close enough and we don't have straight communication with my father* » (Entretien n°2). Cette difficulté à parler où à se rapprocher du père rejoint l'expérience de Maria, dont les enfants ne reconnaissent plus immédiatement la figure maternelle après plusieurs années de séparation : « *When she go back here in the Philippines, her son did not like to recognize her* » (Entretien n°3). Ces deux situations montrent que la parenté biologique ne suffit pas toujours à maintenir une proximité affective : dans les familles transnationales, l'autorité et l'attachement se construisent aussi dans la présence quotidienne, les interactions ordinaires et la continuité du soin.

La communication à distance permet de maintenir un lien, mais elle ne garantit pas nécessairement une relation d'autorité ou d'intimité. Chloe explique par exemple : « *We just chat in Messenger. I don't want to talk him in phone. I'm very shy. I just talk in the mess* » (Entretien n°2). Dans ce cas, la technologie maintient un contact minimal, mais elle ne suffit pas à produire une relation parent-enfant pleinement vécue. Cela rejoint l'idée que les familles transnationales ne sont pas simplement des familles « séparées », mais des familles dont les liens se réorganisent autour de formes de présence inégales : le parent migrant reste présent financièrement ou symboliquement, mais son autorité affective peut être affaiblie par l'absence physique (Pinzon, 2021).

2. Déplacement de l'autorité vers les figures présentes au quotidien

En parallèle, les entretiens montrent que d'autres figures familiales deviennent centrales. Chloe dit avoir été plus proche de son oncle que de son père : « *I always run to my father figure, which is my uncle* » (Entretien n°2). Charles évoque quant à lui le rôle de sa grand-mère dans les situations scolaires : « *But thankfully I have my Lola (grandmother) that always go meeting and also support us in everything that we want to* » (Entretien n°7). Ces témoignages montrent que l'autorité familiale ne disparaît pas avec la migration parentale, elle se déplace vers les personnes présentes, disponibles et reconnues dans le quotidien de l'enfant. Cette observation est confirmée par les travaux de Lam & Yeoh (2018) et Pinzon (2021), tout en montrant que cette redistribution concerne aussi les figures d'autorité, et pas seulement les tâches domestiques ou matérielles.

Cette recomposition peut toutefois créer des tensions au moment du retour du parent migrant. Maria explique que ses enfants se tournaient davantage vers leur grand-mère que vers elle : « *Her children will not go to her, instead they go to her grandmother* » (Entretien n°3). Ce déplacement de l'attachement fragilise ensuite l'autorité parentale, comme le montre la réaction de son fils : « *You left us* », « *You abandoned us* », « *You neglected us* » (Entretien n°3). Le retour ne rétablit donc pas automatiquement la place du parent dans la hiérarchie familiale. Au contraire, il peut révéler l'écart entre le rôle économique assumé à distance et la légitimité affective construite dans la présence quotidienne. Cette tension illustre bien l'ambivalence du *care* transnational : le parent peut avoir soutenu financièrement la famille tout en étant perçu comme absent dans l'expérience vécue des enfants (Debonneville, 2019).

Les entretiens permettent ainsi de distinguer le soutien économique, l'autorité parentale et la proximité affective. Dans les familles rencontrées, ces trois dimensions ne coïncident pas toujours. Le parent migrant peut rester le principal pourvoyeur financier, tandis que la figure d'autorité quotidienne devient la grand-mère, l'oncle, la tante ou un aîné. Ce décalage apparaît aussi dans l'expérience de Juliette : son

père finance les études et le logement, mais la relation affective et l'influence sur ses choix semblent davantage associées à sa mère, puisqu'elle explique avoir choisi son parcours « *because of my mother* » (Entretien n°8). La migration ne supprime donc pas la figure parentale migrante, mais elle peut la spécialiser dans un rôle économique, tandis que les fonctions affectives, éducatives ou décisionnelles se concentrent autour du parent ou du proche resté présent.

Cette recomposition confirme donc l'hypothèse selon laquelle les mobilités contraintes transforment les relations familiales et les figures d'autorité. Toutefois, les entretiens montrent que cette transformation ne prend pas toujours la forme d'une rupture totale. Elle produit plutôt une pluralisation des figures familiales : le parent migrant, le parent présent, les grands-parents, les oncles, les tantes ou les aînés peuvent occuper des positions différentes dans l'économie familiale. Cette pluralisation peut être protectrice lorsqu'elle assure une continuité du *care*, comme dans le cas de Charles avec sa grand-mère, mais elle peut aussi devenir une source de tension lorsque le parent migrant tente de reprendre une autorité que l'enfant ne reconnaît plus pleinement, comme dans le cas de Maria.

D. Transformation des ancrages territoriaux et sociaux des jeunes

1. Ancrages sociaux déplacés vers les pairs et la communauté

Les entretiens montrent que la migration parentale transforme les ancrages des jeunes en déplaçant une partie de leurs repères hors du seul cadre familial. Comme les relations familiales sont fragilisées ou réorganisées par la distance, les jeunes cherchent aussi des points d'appui dans d'autres espaces : la communauté, les pairs, les organisations locales, l'école, l'église ou encore le voisinage. Cela rejoint la définition des ancrages territoriaux développée précédemment : ceux-ci ne renvoient pas uniquement à un lieu d'habitation, mais à des relations sociales, des ressources locales et des expériences d'appartenance qui permettent aux individus d'organiser leur quotidien malgré les mobilités et les recompositions familiales (SOURCE).

Dans ce sens, les réseaux communautaires apparaissent comme des espaces d'ancrage social alternatifs. Galia explique que certains enfants n'arrivent pas à exprimer leurs difficultés auprès de leurs grands-parents ou de leurs tuteurs, mais qu'ils peuvent parler plus facilement à d'autres jeunes partageant une expérience similaire : « *Sometimes these children cannot express themselves talking to their grandmother, who are their guardians or their aunts taking care of them. But they can openly express their concerns to someone who share the same feelings* » (Entretien n°1). Ce constat rejoint les analyses selon lesquelles les relations communautaires peuvent assurer une forme de stabilité et de continuité lorsque les arrangements familiaux sont transformés par la migration (Raturi & Cebotari, 2022). Ici, l'ancrage ne repose plus seulement sur la famille, mais sur l'appartenance partagée à une communauté d'expérience : celle des enfants d'OFW.

2. Rôle des organisations communautaire dans la construction d'un soutien alternatif

Cette fonction d'ancrage apparaît aussi dans les activités du MMCEAI. Galia souligne que les peer support groups offrent « *An alternative positive support system if they could not find that at home* » (Entretien n°1). Cette idée dialogue directement avec l'expérience de Chloe, qui explique que sa participation au MMCEAI lui a permis de sortir de chez elle, de rencontrer d'autres jeunes et de développer ses relations sociales : « *Then this is one of the reasons I go out* » ; elle ajoute aussi : « *All*

of the members of Mindanao Migrants are close. We're friends » (Entretien n°2). Les deux entretiens montrent donc un même mécanisme : face aux fragilités du cadre familial, les organisations communautaires peuvent devenir des lieux de socialisation, de reconnaissance et de soutien émotionnel.

Cette reconfiguration des ancrages sociaux ne concerne pas uniquement le soutien affectif, mais aussi la compréhension de l'expérience migratoire elle-même. Maria explique que ses enfants apprécient les activités du MMCEAI parce qu'elles leur permettent de mieux comprendre la situation des OFW : « *Mindanao Migrants provide her children to be educative for example the experiences of OFW is not easy, so that her children will understand the situation of an OFW* » (Entretien n°3). Le réseau communautaire devient ainsi un espace où l'expérience familiale est mise en mots, partagée et rendu intelligible. Les travaux de Pinzon (2021) et de Raturi & Cebotari (2022) montrent en effet que les jeunes ne construisent pas seulement leurs repères dans la famille, mais aussi dans des espaces collectifs qui donnent sens à leur situation.

3. Entre attachement au territoire d'origine et projection vers la mobilité

Les entretiens montrent toutefois que ces ancrages sociaux alternatifs ne remplacent pas nécessairement l'attachement au territoire d'origine. Charles exprime un lien fort à son village : « *I feel attached to my hometown or to my village. Because of the friends and also the neighbors* » (Entretien n°7). Cet attachement repose moins sur le territoire comme espace abstrait que sur les relations concrètes qui s'y déploient : les amis, les voisins, le basketball, les interactions quotidiennes. Cela confirme que l'ancrage territorial est d'abord relationnel : le lieu compte parce qu'il est associé à des personnes, des habitudes et des formes de reconnaissance sociale (SOURCE).

Mais cet attachement territorial coexiste avec un imaginaire de mobilité. Charles ajoute immédiatement : « *But I will go out to my comfort zone for my better future* » (Entretien n°7). Cette formulation est importante car elle montre que les jeunes peuvent être attachés à leur communauté tout en envisageant le départ comme une stratégie d'avenir. Le terrain nuance donc l'idée d'un ancrage fixe : les jeunes ne sont ni simplement déracinés par la migration parentale, ni entièrement attachés à leur territoire d'origine. Ils construisent plutôt des ancrages mobiles, où l'appartenance locale coexiste avec l'anticipation d'une mobilité future.

Ceci confirme l'hypothèse selon laquelle les mobilités contraintes reconfigurent les ancrages territoriaux et sociaux des jeunes. La migration parentale fragilise certains repères familiaux, mais elle peut aussi favoriser l'émergence d'autres formes d'appartenance, notamment à travers les pairs, les organisations communautaires et les relations locales. Les jeunes rencontrés à Mindanao ne se définissent pas uniquement par l'absence parentale ou par la famille transnationale ; ils s'inscrivent aussi dans des réseaux locaux qui leur offrent soutien, reconnaissance et compréhension partagée.

E. Migration comme horizon de mobilité pour la génération suivante

1. L'étranger comme espace d'opportunités éducatives et professionnelles

Les entretiens montrent enfin que la migration parentale ne constitue pas seulement une expérience familiale passée ou présente : elle devient aussi un horizon possible pour la génération suivante. Les jeunes rencontrés ne reproduisent pas mécaniquement le parcours de leurs parents, mais ils grandissent dans un contexte où partir à l'étranger apparaît comme une voie connue, imaginable et socialement

disponible. Debonneville (2019) confirme l'idée selon laquelle les trajectoires familiales, les récits de réussite et les écarts de salaires entre espaces nationaux contribuent à rendre certaines destinations ou mobilités désirables.

Cette projection vers la migration apparaît d'abord dans les aspirations éducatives et professionnelles. Chloe choisi par exemple des études en tourisme, en partie parce que ce domaine peut ouvrir des possibilités de voyage ou de travail à l'étranger (Entretien n°2). Elie formule encore plus directement ce lien entre expérience familiale et projection personnelle : « *Yes, it really affected my choice of job. Because when I thought that my mother went to other country, I think that, when you go to other country, you will have better experiences, better money because you're in the Philippines, you get to have good job but the salary is not that well like that* » (Entretien n°4). Ces témoignages confirment que la migration parentale agit comme un cadre d'interprétation des opportunités : les jeunes comparent les perspectives locales et internationales, et associent souvent l'étranger à de meilleures expériences professionnelles, à de meilleurs revenus ou à une mobilité sociale plus accessible.

2. Projection migratoire inscrite dans les obligations familiales

Cependant, cet horizon ne relève pas uniquement d'une ambition individuelle. Il s'inscrit aussi dans une logique familiale de réciprocité. Elie explique vouloir partir pour soutenir sa mère après les sacrifices qu'elle a elle-même consentis : « *Because I want to give better life to my mother. Especially to my mother who sacrificed her like four years in abroad without seeing us face to face* » (Entretien n°4). La migration apparaît alors comme une manière de rendre ce qui a été reçu, en prolongeant le projet familial d'amélioration des conditions de vie. Ce point fait le lien avec les travaux de Pinzon (2021) : la mobilité n'est pas seulement pensée comme une trajectoire personnelle, mais comme une responsabilité intergénérationnelle inscrite dans l'économie morale de la famille.

3. Horizon ambivalent entre reproduction et mise à distance du modèle parental

Les entretiens montrent toutefois que cet horizon est ambivalent. Les jeunes sont conscients des coûts sociaux de la migration, puisqu'ils en ont eux-mêmes vécu les effets. Alicia explique ainsi : « *Because I think my mom always said that migration is not easy. You always miss your family and then you have always problem like adjusting the environment. But I want to experience that* » (Entretien n°6). Ce passage est révélateur : la migration est à la fois connue comme une expérience difficile et désirée comme expérience personnelle. Elle n'est pas idéalisée de manière naïve ; elle est envisagée malgré ses coûts, parce qu'elle reste associée à des possibilités d'autonomie, d'expérience et d'amélioration sociale.

Cette ambivalence apparaît aussi dans le cas de Charles, mais sous une forme différente. D'un côté, il envisage la mobilité comme un moyen de réussite « *But I will go out to my comfort zone for my better future. So, that I can be succeeded in the future* » (Entretien n°7). De l'autre, son expérience d'enfant d'OFW le conduit à poser une limite forte à la reproduction du modèle parental : « *I don't want my kids that they don't have father in their side* » (Entretien n°7). La migration est donc à la fois un horizon de mobilité sociale et un modèle familial qu'il ne souhaite pas reproduire entièrement. Ce témoignage permet de nuancer l'idée d'une transmission simple de la culture migratoire : les jeunes héritent d'un imaginaire de départ, mais ils le retravaillent à partir des souffrances et des manques qu'ils ont vécus.

Cette tension rejoint la question des mobilités contraintes. Pour les parents, parti a souvent été présenté comme une nécessité économique ; pour les enfants, la migration semble parfois davantage formulée comme un choix, un projet ou une possibilité. Cependant, ce choix reste structuré par les mêmes inégalités d'opportunités entre les Philippines et l'étranger. Lorsque Juliette évoque « *living comfortably no but struggling and we're able to eat three times a day* » (Entretien n°8), elle inscrit son avenir dans une recherche de sécurité matérielle qui rappelle les motivations de la génération précédente. La migration devient ainsi un horizon parce que les contraintes qui ont poussé les parents à partir n'ont pas entièrement disparu.

Cette dernière dimension confirme donc que la migration parentale façonne les représentations de l'avenir des jeunes, mais de manière non linéaire. Pour certains, elle constitue un modèle d'ascension sociale, d'autonomie ou de soutien familial ; pour d'autres, elle fonctionne aussi comme un contre-modèle, notamment lorsqu'ils souhaitent éviter de faire vivre à leurs futurs enfants la séparation qu'ils ont eux-mêmes connue. La migration devient alors un horizon ambivalent : elle est à la fois désirée, redoutée, normalisée et discutée.

Ainsi, les mobilités contraintes ne reconfigurent pas seulement le présent des jeunes, mais aussi leur manière d'imaginer l'avenir. Elles inscrivent l'étranger dans le champ des possibles, influencent certains choix d'études et nourrissent des projets professionnels ou familiaux. Toutefois, les entretiens montrent que cette projection reste traversée par des coûts sociaux de la migration parentale. Les jeunes ne se contentent pas de reproduire les trajectoires migratoires de leurs parents ; ils les interprètent, les ajustent et cherchent parfois à en conserver les bénéfices tout en évitant d'en répéter les souffrances.

VI. Conclusion

Ce mémoire a analysé la manière dont les expériences de mobilités contraintes reconfigurent les conditions de vie, les rôles sociaux et les ancrages territoriaux des jeunes âgés de 9 à 24 ans aux Philippines, à partir d'une étude de cas située à Mindanao. L'analyse montre que ces mobilités ne produisent pas des effets uniquement économiques ou matériels, mais transforment plus largement les relations familiales, les responsabilités quotidiennes, les formes d'appartenance et les projections d'avenir des jeunes.

Les résultats mettent en évidence le caractère ambivalent de la migration. D'un côté, les *remittances* permettent d'améliorer certaines conditions de vie, notamment en matière d'éducation, de consommation ou de stabilité matérielle. De l'autre, ces bénéfices s'accompagnent de coûts sociaux et affectifs importants, liés à l'absence parentale, aux ruptures relationnelles et à la redistribution des responsabilités au sein du foyer. Les jeunes ne sont pas de simples bénéficiaires passifs de la migration familiale : ils en supportent aussi les effets, s'y adaptent et participent activement à la réorganisation des liens familiaux et sociaux.

Cette recherche invite ainsi à dépasser une lecture strictement économique de la migration philippine. Elle montre que les mobilités contraintes doivent être comprises comme des processus sociaux complexes, qui affectent autant les personnes qui partent que celles qui restent. Dans le cas des jeunes, elles participent à produire des trajectoires marquées par une tension constante entre amélioration matérielle, fragilisation affective, responsabilités précoces et aspirations à la mobilité.

Plus largement, ce travail ouvre plusieurs perspectives. Il souligne d'abord l'importance de mieux prendre en compte les enfants et les jeunes dans les politiques migratoires et les dispositifs d'accompagnement, alors qu'ils sont souvent abordés indirectement à travers la figure du parent migrant. Il invite également à renforcer les espaces de soutien communautaire, les réseaux de pairs et les dispositifs locaux capables d'accompagner les effets sociaux de la migration au-delà des seuls enjeux financiers. Enfin, il serait pertinent de prolonger cette recherche par une enquête plus large auprès de jeunes issus de différents territoires de Mindanao, afin de mieux comparer les effets des migrations internationales, des déplacements internes, des contraintes environnementales et des conflits sur leurs trajectoires de vie.

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VIII. Annexes

Tableau de codage des entretiens

	Codage	Sexe	Age	Profession (statut)	Modalité			Date
1	Galia	F	30	Project manager au sein du MMCEAI	Entretien présentiel	semi-directif	en	19/02/2026
2	Chloe	F	19	Enfant d'OFW	Entretien présentiel	semi-directif	en	22/02/2026
3	Maria	F	48	Migrante de retour aux Philippines	Entretien présentiel	semi-directif	en	22/02/2026
4	Elie	F	25	Enfant d'OFW	Entretien présentiel	semi-directif	en	22/02/2026
5	Noria	F	32	Migrante active	Vidéoconférence Zoom			24/02/2026
6	Alicia	F	24	Enfant d'OFW	Entretien présentiel	semi-directif	en	25/02/2026
7	Charles	M	22	Enfant d'OFW	Entretien présentiel	semi-directif	en	13/03/2036
8	Juliette	F	21	Enfant d'OFW	Entretien présentiel	semi-directif	en	17/03/2026
10	Charlotte	F	24	Enfant d'OFW	Entretien présentiel	semi-directif	en	19/03/2026
11	Kendall	F	22	Enfant d'OFW	Entretien présentiel	semi-directif	en	19/03/26

A. Retranscription entretien n°1 – Galia – Project manager au sein du MMCEAI

I.G : Perfect. So, the goal of this research is to better understand experiences of young people whose parents have migrated to another country. So, it looks at how the situation affect their daily lives des opportunities and how they see future. Everything you share will be confidential. If you don't want to answer any question, it's okay. You can stop the interview at any time if you feel uncomfortable. So, Im going to ask you few questions, but don't feel limited by them and if there something you would like to share, please feel free.

G : Okay.

I.G. : So, first, could you introduce yourself, please?

G : Ok. Hello Imane. I am Galia. I am the project manager of safe migration project of Mindanao Migrants Center. So, as project manager, I oversee the implementation of our safe migration programs, community education and trainings and networking in the project. So, with the project, I am also doing actually two projects, so it's an international migration side and an internal migrant side on migration.

I.G : Ok. How long have you been working with MMCEAI ?

G : With Mindanao Migrant, I joined on January 1, 2020. So, 6 years.

I.G : Could you briefly described your professional background ?

G : Okay. So, um I am actually a psychology graduate and after graduating college, my first job is in a private company. So, I was a human resource officer in a private retail company and after 4 years a friend invited me to join development work. So, since then... so, it's like I think 2013 to 2026 I am enjoying the work in the development work. So, previously, before Mindanao migrants I joined a Tambayan Center for Children's Rights. It's an NGO working with children in street situations. So, I work there as... I started as an administrative officer since my background is human resource. But because there is a big project at that time and they see something in me that they think I can handle a project. So, I was moved from admin to project manager of a German funded project. So, after that, I ended my work after the end also of that same project. So, it was funded by Yuanar International at that time. It's actually a 35-million-peso project. It's more of construction of community toilets and all and sanitation facilities and capacity building of the community and disaster DRR disaster resilient. And after that I ended my job by 2019. So, January 1 of 2020, I joined Mindanao Migrants. So, when I joined Mindanao Migrants, the position is actually project manager of another German funded project. So, the safe migration project. So, from there, up to now, so I am in the same project, but it's just last year that I had another project which is on internal migration.

I.G : Ok. Do you have any personal experience related to migration that influenced your work ?

G : It's a good question because before I joined Mindanao Migrants, I honestly don't have any idea that these things are of an issue. I mean, I understand that there are children, that there are children of migrant workers or children of overseas Filipino workers or OFWs affected by the social cause of migration, but it was only when I joined Mindanao migrants that I also realized that I am myself as a family of migrants. So, yeah. It's a sink in when I was already with the organization. I am an internal migrant in Davao city because I am not from here so I always go in our province in a different... in the same region but in a different city, outside Davao City. And I am also a family of international labor migrants because most of my... my husband is a farmer OFW, my relatives, cousins are OFWs as well. So, in different types of jobs. So, I have a cousin who is a seafarer. I have a cousin who is a nurse in London. I also have a sister-in-law who is a domestic worker in Singapore. So, things like that. So, it was like very close to my heart. So, when I joined Mindanao migrants, I also opened my perspectives about the social cost of migration that it's not just about them working abroad and earning much compared to the Philippines. It's more than that. So yeah.

I.G : About the MMCEAI, who benefits from MMCEAI programs ?

G : For Mindanao Migrants, since... by the name itself Mindanao Migrant Center, the program of Mindanao Migrants is really focused on migrants : both internal migrants and international labor migrants but, for the past 18 years, Mindanao migrants is more of... has these institutionalized programs already for especially for international labor migrants. So, it is encompassing, providing services for the overseas Filipino worker - active or on site - and those who already returned, even for the for a period or for a long time already that they were already here in the Philippines. And Mindanao Migrants also provides programs and services for the children of migrant workers and their guardians, their caretakers, the community where they live in. So, the main program partners - we call them partners, not just beneficiaries - the main program partners of Mindanao Migrants is really the families of migrants and the migrants themselves and the community where they live. So, they are the one of the most vulnerable sectors in the Philippines aside from specific established sectors. Like, in the context of the Philippine governance, we have the sectors of women senior citizens person with disabilities but there is... It's only recently that the government is looking at the migrants or the families of migrants as a vulnerable sector. So, eventually recognizing them as a special vulnerable sector that the government has to put programs and services to address their issues and concerns.

I.G : And is there a specific reason why children under 9 are not included in your programs?

G : Okay.

I.G : Under 9 or after 24.

G : Yeah. Because when the programs and services are actually meant not to left behind all the other children in the community, but there is a specific or special focus for children ages 9 to 24 because there are specific trainings for them. And, in the community, while there are children who are younger than 9 or older than 24, but we have not yet institutionalized a specific program for them. But previously, there is an incorporation of play, games for younger children. But for specific trainings, capacity buildings and other more formalized learning project or I mean programs, the focus is more of those who are 9 to 24. And then above the 24, there are trainings actually but if they become a member already of the adult migrants association. But for the younger they can join, but usually for specific activities that incorporates games and other creative activities but higher than that... because we also look at the capacities of the children to... are they able to understand ? concepts like this and training such as this. So, we also assess if they can... they can... the topic is applicable for them and mostly... and most of the time the projects or the programs are framed for number 9 to 24.

I.G : Okay. What does MMCEAI mainly focus on today to support young people affected by migration ?

G : So, what does... pardon ?

I.G : Your mainly focus with the MMCEAI, for young people... like education, as you say protection and advocacy, skills training... You know.

G : So, the main focus for now, of the programs and services of Mindanao migrants for youth, children and youth, is more of really capacity development and aside from capacity development, it's also very important the peer organizing, the community organizing because we believe that, through community organizing we could be able to reach out to more children of migrant workers, in the community. So, the advantage would be they become their community- based peer support networks. Because, facing the social cost of migration, the absentee parents... Sometimes these children cannot express themselves talking to their grandmother, who are their guardians or their aunts taking care of them. But they can openly express their concerns to someone who share the same feelings. So, that's the advantage of having this peer support networks organizing them. So, aside from that, capacity development, community organizing as peer support groups. Um, of course, policy advocacy in terms of honing these children to become the voices to speak in front of legislators, decision makers and to become champions. For them to really speak about their actual lived experiences and to propose recommendations on what

should really be the programs and services responsive to the needs, especially of the children their age, and the context where they are in as children of migrants.

I.G : Okay. And how do you decide which needs are the most urgent for these young people in migrants family?

G : So, how do we decide? So, as one of the core principles of Mindanao Migrants is actually participatory. So, given the participatory approach, what we do with the community is we always have them... We always conduct community meetings and even during learning sessions, we always provide a space where they can share their issues and concerns and what can Mindanao Migrants do ? Aside from what can the government do to address their and concerns ? It's also important that we listen to their recommendations, what Mindanao Migrants can do to also complement the efforts of the government in addressing their issues and concerns. So, we provide these spaces. And through these spaces, we can incorporate their recommendations on how we are going to implement projects and propose activities or programs that really help, that could really help them.

I.G : Do climate problem problems, conflict or economic difficulties change the way you set your priorities?

G : Okay. In setting priorities, it's integrated. I think these three very crucial factors : climate change, conflict, economic and gender-based violence, those are key factors in prioritizing programs and services that best help the children. So, for example, there are... we have case management program as one of the programs of Mindanao Migrants...if we see the trend that there are rising say - for example for this year or in a quarter - we see that there are rising cases of teenage mothers or teenage pregnancy. So, we took... we take it as a priority issue. So, we do not just wait for the end of the year to assess the priorities but if we see trends then we conduct circle sessions or providing counseling to these teenage mothers or teenage pregnant women, teenage mothers. By conducting and reaching out to them or conducting family dialogues and home visits. And for example, we also see the trend that there are - like last year - we observed that the trends aside from teenage pregnancy are the cases of abandonment of their OFW parents (so, the OFW parents are not supporting the children). So, we raise this usually during monthly staff meetings that we have observed these kinds of cases. So, we really... we discuss strategies on how to address this as a priority issue of the month. So aside from the usual programmatic or scheduled activities for the whole year, if we see trends, emerging issues in the community, we discussed it during staff meetings and strategized immediately. How could we help address or discuss these issues and facilitate support services for those affected ?

I.G : What are the main programs implemented by MMCEAI for children from migrant families ?

G : So, the main programs - as earlier mentioned - is the community organizing or the peer support group networks. We also do capacity development. We provide case management, especially for in case management we facilitate the delivery of programs and services. For example, there is immediate health concern or... Yeah, immediate health concern. But if it's a more of a difficult case, then we do a full-blown case management. So, from intake up to the implementation of the intervention plan. So, that's how case management works. So, we also assess if it's can it if can be immediately addressed and then case close after that or if not, then we do the full-blown case management of the cases of the children. And, also aside from capacity development, peer support, case management, we also have very minimal the scholarship program. But due to limited resources, we can only provide as much as for scholars every year. And aside from scholarship, we also do like learning sessions or capacity development in and specific for out of school youth. And we also do career guidance. So, for example, they are already at the age where they are deciding to pursue college or not and apply for work to help the family, then we also help with career guidance or career pathing. So those things could help these children to be able to have a better future for them as well.

I.G : Which interventions have been the most effective, and why ?

G : Okay.

I.G : In your opinion

G : In my opinion... Which? The one that is very effective? I think, well... How can I put this? The most effective for me could be...

[Interruption of the interview]

G : Okay so, that gave me time to think [rire].

I.G : [rire]

G : Okay so, what I think is the most effective? I think all interventions are important but if I could weigh the thing that is important, that could help really the children, it's actually two. Can I go two ? [rire]

I.G : Yeah, two it's okay [rire]

G : [rire] Two is okay. So, I would think peer support group and capacity development.

I.G : Okay.

G : Because for me, it's really important... The peer support group formation is really important because it's the first step in reaching them out. Because some of these children are just at home or if not on the streets doing risky behavior. So, if there is a peer support group they could see in the community that they have someone to talk to in a positive way and positively influencing them to do positive activities in the community, that would provide them an alternative positive support system if they could not find that at home.

I.G : Yeah.

G : For me it helps in their physical, psychological, mental well-being. So, having someone who has your back, who understands you and doesn't judge you, that's very important because most of these children express that they could not express their inner thought, even with their guardians...

I.G : Okay.

G : ... Or their caretakers. So, I think that's one. And secondly, capacity development is also very important because once they have their support networks, it's important they that also understand "what are my rights as a child of a migrant worker ?". So, I also have to understand that these things is actually a form of child abuse that these are... that I can also help other children same like me, who... because I know then I could also share what I know to other children and we could refer cases in the community. So, actually it's that too.

I.G : It's what we are going to do on Saturday?

G : Yes, the child safeguarding community education. It's equipping the children about their rights, how to identify that these are forms of abuses and where to go to, in terms of reporting and responding to cases of abuse, because these are very basic that the children have to know. Although, at school, they learn the basics, but it takes identifying... contextualizing their concern, specific for the children of migrant workers, because at school they are informed about these children's rights, the four clusters of children's rights... But it's different if they look at it in the context where they are in - like the children of migrant workers. So yeah, I think that two. Because in our experience also, we... because of these learning sessions and networks that they are in the community, they are actively responding and helping one another. I could share with you one story... this is actually in the community that you are in...

I.G : Okay.

G : ... In Bangkal. There was an Anak OFW. He has a... he's a teenager and he already has a child.

I.G : Okay.

G : So, he's like a teenage father. So, that member of the Anak OFW organization - who became a teenage father unprepared economically, mentally, psychologically - discusses this concern to the

group... to some of those... to some of the members in their group and because of that the group, actually, conducted discuss plans on how could they help this member. So, what they did was... they talked to their members and they collected baby clothes.

I.G : Oh yeah.

G : Yeah, they collected baby clothes, and they wrote letters to ask for help from their neighbors to pull resources to buy a baby crib. So, it's like "Oh!".

I.G : So cute!

G : Oh, that was the children's effort to really provide support to one another. They eventually collected baby clothes. They eventually collected money and then to provide for the baby crib. So, it's like... The teenage father was very happy that... He could not do something like this if he's alone. Although, he has support from the OFW parent, but he could not express that to his family because as, usually, as the brother in the family, he's supposed to be helping and all... and all these household responsibilities and there he added another burden... Oh yeah... for the family so he cannot express that. But he openly expressed that to the group and so the group pull their resources and effort to help their fellow members. So, I think it's one of also the good stories of having these networks peer support groups in the community. And because they are also capacitated that... Usually, if you are not very concerned of your fellow OFW, you will just brush it off or just "Oh wait for others to help him or not me" but with that initiative, it's really striking that... Yeah, it's very important to have the peer support group. And not just that... They also usually visited him, visited the baby and helped him, guided him and aside from the staff who Mindanao Migrants is also supporting, what are the other needs medical or other needs of the newly born child, it's also important that the teenage father also has someone on his back too...

I.G : Yeah.

G : ... to really express... I do not know how to do this and that there's no school for being a father and all and at his very young age. But he really took on the responsibility of providing for his child, so it was also very nice.

I.G : That's cool. About your project, how do you evaluate them at the end? How do you know if it was a good project or something was bad?

G : Okay. So, every year, we usually have this... There are two layers. During community meetings, we discuss issues and concerns and recommendations to assess if the program is doing well or the activities are doing well or what is the status of the community and the members. But, in a more formal setting, annually we do the year- end assessment and planning. So, every community organization - the children and the adult - we put them together in one activity, but we do break out groups wherein one staff is assigned to one community. So, we discuss there the issues and concerns, what can we do better to improve the programs and services, what are the recommendations aside from the general recommendations that we could submit to the government... But recommendations on how we could strengthen their organizations in the community, how Mindanao migrants could also help them sustain their initiatives in the community. So, those... that method or that activity would help us assess if we are going on the right track or if the project is being implemented effectively or efficiently. Especially coming from the mouth of the people that we really provide vide these services. So, those are the platforms or the spaces where we could improve. So, after that... usually, we do that December the year end assessment and planning. So, all their inputs are taken all together and during the organizational planning and assessment, we present the consolidated information from that... from those meetings and then we bank on that, in strategizing for the next year.

I.G : Okay.

G : Okay. So, that's how we integrate their feedback.

I.G : Okay. How does the organization collaborate with the schools, local authorities or other NGOs?

G : For schools, because we have um scholarship... So, we usually coordinate with the schools where our scholars are enrolled. But, for the other children, we usually actually do not have an institutionalized partnership with all the schools where they are enrolled. But, once the child expresses concern about his or her studies, we usually coordinate with the child, the parent or the guardian and to the teachers.

I.G : Okay.

G : So, that's the level for schools. Although, last year, we have proposed a partnership with the department of education.

I.G : Okay.

G : But this was not yet pushed through. We also understand that the department of education is very bureaucratic... and very bureaucratic. So, when we propose a partnership that the school also have to profile the Anak OFW... Because, they have the registration forms for all enrolls. So, they could just simply put an item there if you are a child of an OFW or not, and that could help us in monitoring the children of OFWs in each school. Because we also explained to them that the social cost of migration is really affecting the children these days and if not, addressee this could lead them to become a child in conflict with the law or a child at risk or a child in street situation. So, that's how we propose a partnership with them. Although it's still being worked out but that's the partnership with schools. But in terms of other NOS's and... With other NOS's, we understand that they also have different programs and Mindanao Migrants is the only NGO in Davao city - specifically working for the Anak OFW or the children of migrants or migration – So, we usually meet during community meetings, if it's like a barangay meeting or a village meeting. Then all the other NGOs was working in that village or barangay usually come together.

I.G : Is it the Service Caravan?

G : Yes, service Caravan or during community meetings, the Barangay Council for the protection of children. It's an institutionalized structure in the Barangay, where they call all the other actors in the community working with children. So, that's where all the meetings come to all the NOS's come together and discuss the issues and concerns of the different children that we are working in. But, in terms of local authorities, there are specific local authorities that works with the issue of migration. So, with Mindanao migrants, we are... I think, we are one of their... Not there, we are the only [rire] NGO partner with... that complements their efforts and we are very specific in addressing the issues and concerns of migration and the children of migrants. So, I think the partnership with the local authorities, in terms of how we do it with Mindanao migrants, is good. Although, we also we are not just there in with in meetings but in implementing collaborative activities. So, say... for example, we do a community education we partner with the Barangay, or we partner with the department of migrant workers or the overseas workers welfare administration. So, things like that. So, I think the partnership with local authorities is also key because that... as an NGO and we are only a small NGO, we can only do so much. So, we can only complement to the efforts that's already in place and funded by the government. So, it's important that we work together with them as well. Sometimes we are enemies [rire] especially if they could not provide the things...

I.G : Yeah.

G : ... that should be done. We can do... a constructive criticism with them. So, that's also very important.

I.G : Okay. Do you experience challenges when working with a stakeholder?

G : Yeah. So, I think in connection...

I.G : Yes, yes.

G : ... In connection to my answer is that... Sometimes... Number one because of frequent changes in duty bearers because of election. So, election related and changes in priorities of the newly elected

officials. It's really challenging to sustain efforts. So, how do we address that? Every time there's a new ... if there's someone new elected then we do again our trust building and all. So, you have to start again and again but it's quite a challenge. Also, if... In Mindanao migrants, I'm not sure if this was mentioned to you, but because we are the only NGO working with uh migrants, we also sometimes... we are sometimes, they look at us like antagonist in the story...

I.G : Okay.

G : So, it's challenging to propose recommendations if they think... if they feel that they are... We are questioning their capacities, when we are only the intention was that to make concrete plans in addressing issues and concerns. So, sometimes, by being antagonist, you become... We are protagonist in the story but antagonist in their story and so worst situations for NGO like us is to be red tagged. So, I'm not sure if you're familiar with the red tagging in the Philippines.

I.G : Red tagging? No.

G : Yeah. Because supposed to be, if you are actively expressing your feedback to the government.

I.G : Okay.

G : Most of the time that's the socialist perspective. But, in the Philippines, in reality if you are always against the government then you are labeled communist, then you are labeled terrorists. So, there's not there's no second layer of being a socialist that's doing this for the social justice, but to... as a communist, it's anti-government.

I.G : Okay.

G : So, you are labeled an anti-government. So, it's challenging to push for progress if you are labeled like that.

I.G : Okay.

G : So, there was one time in the history of Mindanao migrants where we were red tagged and though... it was politically inclined red tagging and it's unclear because there was just a picture circulating and circulated in the whole of Davao city that this. But in actual, you cannot react if it's looks just like a bait or if it's baseless. So, what we did... what happened was that... We were removed in a very important platform in a local special body on specifically the migration and development council in Davao City. We were the only NGO sitting in that migration and development council but because of those baseless allegations, we were stripped off of the that space. So, that's a huge challenge.

I.G : Okay.

G : Okay. That only happened and election time, on the previous administration. But after the election and they eventually won because the people voted for them as usual. So, it was like I think they feel that as a threat that... because we have a connection to one of those who run for the position and she was from a development work who run for a higher position in the city. So, and of course she has connection to the development work to the NOS's and all. So, there was a labeling that these NGO's that she was working with are anti-government. So, something like that. So, eventually they won and that person from development work didn't want of course but they were actually threatened. That's why they have to come out with that issue. So, when we were removed and they won eventually we still coordinate with them. So, that's how it works. While we were at that point, we have to okay, we could just slow down at for a few months, slow down at least. But we didn't stop the delivery of the programs and services in the community in spite of the efforts that they are... some will tell "why are you volunteering with that organization in the migrants desk?". So, some of them were being told "why are you volunteering with them?" They are anti-government, and all. But we didn't stop. We continue to serve the community, and the community is the one... the community members, they are the one who speaks that "No, they're not. They are even helping the government to help us". So, they're the ones speaking on behalf of us. And eventually we didn't stop in coordinating with the government and lobbying and

we are still invited and up to now, we are still actively involved with the city government activities. And that was really actually baseless, that was politically motivated and all. So yeah, those were just the few of the challenges. But in terms of implementing programs and services for the migrants challenging because of time zones, especially for case management.

I.G : Time zone ?

G : Time zone. Yes. Because especially if the concern is an OFW is on site. So, the time zone is different from the time born here.

I.G : Oh, yeah. Okay.

G : So, as a case worker, it would be very challenging that you have to wake up in the morning to cater to the cases that comes in the morning and you also have to cater to the case that emergency cases that usually calls the social worker in a different time zone. So, at night or early in the morning. So, that's challenging in coordination and follow-ups. And for actually it's also challenging to get access, especially financial resources.

I.G : Yes, I was going to ask you.

G : The financial resources from the government. Because they can only provide this much, this much. But if we want to sustain the initiatives beyond the project cycle, financial support from these government stakeholders are key to for these efforts to continue in the community beyond the project cycles. Those were the challenges.

I.G : About the impact of children living conditions, from your experience and programs, how those migrations change the living conditions of these people ?

G : Okay. Through our programs and services, how do we change? Am I right?

I.G : No. How does migration change their living condition?

G : Mhm. Okay. How does migration impact ... Impact of migration. Two things. There are positive impact and also there are negative impact. So, in terms of positive impact, parents works abroad could send their children to school, could provide them the things that they could not provide when their income is very low while they are in the Philippines, they could provide... I think adequate support in terms of material things : a better school, a better access to medical or other needs even ones of the children they can provide them.

I.G : It's mostly financial providing ?

G : Yes. Yeah. Financially providing for them. That's one of the positive impacts of migration. However, the negative impact is, I think, more than the positive impact. So, negative impact, the long-term separation from parents, the relationship gaps, and the feeling that when the OFW say... for example, the OFW mother comes home, she's like a stranger to us. So, so that's that relationship that financial support cannot...

I. : Yeah, I understand.

G : You understand?

I.G : Yeah.

G : Okay. I think the social cost is bigger than the benefits, that the migration has brought to these families. But however, there are also reasons. There are other reasons and other factors why Filipinos migrate. Sometimes one of them is I have to escape domestic violence and, by working abroad, I can escape my abusive husband, who's not supporting us financially and psychologically. So, there are factors. So, while we say there are a lot of social cost, but we could not stop Filipinos from working abroad and seeking better future for their families. Because there are a lot of reasons behind those decisions .And many OFW recognize that "Yes I am taking care of other children, but my children are not being taken care of at home". They recognize that but for them; by staying in the Philippines, I can

also see the economic situation where I cannot provide for the things that my children is also painful for the parents. So, sometimes that's the ultimate decision.

I.G : Yeah, I will conduct interview with OFW children, with parents abroad. So yeah, I will ask.

G : Yeah, to look at the perspectives. But also, if I could add the social cost and the benefits for the migrants and families... That's what I explained earlier... But in the perspective of the country - the sending country – economically, it's huge help for the Philippines. But negative impact for the Philippines as a country is of course brain drain. A lot of our nurses and doctors and the best in the medical field are already - even scientists - are already working abroad. So, there are a lot of the government is also exerting effort on how we could compete. Of course, we cannot compete financially but other support services so that these scientists and experts could come back to the Philippines and exhaust their talents here. So, there are also negative impact. But, for the host countries where these Filipinos are working, they can help... by providing care work, for the employment and address also the needs that the countries of destination are needing. So yeah. So, migration is complex, but migration is a right.

I.G : Yeah. And do you observe changes in the roles and responsibilities of children in their families when one of the parents migrates?

G : Yeah. Actually, I think we have not shown you that video but it's a documentary - a 20 minute or 15-minute documentary - you should see that.

I.G : Okay.

G : Okay. It's a story of... one video is about the story of the mental health situation of the children of migrant workers. But the other video is about the changes in household responsibilities or roles in the family if one of the parents is an OFW. To share with you that video, what's the video all about? There are three children and these children are actually from... born from separated parents. So, they are living with their mother, but the mother decides to go abroad. So, they are left on their own and they are all minors. So, these children have shared one of them is the eldest child. So, she was not a minor when the time that her mother left but being the eldest child. So, you're supposed to be... taking focusing on your schooling and all. But, at home, when you go back at home, you have the responsibility to monitor also your siblings, how are they at school? Help them with their projects and especially in managing finances because as the eldest child, the OFW mother sends the remittance to the eldest child. So, the eldest child does the budgeting, paying the bills, ensuring that their requirements of the projects of her siblings are attended to and all. So, there's really a huge change in roles and responsibilities. So, the eldest child becomes the mother and father of the family. So that's heavy. Eventually that child stops schooling. So, that's the impact as well. She stopped schooling but she worked because the income of the mother cannot provide cannot sustain for her siblings to really finish college. So, she stopped schooling and then she augmented the income to support the younger siblings. The other story was... she's not the eldest but they are four siblings. The eldest is already married, so he's working and living somewhere else. But the three of them when their mother left abroad, they're all minors. The second brother is 15 at the time. The one who was interviewed was only 12 and they have a 9-year-old sister. So, it's 15, 12 and 9 staying in one house. So, what they do was just like : they cook for themselves, they buy food, and then when the youngest is sick, they have to attend to the sick child. And of course, they cannot contact their mother anytime because of the different time zone. So, they have to wait if their mother is awake. "Mom, what can... what medicine should I give my sister? She's having fevers". Sort of like that. And then one time, while they were at home, they were all schooling, the three of them actually. They were cooking and then of course they're children, so they played. The brother is playing and then the two of the girls also playing. So, the kitchen cooking was left and...

I.G : It burned.

G : It burned. Although, there are neighbors around looking at them if they're okay but it's really different if you have someone adult or caretaker that's an adult looking at their health and safety. So, the mother was panicking that something's happening to the children at home. So, eventually they transferred renting a place and... yeah, but those are realities that they have to... "I am a child, I am still... I meant to play at this time and study and focus on this and that, but I have to change the I have... we change roles. My brother has to cook. I will going to wash the laundry and clean the house and take care of the siblings" and they're all minors. And that happened covid time, when in the Philippines, you cannot go out if you're a minor. Oh, so that's very challenging for the three of them. So what we did at that time is because we know that we have a profile of these minors living alone, we coordinated with the community migrants association - the CMS - so we coordinated with them and through them and to the barangay social worker, they provide they ensure that there are food for them, enough for the week and another support for the next week, that they are monitored because they cannot go out. So that's very challenging for them. So, the neighbors are also monitoring them at that time. So, actually there were three stories, and the other story was...

I.G : It was here in Mindanao?

G : Yes, in our community partners.

I.G : Okay yeah.

G : In Matina Aplaya, in Los Amigos. And the other story was... left behind because she was taken care of by her grandmother and then they're not in good in terms of real good relationship with the guardian. So, I have to share that video with you.

I.G: Yeah.

G : So, it's looking at the change in roles and responsibility and how heavy it is affecting them as children of migrants.

I.G : Okay. I have three questions left.

G : Yes.

I.G : So, what's important support is still missing for young people in migrant families?

G : Missing support? I think...missing is... When we continue to empower the children by training them, creating support works for them. But if the parents are still working abroad... Well, we understand that migration is a right, but nobody can replace the presence, the physical presence of their parents. I think what's missing is... it's challenging, but what's missing is to make the economy of the Philippines better. So that no mother or father should have to leave their children, just because you have to provide for them. So, economically, that would be I think the best but for programs and services it's still very important that there are programs that is community based and that the government should provide and not NOS's. So, because there are... If there's no NGO working in these communities, what will happen to these children? It's not that we are the best in the west and we can all do these things but NGO's are also very limited. Son if project ends or funding agencies leave the Philippines because of there are other priorities in other countries especially now, what will happen in terms of sustaining these efforts in the community? The government has to institutionalize community-based programs and services to address the issues and concerns of the children of migrant workers. If nobody's looking at these issues, then expect in the long run we'll have more children in strange situations, children in conflict with the law and things like that.

I.G : And so - about what you say - what additional support would NGO need to better help these people? Like more funding, stronger partnership - I don't know - policy support.

G : Yeah, I think number one it's policy support. NOS's have the evidence-based data. We all have that quantity and qualitative and narrative stories and the lived experiences of migrants and families. We all have that. And if these issues and concerns and recommendations are submitted to government, but

without policy support, everything would be... Even with policy support but the government would not provide budget to implement that support, that would still be useless. So aside from policy support - it is the best actually - it is more institutionalized and second also is funding.

I.G : Funding yeah.

G : Yeah, funding is very important because we can only... Yeah, as I said, we can only do so much with the limited resources and changes in the context of funding agencies as well. If, I may share - because you are international cooperation - In the past, when I worked with NGO's in the Philippine here in Davao City, the perspective is really long-term. I had a project before, from cord aid, that they really provide 100% of all the staff, for 3 years and after 3 years you submit again another, another but they change context. So, from not 100% of all staff, like the executive director, 100% salary, 100% from admin, they change to only percentage the level of effort or cost sharing. So, if the executive director has or the organization has three projects then we just share for the salary of the executive director and all that. And some of the benefits of also co-shared, utility is co- shared. So that was the start. Then later the funding agencies are providing only one year from 3 years 5 years and then one year one-year projects only. So that's very difficult after one year you need to write again. So that's the evolving and changing perspective also of funding. It's very limited and um stringent actually... more stringent, the more policies were being enforced and all. And so, with the demands of other countries as well, when they look at the Philippines, "oh you're not anymore a third world country you have already leveled up a bit so we will move out from you, and we will look at Africa and other and Gaza and all that no there are other emerging and urgent issues as well". So, there are changing priorities. So, like what happened to AWO, this project is supposed to be 12 years but now it's gone down to 9 years. So, this will be the last year of AWO supporting the implementation. Next year, they will have a change. They will only consider those NGOs focusing on national lobbying and you cannot go to national. It's in Manila it's very far and you're in Mindanao. So, there are changing perspectives also that's make it more difficult. to get funding, to sustain the efforts of NGOs. So, so it's also important that NOS's are not funding dependent, that NGOs should build its own local resource.

I.G : Yeah.

G : So, going back to support... Yeah, policy support, funding... Partnerships and networking is also very important because you can collaborate and pull resources, expertise - in terms of expertise - human resource and financial resources to just to implement activities. So, those were the things that's also very important.

I.G : Okay. What does MMCEAI plan to focus on the coming years?

G : Focus on the coming years? For sure, it's still migrants. But we are looking at - not just international labor migrants where we have direct support services act to scholarship for the children - but also, we are looking at internal migrants, the side of the internal migrants. Because these are critical factors, they are um moving from one place to another because of conflict situations in Mindanao, the climate change impact. We have reports on that there are sea level rise, already in some parts of Mindanao. Because Philippines... Mindanao is an island and we are surrounded by bodies of water. So, they observed sea level rise in some of the areas here in Mindanao. So those are still priority concerns in the next years to come : internal migration, international labor migration and taking into the context of integrating the context of climate change, climate justice, gender-based violence, gender perspectives and the peace situation and the cultural context of Mindanao. So that makes the Mindanao issues and concerns challenging... but also because of its diversity... Mindanao is really beautiful. Despite of all these things. So, we would still work with migrants in the entire Mindanao.

I.G : So, for you, climate change is the biggest long-term problem. Yes?

G : Yes. Because it's affecting agricultural yields. So, without agriculture or poor agricultural yields, people would have to seek other economic opportunities from rural to urban or from rural to working abroad without knowledge that these are the realities of working abroad. Sort of like that. And it will affect the entire Mindanao with climate change. We are... we would really be one of those - hopefully not in the years to come - one of the islands that will remain. There was a study actually that Davao City is one of the cities that will eventually sink.

I.G : Okay.

G : Yeah, because there is already an observed annual increase in sea level rise. So, they were reporting that along this area the safer is the highest part of GSIS. This is GSIS : Matina. So, we have to go higher because one of these lower grounds will really be submerged in water.

I.G : Okay.

G : So, that's a long... It's a challenge that we should not wait for that to come. That should be addressed as soon as possible.

I.G : Okay. Is there anything else you would like to add?

G : I think I shared a lot [rire].

I.G : I don't have questions anymore but it's perfect.

G : If you have any more question? I think I don't have any more things to add. But what else? I think I shared about the social cost already, what's with the migrants in the years to come? But maybe it's also very important for an NGO to not just have funding but to be more strategic to survive, as an organization. It doesn't mean funding only but NGOs like Mindanao Migrants also need to strategize how to build its own finances or to sustain the talents especially the people. Because if you are a good organization, you are - a credible organization - many agencies are working with you already. But how will you sustain the staff if you do not have projects? It's funding but you're losing talents. It's a problem in funding but at the same time you're losing talents. So, how do we continue to develop staff but also creating career pathways for them to sustain talents in the organization? So, it's also one perspective that it is challenging to sustain as an NGO.

I.G : Okay. Thank you very much.

G : Thank you very much. That's a nice conversation.

B. Retranscription entretien n°2 – Chloe – Enfant d'OFW

I.G : So, before we start, are you okay if I record?

C : Yeah. Yes. Okay.

I.G : I'm going to explain a bit what is my research.

C : Okay.

I.G : So, it's to better understand the experiences of young people, like you...

C : Okay.

I.G : ... Who have a parent who has migrated. So, everything you share will be confidential. So, if you don't want to respond to one question, it's okay. And if you want to stop the interview, it's okay.

C : Okay.

I.G : So, first, could you introduce yourself ?

C : So hi, I am Chloe *** and I am 19 years old. I'm school in University of Mindanao, Bachelor of Science, Tourism Management, first year. And yeah, and my father is the OFW. He is a seaman before in Vietnam. Vietnam. But now currently the agency that he was working is in Manila [talk in Bisaya]. So, yeah.

I.G : Yeah. And where do you live now?

C : Here in Buana.

I.G : Buana. Okay. Who do you live with at home?

C : I live in my mother.

I.G : Yeah.

C : And my sister.

I.G : Yeah. So, you are three at home?

C : Ah yes.

I.G : Okay. So, it's your dad who migrate, in Vietnam. And when did he migrate ?

C : I don't know, but before I was born. He was already a seaman in Vietnam.

I.G : Okay.

C : I think, it's 15 years he served as a seaman there as I remember. So, 15... I don't think so.

Anna (traductor) : You don't know the year?

C : No.

I.G : You have a big sister?

C : Yes, I have.

I.G : He migrates... So, you were not born.

C : No, no.

I.G : Okay. Okay. What were the main reason for migration ?

C : To financially support us. My papa... Sorry English [talk in Bisaya].

Anna (traductor) : She (He) prefer to work abroad. For the high salary.

I.G : Okay, high salary. And were there other problems?

C : For about that? No.

I.G : Only financial.

C : Financial.

I.G : Yeah.

C : He wants to support us to be better our future and... I was the one who schooled right now [word in Bisaya] and I think it's yeah [talk in Bisaya...]

Ela (traductor) : So, her older sister is already working, and Chloe is only the one who is studying.

I.G : Okay.

Ela (traductor) : So, the responsibility of her father is not so heavy right now.

I.G : Okay. Okay. So yeah. Okay. I understand. Did you move family to another place because of the migration?

C : No.

I.G : No. You always stayed here in Bucana? Okay. Did migration feel like a choice or something, your family had to... had no other option but have to do?

C : Have to. Because papa [talk in Bisaya]... To support us financially. And even though there's a seaman here in the Davao, but my papa preferred another country. Because of the salary... Because here in Philippines, the salary here not to brag the Philippines but lower income but in the other country is bigger so that my father preferred to work abroad.

I.G : Okay. How did your daily life change after your parent migrated?

C : I don't think I can...

I.G : No. Yeah, you can answer because he has already... (abroad).

C : Actually, me and my father is not very close because my father is [talk in Bisaya]...

Anna (traductor) : He only goes home once a year.

C : So, that we're not close. And then during the pandemic, our bonding is not close because of that. I think I... [talk in Bisaya] used to... Yeah... I feel like I'm a dependent child. I can really tell because [talk in Bisaya] [inaudible] I feel that I don't like that... Yeah.

I.G : Okay. And did migration affect your education?

C : No.

I.G : Did you need to change school or... on your school results? You know...

C : No.

I.G : Do you think you have more or less time to study because of this?

C : No.

I.G : No. No problem?

C : No problem at all.

I.G : Okay.

C : Because my father always told me to study well.

I.G : Mhm. Okay. Did your parents migration influence your choice of studies? So, what is your studies? What do you study ?

C : Tourism management

I.G : Tourism. Did... influence?

C : Influence Yeah because I want to go work abroad [rire].

I.G : How were remittances used in your household? Your dad send you money and how do you use it?

C : My money... The money papa sent to me. I'm going to use that my needs and wants. I think the most I can buy is my needs, the food, [inaudible] (frais de scolarité) and yeah that's the two only.

I.G : That it's food and ...?

C : Food and [inaudible].

I.G : What is [inaudible] ?

Anna & Ela (traductors) : [inaudible] fees. It's a school to pay school.

I.G : Okay, for school.

C : Yeah.

Anna (traductor) : To help you studying.

C : An allowance.

I.G : Okay. Did your family ever have problems because the money from abroad change or stopped.

C : No.

I.G : No? You always received money from your dad? You never had problem?

C : He always ensure us, reassure us about financially because he doesn't want us to problem in money. Yeah, that's why I love my dad, but we're not close.

I.G : Okay. D you feel your life is more stable or less stable since your parents migrated?

C : I can really tell that our life is stable because of my dad's work. Yeah, [talk in Bisaya] [rire].

I.G : English is good [rire]. Do you feel different from other children because your parent work abroad?

C : No, I can't really tell... [talk in Bisaya].

I.G : Do you feel different from other?

C : No. Because I always said that papa work hard for us so that he works abroad so I can't compare myself to other children because our life [nam man po] is good and better.

I.G : Okay so you don't...

C : ...compare.

I.G : Yeah, you don't compare... How to say English?

Anna (traductor) : For you it's like the same?

I.G : Yeah, it's like the same. You [inaudible] like other children.

C : Even though my papa is not here but he is financially and emotionally support is [talk in Bisaya]. He give us...

Ela (traductor) : Financial and emotional support.

I.G : Okay. So, you receive emotional support. Okay.

C : Yeah. Always.

I.G : Okay. Do you think people... young people like you have to face more challenges than in other part of the Philippines? Do you think it's more difficult here in Mindanao than other on... I don't know... another island? Is it clear?

Anna (traductor) : Yeah, it's clear.

I.G : Okay.

Ela (traductor) : [talk in Bisaya]. Can you repeat the question, Imane.

I.G : Do you think it's more difficult for young people here in Mindanao uh than other older Filipino... [inaudible] in the Philippines? Do you think it's more difficult here in Mindanao?

Anna (traductor) : [talk in Bisaya].

C : Ah okay. The Mindanao is very wide and big. Wide and big. Here specifically in Davao I can really tell that the work here is not quite hard, not quite easy. Just a middle because Davao City has a standard. Even though, all companies has a standard. But here in Davao is not quite difficult. I can really tell because the people here is very hospitable, disciplined and you really know what people needs and wants [rire].

I.G : You're going to be proud of your English at the end.

C : Oh my god. My UG one will be proud of me.

I.G : Did your responsibilities in the family change because of your parents...one of your parents is abroad?

C : No.

I.G : No. No more... As a as a girl, you don't have more responsibility at home?

C : I have like a home chore but not yeah...Not in like working, because my father would not allow me to work... As like student work, because you always said that I study first I can pay for the tuition, I can really support you financially so yeah...

I.G : So, you don't need to work.

C : Yes.

I.G : Okay. Did you feel you had to grow up faster or take adult role Oh, how old are you?

C : 19.

I.G : 19. Yeah. Okay. So, do you think you had to grow up faster?

C : For me, I want to grow faster because I want to like to build another family.

I.G : Mhm.

C : Yeah. Because not every time... In our house, we're not like close.

I.G : Okay.

C : We always fight. Not because financially, but because of our selves we're so [talk in Bisaya].

Ela (traductor) : Strict? Strict sister?

C : Yeah, my sister stricter than my mother.

Anna (traductor) : So, they always get fight.

I.G : Okay. With you?

C : Yeah.

I.G : Okay.

C : I always said that... [quelque chose tombe par terre].

I.G : It's okay.

C : She is already graduated. And it's just my suggestion to her... that he she build a new family because she already 26 years old. And then he (she) always fight for me like, he (she) always mad at me.

I.G : She's like your mom.

C : Yeah.

Anna (traductor) : She's so mean.

C : She's so mean. So, I always adjust for her so that I can really tell that I want to grow up faster to and build another family and work abroad... everything.

I.G : And your mom, she's working?

C : Yeah, she's working on government but not all the time because her boss is... [talk in Bisaya].

Anna (traductor) : The boss of her mother is a politician so there's no work always.

I.G : Okay. Okay. Do you think your relation with your sister has been influenced because your dad is abroad? Do you think you will have a better relationship with your sister if your dad was at home?

C : Yeah, I can really tell because my father is very calm dad and very good guy. But me and yeah... Me and my sister is like 8 years old gap. So, that our mindset is not the same and she's already grown up and then I'm a young woman and she always mad at me... I don't know but not all the time. There is sometime mad... very mad at me.

I.G : And there is reason why she's mad?

C : I don't know... Because of me? [rire]

Anna (traductor) : She said because of their age different that's why they have... they don't have good communication.

I.G : Okay.

Anna (traductor) : Because they have different perspective.

I.G : Okay. Okay.

C : Yeah. You're right.

I.G : Did other adults like your grandparents, uncles, neighbors become more important in your life?

C : Yeah. Yeah. In my family... in my mother's side, it's very important because I grow up with them. My grandfather and grandmother live at Samal City and my other uncles live there and here our relationship is very good but in my father's side it's not... we're not that close because they live in Bohol.

I.G : Okay.

C : It's very far and then I meet my grandparents once because... My mother and father is not ...

Anna (traductor) : In good terms?

I.G : In good terms.

C : Yeah.

I.G : Okay.

C : And then we just go there for reunion and then... way back 2021-2022, my grandmother died and then the other day my father grandfather died.

I.G : Okay.

C : So that, my father's side is not close. But my mother's side is very close.

I.G : Okay. And your parents are not together.

C : Not together anymore.

I.G : Okay. So, the money he send, it's only for you? Not for your sister because she already works and not for your mother?

C : No. He suggest me to open bank account. First, it's G-Cash but he said to me that G-Cash is very crucial [talk in Bisaya]. So, he suggest me to open bank account in RCBC so that I can withdraw the tuition and allowance.

I.G : We already talk about this but it's okay. How would you describe your relationship with your parents abroad?

C : Abroad. My father?

I.G : Yeah. How do you describe this relationship?

C : I described...

I.G : You close.

C : No.

I.G : You're not close to... ?

C : No.

I.G : Okay.

C : I'm very shy when my father go here. My Ate said to me that go talk to dad, go hug dad. But for me, it's very like hard for me because we're not close enough and we don't have straight communication with my father. When I I was little, I was very shy to my father. Like , don't want to hug him, to talk to him, but I always run to my father figure, which is my uncle. He always jealous because I very close to my to my uncle. And then, I just realized way last year that my [talk in Bisaya] aunt... And that, I realized that my aunt is right. I need to communicate my father and close to my father. So right now, we're not good close but we're like we're talking now... Not before.

Anna (traductor) : Now, they have communication with your father.

I.G : Okay. It's better than before.

Anna (traductor) : Because before, they don't communication and she doesn't...

I.G : Okay. And you say you were close to your uncle.

C : Mhm.

I.G : He lives here?

C : Yes.

I.G : Okay. How often do you communicate with your dad? Do you send message?

C : We just chat in messenger. I don't want to tell him in phone. I'm very shy. I just talk in the mess.

Anna (traductor) : Only chat.

I.G : And you often communicate with him or it's rarely?

C : I always check on him. Not all the time... But yeah, not all the time. But I will check on him. He always check on me. I always know deactivate my account and he always send me a text mess "Why are you deactivating again your Facebook account". [talk in Bisaya]. "How are you?", "What happened to you?". I said "I'm just sad dad" because... "I will open my account tomorrow".

I.G : Okay [rire]. And... So, you chat with messenger, on Facebook. Okay. Do you think there is things which is difficult to communicate with your dad? Like subject, I don't know. If you have a boyfriend.

C : Oh, no. I'm open to my dad about that.

I.G : You can talk about everything.

C : Yes. Yes. But he has no choice because I already have [rire].

I.G : You have a child?

C : Huh? Boyfriend.

I.G : Okay. How do you think the separation with your dad affect you when you were younger? Do you think you would be different now if your dad was present?

C : Yeah.

I.G : In what way? Very difficult question.

C : I can't see my dad working here because I already... in my mind he's not here, like that. I can tell that [rire]. I'm shy.

Ela (traductor) : [Talk in Bisaya].

C : Oh, yeah. I think that... I think, I'm not freer with [gala gala] in here because... [talk in Bisaya]
I always stroll... I always stroll here in Davao because I don't want to go home early. But my dad always have a curfew.

I.G : Curfew?

Anna (traductor) : Curfew is like you have to go home at this exact time.

I.G : Okay.

Anna (traductor) : It's called curfew.

C : Because my older siblings said that my dad is a very slight strict... strict in household, in the school and yeah... I can really tell because my other older sister is (was) living with my father before.

I.G : Okay.

C : So that, they're very close and we're not.

I.G : Okay. Yeah. And how this separation affect you now? How do you feel about your parent abroad?

C : I think doesn't affect me because I grow up without my father like when my born... My father is already an OFFW. So that I'm... I used to that I don't have my father in beside me.

I.G : So, you don't feel lonely or abandoned?

C : Yeah.

I.G : You feel lonely?

C : No. Like, I'm just neutral. I just can't feel anything about that. I can't...

Anna (traductor) : You're okay.

C : Yeah. Yeah [rire].

I.G : Have you ever thought about migrating yourself?

C : Yeah, that's why I choose tourism management.

I.G : Yeah. And do you think you want to... Do you think you... Yeah, it's not very English. But do you think you want to migrate if your dad was not... No, it's not in the questions I think but... No, it's okay. I think maybe it's right somewhere.

Anna (traductor) : [inaudible].

I.G : If your dad was here...

Anna (traductor) : Would you like to go abroad?

I.G : Yeah. Even if your dad is here, you would like to go abroad?

C : Yes. Because I want to experience against other country.

I.G : Yeah, it's why you chose this job. And do you think staying in Mindanao will give you opportunities? Do you think there is enough opportunities for worker here?

C : I don't want to underestimate Mindanao, but I just preferred other country because I think I want to, like, new environment and people.

I.G : To discover the world...

C : Yes. Okay. And do you think climate problems or conflict influence your plan to migrate?

C : Climate problems?

Anna (traductor) : Climate changes.

I.G : Climate change? Do you think it's it influence?

Anna (traductor) : [talk in Bisaya].

C : Yeah.

Ela (traductor) : [talk in Bisaya].

C : Because here in our community...

Anna (traductor) : It's a blood flow.

C : Yeah. Blood flow there.

Ela (traductor) : Especially high tide, the water of the sea will rise come here.

C : And [talk in Bisaya]... the waves is (are) very big. Yeah. But unfortunately, in our house [word in Bisaya] because my mom... no flat because my mom secured that... she knows that here is very floody... she elevated.

I.G : She prefer to secure.

Ela (traductor) : But outside of the house it's very very floody.

I.G : And it's stable? You know, if you there is a big wave.

C : Yeah.

I.G : It will not fall the home. It's safe?

Anna (traductor) : It's concrete.

C : Yeah. Concrete. The one that always pray... [talk in Bisaya]

Ela (traductor) : It will not happen.

C : [inaudible]... The fire. Here it's very [talk in Bisaya] prone to fire incident.

I.G : Okay.

Anna (traductor) : So, they're praying that will not happen.

I.G : Okay.

Anna (traductor) : That's their only worry because they don't have a problem with the flood because the house is...

I.G : It's only the fire.

C : Even if the earthquake is very strong.

Anna (traductor) : No problem.

C : No problem at all.

I.G : And if you had the opportunity to leave, like with your job, what would make you stay here? Is it someone or something that I could influence your choice to stay.

C : Currently I have [rire] a boyfriend and then I said to him that if I graduated, I work here one year and then after that experience I will work abroad in cruise ship. That's my goal.

I.G : Okay.

C : I will abroad like two or three and then after that I'm going back here and build some family.

I.G : Okay. That's cool.

C : And then good because I talked to him that he will study well because his course is civil engineering.

I.G : Okay.

C : And civil engineering is not quite really... it's very difficult course. So that I assure him that study well so that our future will be good.

I.G : Okay, that's good

C : And our financially will be good. There's no problem.

I.G : Okay... I wanted to ask something, but I forgot. I don't remember. I had a question, but it's okay. Do you feel strongly attached to your hometown or community?

C : No.

Anna (traductor) : [talk in Bisaya].

C : No. Not at all. I love Davao but I'm not attached... like attached.

I.G : Okay.

C : Because I really want to travel around the...

I.G : It's not something that will make you stay here.

C : Yeah.

I.G : If you leave one day, do you think you would come back?

C : Here?

I.G : Yeah.

C : Yes.

I.G : You don't want to leave in another place like even with your boyfriend?

C : It depends on the future. If the future tells us that we want to live in another country or other cities, then go. Yeah.

I.G : Okay. It's almost done.

C : [rire].

I.G : Have you... But you did a good job.

C : [rire].

I.G : Have you ever received support from NGO, church or community group?

C : Yes.

I.G : What kind?

C : The Mindanao Migrants group. I actually member in this community since I was seven or eight.

I.G : Oh, it's been a long time.

C : Oh, my auntie is a former president here in the community. So that, when he (she) was older enough I was the one who replaced.

I.G : Okay.

C : Yeah. So, I could really tell that Mindanao migrants really help us and have better...

Ela (traductor) : In confidence and [inaudible].

C : Yeah.

I.G : Okay. And what kind of support did they provide?

Anna (traductor) : [talk in Bisaya].

C : They support me emotionally and physically, training... a lot of training skills

I.G : About what?

C : The savings, about team leadership...

Ela (traductor) : Child safeguarding

C : Chil safeguarding, a lot of trainings that I attend. It's very good.

Anna (traductor) : Formative.

C : Yeah, formative.

I.G : Do you think you would be different if you didn't receive this?

C : Yes. I'm very... I think if this organization I not [talk in Bisaya]...

Ela (traductor) : Was able to join.

C : I was able to join. I think I'm so like...mean. Not all the time.

I.G : You're mean? [rire].

C : Not all the time [rire]. I think... Yeah, because I always stay at home.

I.G : Okay.

C : Then this is one of the reasons I go out because of [inaudible] and I have a lot of friends.

I.G : So MMC help you to make some friends, to socialize with the other in the community?

C : Not here, but also in the other community in the Calinan.

I.G : So, you go to other community too?

C : The activity would held the MMCI is a lot of community and then me as I friendly because of them. They taught me how to be friendly at all. All of the members of Mindanao Migrants are close. We're friends because I don't want that people left out. So that, I always friend to them and communicate to them.

Anna (traductor) : She means that we have an agency-based community and then... we have 10 partner communities. So, we have a lot of Anak OFW representative. So, every activity, all of the representatives

were gathered especially in Bucana, Calinan, Tubok and then they meet new friends, they build communication with them

I.G : Okay that's great. Do you feel uh young people like you have enough support.

C: Support like?

I.G : Support from NGO?

C : Yeah. I can really tell because they always assure us and tell us the good things about people like me, young people who... Young people [rire], young people and... Yeah.

I.G : And do you go to the church?

C: No [rire].

I.G : It's almost done. Three left questions. Where do you imagine your life in the next 10 years?

C : I'm 19. I'm 29. So, I think I can see myself in 10 years have a good family, better life and financially stable and find a stable at work. And that's what I want.

I.G : With your boyfriend?

C : Yes.

I.G : And imagine you live with your boyfriend, you have kids and he wants to go abroad and to work abroad like your dad did. How would you react?

C : [rire].

I.G : What would be your reaction?

C : I will be sad because I am always... My dad is... I can't compare that my dad is okay because I was born without him, but my boyfriend is... He also always there for me so I will be sad.

Anna (traductor) : You cannot live without him?

C : Not like that but...

I.G : You would feel maybe lonely...

C : Yes. Yeah.

Anna (traductor) : Are you going to allow your boyfriend if he wants to go abroad?

C: If he allows me first if I will abroad then go. If that abroad will support us financially then go.

I.G : And you, would you migrate if you live with your boyfriend? You have... If you had a child for example?

C : Yes.

I.G : Would you go abroad?

C : Yeah.

I.G : It's not a problem for you? Okay. I think it's Okay. Is there anything you want to add or say something? I don't know... you think about.

C : Nothing anymore.

I.G : No, that's it?

C : That's it.

I.G : Okay. Thank you.

C : Thank you.

Anna (traductor) : Thank you. Congratulations.

I.G : Good job.

C. Retranscription entretien n°3 – Maria – Migrante de retour aux Philippines

I.G : So, I think it's okay.

M : But maybe I want... I need translator.

I.G : No problem. We have two translators.

M : [rire].

I.G : That's perfect.

M : [Talk in Bisaya].

Ela (translator) : Picture.

I.G : Okay, picture. Let's go.

[Picture]

Anna (translator) : So, you have a memory.

I.G : Yeah, a memory of this. So, first I will explain briefly what I studied. So, I want to better understand the experiences of people who have migrated to another country for work. So, I going to ask you few question. If you don't want to respond, it's okay. And if you want to stop the interview, it's okay.

M : Ah, okay.

I.G : But I hope not [rire].

M : [rire]. It's okay. But it's hope...you're hoping that not [rire].

I.G : No, but if you have a question or you don't know how to say in English, you can ask Ela and Anna. So, could you introduce yourself? Your name, your age, where you are living... Anna, we have a problem... No, it's not this one... Okay, I thought we print the wrong [rire].

Anna (traductor) : No, we printed the three.

I.G : Okay, could you introduce yourself? Tell me about you.

M : My name is Maria. I am 48 years old. So, I'm living here at [inaudible] barangay Bucana, Barangay 76- A.

I.G : Okay. Could you tell me a little about your family?

M : ...

I.G : Do you have children?

M : Yeah, I have nine only children and then... before I have husband that is the father of... Jeremy. And then, after that, I have a big problem.

I.G : Yeah.

M : We broke up and then now, I have also another and who have two kids. So, that's why I have nine.

I.G : Okay. So, only two kids live with you now?

M : No, the other is in the school.

I.G : Okay.

M : They are in a different school. The one is in a Cotabato City there and then the one the two boy General Los Santos City.

Anna (traductor) : They live too far. Both in Cotabato and General Los Santos City.

I.G : Okay. So, they live there.

M : Yeah. For school only. But they are going to [talk in Bisaya].

Anna (traductor) : [Talk in Bisaya]. Two of her children are in a law school and they rent an [inaudible]. They rented like a boarding house.

I.G : Okay. So, they don't leave here anymore.

Anna (traductor) : Yes, but they will come back...

I.G : When they finish...

Anna (traductor) : They will come back in [inaudible] ...

M : No. Monthly or two months. So, depends. Depends. Yeah.

Anna (traductor) : Once a month

I.G : And how old is the youngest your child? The small one. How old is he?

M : He is nine.

I.G : Nine. And the oldest?

M : The oldest is... [talk in Bisaya] [rire].

Anna (traductor) : [rire] She forgot.

Ela (traductor) : 27.

M : 27.

I.G : 27. So, you have children between 9 and 27.

M : 27. Yeah.

I.G : In which country did you work abroad?

M : In Jeda, Saudi Arabia.

I.G : Okay. How long did you work abroad?

M : It's five years.

I.G : Five years.

M : Yeah.

I.G : And when did you return in the Philippines?

M : 2023... 2023 or 2022... I think

I.G : Okay, so from 2018 to 2023.

M : Yeah.

I.G : Okay. And what kind of work?

M : Domestic worker in the house? Yeah.

I.G : Okay. What motivated your decision to migrate abroad? Why did you go abroad?

M : Yeah. It's because of the... first, family problem and then second is the... how to give [talk in Bisaya]

Anna (translator) : It's for build a future for her children.

I.G : Okay. What were the main challenges you faced before leaving?

M : [Talk in Bisaya]. I'm going to talk in...

I.G : ... In Bisaya. Okay. So, we are going to remove this (EarPods) so I can hear when Anna is translating. So, you can talk and you're going to translate. Okay. Perfect... The main challenge before you leave? What was the most difficult before leaving? Like the cost of visa, passport or...

Anna (translator) : Living condition?

I.G : Yeah. You don't have enough information, or you receive a family pressure... You know? What problems?

M : [Talk in Bisaya].

Anna (translator) : She said it's because of the financial. And then, discrimination because she is an IP.

I.G : What is an IP?

Anna (translator) : Indigenous people. The one I said to you.

I.G : Okay. And what kind of discrimination did she receives because of indigenous?

Ela (translator) : She cannot able to work because of her tribe, her ethnicity. Ethnicity. Yes.

I.G : But what were difficult before leaving? I think administrative issue. Did the visa or passport... Was it expensive or... you know? Before.

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She have difficulty when it comes to processing her papers and then visa because the government before, especially in the services of our migrant workers, we have different agency. So, it's very difficult for Ate Mercy to go here and then process my visa and then passport. Because now, we have the MW (Department of Migrant Workers) and all of the agency related to migrant workers are... [Talk in Bisaya] are like influenced... All of the government agency related to migrant workers

services are influenced in department of migrant workers. But before there's no department office. It's only like offices, like Polo, AWO, ...

I.G : Okay. Maybe you can continue to translate. It will be easier.

Anna (translator) : Yeah.

I.G : How many migrations cycle did you experience? How many time they migrated? So, like period of returning and then go back to her job.

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : It's only one time. So, the period of five years, it's like one time.

I.G : Okay. You didn't... she didn't come back to the Philippines during five years?

M : [Talk in Bisaya].

Anna (translator) : She wants to go back abroad but unfortunately her visa is not... because of her health, she cannot go back abroad.

I.G : Okay. To the country?

Anna (translator) : Yeah. But during 5 years [Talk in Bisaya]... So, she said she doesn't go home for the whole 5 years and then if... Actually, she will be, she come home come back here in the Philippines for only two months and then go back. But the one I said earlier, it's [Talk in Bisaya]. "*Balik mangagawa*" here, it's like come back for workers. It's a project a program of department of migrant workers and then during her health checkup, she did not pass the qualification.

I.G : They have to pass a health check before going abroad?

Anna (translator) : Yes, before going back. So, that's the reason unfit for work.

I.G : Okay. Before leaving how stable was your income and living situation?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said... before she's having a hard time because of her husband who is an army. So, or her it's very difficult before. [Talk in Bisaya]. Especially in financial.

I.G : So, he was...? What was his job? Her husband?

Anna (translator) : Husband. Army.

I.G : So, he works abroad too?

Anna (translator) : No.

I.G : Army here?

Anna (translator) : Yeah.

M : [Talk in Bisaya].

Anna (translator) : So, her husband sometimes go home here. But unfortunately, her husband has another partner if her husband is assigned to other places.

I.G : Okay. Okay.

M : [Talk in Bisaya].

Anna (translator) : So, it's difficult... Because she has a lot of children and then, one is little like youngest... And then, like [Talk in Bisaya], the age is different like from... youngest to oldest, it's difficult for her to work because she has a lot of children.

I.G : Okay. Yeah.

Anna (translator) : Like difficult for her to manage.

I.G : [inaudible]. Okay, I understand. How did the situation in Mindanao affect your decision to live?

Anna (translator) : How is the... ?

I.G : The situation in Mindanao like economic condition, safety, climate change?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : For her, yes. Because they have lot have lot here and then it always like calamity flood. So, during those flood calamity, their crops... [Talk in Bisaya]... their crops like that's one of their sources of income during flood or like flash flood, they don't have like um two crops to pick like that.

I.G : Okay. So, why did she returns to the Philippines? It's because of health problem? I don't know... Why did she goes back?

Anna (translator) : The reason why she goes back here is for vacation only for two months.

I.G : Okay. It was vacation and then you had your health problem.

Anna (translator) : So, that's why she cannot go back.

I.G : Okay. Okay. Okay. But it was for vacation. So, she was supposed to go back for how many times? How many years she was going?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya]. Two years.

Anna (translator) : Two years. It's only it's for two years contract but unfortunately...

I.G : Who took care of the of her children once when she was walking abroad

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : Her mother and her brother.

I.G : Okay. Okay. How often did she communicate with her children? And how?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : They contacted on messenger and then... the only contact is when and her daughter needs money. That's the only time they communicate. But sometimes they communicate but it's not always, because she have to sleep and then her sleep only 3 hours. She only sleep 3 hours.

I.G : You only slept 3 hours? Okay. Because she worked a lot?

M : Yeah.

Anna (translator) : So, that's why her daughter earlier said that he only speak for a little time.

I.G : Okay. And did she communicate with all of her children? Did you communicate with all of your children?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said that she only asked her mother how about the condition of her daughter, her son but not directly.

I.G : [inaudible].

Anna (translator) : She only communicate mother about her children.

I.G : Okay. What were the biggest difficulties she experienced as a parent living away from her family?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said that it's difficult for her because during her days abroad, she did not know how's the condition of her child. She was shocked when she got home that her children are bigger like this. She said did not watch...

I.G : Recognize?

Anna (translator) : ... Like watch, growing up her daughter and her son. So, that's that difficult thing for her because she did not...

I.G : Did migrations change your relationship with your children?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said yes because when she left the Philippines, her youngest son, Noah the one you met earlier, when she go back here in the Philippines, her son did not like to recognize her. Because when she left, Noah was still a baby and liked drinking milk from a mother and then, when she get home, Noah doesn't recognize her.

I.G : Yeah. Okay. Do you feel her children were safe while she was abroad?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said yes because during and that time, she always worry because her mother - the one who take care of her children - was old and then, her brother who also take care of children was always working. So, there's a time that her child got an accident, under the big truck because her son is driving motorcycle. So, at that time, she was so worried.

I.G : Okay.

Anna (translator) : So always, very time when she was abroad.

I.G : Did teachers, NGO's, church or mosque or community group play a role in supporting her children?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : So, during her abroad days, she doesn't have like receive help from the other. She only know migrants when she returns here from the Philippines. So, that was the time [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : So, when she comes back here in the Philippines, she received help from Mindanao Migrants because Mindanao Migrants help her to find like resources, she received government support for her livelihood, which is the department of migrant workers, with the help of the Mindanao Migrants.

I.G : Okay. Okay. So, she only received help from...

Anna (translator) : NGOs.

I.G : Yeah. But, during she was abroad, it was only her mother and...

Anna (translator) : Brother.

I.G : Okay. Were there moments when you felt your children needed more protection or guidance?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : Yes. She said, yes. Especially her younger children, they always need like guidance and support.

I.G : Okay. Yeah. Did anyone step into a parental role while you were abroad? How did that affect family dynamics? So, if someone had taken the parental...

Anna (translator) : What do you mean, the children or other?

I.G : No, like is her mother or her uncle take the parental role when she was abroad?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya]

Anna (translator) : She said yes, because during at that time that she went go abroad, her children didn't recognize her, because her children used to... Their grandmother, her mother like... Her children will not go to her, instead they go to her grandmother.

I.G : Even when she comes back?

Anna (translator) : Yes, when she comes back.

I.G : Okay. Are you still okay?

M : Yes.

I.G : Okay, perfect.

M : It's more questions?

I.G : Yeah. Yeah. More questions. But if you want to stop, it's okay. Okay?

M : [rire].

I.G : Okay. So, she sent financial support to her family and how their children use this money in their household?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said yes. She know where her money or remittances go. It went for tuition of her daughter, the nurse. And then, his youngest children and all of her children. But for her it's like... It's not enough because sometimes it depends on the value or the currency of dollar. So, when it arise... If the dollar arises the peso value will lower.

I.G : Okay. Okay. Understand. Were there periods when sending money was difficult?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said yes, because there was time, if there is emergency here, you cannot go directly send money because her employer, her boss doesn't allow her because there's time for her to send money.

I.G : Send money.

Anna (translator) : Yeah. So, it's not like go through.

I.G : Yeah. Yeah. Did your children experience discrimination or stigma because you work abroad?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : Yes. She said that especially when her mother got sick and then no one will look for her children. They go to school like wearing not clean. So, that was the time her children will be discriminated because they don't have mother. They don't have mother to take care of them.

I.G : Okay. Okay. Did her children have new responsibilities while she was abroad?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : Well, no because... [Talk in Bisaya]. She said sometimes her older daughter - the one you met earlier - because mostly, her mother is the one who process like the responsibilities... that time that she was abroad.

I.G : Yeah. Yeah. After your return did the roles change again? Was the adjustment easy or difficult? Look. This one.

Anna (translator) : Okay. [Talk in Bisaya].

M : [Talk in Bisaya]. [Start crying].

I.G : Oh no! It's okay.

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya]. [Crying].

Anna (translator) : She said that yes, because during that time especially she work abroad, her youngest son told her mother that "you left us", "you left us", "you abandoned us". You neglected us. So, that was she has difficulty having her parental authority.

I.G : Okay. You're still, okay? You're sure?

Anna (translator) : But her other children understand.

I.G : Yes, she told me that she understand why you were living.

Anna (translator) : [inaudible].

I.G : It's more difficult for the youngest to understand situation.

Anna (translator) : [Talk in Bisaya].

[Talk in Bisaya]. She said that memories came back.

I.G : Yeah. Yeah. So, her daughter said that she want to go abroad to work. Does she think it makes a pressure on their children to go to work abroad?

Anna (translator) : [Talk in Bisaya].

I.G : You can ask this one too.

Anna (translator) : [Talk in Bisaya]. She thinks her daughter get pressure because she has a lot of siblings to take care, to support.

I.G : Yeah.

Anna (translator) : So, she get pressure working.

I.G : Yeah. Yeah. It's almost done.

M : [rire].

I.G : Dis her children participate in any programs for children of migrant workers? And do you think NGO's, like MMCEAI, play an important role in protecting young? In Mindanao? you ah while you were abroad.

Anna (translator) : When you were abroad?

I.G : No, these two.

Anna (translator) : This one?

I.G : This one. Not the first.

Anna (translator) : Ah these two. [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said that her children like to participate, especially, for example Mindanao Migrants, because Ate Maria said that Mindanao Migrants provide her children to be educative for example the experiences of OFW is not easy, so that her children will understand the situation of an OFW.

I.G : Okay.

Anna (translator) : And then, she also said that every time that the organization will ask for an Anak OFWs, her children are very excited to join.

I.G : Okay. That's cool. Last question. What support do migrant families need the most today?

Anna (translator) : [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said, from her experiences... Because Ate Mercy is one of the volunteers. So, Duty and Migrants desk (project). From her experiences and from the opinions of her clients, she said that most of the return OFWs have no like programs and services because the government likes to have programs for the active but not for the return. So, they want to have program services, for example like OWA is a government agency that provide program services, for only active. But there is also program services for return but not those return one that they stay here for a long time. So, the programs only for return but the one who came back here, like 2 years 3 years, not for them like...

I.G : Long term.

Anna (translator) : ... Long term.

I.G : I have one last question, but when she comes back, how was the situation? How did she provide financial support to her children? Because she didn't receive money anymore.

Anna (translator) : How was... ? Yeah. [Talk in Bisaya].

M : [Talk in Bisaya].

Anna (translator) : She said that during that she came back here, her sister brother help them. And then, she has also income like sidelines. [Talk in Bisaya]. She has a store like sar store but it's not enough.

I.G : Okay.

Anna (translator) : Compared when she was an OFW.

I.G : Okay. That's it. Thank you so much.

Anna (translator) : Thank you.

M : You're welcome.

D. Retranscription entretien n°4 – Elie – Enfant d'OFW

I.G : Are you okay if I record your voice? So, I'm going to explain my research.

E : Okay.

I.G : briefly. So, it's research to better understand uh the experiences of young people like you, whose parents have migrated to another country for work or something else. So, everything you say will be confidential. If you don't want to respond to a question, it's okay.

E : Great.

I.G : And if you want to stop the interview, you can tell me.

E : Okay.

I.G : So, first could you introduce yourself?

Anna (translator) : Imane, you can just first have their signature they agree to.

I.G : Okay. First. Could you sign this? It's just to be sure you're okay to be record. Yeah.

E : Just the signature?

I.G : Yes. Only your name, signature, and the date. February 22. Thank you.

E : Are you a student?

I.G : Yeah.

E : What study?

I.G : I study international cooperation. So, could you briefly introduce your yourself?

E : Okay. My name is Elie. I have already graduated last 2024. My course is nursing and my mother is an OFW...

I.G : Okay.

E : ... From Saudi.

I.G : How old are you?

E : I'm now 25 years old.

I.G : 25. Where do you live?

E : Here. I live here in St. John Street, Bucana Davao City.

I.G : Who do you live with at home?

E : I live with my mother and my stepdad.

I.G : Stepdad. Okay.

E : Yes.

I.G : So, who migrated? It's your dad?

E : Migrated from where?

Anna (translator) : Who is an OFW?

E : Ah okay. My mother.

I.G : Okay. It's your mother. [Inaudible].

E : Okay. Okay.

I.G : Where did she migrate in this country?

E : Saudi Arabia.

I.G : When did your parent migrate abroad?

E : From here... I haven't remembered [rire].

Anna (translator) : [Talk in Bisaya]. From 2018 to...

E : Until 2023.

I.G : How old were you at that time?

E : I was 18 years old that time.

I.G : Okay. What were the main reason for migration?

E : She migrated because I will be having my first year in college. She migrated after I graduated senior high school.

I.G : Okay. And why?

E : She wants to...

Anna (translator) : Her mother go abroad because of the education of her.

I.G : Okay.

Anna (translator) : Mainly for education.

I.G : Okay. So, the migration was only for the work?

E : For the?

I.G : The work. Yes.

E : Not really for the work.

I.G : Why?

E : Also to support the family like that, and for experience also for her experience.

I.G : Okay. And what were her job there?

E : She is (was) a domestic helper.

I.G : Domestic helper?

E : Yes.

I.G : Who took care of you after your parent left?

E : My grandmother.

I.G : So, you were living with her?

E : No, I was here. I was here with my stepdad. But eventually, I transferred to my grandmother because it's better there because I miss my mom. So, it's better there.

I.G : Okay. And you have a sibling?

E : Yes, we have. Yes, I have. I have eight siblings.

I.G : Eight siblings?

E : Yes.

I.G : Sisters, brother?

E : Yes. Four boys and five girls.

I.G : Okay. And so, it's your grandmother who take care of you?

E : Yes.

I.G : But you were still living with your stepdad?

E : Yes. Only for like three months.

I.G : Okay. And then you moved to your...

E : Grandmother.

I.G : Grandmother. Okay. You all move with your grandmother?

E : Yes.

I.G : The eight? The eight children?

E : No, only seven because my ate (my older sister) she also migrated to another country to Saudi Arabia. Yes.

I.G : Do you think uh migration was a choice or something your family had no other option?

E : Can I read the question? Can I read the question?

Anna (translator) : [Talk in Bisaya].

E : [Talk in Bisaya].

Anna (translator) : Okay. She wants to read the question.

I.G : Only this one? Okay. This one. Did migration feel like a choice or something? Do you finally have no option but to do?

E : Yes. I feel like it's the choice. It's the only choice of my mother that time because she was thinking of my college and she thinks that that college is... college needs money to support education for your children.

I.G : Okay. How did your daily life change after your parent migrated?

E : It was better because she was able to send money to support especially, we are eight here in the Philippines.

I.G : And did migration affect your education?

E : In what aspect?

I.G : Like, did you have to change school or on your school results or did you have more or less time to study at school?

E : Did not understand the question.

Anna (translator) : [Talk in Bisaya].

E : Okay. Okay. Yes, it is.

I.G : In what way?

E : In what way [rire]? Because every time, I will have my tuition to pay. I will not be having a problem because she will be able to send money and I will not be having a special exam. I will be able to study well, because I will not have stress in paying the tuition and other...

Anna (translator) : What's the question.

I.G : No, it's this one. Okay. Did your parents migration influence your choice of job?

E : Yes, it really affected my choice of job. Because when I thought that my mother went to other country, I think that, when you go to other country, you will have better experiences, better money because you're in the Philippines, you get to have good job, but the salary is not that well like that.

I.G : You think the salary as a nurse is not good here in the Philippines?

E : It's not that bad, but it's okay.

I.G : It would be better.

E : It would be better like that.

I.G : So, you received money from your mom. And how do you use this money? What did you buy with?

E : The money that my mother sent to me, I paid it for tuition, for books, for uniforms, for duty like that.

I.G : Okay. And do you think it was enough money for all the children?

E : Yes, I think it is.

I.G : Yes, it was. And your brother and sisters they went at the university too? They learn a job?

E : At that time, I was the only one in the college. The other were still in high school. So, the money that is needed to pay for the that school is not that expensive so it's okay.

I.G : Okay, I understand. Yeah.

E : Yeah.

I.G : Did your family ever have problems because the money from abroad change or stopped?

E : There was a time that my mother said that she will have her money sent after 3 months. Because I don't know... Ah yes, because her papers are still on process, like if you go to example Saudi Arabia, will have your validation if you are in good hands or you undergo the correct process like that.

I.G : Okay. So, there was a time when you didn't receive money?

E : Like only for three months like that.

I.G : And how did you do?

E : It's okay because my grandmother used to support us.

I.G : Okay. She was working? What was the job of your grandmother?

E : She was, you know, [hilot].

I.G : [Hilot]?

Anna (translator) : Massage.

E : Massage like that.

I.G : So, yeah.

E : And my uncle also he provided for us. My uncle. My mother's brother.

I.G : Okay.

E : Yes. And my aunt.

I.G : Okay. Do you feel your life is most or less stable since your parent... But no, your parent is returned.

E : Yes.

I.G : Yeah. No, this question isn't good. Because I wanted to ask if your life...

Anna (translator) : I think you can ask before, during [talk in Bisaya].

I.G : Yeah. When your mom was abroad do you think your life was more stable or less stable?

E : Okay. When my mom was in abroad, I think that our life was stable.

I.G : Okay. It helped you.

E : It helped a lot.

I.G : And did you ever feel different from other children because your parent works abroad?

E : Yes. I think that because I've seen other children whose are not able to send their children in school. Even though, the parents and the children also like to go to school. But they don't have enough money to send their children at school like that.

I.G : So, you feel different but in good way?

E : Yes.

I.G : Did your responsibilities in the family change after your parent migrated?

E : Yes, I was able to mature. I was only 18 that time and I think that my mom is not here. So, I will have to help my grandmother to take care of other siblings, like that.

I.G : Okay. So, you feel you had to grow up faster?

E : Not really fast, because my grandmother was supporting us like "you can have your life", "you can study", "you can go" and "you can have your balanced life", even though you're still... Your mother is in abroad. "I'm here", like "I will be able to support you", like that.

I.G : That's great. How did the migration influence your relationship with your siblings?

E : We were able to be closer like that. Because we will have to like... When we see each other, we'll have to think "How are you? How's your day? How are you feeling?". Our mother is not here so and they said that "I miss mom" and then like that.

I.G : Okay. How would you describe your relationship with your mom now , today? Do you have a good relationship with her, or do you think it would be different if she has not migrated?

E : Even I was still a little child, I used to be close with my mother and even until she migrated to other country, I am still close with her even up until now.

I.G : It didn't change anything.

E : It didn't change.

I.G : Okay. And how did you communicate with her when she was abroad?

E : Yes. But not every day because she's busy with her work and I'm also studying in college. I'm busy with my life also. And so, if ever I have time, I will send message to her and I will video call her.

I.G : Where did she... in which country she was?

E : Saudi Arabia.

I.G : Saudi Arabia. There is a time change?

E : Yes. 5 hours.

Anna (translator) : Yes. 5 hours.

I.G : 5 hours. Sometimes you had to wait?

E : Yes. Or maybe, she will have to wait like that. Like it's a communication.

I.G : Okay. Is there things you found difficult to share with her?

E : Not really, because...

I.G : Even when she was abroad.

E : Yes. Yes, it did. Because especially the barrier of the ano. It's better if you will have to communicate face to face but you have no choice because you're in another country. So, you'll have to tell her the things that is needed, like that, especially if her time is limited, like that. So, I will have to tell her like the important things that she... Yes, like "Oh, you will need to tell me what do you need because my employer needs to call me", "I have time limit", like that.

I.G : Okay. Okay. Did you feel lonely or abandoned when she leaves?

E : No, I did not.

I.G : No?

E : Because she told me that I will be going to another country to support your education and you will be living with your grandmother. So, is it okay with you that I will be going to another country?

I.G : She asked you?

E : Yes, she asked me and then I said it's okay. I'm now old, I'm now 18 years old. So, I will be able to handle myself, and I will be telling my grandmother if ever I have problem, like that.

I.G : Okay, that's cool. Have you ever thought about migrating yourself?

E : Yes, I did.

I.G : You want?

E : And I still

I.G : Yeah. Why? Why do you want to migrate?

E : Because I want to give better life to my mother. Especially to my mother who sacrificed her like four years in abroad without seeing us face to face, especially [inaudible]... The last child. She went abroad like he was only 2 years old, like that, two or five, like that, and then she went home and the child is bigger.

I.G : Okay. So, if you go abroad, it's to help your family, your mom to thanks her?

E : Mhm.

I.G : Okay. Do you feel, if you stay in Mindanao, it will give you opportunities, good opportunities to work?

E : Here?

I.G : Here in Mindanao.

E : In this area or the whole Mindanao, like that?

Anna (translator) : No, Davao City.

I.G : Here, Davao.

E: Davao city. As I know, it's good. It's okay.

I.G : Is it okay?

E : I'm able to support my family like that.

I.G : So, you don't want to move because there is no good opportunities here in Mindanao, it's especially to help your mom? Is there is no reason with the city?

E : To?

I.G : To migrate. Is it clear? No? Did you understand?

E : Not really clear. Not really clear.

Anna (translator) : If the here is stable...

I.G : Yeah.

Anna (translator) : ...Would you like to go abroad?

I.G : No. How to say...?

Anna (translator) : Can I?

I.G : Yeah. But I am...

Anna (translator) : [Talk in Bisaya].

E: Yes. Especially to nurses. You can apply to different hospitals. It's your choice.

I.G : Yeah. There's lots of hospitals.

E : Different area in Mindanao.

I.G : What do you think it's difficult for young people to build a future here? Why is difficult? Do you think it's difficult to build a future?

E : Here in Davao?

I.G : In Davao.

E : No, it's for me, for my perspective, it's not difficult because I believe in the saying that Davao life is here. Because it's really... the way of living is not that difficult. We have government support like that, especially to children whose parents are abroad. They really support their... I know... they really support the children who are left here in the Philippines. like that.

I.G : Okay. Do you think climate problems or conflict influence your plans to migrate?

E : Not really.

I.G : No?

E : No.

I.G : Even here in Bucana?

E : No, because sometimes just little.

Ela (translator) : [Talk in Bisaya].

E : The flood like that. Yes. Especially if it's raining. Especially if it's raining.

I.G : Yeah.

E : And you have to go to work, like you will need to have patience.

Anna (translator) : [Talk in Bisaya].

E : [Talk in Bisaya].

Anna (translator) : What do you mean Imane ? Is it outside of the country or even if inside in the Philippines? The migration?

I.G : Oh, both. Both.

E : Uh, yes. I want to experience other people, other countries. flood like control of the climate like that.

I.G : Okay. If you had the opportunity to leave, what would you what would make you stay?

E : It's my family.

I.G : Your family?

E : Yes. Because I am a family-oriented person and I think that living with your family is great.

I.G : Okay. Uh do you feel strongly attached to your hometown or community?

E : Yes, hometown like... [talk in Bisaya].

Anna (translator) : They have also [inaudible] in countryside.

I.G : Okay.

E : It's a countryside of Davao.

I.G : Yeah.

Anna (translator) : And then, they have house.

I.G : You have a house there?

E : Yes.

I.G : But you live here?

E : Yes.

I.G : So why don't you go live there?

E : I just like here, like it here [talk in Bisaya].

Anna (translator) : She said that she also apply in the Marilo.

E: Hospital.

Anna (translator) : Unfortunately, first contact hospital is here in Davao. So, she decided to work here.

I.G : Okay. And who live there?

E : My grandmother.

I.G : Okay. I understand.

E : Okay.

I.G : So, what was the question? Do you feel attached to your hometown? But here because you live here.

Anna (translator) : This hometown.

I.G : Yeah. This hometown.

E : Yes. Especially the neighborhood.

I.G : Oh yeah.

E : Like very close.

I.G : You are close to your neighbors?

E : Not really because I used to... my life is like 80% work. So, I'm not staying here in the house.

I.G : Okay.

E : 100% like that.

I.G : Yeah. You work a lot. Okay. If you leave one day, do you think you would come back?

E : Yes. But maybe I don't think... it will be longer like that.

I.G : Okay.

E : I really want to support my mother like longer. If I will be able to give her better life and then if I see that "Oh, she's now okay" so, I'll be going back.

I.G : So, if your migrate it's for a long time?

E : Maybe like 5 years.

I.G : 5 years?

E : Like that?

I.G : Where do you want to go?

E : Many countries.

I.G : Many countries?

E : First in Saudi or in...

I.G : In Asia or...?

E : First is in Saudi because especially I'm a Muslim and the other one is in my aunt's place in USA.

I.G : Okay. Where she is?

E : USA.

I.G : USA.

E : Yes. Florida.

I.G : And do you think you would come back sometimes when you are going to be abroad?

E : Yes, I really want to come back.

I.G : Like once a year?

E : Maybe like every six months like that.

I.G : Yeah. To see your family?

E : Because I will really miss my mother if I go to abroad like that.

I.G : Yeah. Have you ever received support from NGO... I don't know... You're Muslim so it's not a church. What is it?

Anna (translator) : Mosque.

I.G : Mosque. Yeah. So, have you ever received support from NGO, mosque or community group?

E : Yes.

I.G : In what way?

E : Like example every Ramadan, they have a program to give rice and iftar. You know iftar?

I.G : Iftar? No.

E : Like...

Anna (translator) : Iftar is a Muslim like tradition.

I.G : Okay. During Ramadan?

E : After like, after sunset like that after sunset.

I.G : I did not understand. Yeah. I know what is it. Okay. So, you receive support from the mosque?

E : Yes.

I.G : And NGO?

E : What kind of NGO?

I.G : Like MMCEAI?

E : Yes.

I.G : Yeah. In what way? What kind of support did they provide?

E : Can I have the question? [Talk in Bisaya].

Anna (translator) : [Talk in Bisaya].

E : [Talk in Bisaya].

Ela (translator) : She is saying that she just knew the NGO, especially Mindanao Migrants. But she received support from OWA Overseas Workers Welfare Administration, the government agency who is also...

Anna (translator) : [Inaudible] ... for the membership

Ela (translator) : who has programs and services for the active OFW and their families. So, she is a scholar of OWA.

I.G : Okay. And in what way did they help you? What did what did you receive from the OWA?

E : I received check, you know check?

Anna (translator) : Scholarship.

E : Like every semester, we receive 10,000 pesos.

I.G : For your nurse school?

E : It's general. Like they will only give 10,000 pesos and then another semester, another 10,000 pesos and like that.

Ela (translator) : But for school requirements. It's tuition fees.

I.G : Okay. Do you feel like young people like you have enough support?

E : From?

I.G : From government or NGO or mosque? Do you think you receive enough support?

E : Does it have connection with OFW?

I.G : Yeah.

E : Yes.

I.G : Yeah. As an OFW?

E : Yes. Especially if your parent is an active member of OWA, they will they have many programs. They will really support the family of the OFW.

I.G : So, it's enough for you?

E : Yes, it is.

I.G : It's almost done.

E : [rire] Alhamdulillah.

I.G : Where do you imagine your life in the next 10 years?

E : In the next 10 years, maybe I will be going abroad.

I.G : Okay.

E : Like that.

I.G : You are going to work as a nurse?

E : As a nurse.

I.G : In another country?

E : Or maybe I will continue my master like that.

I.G : Okay. You almost finished your master?

E : I've already finished. I'm now working.

I.G : So, you currently work as a nurse?

E : Yes.

I.G : Okay. In a hospital.

E : In a dialysis center.

I.G : Okay. Dialysis?

Anna (translator) : Dialysis is...

E : When your kidneys...

Anna (translator) : When most of the people here, if you have problem...

E : With your kidney.

Anna (translator) : ... And then, you have to undergo dialysis.

Ela (translator) : Especially if your kidney is not functioning anymore.

E : Like that.

Anna (translator) : It is like something cleaning your blood.

E : It's a specialized area.

I.G : Okay.

Anna (translator) : She's a nurse working in a dialysis.

I.G : Okay. That's good. Is there anything you want to add?

E : As I know, I'm okay with that.

I.G : No?

E : It's okay.

I.G : Yeah. Thank you. Thank you.

E : Take care.

E. Retranscription entretien n°5 – Noria – Migrante active

Anna (translator) : [Talk in Bisaya].

N : I'm going to close the door. This one is a Bluetooth, and the other one is the... what you call this... One the regular headset. So, this one is more comfortable for me right now is using this one because this one is maybe there's a difficult or a problem. That's why I choose this one.

Anna (translator) : Okay.

N : [Talk in Bisaya].

Anna (translator) : [Talk in Bisaya].

I.G : So, nice to meet you and thank you for your time.

N : Yeah.

I.G : So, I'm going to explain briefly what I study. So, my research is to better understand the experiences of people, especially young people with a parent who has migrated, and how migration will influence their life, their opportunities and their futures. So, it's really good to have your point of view as an active migrant. Everything you share will be confidential and you can choose to not answer any question and if you feel uncomfortable, we can stop the interview. So, yeah. First, could you introduce yourself, please?

N : Yeah. Good morning. My name is Noria ***. I am currently working here, in Malaysia as a house helper. I am 32 years of age. I had three kids. Yeah, I am legally single. I am not married at all. I don't have a living partner. Yeah, definitely single.

I.G : Okay. What is your job? I didn't understand.

Anna (translator) : Domestic worker.

N : Domestic worker. Yeah. Domestic helper.

I.G : Okay. Why did you choose Malaysia?

N : For me? Because it's near in the Philippines. It's part of Asia. As a first time, I just really want to have an experience first because actually this is not the skill or the field I am to. I am really a butcher. Yeah. So, start from the job that I am with right now. But definitely since I have a lot of problems that I encounter from the past. That's why I just chose to become a domestic helper first as a steppingstone towards reaching my dreams.

I.G : Okay. And how long have you been walking abroad?

N : Nine months in total.

I.G : Nine months. Okay. Why did you decide to migrate?

N : Financial stability is one of the factors, the reason why. Yeah.

I.G : Okay. And how was the decision made in your family? Is it a decision-making process or what were your family reactions?

N : For me it is a decision-making. I decided by myself. I never asked my parents suggestion at first. They already knew it when I went to Manila already. I flew. So, my father was so shocked about it. Yeah. So, because some other reason is I don't want to... I don't want him to inform because I know he will be one of the persons that will not allow me to go through this.

I.G : Okay. What challenges did you face before leaving?

N : Family problem. Financial stability. Mental health is also there like depression, anxiety and then... The relationship between me and my past partner, my ex-partner, because he also work abroad. And there were a lot of things happened to us. He cheated on me. Yeah. I saw a lot of things, but I still kept on touch on him. I spend 10 years living with him. But since he cheat, I that's why I decided to go here and stand on my own. Yeah.

I.G : Okay. And about, you know, did you face like challenges about cost of visa, passport, plane tickets... I don't know. The administrative procedure were very long or family pressure, you know?

N : First thing, it just took two months for me waiting in Manila to prospect going here in abroad and all those are paid for the agency, by the agency rather. Yeah.

I.G : Okay. Okay. Did any environmental problems, conflict or lack of opportunities influence your decision to migrate?

N : What is that? Pardon please. The first sentence.

I.G : Is climate change, conflict in Mindanao. Did it influence your why you want to go abroad?

N : No.

I.G : No? Okay. Only financial?

N : Yeah.

I.G : Okay. Did you think migration was your only option at that time, and why?

N : Because for me I also teach... I am an ESL teacher, an online teacher, back then in the Philippines. But definitely due to mental health problems, I can't handle it anymore. Because there are a lot of factors, depression, anxiety, family problems and financial stability. That's why. That's why I just chose to fly here and work here abroad for me that time. I don't have any choice.

I.G : Yeah. Okay. Did you feel pressure from your family or community to migrate?

N : No.

I.G : No?

N : I am not pressured.

I.G : Okay. What were you most afraid before leaving?

N : Sorry, I can't hear what did you said. Can you repeat that part? Only that part.

I.G : Okay. What were you most afraid before leaving?

N : The kids, my children of course. But I believe that my parents will take care of that. But since I am a mother, I want to take care of them. That is the reason. I mean that is the factor, the only factor I am afraid of.

I.G : Okay. How would you describe your daily life in the country where you work?

N : I'm definitely, at first, pressured since... I am working abroad but definitely as time goes by, we can learn if we can learn from it. If you will love our job, then you will going to enjoy it. Yeah.

I.G : Okay. What were the main difficulties you faced when you arrived?

N : First of all, sleepless night.

I.G : What?

Anna (translator) : Sleepless night.

I.G : And did you find your job before going abroad or when you arrived there?

N : Before I arrived here, I already...

I.G : Okay. And how did you find it?

N : A friend of mine also a part of Bago Aplaya Migrant Association taught me about this job. Yeah.

I.G : Okay. So, he helped you... to find it. Okay. What opportunities did migration create for you? Has migration improve your quality of life, or does it created new difficulties?

N : No, it contribute a lot for me because I learned a lot of things. I learned new things of course.

I.G : Okay. So, no difficulties for you.

N : No difficult. No difficulties at all.

I.G : That's perfect. Okay. How secure do you feel in your current living or working conditions?

N : Yes, I am. Yes, I am secure also.

I.G : Yeah, you feel secure?

N : Yeah. Yeah, I feel secure.

I.G : Okay. And do you feel your rights are respected in your workplace?

N : Yes, of course. Yeah.

I.G : Okay. Have you ever experienced discrimination or unfair treatment?

N : Yeah, at first.

I.G : What kind?

N : Maybe sometimes, they will judge you at first, but as soon time pass by, those things are just... we're going to pass by. That's it. Maybe first impression like that.

I.G : Okay. And do you feel stable in your current situation?

N : What is that again?

I.G : Do you feel stable?

N : Stable? Okay. Yeah, I feel stable.

I.G : And what would happen if you suddenly lost your job?

N : Of course, for now, I don't have enough... What do you call that one?... Money savings [inaudible]. Because at first, before I went here, I already loan the money because I am jobless that time. But, since I already paid it all, one of the factors is saving. Yeah, saving.

I.G : Yeah.

N : That is the one I am scared if ever I lost the job.

I.G : Okay.

N : If I... Yeah, that's it. I don't want to add on. That's it.

I.G : No, no, that's good. And would you come back if you lost your job in Malaysia?

N : Yeah, of course. Yeah, of course. I am planning too also.

Anna (translator) : Here?

N : Yeah, here.

I.G : Yeah. Okay.

N : By next month. Next one.

I.G : How often do you communicate with your family in the Philippines?

N : What you... What is that again?

I.G : How often? How often do you communicate with your family?

N : Every day.

I.G : And how?

N : Yeah, every day. The Philippines time. Because I saw my children say sometimes, they cry because they miss me. But definitely I explain it to them that working here is going to save or going to give the things that I can't provide them when I work there in the Philippines. But definitely they understand. Yeah.

I.G : Okay. And do you chat with them, or do you call?

N : Call. Video call.

I.G : You call. Okay. Do your children share their problems with you, or do you feel they keep some things to themselves?

N : No, they're very open to me. They tell me because I already told them that anything what we're going through, just tell me as a friend, not just a mother because I do not put pressure between the relationship between my kids.

I.G : Okay. How has migration changed your role in the family, and do you feel you are still about able to guide your children from distance?

N : Yeah. Because now, we can use social media forms. If we can use it... Oh what you call that one?... If you're going to use it... if you still have data or something like that if you have that provider, you can. If you don't have them, that's a big factor of course.

I.G : So, you still feel as their mother? Nothing has changed?

N : Yeah. I still feel like I am their mother.

I.G : Okay. So, you send money at home. And how is this money used?

N : Money used what?

I.G : Yeah. The money you send. How they use the money?

N : As what I mentioned, I loan money when before I went here. That's why I provide their food or for the daily needs, for my kids and my parents as well. And I pay the loans that I loan before when before going here.

I.G : Okay. So, you have three children. How old was are they? Their age?

N : Yeah. I have my eldest. Nancy Jane, she is 14 years old. Sabrina, she is 9 years old, and a Tyler is 5 years old.

I.G : Okay. Okay. Has migration changed where your children live?

N : Yeah, of course.

I.G : Yes. They don't live... What?

N : They live with my parents.

I.G : Okay.

N : One of the factors is that.

I.G : They live in your home? In your the house?

N : No, my parents' home.

I.G : Okay.

N : Because we already lived the house that we lived before when before I went here.

I.G : Okay.

N : We no longer stay there.

I.G : Okay. Do your children feel proud, ashamed, or neutral about having a parent abroad?

N : They're very proud of you. They're very... What you call?... Very openly said, they said it to me. They're very proud. Since, I saw... I did not tell anyone that I was featured in a... What you call this one?... Before the AWO International Southeast Asia. I was featured there. I never tell them about it. I just, few weeks ago, two weeks. I mean... I think three days ago. And then, when I my daughter knew about it, she was very shocked. "Wow, I'm very proud of you mama" she said.

I.G : What did she say about AWO?

Anna (translator) : AWO international. So, there is a Facebook page and then Ate Noria was featured them as a successful and then an advocate women member of community migrant association from Bango Aplaya.

I.G : Okay. Okay. Has migration improved their access to school, health care or social opportunities for your children?

N : Yeah.

I.G : Yeah.

N : It helps a lot. Yeah.

I.G : Yeah. Your children, do you think they will migrate also like you?

N : Yes, soon. Because I'm planning to bring them abroad.

I.G : Okay. So, you're okay with that? With that?

N : Yeah, of course.

I.G : Okay. Have you received support from any organizations, NOS's or government programs?

N : As of now, nothing.

I.G : No.

N : Yeah. Nothing. Yeah. No.

I.G : Even MMCEAI?

N : I don't know. And except, I mean... if you said that like governments and things like that. But this organization, the MMCEAI, not just financially but definitely emotionally. They has been there for me throughout my journey. Yeah. Before I went here. Yeah, that's it. I just really want to clarify and highlight that part.

I.G : Okay. So, they start helping you before you leave?

N : Yeah, before I leave because I am struggling that time before.

I.G : Okay. So, they support you emotionally?

N : Yeah. Emotionally.

I.G : Okay. And still now?

N : Yeah. Until now. Yeah. Until now.

I.G : And how do they support you?

N : Through this. Just a simple gesture of asking [coupures internet]... This just as simple as this, a simple gesture of asking me if how I am right now what I felt like that. It's very big impact for me because not everyone will going to understand me, not unless the group that I belong to. Yeah.

I.G : Okay, that's great. Before leaving, did you receive information or guidance from any organization?

N : Yeah, of course I received.

I.G : What kind of information did you receive?

N : Regarding of working abroad, the proper information and guidelines what to do, for me not to be... What you call one?... Not to be part of a group that will gonna send you, just send you, and will not help you just and let you bring or just bring you abroad and just let you leave you like that. So, they gave me the proper guidelines before back then when before going here.

I.G : Okay. And...

N : Now loading stable internet [rire].

Anna (translator) : [Talk in Bisaya].

N : Loading. Internet connection. Yeah. Internet connection problem. Yeah. Good now, good now.

I.G : Okay. Okay. And do you think it was enough support before leaving?

N : Yeah, it is.

I.G : Yeah. Okay. Do you think the available services for migrant worker are sufficient?

N : Wait, wait, wait. Internet connection. "Available"... What is that again? Pardon, please.

I.G : Do you think the available services for migrant worker are sufficient?

N : As I now, yes, it is. But there are a lot of things and factors that we really need to talk to about. Yeah.

I.G : Okay. Do you feel more connected to your home community or to the place where you currently live?

N : Yeah, the home that I currently... the Philippines are there. Yes, I am very definitely. Yeah. connected with them.

I.G : Okay.

N : Is that what you're asking me?

I.G : Yeah. So, you are not... you feel not more connected to the place where you are working?

N : Yeah. Sometimes because I did not go out. Not unless my rest day like that. I just stay at home.

I.G : Okay.

N : I never... Yeah.

I.G : Okay. Do you feel like a guest, a worker or something else?

N : A worker.

I.G : A worker. Yeah. And you live where you work?

N : Yeah.

I.G : Okay. You live there. Okay. How has migration changed your relationship with your community or relatives in the Philippines?

N : A lot. It changed me a lot. I became... for me, I became stronger and more confident enough to express my feelings because not everyone will going to have this chance and opportunity to stalk someone like you also. And for me, it's a privilege and honor for me that I was able to be chosen, to be represent and represent some other forums and... What you call that?... Way back then in the Philippines. That's why I was featured in one of the international organizations as well. That's why. I'm very thankful and honored. And it's a privilege for me to do such things like that because I love what I am doing of course.

I.G : Okay. Has living abroad changed how you see Mindanao?

N : Yeah, it is. Because it's not really easy working here in abroad. Definitely.

I.G : Yeah. Do you think it's easier to work abroad or here in Mindanao?

N : Maybe if we had um job opportunities, the wage, the salary wage will going to higher than compared before. Maybe there are no longer Filipinos or some other will going to migrate abroad but since we are dreaming for the future of our children, we going to do or we're going to have this kind of sacrifice for to for us to provide what they need because we want to earn more. That's it.

I.G : Okay. Has migration changed your identity? So, how would you describe yourself today?

N : Definitely today, I am stronger compared before. Because I just... I am just an ordinary person sitting on the side, one side just waiting for the kids or preparing their food. But definitely now, I can say that definitely my changed me a lot. And because I can now be... I am now using my voice to express all the guidelines and experiences I have been through, and I just really want to be an inspiration to everyone, for to everyone. That's it.

I.G : Okay. Do you plan to continue working abroad or return to your place or maybe migrate elsewhere?

N : Switch other country, if possible. Return there and then switch another country. That's it.

I.G : Okay. So, you want to return before and maybe go abroad again?

N : Yeah. Yeah.

I.G : Okay. What are your hopes for your children's future?

N : I just really want to give them the last I deserve. I just really want and to provide the need all this needs or the things that they really need. Not just the thing but the love. My presence as well that's why but definitely, we cannot say impossible things right now but if I bring or... What do you call that?... If I work for it, I will going to earn or receive back price sooner or later like that.

I.G : Okay. Do you encourage them for migrating?

N : No, because for me, I just really want to share with them that migration is not the easiest path. I mean, the easiest way to earn more. But definitely, I don't have the choice that time. That's why I choose working here and abroad on those moments. That's why. But for me right now I don't encourage them working abroad because it is not really moving.

I.G : Okay. Do you think migration will continue to be necessary for young people in Mindanao?

N : Yes, it is. Because Filipinos like me, we really want to dream big, and we are asking or we are thirsty of achieving goals in life.

I.G : Okay. It's almost done.

N : Yeah,

I.G : If there were stable jobs here in Mindanao, would you return permanently? I don't... I think maybe you can translate because it's difficult?

Anna (translator) : [Talk in Bisaya].

N : Yeah. Yes. Yes. Yes. Definitely, I just really, I want to be a... What you call? ... A businesswoman. If I have the chance, then I will not have a choice to go going abroad. If I had a chance.

I.G : Okay. What changes would you like to see better support migrants, workers and their families?

N : What is the first? What is...?

I.G : What change would you like to see for a better support for migrant workers and their families? What should we change to support you better?

N : Maybe emotional support. It is one of the greatest supports that we really need because not everyone of us has the capability to understand one another. Emotional intelligence is the key.

I.G : Okay. Is there anything you would like to share about your experience as a migrant?

N : Yes, there are a lot of things. But definitely, I just really want to take this opportunity because I wrote it at 2 am Malaysia time. That's why I just really want to share it with you. I don't want to waste my time because I really love to share it with you. Is there any question left?

Anna (translator) : Nothing.

N : Go ahead. Okay. If you really want to ask for a piece of... a copy of this one, I want to and I love to.

I.G : Okay.

N : For me, everyone deserves to be listened to seen and truly heard when expressing their concerns. Nothing is impossible because there are many ways to express our feelings, especially now that various online platforms have emerged. Money or social status should not be the basis of anything. What truly matters is having a pure heart, dedication and faith in God. You can achieve everything, even the pinnacle of success without stepping on others. Always keep your feet on the ground and more importantly, never forget where you came from. Turn every trial you have faced in life into inspiration. Do not draw on the negative effects it may have caused. Instead, think about the lesson it taught you and how it shaped you into who you are today. Every problem and challenge is not a reason to give up. Strive even harder because you will never succeed if you allow yourself to be defeated. I once read a quote that says, "Success is no accident. It is hard work, perseverance, learning, studying, sacrifice and most of all love of what you are doing". [Talk in Bisaya]. I still have this one. Honestly, communication has a huge impact. It is one of the fastest ways for us to be noticed and heard. However, it also has the negative effect if it is not used properly. Especially because social media carries a both positive and harmful influences. That is why parents and elders play a very important role guiding young people toward the proper use of social media. In terms of services and the role of Bango Aplaya Migrants Association, Mindanao Migrants... What you call this one?... Mindanao Migrants Center for Empowering Actions Incorporated MMCEAI NGO, social media is also an effective tool to reach people who are going through difficult unenjoyment without needing to go out. Since, it is easy to access as long as there is Wi-Fi, mobile data or an internet connection. That is why I am one of those who use social media an online platform to give a voice to people who are struggling in life. I want to be an inspiration those who find it difficult to express these true feelings. I salute all the modern-day Filipino heroes, our overseas Filipino workers or OFW and I am... I am proud to be one of them. We continue to fight for our dream and for our families. Our capital is not only blood, sweat and sacrifices. It also includes homesickness, depression and sometimes hopelessness. There are times when we forget our stress to provide everything our loved one needs. That is why I am now making noise in the world of Simo. [Inaudible]. I belong to two groups. There are one focuses on the charity work called the LDR nationwide where we raise funds to help others for example support medical operations such as kiss pallet. Yeah. And then I am hopeful and manifesting that we will be able to implement more projects in the near future. My other group is the MAB family. In this group I discuss segments about working abroad, proper guidelines, legal rights and family support. I also advocate for mental health awareness because I have personally experienced this struggle. I created a tagline. This the tagline goes like this.: "Together we can make noise using our voice to help one another". This means that when we unite and

speak together, we can rise awareness, express our concerns and support each other. It emphasizes unity, collective action and the power of using our voices to create positive change and help others. That's why I promote Mai's training center of Tagum City, Davao Del Norte for the aspiring butchers. Yes. And a friend of mine also discussed the HIV awareness, how to deal with anxiety and depression and how to live peacefully. And that is credit for my friend of Pretty Angel. Her name is Pretty Angel. And I just really want to say a special thanks for a friend of mine also the one who created the logo for the mental health awareness for the Mindanao Migrants Center for Empowering Action. The one that I send you ma'am, remember the logo.

Anna (translator) : Yes.

N : Mr. Midnight. He created that one. Yes. And then my last tagline for this one is never stop dreaming. I know. Never stop reading, never stop learning, and never stop dreaming.

Anna (translator) : Waw.

I.G : That's beautiful. Thank you. Thank you.

Anna (translator) : [Talk in Bisaya]

I.G : Thank you so much. It was very interesting. Thank you for your time.

Anna (translator) : [Talk in Bisaya].

N : It's an honor and a privilege. It's an honor for me and a privilege of course took someone like you, who is very... What you call this one?... Yeah, I'm very... I'm shaking right now actually. Yeah.

I.G : Thank you.

N : I already saw you. I saw you in social media already.

I.G : You saw me?

N : I reached you. Yeah. Yeah.

I.G : On Facebook?

N : It's an honor for me to meet you finally. When I received the invitation, I accepted immediately. No excuses.

I.G : Thank you.

N : That's what I said. What I said. I wrote this. I woke up at 2:00 a.m. Yeah. Malaysia time. Just to write this one because I just really want to share it with you. It's an honor for me. Thank you so much.

I.G : No, it's honor for me. Thank you. Thank you so much for your time. And you seem very proud of you, and I think it's the most important and I mean it's beautiful what you do for your children and your devotion for them, and I think. It's... yeah... beautiful. And thank you so much. It was very interesting. I loved your speech at the end, it was perfect.

N : But definitely you cannot hide my name. You can just show to everyone else. I'm very proud of it.

I.G : Yeah. Okay. So, it's okay for me.

F. Retranscription entretien n°6 – Alicia – Enfant d'OFW

I.G : Okay. So, I don't think I need to explain my research. It's okay. Could you briefly introduce yourself, please?

A : Okay. Hi, my name is Alicia ***. I'm a social worker here in Mindanao Migrants and I'm also an Anak OFW and my mother is the OFW. She is active and working in Dubai.

I.G : Okay. And where do you live?

A : I live in in Proto Malagos, Baguio District, Davao City.

I.G : Who do you live with at home?

A : Okay. I live with my dad and my twin sister.

I.G : Okay. So, your mom migrated in Dubai.

A : Yes.

I.G : When did your parent make migrate? When?

A : My mom.

I.G : When?

A : When? Wait... in 2016. My mom started.

I.G : 2016. And how old were you at this time? Your age?

A : I forgot. Wait, let me...

I.G : 2016. So, it was 10 years.

A : Yeah.

I.G : So, you were...

A : It's a decade like...

I.G : 14.

A : I think... Yeah.

I.G : 14. Maybe 15.

A : I will... 2026 minus 2016. 10.

I.G : No.

A : No, it's 10 years, I think.

I.G : Yeah, it's been 10 years. So, you were 14. If you have... if you be... You are 24 now. So, it's been 10 years ago. So, you were 14.

A : Yeah.

I.G : Yeah. Okay.

A : It's been a long...

I.G : Yeah. What were the main reasons for migration?

A : Oh, as long as I remember, my mom said that she didn't want to go migrate because she doesn't want to be a worker there. But there was a time that she said that the reason why she migrated is because of... Me and my sister are going into college. But at the time we're in high school. So, she's preparing for us. So, the main reason why she go abroad is because of our education.

I.G : Okay.

A : And for our house also.

I.G : So, it's not only for work.

A : Yes.

I.G : It's for education and to take care of your...

A : House.

I.G : Okay. So, your dad take care of you after your parent left.

A : Yes.

I.G : And did your family move to another place because of migration?

A : No.

I.G : You always stay in the same house?

A : Yes.

I.G : Okay.

A : I only left the house when I was in my fourth... What do you call this? Senior high, the grade 11 and 12 because I have to live here in Davao because it's too far from our house. So, that's why... I think it for 2 years.

I.G : Okay

A : And then covid happened so, we came back to hometown. And then, when during their college, we also left our home but in fourth year because we have a class until evening. So, it's the season where we review for our like finals so we can graduate. So, that's the time that we're not like it's not easy to come...

I.G : To back to... Yeah,

A : That was the too far.

I.G : Too far.

A : Yeah.

I.G : Did migration feel like a choice or something your family had no other option but to do?

A : I think it's a... it's a choice of my mom.

I.G : It's a choice.

A : But I heard my dad said that when we were little, she wants to go abroad because like, I think they have difficulty when we were child back then, but my dad doesn't allow my mom because we're too little. So, I think when we were in high school that's the time that my mom want to go just for...

I.G : Abroad.

A : Yeah.

I.G : And what were her job before she go abroad?

A : First, she migrated in Koweit.

I.G : Koweit.

A : Yes. And then, she worked there for like 4 years... 6 years. I forgot. Ah, it's 4 years. It's domestic worker and then she came back in our house when her contract finished and then she said she doesn't want to go back. But then after a month, she went to go back but in Dubai.

I.G : Okay.

A : And after that, she never... go home.

I.G : Go home...

A : Yeah. That's the only thing. She only went home when we were grade 11.

I.G : Okay. Yeah. Okay. And she had a work here in Davao before she go to Kuwait?

A : My mom is a housewife.

I.G : Yeah.

A : Oh no. I forgot. We have like outside of the school; my mom has a little store.

I.G : Okay.

A : So, yeah. So, my mom also have like different work like do you know... When you have to order like brochure?

I.G : Yeah.

A : And then, my mom will go to the big manufacturing and then she will get like... I forgot. There is, I think... What do you call this? Wait, I was searching.

I.G : Yeah, no problem.

A : Is it okay? Wait...

I.G : The brochure?

A : Yeah. Do you know brochure like this one?

I.G : Yeah.

A : Like it's magazine?

I.G : Yeah. Yeah.

A : Wait. Oh... It's like dealer.

I.G : Dealer.

A : Yeah. Like do you know Natasha? MSE? Like, it's a local brand.

I.G : Okay.

A : So, they have like company and then my mom will have like... So, if you will... There's a brochure so when someone... For example, you want to order this so, my mom will go to the manufacturing and then she will get that. But I think there's different prices for the reseller

I.G : Okay.

A : Like that.

I.G : Yeah. Yeah. I see.

A : Do you understand?

I.G : Yeah. Yeah. I understand. So, it was her job before she go to Koweit?

A : Yeah, and then she has also store.

I.G : Ah, you had a store here. Okay.

A : Outside of school.

I.G : Okay. Okay. I understand. And your dad, what is his job?

A : My dad is a private driver in the company.

I.G : Okay. So, he always works as a driver?

A : Yeah. All of his like

I.G : It's been a long time. Okay.

A : Yeah. Until now.

I.G : Yeah. How did your daily life change after your parent migrated?

A : My daily life... I think when my mom go abroad, the responsibility of my mom... For example, if I have errands for like papers for her house and then some of... Like, my mom's responsibility before like paying like the electricity, the bills, the responsibility of her transferred to me. So, I think like when my mom go to abroad, I'm the one who was responsible for everything like the responsibility at home.

I.G : Okay. Did migration affect your education, housing – you said - or opportunities?

A : For me, I think it affect greatly but in a positive way. Because when my mom go abroad, my education was... What do you call this? I have the power to choose what I want because my mom are not strict with my education. So, she was like now “You can choose what course would you want, what school”. So, at that time, I have the privilege to, like... It's very for some of us that live in like for too far in the city, I was stay there but for us so, we have the chance. So, that's why we choose to study here because I think for us, like, it has a lot of benefits and then if you study like in a big university, will have like for them like... What do you call this? Opportunity. That's why. And then, what's the... Yeah. That one.

I.G : Yeah. And did it change something on your school results, or did you have like more or less time to study because your mom is not here anymore? Does it change something on this point?

A : I think it's different. Because when my mom was here, she doesn't want us to like, she wants us to focus first this the house responsibilities, before the academics. But when my mom left to go abroad, we have the free time to focus on our study, and we don't have the problem at home because my dad said that we should focus on our study. It's different from my mom.

I.G : Okay.

A : So that's fine.

I.G : Yeah. It's your dad who decide when your mom left?

A : No, it's my mom.

I.G : It's still your mom?

A : Yeah.

I.G : Okay.

A : My dad doesn't want it, but he doesn't have the choice.

I.G : It's your mom the boss. Okay. Did your parents migration influence your choice of job?

A : Now?

I.G : Yeah.

A : Before. Because I plan when I graduated, I plan to go abroad. But then, I have this like... If I have... If I find opportunity here, I will stay here.

I.G : Okay.

A : So, after I graduated, I was planning to go. I was finding like a job to go to Japan because I want to go to Japan, but then [inaudible] has offer. And then, I was an intern here before (in Mindanao Migrants). So, at that time, when I graduated and got my license, one of the staff here like contacted me "If you want to work here". So, at the that time, I said "Oh is it for me?" "Is Japan for me?" So, I thought maybe, I to try this. So, at that time, my dream to go abroad finish, like that. But now, I have like... It bring in my mind that I want to go abroad. But I think don't tell them (the staff)...

I.G : Maybe later.

A : Yeah. Don't tell them about this. I have the plan that I will work here for 2 years.

I.G : Okay.

A : And then if... I was hoping if I can have like opportunity in the government, because they don't want... They don't like government [rire].

I.G : Okay [rire].

A : Yeah. And then, if I got the job for government, because the salary is very high. So, that's the situation. And then, if I didn't get the job, I think I will find like... job abroad. But if I got opportunity in the government, I would stay here.

I.G : Okay. That's great.

A : Yeah.

I.G : And do you think you would be different? Like, you are a social worker in the field of migration, and do you think your work would be different if your mom has not migrated?

A : Oh...

I.G : Do you think there is a link between your work here in migration and your mom abroad for work? You think...?

A : What you I mean? If my mom will not migrate...

I.G : Yeah. Do you think you work?

A : Do you think I work here? I think it depends.

I.G : Maybe, there is an influence, you know.

A : Yes, there is. Because if my mom will stay here, I don't know if I can go to college. Maybe I can go to college, but I think it's difficult for me to choose social work. So, there's... because there's no social work course in our place in Calinan. So, maybe I will be in education like that. So, I can say that because of the migration of my mom.

I.G : Okay. So, your mom send you money at home.

A : Yes.

I.G : And how do you use this money in your household?

A : Okay. First, most of like the remittance, the money, will go to our school. Like half of it. I think 80% and then the 20% of it is for our allowance, allowance at school. But sometimes you don't use it for allowance. We use it for the household.

I.G : Yeah.

A : Yeah.

I.G : Like the washing machine.

A : Yeah. And the washing machine was gift by our mom when we graduated in college.

I.G : Yeah. Yeah. You told me. Did your family ever have problems because the money from abroad changed or stopped?

A : Oh, there was a time.

I.G : Yeah.

A : When I was in my like last year of college, because we have a lot of need to pay like... So, we are twin sister so, that's why like two times...

I.G : To share. Yeah.

A : Two times of the expense. So, during that time, all of the like bills like... We have to pay it on time so, there's a sufficient fee. So, times two. There's also a graduation fee... It's different for the tuition fee. And then, we are also enrolled in our like review center like... It's like a center for you review, but then it also has tuition fee so, it's a times two. So, at that time all of her money, she give them to us. So, there's no left for her and then, there's also no left for our like allowance. So, at that time my mom stopped like giving us. Because there's no money left for her also. So, at that time, it's very difficult for us to manage it because my dad, his is not high. It likes a basic, like the one I said to you, like minimum wage.

I.G : Minimum wage.

A : So, it's different from my mom. At that time have difficulty like... Yeah. At that time.

I.G : And how did it affect you at that time?

A : At that time, I think...

I.G : Did you have to change things, like in your daily life?

A : The only thing that changed at that time is that like... We have to budget everything. So, every week me and my sister will go to the market and then we will budget this money for a week. So, we will plan our meal. So, we plan our meal for a whole week. So, for example, on Monday, we have to cook this one. So, we have to... And then, till Tuesday... It's different from the time that my mom always like give them. So, we're not planning everything. We just buy everything you want that. So, we have difficulty managing the money at that time.

I.G : Okay. No more extra.

A : Yeah.

I.G Okay. Do you feel your life is more stable or less stable since your parent migrated?

And why?

A : I can say that very stable when my mom go to abroad. Because when my mom was here, she doesn't allow us to buy what we want. Only for needs. But after my mom went to go abroad, we have the time to buy what our want.

I.G : Yeah.

A : Yeah. She always said "No, you can buy because you're good in school."

I.G : Yeah.

A : That was the difference. Because when she was here before, she always called us. She don't want us to like buy this, buy this. So, we're like... My mom is very strict.

I.G : Okay.

A : Yeah.

I.G : Okay. Did you ever feel different from other children because your parent works abroad?

Did you feel different? Yeah.

A : I think no. There was a time that I was like jealous of the other, when there is like a family day in the school. And then... do you know like, we have this thing like every month... Like, every quarter, there's like a parents meeting.

I.G : Okay. In Belgium too.

A : So, the school will ask your parents to go. That was the only time that I... What do you call this? Insecure.

I.G : Okay.

A : Because when my mom was here, she was the always one who attend the school. But then, when she go abroad and then my teacher was calling my parents and then no one can attend because my dad is working.

I.G : Okay.

A : So, he has no time at that time. We were crying, my sister and me. So, that's the time that we are... What do you call this? Insecure. So, that's the only time that we can say that there is difference.

I.G : Yeah. Okay. Okay. Did your responsibilities in the family change after your parent migrated? Did you had new responsibilities at home, or did you have to take care of your sister... and the cats [rire]?

A : Yeah. Yes. I mean, even after now... Especially in COVID, because our land, our homeland is a government property. So, there was a time that the captain was announcing that there will be a demolition. So, I was afraid because... So, there was like a homeowners association. So, like, there is a new like land they say that should we buy it... Like all of the papers, I process it.

I.G : Okay. You were responsible.

A : Yeah, I was responsible at that time. Like, I am the... What do you call this? The PSA. I forgot the meaning. Like, every legal papers...

I.G : Okay.

A : ... I have to sign it on behalf of my mom.

I.G : Okay. Okay.

A : And then all of the papers. And then my do my sister, she don't have responsibility. All of the responsibility, mainly in papers and like household, ...

I.G : It's yours.

A : Yeah.

I.G : Yeah. Maybe because you are a social worker, so you know how it works?

A : No, I don't think. It's because I'm the older sister.

I.G : Ah, you are the older?

A : Yeah. But we are twins.

I.G : Yeah. Yeah. So, you are born first.

A : Yeah.

I.G : Okay. Did you feel you had to grow up faster or take on adult roles?

A : For me, I can say that I have to grow fast faster. The only thing is that the responsibility of my mom... must go to me.

I.G : Maybe not grow up faster but you take adult role.

A : Yeah. Like that.

I.G : Yeah.

A : Adult role.

I.G : Okay. How did the migration influence your relationship with siblings with your twins? Did it change something? Maybe you are closer to her?

A : When my mom went abroad. I think we got closer. Because when my mom was here, we always fine. I act until now, but now I think there's changes because we are able to share what we feel like that we became close. After my mom left.

I.G : Okay. Did other adults become more important in your life like with parents, uncles?

When your mom goes abroad?

A : My aunt and uncles.

I.G : Okay.

A : The sister the sister of my dad

I.G : Okay.

A : Because if there is like graduation, so my mom cannot attend because she only came back here one time. So, when we have graduation, my aunt will stand as my mom.

I.G : Okay

A : Even after like parents meeting sometimes. The friend of my mom

I.G : Okay.

A : Yeah, she will attend our like home room, we call it home room, PTA meeting.

I.G : Okay.

A : And then, because when I was in high school in elementary, I cannot get my card... You know? The card where your grade.

I.G : Okay.

A : The only one who allowed to go to get that is your parents. So that's why my aunt will stand as my mom so she can get my card.

I.G : Okay.

A : Yeah.

I.G : Okay. Okay. Did migration affect expectations placed on you? Especially at school, when you were at school or here at work?

A : Like, I can't... Come again.

I.G : Your expectation, did it change? Because of the migration? Did it change something on your expectations? Maybe there is more expectation on you at school, when you were at school?

A : I think no.

I.G : No?

A : No.

I.G : It's not very clear? You don't really understand the question?

A : I think what you mean is...

I.G : Like when you were at school, do you think the expectations to like to achieve your studies... Do you think it was more important at that time because your mom was abroad? No?

A : No.

I.G : No change? Okay.

A : I think the only thing that's... They always say, "Oh you rich because your mom was abroad".

I.G : Okay.

A : That's the only like pressure I got from school and outside.

I.G : Okay. How would you describe your relationship with your dad here now?

A : Here now.

I.G : Are you close?

A : Yes. I was a daddy girl.

I.G : Okay.

A : Because my dad always remind us, when my mom left and go abroad, my dad... That's why we have a good relationship with my mom... Because my dad always remind us to understand my mom. "Because she left us for you guys, for you to study". So, and then my dad, every time I have like problem, I always say it to my dad, even if I have pressure stresses at work. He is most stressed one, but I always share.

I.G : Okay

A: He always listen and then he will give us advice, that's why we were so close. When I get home, I always say "Dad! Dad!".

I.G: Okay.

A: Because usually, people always say "Mom? Where's mom?". But for us we always...

I.G: I'm like that.

A: But for us, we always call our dad.

I.G: Okay.

A: If everything happen, we always "Dad, Papa, Papa".

I.G: Okay. Even before your mom goes abroad?

A: Yeah. Because... We were close with my mom, but my mom is super strict. My dad... They don't fight about relationship back then. But they always... the only thing that they always fight is because my mom always like... What do you call this? And then, you know [palo]...

I.G: [Palo]?

A: What do you English? Like thing, like hanger and then, they will hit you up like that...

I.G: Okay. You mom?

A: Like, I think it's called authoritarian.

I.G: Yeah.

A: Authoritarian parenting. And my dad doesn't want that because my dad grew up in like Environment...

I.G: Chill?

A: Chill. Yeah. But my mom grew up... My mom doesn't grow up like; her environment is not good.

I.G: Okay. So, she do the same with you. Okay.

A: But I understand it. When I studied social work.

I.G: You understand.

A: Yeah.

I.G: How would you describe your relationship with your mom today?

A: Today?

I.G: Yeah. Now.

A: Now, I think there's a barrier.

I.G: A barrier. Yeah. Why?

A: Because it's been long that my mom left. And then, my mom and dad are not in good relationship right now.

I.G: Okay.

A: My mom wants to separate with my dad, but my dad doesn't allow it.

I.G: Okay.

A: Because my mom, I think... She always say that my dad has another girl but there is no. I think it's because there's influence from her friends abroad like "Oh your husband has another girl", but it's not true.

I.G: And she never... She comes back to the Philippines sometimes?

A: I think she will come back soon but she...

I.G: Once a year, you told me?

A: No.

I.G: Not every year.

A: Not every year. She only came when her first like country, Kuwait, when she finished the contract.

I.G: Yeah, she came back. But during...

A: During the years. No.

I.G : Okay. No, since she is in Dubai, she didn't come back once. Okay. Okay.

A : So, that's why there's a barrier. Because when we when we talk with my mom like you call, she doesn't want to like to remember my dad. She said that she doesn't want to see my dad.

I.G : Oh yeah. Okay.

A : That's But we have a like um good relationship, except that we shouldn't mention my dad.

I.G : Okay. Yeah. And does it affect you the relationship between your mom and dad which is difficult?

A : Yes, it's very difficult. Because ... Oh my god [start crying]... It's okay. It's okay.

I.G : It's okay. If you don't want to respond, it's okay.

A : It's okay. It's okay.

I.G : Okay.

A : I think. it's it affects us emotionally, but I always like... I have like a problem. When I have a problem, I don't want to remember it because I always like I don't want to feel sad. But we have like communication on my mom, but we should mention my dad.

I.G : Yeah, it's better.

A : My dad.

I.G : Yeah.

A : There was a time that my dad was like, she was so stressed. She was... My dad doesn't drink but when my mom and dad have problem, he was drink. There was a time that he was drunk and we don't like that. But my dad now accepted.

I.G : The situation.

A : Yeah. And I think this year... Because of the time like, me and my sister are in denial. I think, we think that maybe when my mom go back here, my mom and dad were have a good relationship. But last year, we talked... We always talk my mom about the situation the true , like the true story, but she doesn't want to listen. So, that's why we accepted that it's our faith.

I.G : Yeah. It's not your fault...

A : Yeah.

I.G : It's their problems.

A : Yeah.

I.G : It's difficult as a child but you have to deal with it and... Yeah.

A : Yeah.

I.G : But it's better if you don't talk with her about this, so you can keep a good relationship with her.

A : Yes.

I.G : And talk about everything but not this.

A : But sometimes, if she asks about us in her home, sometimes my sister and I will "Yes, my dad" "How about the..." like for example the washing machine, "Who wash your clothes?", we always say "My dad" yeah [rire]. We always jump like that... It's her problem if she has [inaudible] but sometimes you always like to discuss my dad so, she was "Okay..."

I.G : Okay yeah

A : Yeah. Like that.

I.G : Yeah. It's complicated.

A : Yeah. So complicated.

I.G : My god. Parents, I know what is it! Let's talk about something else. How often do you communicate with your mom?

A : My mom. For me, because I'm too busy at work, I sometimes... twice a month, thrice a month.

I.G : Oh, I thought it was more.

A : No, but there are times like mostly we communicate on chat, WhatsApp.

I.G : Okay. WhatsApp.

A : But for video call, I think like twice a month, twice a month. Because my mom was also busy. She doesn't want to like to go off on holiday. She always wants to work, work and work. We were asking, "Mom, you should like have your free time" because she has like a day off and then she doesn't want because she always said, "No, it's a [word in Bisaya]... What do you call this? Like, she always wants to work.

I.G : Yeah.

A : But my sister, Claire, she always like video call with my mom's because she doesn't have work.

I.G : Yeah, she has time. Yeah.

A : Yeah. She always talk with my mom.

I.G There is a time...

A : Difference?

I.G : Difference. The different times compared to Dubai?

A : Yeah.

I.G : How many?

A : I think 6 hours because...

I.G : 6 hours.

A : My mom always call us like 11:00 p.m.

I.G : 11. Oh here.

A : Yeah. But for them like it's like afternoon. And she has to go to work... before she go to work, she go call us. But mostly me, I cannot answer her call because I'm at work...

I.G : Yeah.

A : ... or I was sleeping. I always like, hear like my sister will say, "No, Anna is too tired, mom."

I.G : Yeah. "She doesn't want to talk" [rire].

A : She told me about.t... Yeah. Like that. But I would say, "Hi, mom." I will chat her.

I.G : Yeah. Okay. Yeah. Are these things you found difficult to share with your mom? Is there things... subject?

A : The only thing that's difficult to discuss when it comes to family.

I.G : Yeah. Okay.

A : That's the only thing. But for like work, I was sharing my mom like my achievements at school. Before the only thing problem is our family. So, every time we talk, we always like different like topic.

I.G : Okay.

A : About school, work, opportunities like that, or the situation here in the Philippines, like the issue, the challenges.

I.G : The news.

A : Yeah. We always like talk about that but not about my...

I.G : Your life?

A : Yeah. No.

I.G : You don't talk about your life, like "Today, I was at the mall".

A : I always talk that, but the only the only time I talk about myself is the time when we're calling, but not always like you have to update "Mom, I'm here". No.

I.G : Okay. Okay.

A : Not like my dad was "I'm going to...". Yeah.

I.G : Yeah, it's easier with your dad.

A : Yes, it's different.

I.G : How did the separation with your mom affect you when you were younger?

A : What do you mean like separation when she goes abroad?

I.G : Yeah. When she goes abroad? Yeah. So, you were 14 or 15...

A : Yeah.

I.G : ...And how does it affect you at that time when you were younger? How was your reaction when, you know, when you... Yeah.

A : I don't have like a problem when my mom go abroad. I was only sad when at the airport.

I.G : Okay, you went with her at the airport.

A : Yeah. When I say goodbye to her and I didn't cry when she left. I only cry when I got home. That's the only time I was sad. But after that, I think it's okay because... I think it's not like we're bad like. We really feel like we have like the free because my dad spoiled us.

I.G : Yeah.

A : Yeah. So, before I have like [word in Bisaya]... What do you call this in English? Like money, like pocket money, every time I go to school, my mom always give us like 5 pesos

I.G : Okay.

A : So, it's for like the transportation. But when my mom go abroad... But I was thankful that my mom go abroad. Because if she doesn't go abroad, I will not have big allowance. But my dad at that time was the one who we received the remittance because we were little. But now, I when I was in high school, when they fight, all of the remittance...

I.G : You are responsible.

A : It's my responsibility.

I.G : So, you receive the money.

A : Yeah.

I.G : Not Claire?

A : No.

I.G : Okay.

A : But there was a time that we lost communication with my mom. I think it's for two months. When I think, we were in first year college because that was the time that my mom wants to separate with my dad.

I.G : Okay?

A : So, we don't want my mom and dad to be separated. So, that's why we're fighting with my mom because she doesn't want to listen. So, at the time, I don't want to call her like it takes like 2 months before we contact her. Because when we were in first year college, my me and my sister got in this list. So, we're very happy and we want to share it. That's the only time we contact our mom. "Mom, we're an honor student". But when our communication like continue, my mom and dad, their communication stopped.

I.G : Mhm. Okay.

A : Yeah.

I.G : Yeah. So, did you feel lonely or abandoned?

A : No.

I.G : No.

A : Because my dad always like feel us that my family is like complete, my family is okay. He always make us feel that we are safe like, we are like full family, we're happy.

I.G : Okay. And how are you going to do... maybe one day you going to leave your dad house... And so, do you think the remittances are going to stop or how are you going to do?

A : Actually, when we graduated in college the remittance stopped.

I.G : Okay.

A : So, my mom stopped sending us money because her money now she send it to her parents.

I.G : Okay. You don't receive remittances anymore?

A : No.

I.G : Okay. Ah, okay.

A : There's no remittance right now. Because now I think my mom will be back here in the Philippines but not in our house.

I.G : Okay.

A : Like it's her hometown but it's too far from Malagos. Like, I think it's 3 hours.

I.G : Okay.

A : And then, she build her house there right now. So, she has like a store. She build her store. So that's why the remittance stop here.

I.G : Okay.

A : It's because we said to her mom now “Mom you should stop sending us because we graduated in college and we have work”. So, we want her to like to experience that all of her salary. Well for her and then she will get to buy her one because we don't want my mom to suffer...

I.G : Yeah.

A : ...All the time for us. That's why she build like a house now. That's why we think “Oh no, my mom will not go in her house, she will go to her parents”. But her house now is ongoing. The construction is going.

I.G : Okay.

A : And she has like a business there, I think. But her business, her Sar store, her sister was the one who manage it right now.

I.G : Okay.

A : But I think if she get back here in the Philippines, she will manage it.

I.G : Okay. And are you proud of your mom?

A : Yes, I was so proud of my mom because I always remember, you always said when I was a little “I don't want to go abroad. I don't want to be a domestic worker. I don't want to serve people”. But then when we were like going to high school, she was like... What do you call this?... Like... What do you call this?... That's the other thing.

I.G : Repeat it. What? Repeat. What you say?

A : Wait, I will search it. I forgot the English word. I have this problem that I always forgot the word. Keeps wait. I will search it. Wait. Do you know like, you call this one... like she doesn't want it but...

I.G : She has no choice?

A : No, she has a choice. But because for us she wants us to have a better future. Like there's a term for that...

I.G : She wants to improve?

A : ...English word.

I.G : She wants to have a better future. It's okay.

A : Yeah, like that. But there's another word to explain it.

I.G : Ask ChatGPT maybe.

A : Yeah. ChatGPT. I forgot. I don't know how to ask you ChatGPT. Maybe I will remember later.

I.G : It's okay. I don't know... I don't remember. It's okay. Other question. So, the question was have you ever thought about migrating yourself?

A : Me?

I.G : Yeah.

A : I want to go migrate, but the only problem is I don't want to love my dad Because I always love my dad.

I.G : Yeah.

A : Yeah. My dad. That's the only stopping me to go abroad.

I.G : Yeah. Only your dad. Not Claire?

A : Yeah. Claire because I think Claire...

I.G : Would go with you?

A : Yeah.

I.G : Oh yeah.

A : But we have planned before that, if I go abroad, she should stay here and then take care of

I.G : Take care of your dad.

A : Yeah. Like that.

I.G : Do you feel that staying in Mindanao gives you enough opportunities?

A : Staying here?

I.G : Yeah.

A : There's a lot of opportunities here. But the only problem is we have like a backer system. Do you know backer system?

I.G : No.

A : We call it backer system because for us, it's very difficult to work in the government. So, there's a backer system like some of the people working there, they don't hire like, they only hire their like friends or...

I.G : You have to know someone in the government.

A : Yeah. That's like a backer system. But it's not difficult if you have experience. That's only for like first title job, like for beginners... Like for us, we have social in DSWD the government in social work, we have social welfare officer one. That's the first position, the lowest one.

You cannot work there if you don't have back buckler.

I.G : Okay.

A : Yeah. But, if you are like going to apply for higher position like second position, third position, it's okay if you can ace the interview.

I.G : Okay.

A ; Yeah. So, that's why I will stay here if I've got to hire in government. But, don't say that.

I.G : Yeah. A secret.

A : It's a secret.

I.G : Yeah. Do you think climate change or conflict influence young people's plan to migrate?

A : I think for me is... Maybe. Because for me I want to experience... Like for example, in Japan. I want to experience where everything is silent... Like there's not a lot of people, I want to stay where I could not see, I want to work like in a countryside.

I.G : Okay.

A : Because I always love the countryside in Japan.

I.G : Yeah.

A : But I also love the city but not like a lot of people. I want to stay where everything is... I don't have problem. I want like that.

I.G : Okay. If you... No, we already answer to this question. Did you feel strongly attached to your hometown?

A : I think. Yes.

I.G : Yeah. So, it's Calinan.

A : No, it's Malagos.

I.G : Malagos. Yes. I forget. Yeah.

A : It's Malagos is rich when it comes to like the few, like the tourist spot and then my neighbor is my aunt, my uncle like... We have like compound.

I.G : Okay.

A : So, all of my like neighbors is my father's sister.

I.G : It's your family.

A : Yeah. It's like a family compound. So, I don't want because... Earlier, I shared to you that there's like a demolition plan.

I.G : Yeah.

A : But the government has no like funds right now. So, like the plan for demolition stop. So, we don't have problem right now.

I.G : Okay.

A : I don't want to like to separate... But it's okay. But I will miss my aunt if we separate like going they stay here one place and then we will leave for... That's the only thing.

I.G : But it's okay if you migrate to Japan, your dad will not be alone because there is all your family around.

A : But I said to my dad, there was a time that I said, "Dad, you should come with us because my sister wants us to go abroad." But then my dad said he doesn't want to leave the Philippines. He feel at home here. It's different from us. I think it's because we have different age. Because my dad when he was like my age, he always goes whenever here in the Philippines. But when he grow old, he doesn't want to go to like fireplaces. I think because he enjoy his time.

I.G : Yeah. Maybe he's more attached to your place.

A : Yeah. He wants to stay there.

I.G : Yeah. If you leave one day, do you think you would come back?

A : Yes. Because I was planning if I didn't get the job here, I was planning to go abroad and then I would like to have like 2 years. So, if I don't like... If I experience working, there or living there and I think I will miss my home. So, that's why I always come back to the Philippines.

I.G : Okay. Have you ever...

[Interruption of the ITW]

I.G : Have you ever received support from NGO, church or community group?

A : I think for me when I was studying, I mainly have support from my church. Yes. Because my church... I'm not a Catholic, right? I'm a Protestant. So, what church is like you're like a family. Yes. I always share with my friends like youths. We always like go to some places and then we're like sisters, brothers and then a lot of people in our church always support us and for us.

I.G : Mhm. Okay.

A : Especially when the time I was taking my last exam, all of the people in our church, especially our pastor prayed for us.

I.G : Okay.

A : Yeah. So, that we can pass our exam.

I.G : Mhm. Okay. And not NGO?

A : And NGO, non-government? Because I only know Mindanao Migrants when I was in my internship.

I.G : Okay.

A : Yeah. That's the only like NGO I know. I also know like centers for abandoned children.

I.G : Okay.

A : But I think I did not receive any help like the other, like CMA, or an OFWs members. For me, only receive like emotional help or like...

I.G : From the church.

A : Yeah. From the church.

I.G : Do you feel young people like you have enough support as an Anak OFW?

A : Do you mean like the support from my parents?

I.G : Support from NGO, church, etc. You know?

A : I think it depends.

I.G : Okay.

A : Because not... Some of the... Because I have like schoolmates or classmate that's an OFW and they don't have the support they needed, even if for their from their parents. But for me, I have the support for my parents and the church but not in the government, like non-government.

I.G : And from the government, the state?

A : I think, I have the support from the government because I was like in my college, I have this scholarship but like it's one part of my tuition fee.

I.G : Okay.

A : But it's some help, a little help.

I.G : You received money from the government? Okay.

A : Yeah. High scholarship.

I.G : Okay. It's almost done. As someone who works with children of migrant workers, what are the most common challenges you see among Anak OFW today?

A : Today? I think, it's the lack of parental guidance.

I.G : Okay. What is it?

A : Lack of parental guidance.

I.G : Oh yes. Okay. Yeah.

A : Yeah. Lack of parental guidance because I observe we have a lot of Anak OFW got pregnant at the early age. And then neglected.

I.G : Okay.

A : Because we have cases like her mother was working abroad and her dad has another family. So, they like little children, like they left at home. It's very difficult for them to manage but they don't have a choice. Abandoned, neglected and lack of parental support. So, that's three of I always observe.

I.G : Yeah.

A : And emotional support.

I.G : Okay.

A : Yes. Especially when I was in like high school, I always observed but my classmate who is also an Anak OFW, they don't have like parents who take care of them. I always listen. I always hear that her friends like, they have vices.

I.G : Okay.

A : I heard at that time that "Is your mom like going to send you money?", "Should we go out outside later and then drink like alcoholic". So, I was shocked. So, it's like too sad for them. They don't have like parents to take care of them. But some of my classmate also like, they don't want to be close with their mom. Like they don't want to see their mom. When their mom... They shared... Because I always had the curiosity to ask one of OFW of my classmate "What's your situation in your house?" "Did you communicate with your parents?" They always said that they don't like communicating with their mom because they all grew up without their mom. They always said like that.

I.G : Okay. Based on your experience, do you see similarities or differences between your own experience and the experiences of the young people you work with?

A : I think we have similarities when it comes to family. Because I have best friends and then friends. Most of like the parents, when their mom is abroad, they don't have like a good family. Like, most of their dad has another family. But it's different from us. Because my dad always love my mom. But it's my mom who doesn't want my dad.

I.G : Yeah.

A : But that's the always I observe that, they don't their mom and dad always separated when they're covered.

I.G : Yeah.

A And then for like the differences, I think... The needs.

I.G : The needs?

A : Yeah.

I.G : What kind of needs?

A : Most of them doesn't have the support from their parents.

I.G : For school.

A : Yeah. School or emotional. Sometimes, they have support from schools but not in emotional way support.

I.G : Yeah.

A : But we understand that physical support will not like... They don't have physical support, but it's nice if they have like emotional support.

I.G : Yeah.

A : Because I observed that a lot of them are... What do you call this one? They're not t following like... Because some of them are left with their grandmother.

I.G : Okay. Yes.

A : And then their grandmother is too old for to take care of them.

I.G : So, they have to take responsibilities and yeah. Okay. What types of support do Anak OFWs need the most in your opinion?

A : I think it's the parental support.

I.G : Parental support.

A : Yeah.

I.G : Where do you imagine your life in the next 10 years?

A : 10 years. Is it okay if I said it depends.

I.G : Yeah. Yeah. You can say it depends.

A : I think if I have the opportunity to work in the government, I will stay there all my life because I have the opportunity to travel because the salary is high.

I.G : Okay.

A : But if I have the choice to go abroad, I think I will see myself 10 years...

I.G : In Japan?

A : Yeah. But if I have the opportunity, if I get hired, I think I will stay here.

I.G : Maybe...

A : And I only go to other countries for vacation.

I.G : Yeah, it would be the good deal because you can stay here with your dad, have a good salary and then you can travel.

A : Because I think my mom always said that migration is not easy. You always miss your family and then you have always problem like adjusting the environment. But I want to experience that. But I was too scared to let my dad.

I.G : Okay. I think it's over. Is there anything you would like to add?

A : I hope for your research to be like successful.

I.G : Thank you.

A : You're welcome. Do you have any questions?

I.G : No, that's it.

A : That's enough.

I.G : Yeah, that's enough.

A : Thank you so much.

I.G : Thank you.

G. Retranscription entretien n°7 – Charles – Enfant d’OFW

C : Let's speak it slowly.

I.G : Yeah, I will try. No problem. But if you don't understand my question, I can show you.

Maybe you can read. So, I'm going to ask you few questions and try to explain as much as possible. Not just respond “yes” or “no”. You can explain, no problem. So, first could you introduce yourself?

C : So, I am Charles ***, 21 years old. Living in Purok [number] in Davao City. And so, I'm currently third year of in St. John Paul second college of Davao. My course is bachelor of secondary education major mathematics. And may I say, my mother...

I.G : Yeah.

C : So, my mother was abroad in 2010 when I was grade one. But she currently is not inactive and she's working in Buhangin as a babysitter.

I.G : Okay. So, she comes back? She's now in the Philippines?

C : Yes, in 2018.

I.G : 2018. And when where did she work before? Which country?

C : She work in Singapore as a domestic worker.

I.G : Okay. Okay. And who do you lived with at the home during this period? With your dad?

C : My dad... I am a broken family.

I.G : Okay.

C : We separated my father because he goes abroad.

I.G : Okay.

C : After my mother go abroad and never come back.

I.G : Okay.

C : Never contact us and I don't know if there is a problem... And in 2023, I see him and also her mother, my Lola, or my grandmother, say that my father was prisoned in Saudi Arabia. So that, my father brother and sister go understand why my father go back in the Davao. Because my father is in Manila.

I.G : Okay. Okay. So, you lived with your grandparents, and you have brother and sister?

C : Brother and sister.

I.G : How much?

C : Two sister and one brother.

I.G : Okay. So, everyone was living with your grandparents?

C : But my grandparents is passed away.

I.G : Okay.

C : My grandma and my grandfather.

I.G : During your parents were abroad or now?

C : No. Right now.

I.G : Okay. What were the main reasons for migration? Why your mom goes abroad?

C : For me, when I was kid at my mother... I don't have any idea my mother go abroad because my grandmother said that my mother abroad for us, for our siblings and my brother and sister, that we can school or our allowance that provide and everything in daily lives. But until I grow up, I understand that my mother was go abroad because... I realized that she sacrificed herself for us and she stop her college degree so that I and my siblings can go school or pass school.

I.G : Okay. And how old were you when she goes abroad? Your age at that time?

C : Grade one. I think six years old.

I.G : Six years old. You are the oldest?

C : Second.

I.G : Okay. So, did you have to move to another place when your mom goes abroad? So, you lived with your father, but he goes abroad too and then you lived with your grandmother? Grandparents?

C : May I...

I.G : So, your mom goes abroad.

C : Yes.

I.G : Your dad too. He goes abroad too.

C : After 2 years.

I.G : After 2 years. So, you lived with your grandparents. So, at their house or in your house?

C : We are live in same house my mother, grandparents, and my titos (grand père).

I.G : Okay. Okay. Did you think the migration was a choice or something your family had no other options?

C : For me...

I.G : And why?

C : It's no other option because that time my family is struggling about financial so, my mother sacrificed herself to go abroad to provide our daily foods, our daily allowances and also provide to also to my grandparents. Because my grandparents is already in a senior, are 60 years old so, that can't provide. And also, I think it was on my mother mind that we are too young so that cannot brought in also that because for that our financial.

I.G : Okay.

C : And the disadvantage that came in mind, we are feel like separate or when she go back in the village, when she go back home, I see mother but not how to approach a mother. So, it's so difficult because we separate more than eight years like that. So, for us is so complicated to approach her because of the long time, long years.

I.G : Yeah. Yeah. Okay. How did your daily life change after your parent migrated?

C : When in grade one as six years old, my daily life was not changed because I have a kid mind or no idea why my mother abroad. So that, there is like playing, school, also playing and food eat like that. So, for me is...

I.G : It's fine...[Interruption de l'entretien]. Yeah. Continue.

C : That's not difficult to wear in daily life. But when I was a right mind, it was very difficult when a family meeting the teacher. The teacher says that bring your parents and my parents, first of all, separate and my mother is number. So, in my mind and heart, it's so hard and also sad that I don't have parents in my side. So, it's very difficult to think that my classmate have parents and don't have. But thankfully

I have my Lola (grandmother) that always go meeting and also support us in everything that we want to.

I.G : Yeah. And do you think it was difficult for your siblings too?

C : For me, the most difficult is my Ate or my older sister because she's the older and also you have right mind. And also, if you don't have mother, she will be a role model as a mother. So, it's very difficult for her.

I.G : So, you think your older sister, your Ate, she has to take responsibilities as your mother?

C : Yes.

I.G : She became like your mother?

C : Yes. She became like mother. And for me, she have a difficult journey because of the strict grandparents because she is a girl woman. So that she became a role model for us to succeed in the future.

I.G : Yeah. And did migration affect your education? Like change of school, on your school results, did you have like more or less time to study, did you had to stop or start new activities? You know?

C : For me, thankfully in the city, there are so many public and also in my place, there is so near high school and elementary. So that, this is not difficult to go schooling or education. And also, because of the support of the grandparents and the... [talk in Bisaya] and from abroad the money, I will go and buy some foods, buy some schoolwork's for us. So, for me, this not that's not difficult to change.

I.G : No change?

C : No change.

I.G : Okay. So, you your family receive money from your mom abroad. Is it...? Yeah. Your mom send you money here?

C : In my grandparents?

I.G : To your grandparents? Okay. And how do you use this money in your family?

C : In financial, my grandparents already know how to use it. And also, we're going to ask my mother if we need to buy for school so mother will...

I.G : Send money

C : Send money to my grandparents.

I.G : So, it's for school fees, for maybe food?

C : Food, clothes.

I.G : Clothes. And, I don't know, maybe equipment for the house too?

C : Equipment for the house too.

I.G : Yeah. Okay. Did your family have problems because the money from your mom stopped or changed?

C : I don't think I remember the money stopped because I don't know if there's complication about the sending money.

I.G : It was your Lola (grandmother) who take care of the money. So, yeah. Okay. Do you feel your life was more stable or less stable since your parent migrate? Your life. It was more or less stable?

C : In the middle

I.G : Okay.

C : In the middle stable.

I.G : Why?

C : Because, you know, because my mother left us as a younger age. For me three times a day, it is already okay. So, my mother provide for us for school and expenses above our houses. So, it's very middle stable and not over we are... [Talk in Bisaya].

I.G : So, you think there is advantage and disadvantage of the situation?

C: For me, there is advantage and disadvantage.

I.G : Okay. More advantage or more disadvantage?

C : As a person as emotional disadvantage for a financial or physical disadvantage. Disadvantage for me, for my brother and sisters, it's very difficult because we don't have mother to our side.

I.G : Middle.

C : Middle. And financially is physical is okay and because we my mother can provide and can send money to my grandparents. So, that our expenses in school and our daily lives is already stable.

I.G : Mhm. Okay. Did you feel different from other children because your parents were work abroad? It could be positive or negative. Did you feel different?

C : From their perspective as an Anak OFW is a rich person. For me is not a rich because when you go abroad it's very difficult because another places, another environment, another culture. So, my mother in my mind my mother cannot adapt quickly. But thankfully she adapt quickly on the Singapore because Singapore is the one of safest places in the world.

I.G : Okay.

C: And also, in my perspective... What is the question?

I.G : Did you feel different from other children? Yeah.

C : Yeah. Yes. Yeah. For me I felt different because, as you know, there is no mother also father. They left us. I'm so jealous and sad to those people have of mother and father in their side. But they are not thankful because their mother and father, they're not because their mother and father are always strict in there. But for me it's very good to them because so that they can learn discipline and also they can succeed on the future.

I.G : Yeah. So, for you, they don't realize the chance they have to still have their parents.

C : So yeah, from there they don't have realized that chances that their mother and father, as me or as a person as a son of a son father mother it's very difficult to don't have mother and father in their side to guide, to provide and also the changes of until we grow up. So, they cannot see because they go abroad for us to our expenses and for our daily lives. They are very different.

I.G : Okay. Do you have friends who are also an Anak OFW? Or you are the only anyone of your friends group

C : Elementary I don't know if... because in my mind I don't care about

I.G : Okay.

C: Because my mother go abroad so that's okay. But in high school there is limit... my friends there also go abroad but I can't talk about it because I have any idea about. Thankful this Mindanao Migrants make my mind become knowledgeable about this migration and about how OFW work in other places and how emotionally when they go another culture, another country and another environment.

I.G : Okay. Okay. Did you feel you had to grow up faster or take on adult roles?

C : Do you feel...?

I.G : Do you think you have to grow up faster because your parents were not there anymore?

C : For me, in my high school day that is on my mind that go grow faster. So, that my mother can live here and also, I can help her. But until she goes home so that mindset was gone. So, that I can my focus my studies and also find a work or decent job in the near future

I.G : Okay. So, you live with your mom now?

C : Right now, she's working as a babysitter. Babysitter in Buhangin.

I.G : Okay. Okay. But you live with her in your house?

C : Yes.

I.G : She lives with you?

C : But I she go every Wednesday.

I.G : Okay.

C : She will back in Buhangin.

I.G : Okay. She live in Buhangin? She lives there?

C : For me, it's for work.

I.G : Okay. How did the migration influence your relationship with your siblings? Did it change something? Maybe you are closer to them, or not?

C : In younger days, we are very close. But in adult, they're separation. But for being a sibling there is working together as a sibling. But for me this not... we strong... our bond was strong in the younger days but in the adult our mind was changes because my grandparents, my Lola, died in 2024. So, our mind was shocked and so sad. And we we're also changes... [Talk in Bisaya]. What's the word?

I.G : Your feeling?

C : Ah, feeling. Feeling and another thing... Deep inside. Some feeling and deep inside changes our how to grow. Because my father is a gay.

I.G : Okay.

C : So, the three they are very close. Because they are two girl and one guy. So, they're very close and I am so separate for them.

I.G : Okay.

C : So, I can... When they go shopping or... I can't go because of a separation. But the relationship now there's a sibling also...

I.G : Okay. And when you were living with your Lola, so when your mom was abroad. Were you close to your Ate?

C : Not so much.

I.G : Not too much?

C : Not too much. Because is older two years old. Two years. So, because of she have a friend and I have also a friend. So, the relationship of us is not much.

I.G : Okay. Did other adults become more important in your life? So, you say your Lola she became important. Is there someone else like uncles, your neighbors? I don't know.

C : Uncle

I.G : Uncle. Why?

C : My uncle. He helped us and also the allowance gave us the allowances if they we don't have enough from send my mother. So, he help us and also the schoolwork's help us.

I.G : Okay. And your neighbors, no?

C : Neighbors. No.

I.G : Not too much? Okay. How would you describe your relationship with your mom when she was abroad. So, when she was in Singapore. How was your relationship with her?

C : My relationship of her is, for me, is more... I have a mother, but the relationship is not for mother because when grade one, six years old, my mind is... not can remember anything about my mother. So, until I grow up the relationship is so distant. But right now, is that's okay because we are talking and about life her and also of the age also.

I.G : Okay. So, you are closer to her now?

C : Right now.

I.G : Okay. How often do you communicate with your mom when she was abroad? How much time? Like once a week, once a month, every day?

C : For me, I can't remember. But because of the Skype.

I.G : Okay.

C : Skype.

I.G : So, video call?

C : Video call. When she Skype or video call, all of my brother sister go and my Tito and Lola and Lolo can talk to her.

I.G : Okay.

C : Yeah. But, when 2016 or my high school, we chat messenger because... You know Facebook? But not so...

I.G : Not too much.

C : Not too much.

I.G : Not like every day?

C : Not every day. Because we I don't have catch or cell phone.

I.G : Okay. Okay. Do you think there are things like subject who is difficult to talk with your mom? Like something maybe, you are shy to tell her? I don't know. Difficult subject

C : Subject for...

I.G : Subject of talking with your mom?

C : Talking.

I.G : Yeah.

C : About myself I can talk about my problem and how emotionally because as a man, but he don't cry and has be strong. So, that is my mindset.

I.G : Okay [rire].

C : So, I can talk about her. But until I become strong and I don't I don't think I can talk about her right now about that. Because though as a man, it's very difficult to talk about our life our emotion in another person, or to my mother or to my close.

I.G : Yeah. You are a bit shy to talk about this. Okay. And what kind of subject do you talk with your mom when she was abroad?

C : School work.

I.G : School work.

C : Yeah. What activities that I kind of join and what is the...

I.G : About your siblings maybe? You talked about it?

C : About siblings, I can't remember about that because my memory is too shallow.

I.G : Yeah. So, it was especially school results, activities. No emotions.

C : No emotions.

I.G : Okay. So, you said the separation with your mom did not affect you a lot when you were younger because you were six and you don't realize. But...No. Okay. Other question [rire]. Did you feel, when she was abroad, lonely or abandoned?

C : For me is lonely.

I.G : Lonely.

C : Because I want to [inaudible] to my side. But it cannot be called abandon because my parents is on my side also and my titos. So, they helped me to discipline as a person, as now as a man to be strong, brave and not too much.

I.G : Okay. Have you ever thought about migrating yourself?

C : Right now, as a future teacher, as a future educator because of in the Philippines is not for teacher salary. In the Philippines, I will work two year and also when I have opportunity to go abroad, I will go abroad.

I.G : Okay. When do you finish your studies?

C : I think next year.

I.G : Next year. So, if you have the... You want to work like two years here in the Philippines.

C : Two years.

I.G : And if you have the opportunity, where do you want to go?

C : I don't I don't know right now. But...

I.G : You want to stay in Asia?

C : Yes.

I.G : Okay.

C : For me Singapore. But also, in Thailand because the teacher is so very demand.

I.G : Okay.

C : Also, I am as my major is math. So, it's very demand, you know, in the abroad.

I.G : Okay. So, it's for a better salary?

C : Better salary

I.G : Only for that?

C : Better salary.

I.G : Okay. Okay. Do you think there is opportunities for you in Mindanao to work here? As a teacher?

C : As a teacher. In Davao City?

I.G : Yeah. Here.

C : But I want to work in my [inaudible]. In high school to be thankful that they guide me as a person as a student. But it's very difficult to apply in dependence for that, you know... For now, I hopefully in the future I will work there in maybe in two years you know three years. It depends. I love it.

I.G : Okay. But there is opportunities here? As a teacher?

C : There is.

I.G : But the salary is not enough? That's what you think? Okay. Do you think climate problems, so climate change, influence uh young people like you to migrate? Do you think Mindanao is like critically about climate change?

C : I mean Philippines is critically in comes in climate change and also...

I.G : All the Philippines?

C : All the Philippines.

I.G : Okay.

C : And also, the government also here is so... Not in the Mindanao but in the [inaudible]. So, the corruption is more in vain. So, it's very difficult.

I.G : But do you think it influence people to go abroad?

C : For me, right now, as a watch news and also the sway of the people like for example Facebook or news, they want to go over because of what happening in this country. And also, the climate change and also, the leadership is too weak. For me is two weak. So that, every Filipino want go abroad.

I.G : Okay. Do you feel strongly attached to your hometown or your community? Do you feel attached to them?

C : For me, I feel attached to my hometown or to my village. Because of the friends and also the neighbors. So very friendly and also because I am athletic person and playing basketball with my friend. There are so many friends of them. I'm very attached of my hometown. But I will go out to my comfort zone for my better future. So, that I can be succeeded in the future.

I.G : So, it's okay to let them to have a better future, better opportunities?

C : Yes.

I.G : Okay. If you live one day, like if you go to work to Singapore, do you think you would come back in the Philippines, or you will stay ever there? All your life?

C : For me, I will go there as a job and as a better salary. But if my age is not... If I have a better life, better salary, better businesses, I will in the Philistines, I will settle this in the Philippines and also to my future.

I.G : Okay. So, have you ever received support from an NGO? I don't know if you go to the church. But maybe you receive help from the church or your community group? Did you receive support from them?

C : The receive support is in the NGO the Mindanao Migrants.

I.G : Can you explain?

C : For me, when I go to college, first year college, the Mindanao Migrants give me a notebook, ball pen and other school supplies so that I can go school. And on my first day and on my first year as a college student, and also the scholarship of [inaudible]. The scholarship is give me in another to go studying college and pursue my dreams, pursue my passion. But the passion is math but not the course itself [rire].

I.G : Okay [rire].

C : But I will finish this because of the support of Mindanao Migrants.

I.G : So, they provide you materials for school.

C : Materials is like... They have so many bull pen, notebook here.

I.G : That you can use. Maybe they provide you emotionally support?

C : Emotionally support

I.G : How?

C : If we have assessment, scholars, Ate Norie gave me a support or advice how about how I can achieve this or how can I go beyond this problem?

I.G : Okay. And, for how long are you in the MMCEI? When did you start?

C : From... I think, I am going to three years.

I.G : Three years.

C : Three. Yeah.

I.G : How old are you?

C : 21.

I.G : 21. So, you were 18.

C : 18.

I.G : Yeah. Okay. Okay. Did that support change something in your life?

C : The support is changed my life. I go to college and study and lot of friends that I meet in colleagues. So, it changed my life. And also thankfully, next year, I will graduate as a bachelor of [inaudible] education major mathematics and a future educated also. So, we had the support that gave me educate us to me. It's a very important and in the future will know so if I can go here or if I can't work here also if needed them.

I.G : And do you think you can managed all the problems without the MMCEAI?

C : I think no.

I.G : No.

C : I think no.

I.G : Yeah. It helps.

C : Any problem that emotionally I cannot manage all of...

I.G : Okay. And do you feel young people like you have enough support? Do you think there is enough support for Anak OFW like you?

C : Right now, Anak OFW it's enough. But all Anak OFW there is a lot that don't have enough support or also the other communities that don't enough support. But the MMCEAI they're trying the best. Their best to support them and also those have not supported yet.

I.G : And what kind of support do you think they need more?

C : For me is that that emotion.

I.G : Emotion support.

C : Emotion strong. Because I can understand their emotion because other part of the when parents go abroad, they're very lonely and sad. Also, there are several cases that... [talk in Bisaya]. What is English? [inaudible].

I.G : What... Explain [rire]. Maybe I can... Okay. I understand.

C : And also... What is English?

I.G : The head? The neck?

C : [Talk in Bisaya].

I.G : Like this? Something like this?

C : Like, yellow.

I.G : Yeah.

C : Yellow that... [Talk in Bisaya].

I.G : It's okay. It's okay.

C : I don't remember the English term of that.

I.G : It's okay. No problem. So, it's almost done. But where do you imagine your life in the next 10 years?

C : Imagine my life in the next 10 years as a teacher. And also, if I pursue master's degree, I want to pursue master's degree and also to have a stable job and stable businesses and a stable person or partner to have guide me and so we guide us. And also, and to my 10 years old... 31. So, I have a family that family that have a better business, better life, stable job and also, I can help my siblings or also my mother.

I.G : Here in the Philippines or abroad? In the next 10 years.

C : For me, it's abroad or... or here. It depends on my decision.

I.G : Okay.

C : Because my mind is so... Not so...

I.G : Yeah. You don't know yet.

C : Not so sure. If I go abroad or...

I.G : And if you have like your family, you have children, you have a wife, would you go abroad and let them? Can you do this?

C : I can't do this because...

I.G : No?

C : I am a port of Anak OFW, so I don't want my kids that they don't have father in their side. So, I want to go there and also how they approach or how they...

I.G : So, you want to be you want to be there for your children. So, you don't want to go abroad.

C : Yes.

I.G : Because you think it's important for them that you are here.

C : Yes. So, I can see them...

I.G : Grow up?

C : Grow up.

I.G : Okay. Okay. Grow up. Okay. Looking back, what has been the biggest impact of your parents' migration in your life? The big impact of the migration on your life?

C : The biggest impact is not about the financial, it's about the emotion that we separated. And separation of my mother that it so be big that. I'm so very difficult to find... In my mind that I want another mother

but it's only mother. And also, as a mature in life that I can understand her that why she is go abroad. But emotionally is give me another...

I.G : And are you proud of your mother?

C : Right now?

I.G : Yeah.

C : I'm proud.

I.G : You're proud?

C : Yeah, because she is my mother and also, she is an OFW.

I.G : She is also an OFW? No... It's okay.

C : She is an OFW. Very many sacrifices that sacrifices for us, for my siblings and... I don't have English.

I.G : Yeah. So, you're proud?

C : Proud.

I.G : Okay. Is there anything that you would like to add? Because I finished with my question. If you want to say something more?

C : For the Anak OFWs?

I.G : Yeah. For what you want.

C : And for the AOS (Anak OFWs), as an AOS, keep strive and pro and be a successful and also be proud of your parents.

I.G : Okay, that's great. Thank you, Charles. You do a good job.

H. Retranscription entretien n°8– Juliette – Enfant d'OFW

I.G : So, I'm going to ask you few question but don't feel limited by them. You can explain. Just not respond "yes" or "no". Explain as much as possible. So, first question, could you introduce yourself please?

J : I am Juliette from University of Mindanao. I am 21 years old currently, studying social work social program. Third year.

I.G : Okay. Where do you live?

J : Catalina Grande.

I.G : Okay. And who do you live with at home?

J : My mother and my two other siblings, my older sister and younger brother.

I.G : Okay. Who migrated and to which country?

J : My father is a Seaman. So, [talk in Bisaya].

Anna (translator) : Seaman, it depends on the country of destination.

J : Worldwide.

I.G : Okay. And where is it now?

J : I apparently don't know.

I.G : Oh, you don't know. Okay. When did your parent migrate?

J : Ever since I was a baby. He is already a seaman. So, I don't know when did it start.

I.G : Okay. So, you never lived with him?

J : Only if he's done with his contract every after 9 months and he lives here in the Philippines for like two to three months only in a year, sometimes after a one year.

I.G : Okay. So, he came back sometimes.

J : Yeah. But now not because my parents are separated. So, he doesn't want to stay here in Davao but he's only staying in Manila with his brother.

I.G : Okay. Okay. What were the main reason for migration?

J : I think for the family. My grandparents supported his studies for him to provide for us for his family. Because my mother at that time, when my mother got pregnant, my mother didn't get to finish college. So, my grandparents decided to... Instead of my mother studying, they choose my father to continue his studies.

I.G : Okay. Okay. So, it's for economic reason.

J : Yeah.

I.G : So, who take care of you when after your parent left? You stay with your... ?

J : My mom.

I.G : Your mom. Okay. Did your family move to another place because of migration? You still live in the same house?

J : No, we moved when I was grade six because we used to live in Ma-a where together with my other cousins and my other families in my mother's side because it's like a compound. And that land is owned by my grandmother and we have our own house there, but my mother want to separate with them, have our own house, which is in Gandana.

I.G : Okay. Okay. Did migration feel like a choice or something your family had no other option but to do?

J : I think they don't have a choice because if don't finish school and you can't really provide for your family enough for us to eat.

I.G : Okay. And what is the job of your mother?

J : Currently is now she doesn't have a job.

I.G : So, it's your dad that provide you money?

J : Yeah.

I.G : Okay. Even if your parent are separated?

J : Yeah.

I.G : How did your daily life change after your parent migrated? Did you observe any change?

J : I don't know because... [talk in Bisaya].

Anna (translator) : She doesn't know because she was raised in... When she was born her father is already an OFW.

I.G : Okay. Okay. Yeah. Yeah. I understand. Do you think the migration of your father affect your education?

J : In a good way. Yes. Because he was able to provide us for our studies.

I.G : Okay. Did it change something like in your house or like, you know, about equipment in your house? Did it help, you know, with your wash machine? or anything?

Anna (translator) : [talk in Bisaya].

J : Yes, we were able to buy a house because of my father because he was a seaman and we bought appliances.

I.G : Okay. So, before you were not living in a house?

J : We also have our own appliances, but it upgraded.

I.G : Okay.

Anna (translator) : [talk in Bisaya]. They buy another house.

I.G : Okay. Did your parents migration influence your choice of studies? Or your future job?

J : No. Because I chose this course because of my mother. I used to see her do things of a social worker.

I.G : Okay. It's not linked to your father.

J : No, it's not link.

I.G : So, your family receive a financial support from your dad and how these remittances are used in your household? You already explain but... How do you use this money at home?

J : I don't know because it's it is my mother who hold the finances.

Anna (translator) : [talk in Bisaya].

J : I don't know the like divided or the... If we ask for something they do their best to give us.

Anna (translator) : [talk in Bisaya].

J : Everything that involves us as children.

I.G : Okay. So, food, clothes...

J : Everything.

I.G Okay. How much uh siblings do you have? I don't remember.

J : 1 younger brother and 1 older sister.

I.G: Okay. So, three children three. Okay. Did your family ever have problems because the money from abroad change almost stopped?

J : Yes, because my... [talk in Bisaya].

Anna (translator) : [talk in Bisaya]. Stingy.

J : My father is stingy with money, and my mother wants us to have as much as possible; the best and my father is like that. If... [talk in Bisaya].

Anna (translator) : [talk in Bisaya]. His father said if they... what do you call this? If it's enough, this money is enough, he will not give like extra money.

I.G : Okay. So only the minimum.

Anna (translator) : Yeah. Okay. Like exact or budgeted.

I.G : Okay. And did this money ever stopped like... maybe sometimes...

Anna (translator) : [talk in Bisaya].

J : No because the money is sent to us by the agency. So, ...

Anna (translator) : Every month.

I.G : Every month. Do you feel your life is more stable or less stable? With this money.

J : Less stable.

I.G : Less? Or more?

J : What do you mean?

Anna (translator) : The support.

I.G : Yeah.

Anna (translator) : [talk in Bisaya].

J : Now?

I.G : Yeah. Now.

J : Now, it's enough.

I.G : It's enough. Okay. Do you feel different from other children because your parent is abroad?

J : Not really because I didn't really mind not having my father beside me because I was born and raised without a father beside me all the time. So, I don't really think that different.

I.G : Yeah. Okay. Do you think people... No, not this question. I don't like it. I can remove it [rire]. Did your responsibilities in the family changed since your parent is abroad? Do you have like more responsibilities in your household? Maybe as a woman?

J : As a woman, my mother really wants us to know the like household chores, how to do the dishes, the laundry and everything that involves the house because she believes that as a girl must know that things.

Anna (translator) : [talk in Bisaya].

J : No.

I.G : So, you don't have to like helping more your mother because she's alone. Your dad is not here. So, she has lots of thing to do at house and you have to help her?

J : Only household chores.

I.G : Okay. But she let you the time to go to school, to study. You still have this time?

Anna (translator) : [talk in Bisaya].

J : Yeah.

I.G : Okay. How did the migration influence your relationship with your siblings?

J : My siblings now and before, we are not really that open towards each other.

I.G : Okay.

J : As much as possible, we try to keep it to ourselves. Whenever we are facing a problem whatsoever, we face our own battles just like that.

I.G : Okay. Okay. Did other adults like grandparents, uncles become more important in your life?

J : Yeah, because I have an uncle who I really look up to. He's like a father figure to me. He's my godfather and he was there when my father wasn't beside me when I needed help. And also, my god parents like as much as possible they want to be there for us whenever we need.

I.G : So, did they help you in like financial support or it's mostly emotional support?

J : More on financial and emotional.

I.G : Okay. Both. Okay. How would you describe your relationship with your mom here? Are you close to her?

J : Not really because we really grow up not affectionate open.

I.G : Okay.

J : So, family then just like other mother and daughter like there are times now we open up but not that deep but we are close but not that affectionate.

I.G : Okay. Okay. And how is your relationship with your dad?

J : My dad... Same with my mother but then I have this feeling now I can get scared by my mother, but when it comes to my father like I can just like shrug my shoulders to him. Okay. Because we're not that close but we have communication connection and all, but I don't really feel him much.

I.G : Okay. So, it's easier for you to communicate with your dad or your mom if you have like... I don't know heart broken or I don't know... Something happened with a boy you know [rire].

J : No, we're not really open.

I.G : Okay. Not with your daddy and your mom. Okay. And how often do you communicate with your parent abroad with your dad?

J : Most... Twice or thrice a week. Once a week.

I.G : Okay.

J : Whenever I ask how he's doing or he asks how we are, that's it. Whenever we need something that's need a way we communicate or we have something to talk to each other.

I.G : Okay. So, you mostly communicate about your school results and he tells you about his job and that's it. No emotional um conversation. Okay. So, you chat with him. Okay.

Anna (translator) : Chat or video call?

J : Chat.

I.G : What things like subject are difficult to share with him?

J : Maybe not thoughts like what I truly felt.

I.G : Okay.

J : Because we're not really open or affectionate.

I.G : Okay. Do you think it would be different he if he was not going abroad?

J : Yeah. Definitely.

I.G : Yeah. How did the separation affect you? And how did this separation affect your siblings? Like, is it difficult for them to communicate with your dad like you or is it different?

J : Yeah. Like I am the bridge of the family because my brother gets really small patients like as much as possible like if he wants something he will give it to him but if it's not, he'll block you.

I.G : Okay.

J : Together with my older sister like whenever they have a mis a misunderstanding, they block my father then if they want something they'll go through it then I'll message my father then my father will tell me unblock me first then then that's it.

I.G : Okay. Did you uh ever feel lonely or abandoned?

J : Maybe lonely in terms of father like he's got presence here, but I got used to it because he wasn't really here when I was born already. So, not really mine but I do wonder sometimes what it felt like.

I.G : But do you understand why he goes abroad? Are you proud of him or not?

J : Yeah proud.

I.G : Okay. Have you ever thought about migrating yourself?

J : Yes.

I.G : Why?

J : More opportunities and so I think because a lot of people are saying now there's more opportunities and you can really live comfortably abroad than in the Philippines because Philippines is...

I.G : It's okay. Be honest. I don't judge.

J : Abroad you have, like, when it comes to health, they really like give priority to health and when it comes to money, you can earn more it and also work. Here in the Philippines, it's so hard to get work without experience or backer. But in the Philippines skills that you have, not your background.

I.G : Okay. And where do you want to go?

J : I don't know yet.

I.G : You want to stay in Asia or...

J : Europe.

I.G : Europe. Okay. Come in Belgium [rire]. So, you say there is not enough opportunities in the Philippines. Do you think it's particularly in Mindanao or in the whole Philippines?

J : Whole Philippines.

I.G : Whole Philippines. Okay. What makes uh it difficult for young people here to build a future locally? What is difficult?

Anna (translator) : Difficult to build.

I.G : Yeah. A future here.

Anna (translator) : [talk in Bisaya].

I.G : Because lots of people I had interview say that they want to go abroad. So, what is the most difficult to build something here?

Anna (translator) : [talk in Bisaya].

J : If you don't have connections here, if you don't know a lot of people, it's hard for you to get a job. And as for me, I don't have any work experience yet. So, though they said they don't require any experiences but if but if they interview someone that has that has an experience, they will get that someone and also a backer, like, you don't have you don't have any struggles or any problem getting to company but then if you are on your own it's really hard...

Anna (translator) : To apply for a job.

I.G : And if you had these opportunities, would you stay?

J : If the money fits my living situation. If it's enough.

Anna (translator) : Salary

J : Salary.

I.G : And you think, the salary is enough... Okay. I understand. Yeah. It makes sense. But do you think climate change or conflict like here in Mindanao influence your choice to go abroad?

J : No.

I.G : No. Okay. And if you had the opportunity to live, so to go abroad, what would make you stay?

J : Maybe to be able, if I have a family here in the Philippines, if I were able to give to give them a stable life, a comfortable life, life then it's fine for me to stay there as long as I can provide for them more.

I.G : Okay. And imagine you have a husband like a child, and would you go abroad too?

J : Yeah.

I.G : Yeah. Okay. Do you feel strongly attached to your hometown?

J : Not really.

I.G : No. Why? Sometimes I prefer to be alone when I'm home cuz I enjoy my own company. And there are also times where I pray for someone's company. But most of the time, I only stay at one place and do my own things, the things that I enjoy. It's enough for me. It doesn't the pace doesn't matter.

I.G : Okay. If you leave one day, do you think you would come back?

J : Huh?

I.G : If you go abroad one day, do you think you will come back to the Philippines?

J : Yeah.

I.G : Yeah. Why?

J : I like to visit every once in a while, to also travel the Philippines, not just abroad.

I.G : Okay. Have you ever received support from NGO, church or community group?

J : No.

I.G : Never. Would you like to receive support from them?

J : Yeah, why not?

I.G : Why not the MMCEAI?

J : Yeah, why not?

Anna (translator) : [talk in Bisaya].

I.G : Why? Why don't you join a NGO?

J : I'm not really...

Anna (translator) : [talk in Bisaya]. She's not used to go out and then.

I.G : Okay.

Anna (translator) : [talk in Bisaya]. We don't have organization in Catalina Grande, but I think we can discuss with Ate Syra if she can join that if she wants.

I.G : If you want... And do you think young people like you have enough support like Anak OFW? Do you think they receive enough support here in the Philippines?

J : Based on what?

I.G : Like from the NGO, the community, the state?

Anna (translator) : Government.

I.G : Yeah. Do you think they receive enough support?

J : Maybe no. Because young people now don't know that a lot of organizations are supporting an OFW they don't have the knowledge of it and sometimes they only know OA.

Anna (translator) : [talk in Bisaya]. Yeah. OA. Only OA and they don't know the department of workers because department of migrants workers is newly built the department and then some of them doesn't know that there is available scholarship or like an OFW.

I.G : Okay.

Anna (translator) : But it's limited.

I.G : Okay and what kind of support would you like if you need it?

J : Scholarship.

I.G : Scholarship. Yeah. Okay. Not emotional support? You don't need it?

J : No, I don't need it. No.

I.G : Okay. Where do you imagine your life in the next 10 years?

J : 10 years, 31. Probably working for my family.

I.G : Okay.

J : To provide and I have a family. I have my own family and living comfortably not but struggling and we're able to eat three times a day the only work the only problem that we'll have is what food to eat but because we have the money, we're able we're capable of it.

I.G : Okay. That's great. If you look back, what has been the biggest impact of your parents' migration on your life?

J : Maybe the emotional cuz I think if we're if my father didn't migrate, they won't get separated and they'll work together to look after us to really, to show us the affection that we don't get to see or don't we don't get to show to us and more on emotional.

I.G : Okay. Okay. What do people often misunderstand about children of migrant workers?

J : They think that if you are a child of OFW you are rich.

I.G : Okay. Yeah. I don't understand why everyone tell me that. Why do they think that?

Anna (translator) It's always like that because when an OFW is if his father or mother is an most of the children especially in schools, they said, "oh you have new bags new like gadget". So, they always think that "oh you're rich because your mother father can afford that".

I.G : Okay.

Anna (translator) : And then they always said there's a stereotype thing because if someone go outside of the country "See, you are rich because you can afford to go out with them".

I.G : Okay.

Anna (translator) But it's not the reality.

I.G : Yeah. Because you don't have one of your parents. So, it's...

Anna (translator) : I was also experiencing that.

I.G : Yeah. Okay. Is there anything that you would like to add?

J : No, that's it.

I.G : Okay. Perfect. Thank you so much.

Anna (translator) : Thank you.

J : Thank you.

I. Retranscription entretien n°10 – Charlotte – Enfant d'OFW

I.G : So, I'm going to ask you a few questions about your life as Anak OFW, about your parent, etc. but don't feel limited by my questions. You can explain as much as possible. Please just not respond "yes" or "no". Okay? And Anna is here. If you feel more comfortable to speak in Bisaya, it's okay. You can and Anna will translate. So, first could you introduce yourself? Please.

C : I am Charlotte. I'm 24. And I am currently a third-year student at the University of Mindanao. I'm taking a Bachelor of Science and social work.

I.G : Okay. And where do you live?

C : I live in Bolton Davao City.

I.G : Okay. With whom?

C : I live with my father and my brother.

I.G : Okay. So, you are two children?

C : I am a middle child. I have an older sister, and I have a brother.

I.G : Okay. But you just live with your brother? Your older sister is not living anymore with you?

C : My older sister's not living with us because she already have her own family. She's living in Toril Davao City together with my nephew and her husband.

I.G : Okay. Okay, that's great. So, it's your mom who migrate. In which country?

C : My mom is currently in Abu Dhabi. She's a domestic helper and currently [talk in Bisaya].

Anna (translator) : [talk in Bisaya]. Taking care of one child in Abu Dhabi. As a domestic worker.

I.G : Okay. And for how many times is she abroad?

C : The first time she go abroad is in Saudi. She's been there for seven years. But now in Abu Dhabi, it's three year.

I.G : Okay. And yeah, how much were you at that time when she go to Saudi? Your age?

C : I was 16.

I.G : 16. Okay. Okay. And between Saudi and... sorry, where is she now?

C : In Dubai, Abu Dhabi.

I.G : And between Saudi and Dubai, she comes back in the Philippines or...?

C : She came back last last year. Summer last last year. But she stay for almost just a two months' vacation. And then she go back to Abu Dhabi.

I.G : Abu Dhabi. Okay. So, she works as a domestic worker and when she was in Saudi, she already work as domestic worker?

C : Yes.

I.G : Okay. What were the main reasons for migration?

C : She really wants to explore. My mom don't want to stay in the Philippines. She really wants to explore. She really wants to work outside. She wants to earn her own money without depending on my father. That's why she decided she go abroad.

I.G : Okay. So, it's mostly financial but also to like to discover the world.

C : Not really financial because you can really sustain even if my mother's not working because my father is an engineer. And we really sustain in... my sister and my brother also go to school, and we really sustain but my mom don't want to stay just for the income of my father. She really wants to explore the outside.

I.G : Okay. She wanted to be like more independent and not... Yeah. Okay. So, it's your dad who take care of you after your parent left. And did your family move to another place because of migration?

C : No.

I.G : No. You always stayed in the same place. Okay. Did migration feel like a choice or something your family had no other option but to do?

C : It's the choice of my mom.

I.G : It's a choice. Yeah. How your daily life changed after your parents migrated? So, you were 16 at that time. How does it change for you in your daily life? If it changed something, maybe not.

C : It's not really totally changing but the way that my mom and my dad take care of the house, it's different. It's different when you have a mom at home and a dad at home. But when I was 16, my dad is not in Davao. He was assigned in Surigao because she's an engineer, a mining engineer that's why he's assigned outside the Davao. And I stayed at our house. I lived in a compound which is together with my father's side family. We are neighbors. So, I stayed in our house together with my brother without parents for two years, three years before my father assigned in the Davao again. No, when the first year of the pandemic, we're not together, it's just my brother me and my brother because my father is still outside

Davao. That's why our Lola took care of us as we go to school. So, it's not really that changing. Because we called every day. My mom always called. That's why it's not really changing.

I.G : Okay. And it's your older or younger brother?

C : My younger brother.

I.G : He is younger. Okay. How many years difference between you and him?

C : Just three years.

I.G : Three years. Okay. Okay. So, you were living with your Lola at that time and then your dad came back to Davao? Okay. And you were still living in your house and it's your Lola who came? You didn't live at your Lola house?

C : No, we just came there for before we go to school for breakfast. For dinner. For our lunch. This was our Lola preparing the lunch [talk in Bisaya].

I.G : But you were not living with your Lola.

C : No.

I.G : You were only you and your brother at home.

C : Yeah.

I.G : So, you had to take care of the house? Maybe you have more responsibilities?

C : No.

I.G : No? Okay. Did migration affect your education? Did you have like change your change of school on your school results or I don't know did you have had like more or less time to study?

C : No, it's still the same.

I.G : It's still the same. Okay. Did your parent migration influence your choice of studies?

C : No, my parents let me decide what I want. My first course is not actually social work. It's actually a Bachelor of Science in information technology but after a year of studying IT, I decide to shift but the social work it's not in the choice of this but I still choose something that out of the box. That's why I'm here.

I.G : Okay. So, the migration didn't influence your choice. Okay. So, did your family receive financial support, money, from your parent abroad from your mom?

C : Yeah.

I.G : And how do you use this money at home?

C : At home and my mom didn't support the food at home because my father did. But my mom she's responsible for my tuition, my brother's tuition and our monthly allowance. And the living expenses in the home, it's and on my father.

I.G : Okay. Okay. So, it's especially for school.

C : Yeah.

I.G : Okay. Okay. Did your family ever have problems because the money from abroad changed or stopped?

C : No.

I.G : You always received money from your mom.

C : Yeah. It stopped when the pandemic because [inaudible]. But my father still has savings that time before the no work policy in Davao. So, we can still sustain till he can go out and I am the one responsible to go to the bank, to go to get the money.

I.G : Okay. Okay. That's great. Do you feel your life is more stable or less stable since your parent migrated?

C : My life since before my mother left, it's still the same. Like how I used to talk to my mom, to talk to her everything. It's the same.

I.G : Okay. No change. Do you ever feel different from other children because your parents works abroad?

C : No, I feel I'm still lucky.

I.G : Okay.

C : To have my mom support and my dad support. The other children sometimes they don't have that kind of support. I'm still lucky to have them.

I.G : Yeah. Yeah. Lots of people are because... I don't remember who say that... People Filipinos are jealous of you because they think you are rich. Do you feel richer than them? What is your opinion about this?

C : Not something that... Sometimes people outside your family or who came from a broken family maybe sometimes they feel jealous about the support that I get because my parents let me decide what I want and they didn't control my decision. That's why I feel so lucky and maybe some people jealous about that.

I.G : Okay. Do you feel you had to grow up faster or take on adult roles once your mom goes abroad?

C : Sometimes I feel like I need to grow up, not to be a dependent because when my mom is here, I'm so dependent to her. So, I need to grow fast. So, I need to learn some kind of short [inaudible] in the house even if I know. Because sometimes when my daddy's not here, I am the one to responsible to look out for my younger brother because he only listen to me and that's why I need to grow fast.

I.G : Okay. Yeah. You have responsibilities through your brother, on him.

C : Yeah. Because he always listen to me. Sometimes he doesn't listen to my parents, but he listen to me. He is scared of me [rire].

I.G : [rire] Okay, that's great. Okay. So, as you said, how did the migration influence your relationship with your siblings?

C : When my mother go out, go outside the country, it's still the same. They still listen to me even if I am a middle child, but my older sister, my younger brother always listen to what I say, what decision I would made. Maybe that's making sense to them because I really talk in the house. I let them decide to what they want, but I always call them out when they do things that's not good for them because I know it will affect the way they think. So, they always listen to me, and they all have a good relationship.

I.G : Okay. And do you think your brother consider you as maybe a mom since your mom is abroad? She's not here anymore.

C : Maybe because he can't do a single thing without calling me [rire].

I.G : [rire] Okay. Yeah. You are like his mom.

C : Yeah. He can't do things without saying something to me or calling me. Like every single day he is calling out if I was home or I was awake, like even if I'm away he just sending me some messages in Facebook. He wants me to help in her academics. So, I would really hope.

I.G : Yeah. And do you think you are closer now than before?

C : I think we are closer than before because when my mom was here, she was the one who really talking to them. And I was the one that I really talk to them. I just stay in my bedroom.

I.G : Okay.

C : I really go out and I'm almost here, but it's still the same, but I just talk to them now than before.

I.G : Okay. Okay. Did other adults become more important in your life? Like grandparents, uncle, neighbors?

C : It's just very important to me right now is just my family because I don't get along with the people in my compound. That's my father's family. I don't get along with them. Because I don't think they really [talk in Bisaya]

Anna (translator) [Talk in Bisaya]. The father's side of her she's not close to the father's side because of her like then it was observed that like there's something that it's not good. So, she's not close with her father.

I.G : Okay. But before you were close to them?

C : No.

I.G : But you lived with them at that time?

C : Yeah. I lived with them but...

I.G : You were just living with them.

C : Yeah.

I.G : Okay.

C : Sometimes they scared of me when I talk back because they want respect, but respect needs to be earned and I'm not the one. I give respect to the people who deserve respect, but they don't deserve it. That's why I'm really close to my aunt and my father's side

I.G : And your mother's side?

C : On my mother's side, I'm closer to my mother's side than my father's side.

I.G : Okay. And you still see them since your mom is abroad?

C : Yes, sometimes. Because they live in Digos and I go there sometimes when my sister go there. I came along with her.

I.G : Okay. Okay. Do you think migration affect expectations placed on you? Like in school and your behavior?

C : Yeah.

I.G : In what way? How?

C : My parents, both of them, expect so much from me. Because I don't know... I'm not in their favorite. My father's favorite is my sister and my mother's favorite is my brother. But when my mother go abroad, they expect so much from me because I'm not an achiever, but when I was senior high school, I always in our list. So, they expect so much from me and I never give them report cards with failing grades. That's why they expect so much from me other than my brother who's still going to school. They don't expect him to do something in school. But for me, they expect so much.

I.G : Okay. You have more responsibilities than your brother.

C : Yeah.

I.G : Yeah. And your sister is not here anymore. So, you have to deal with it.

C : They don't expect something in my sister when she go to school it's just... It's me. They expect so much to me.

I.G : Yeah. And how do you feel about this? Are you okay with this?

C : Yeah. It's still fine because I can sustain their expectation that's why I did it in school to not fail in a subject. So, they that's why they let me decide what I want.

I.G : Okay. How uh would you describe your relationship with your dad now?

C : Now? We're closer than before.

I.G : Okay. Why?

C : Because when my mother was here, in the Philippines, my father and I, it's not that too close because my father is always a sign outside Davao because of work. That's why he's not always with us. He just with us when December or Christmas or New Year, that's the time when we go home. But when my mother go abroad, we became close. But because he always listen to what I always say, what my opinion. He always listen to that. That's why I feel like we were closed than before. And I'm more open to my parents than before.

I.G : Okay. And he is still go working at another place now since your mom is not here? Or he stay in Davao?

C : He just he's still an engineer but the assign in places is in just within the city. So, he can take care of us.

I.G : Okay. That's great. And how would you describe your relationship with your mom?

C : It's still close like before. I still do run to her. Even if she at work, I always talk to her about school, about my friends, about our neighbors. I always talk to her. That's why we're always close. Like super close.

I.G : Okay.

C : Some of my friends say is that our relationship is like we're friends. My mom and I are like a friend because the way we talk like we're like she's, my friend. That's why my mother is not that...

I.G : But your relationship with her was like this before. Did it change?

C : No.

I.G : No.

C : We still like this when she was here. I always talked to her. I always defended her. Because my mom is not something like [talk in Bisaya]. She just do [talk in Bisaya]. [Start crying].

I.G : Oh, no. It's okay. We can skip the question if you want.

Anna (translator) : [Talk in Bisaya]. So, the mother's side of dad always make like problem with her mom. She always speak with her mom in disrespectful way. So, she was stunned her mom. So, that's why her father's side see her as us like... What do you call this in English? Like because she speak for her mom because the mom doesn't want to fight with them. So, that's why they don't have good communication with her father's side.

I.G : Okay. Are you okay? If you want to stop it's okay. There's no problem.

C : It's okay.

I.G : Let's skip this subject. So, how often do you communicate with your mom?

C : Always every day.

I.G : Every day. You chat with her or you call, video call?

C : Video call.

I.G : Oh, that's great. Yeah. Are there things you found difficult to share with your mom? Is there a subject that you don't want to talk to her, or you are open with everything?

C : I'm super open to my mom.

I.G : Okay. Okay. That's great. Did you feel lonely or abandoned sometimes?

C : No, because I always talk to my mom. That's why it's never came up to me that I was lonely. I always abandoned. And I'm so lucky to have my mom that I always communicate than other people in our neighborhood who is also a parent is in abroad. Because I talk to my mom every day, but they didn't. They just talk to their parents like once a week or sometimes it's never talked to their mom in a week. So, I'm still lucky that I can talk to my mom even if she's busy.

I.G : Okay. That's great. Have you ever thought about migrating yourself?

C : Yeah [rire].

I.G : Yeah. Why? Everyone want to want to go abroad [rire].

C : Before I shift, I already plan to what I want in life. I will not stay in here in the Philippines. Together with my other friend we already plan to where we go abroad and what we want to work in there. We already planned with that, and we already had the list of the company that we want to apply [rire].

I.G : Very organized.

C : That's why, when I graduate, I maybe I just take for a year or two for just a work experience and for the licensure exam. After three years we really go to abroad.

I.G : When do you graduate? This year?

C : Next year.

I.G : Next year. It's four years in social worker?

Anna (translator) : Four years if you don't have like scores.

I.G : Okay. Yeah. And you want to work like two years here in the Philippines. And when where do you want to go after that? You know?

C : In Switzerland.

I.G : Where?

Anna (translator) : Switzerland.

I.G : Switzerland. Oh, wow. That's so far. Yeah, it's near to my place. Yeah, it's the country next to mine. Why Switzerland?

C : Because Switzerland is so peaceful, full of green and I love nature. That's why we choose Switzerland.

I.G : Yeah. And the salary is very high in Switzerland. It's impressive.

Anna (translator) : And the living cost then is very high also.

I.G : Yeah. If you work in Switzerland, you have a high salary. So, it's okay to live there. It's great. Good choice. You don't want to stay in Asia?

C : No.

I.G : No. Why? What work there? As a social worker.

C : Yeah. I guess it's still social work in there. But when you work in Switzerland, you need to take 6 months school and pass the exam. So, you can apply for social work in there.

Anna (translator) : Yeah. Because the professional license in the Philippines doesn't have bearing in Switzerland.

I.G : Yeah. That's great. And you want to go by yourself? No. With your with your friend?

C : With my friend.

I.G : Oh, that's great. That's so cool. And if you migrate yourself, do you think migration is a choice or a necessity?

C : It's a choice.

I.G : It's a choice. You could work here as a social worker?

C : What?

I.G : You could work here in the Philippines?

C : Yeah, I can. But as I can see right now, the workload of a social worker here in the Philippines is not really a line because you really need to work with a lot of cases. That's the exhausting. That's why I really want to go out outside the country.

I.G : That's great. Okay. Do you think climate change or conflict influence your choice to go abroad?

C : Yeah.

I.G : Why?

C : Because I don't really like the way the government and the way the people in here thinking that the government is still with the people. But some people go [inaudible] but their purpose for the [inaudible] is not really for everyone. It's for their own. That's why it's making more conflict.

I.G : Okay. Okay. If you had the opportunity to leave, what would you make you stay?

C : That's not something in my list that I really didn't think about it [rire].

I.G : Okay. Maybe your brother and sister? I don't know.

C : No.

I.G : No. Okay. Is your mom planned to come back in the Philippines or she's going to stay abroad?

C : No, she really wants to stay in Abu Dhabi in Dubai. She doesn't have a plan to go back. When she goes here for vacation, I really need to persuade her that she would go here for at least a month or two for her to relax [talk in Bisaya].

Anna (translator) : So, her mother doesn't want to go here but the daughter is here. So, she doesn't have a choice but to come here to vacation but it's not her choice. If she has a choice not to go, she will not go.

I.G : And how do you spend the time when she's here for vacation? What do you do?

C : We always travel.

I.G : Okay. You travel?

C : We always go to her sister in Digos. We travel a lot of places. We go to [talk in Bisaya]

Anna (translator) : [talk in Bisaya].

C : We go to Surigao. We go to Mati. Because she really wants to...

Anna (translator) : Enjoy.

C : Enjoy her stay in here without minding anything. And she really enjoy like staying in her sister's place because my aunt stay in [talk in Bisaya].

Anna (translator) : [talk in Bisaya]. The first letter.

C : [Talk in Bisaya].

Anna (translator) : She forgot the place.

C : [Talk in Bisaya].

Anna (translator) : Her mother wants to stay place near to Mount Apo because the weather there is very cold and then the wind is very good. So, her mom wants to stay there.

I.G : Yeah. Okay. And how do you feel when she's here? Are you happy?

C : Yeah. I'm happy because my mom is here.

Anna (translator) : But your mom doesn't want to come here.

I.G : She doesn't want to stay?

C : Yeah. She doesn't want to stay because she just want to go abroad, explore outside.

Anna (translator) : Does your mom and dad in good terms?

C : Yeah.

I.G : Still together?

C : But the family...

Anna (translator) : of your father is not.

C : Yeah.

Anna (translator) : But your father and mother they have communication?

C : Yeah.

I.G : Okay.

C : They're still they're still in the good terms. But my father's side family is not.

I.G : Okay. So, you go on vacation. That's good. Do you feel strongly attached to your hometown or community?

C : Strong attachment?

Anna (translator) : [Talk in Bisaya].

C : No. Not really.

I.G : Not really. Okay. Have you ever received support from an NGO or church or community group?

C : No.

I.G : Never?

C : I never experienced.

I.G : Okay.

C : Maybe in the government.

I.G : Okay.

C : Because I am a scholar. Step assistance in the city government. Even now I am still scholar. That's why maybe in the government but not the NGO.

I.G : So, the government provide you money for your studies? It's like this?

C : Yeah. They provide a [talk in Bisaya]. It's like 5K every semester and it's directed to the university.

I.G : But is it for all the students? Or only for Anak OFW?

C : It's all the students.

Anna (translator) : If you apply.

I.G : Okay.

Anna (translator) : It's not for everyone.

I.G : Okay. But not NGO?

C : No.

I.G : Would you like to receive? Do you think it would be great for you?

C : Yeah.

I.G : Yeah. Okay. And what kind of support would you like to receive from them?

C : Maybe... [talk in Bisaya].

Anna (translator) : [Talk in Bisaya]. She wants to get another scholarship from the government. So that, her mother doesn't have problem.

I.G : Yeah. And would you like to receive like an emotionally support? Do you think you need it?

C : No.

I.G : It's okay. Thank God. It's almost done. Do you think do you feel young people like you as Anak OFW receive enough support? Do you need more support like more support?

C : More support? I think no.

I.G : No. Okay. Okay. Where do you imagine your life in the next 10 years?

C : In another country traveling. Not in the Philippines. I can't see my staying in here. That's why a year ago I already plan what I want, what I will do. And that's why my mom is really has a high expectation to me because I already know what I want, I already planned to what I really want to do. Not something like go-with-a-flow person. I really want to settle something that it's in my line. Because I feel like when I do something that's not in my line, it's like... It's put pressure on me. Because I didn't plan got something to do. I didn't plan to do that. And it's not in my list. That's why it's put pressure when I do something that I don't really know now that it's... [Talk in Bisaya]. Because sometimes you do something that out of the box and that's unexpected things. And when I came with that part, I feel like pressure because I don't know what to do. And I didn't plan to do that thing.

I.G : Okay. And would you like to join your mom maybe one day? Like going to Abu Dhabi?

C : Yeah.

I.G : Okay. Looking back, what has been the biggest impact of your mom migration on your life?

C : The biggest impact that my mom's migration is that me being go beyond my comfort zone because I am an introvert. And I don't really go socialize, but when my mom go up a lot, it's really challenged me that "oh, I need to socialize to people", "I need to talk to them", "I need to do things that on my own" like it's my first time to go to the bank, process things. It's all first time to me. And when my mom was serious, I didn't do things something like that. I enjoyed myself at school, on my own, with my friends. But when my mom was there, she was with me that's why I go beyond my comfort zone and my mom go outside.

I.G : Okay. Imagine you have, like in 10 years, you have a husband like children, and would you go abroad for migration to work in another country?

C : I don't imagine me with my husband [rire].

I.G : [rire].

C : It is not in my list [rire].

I.G : Okay. But in 10 years, maybe you will be 34... Yeah. You are not planning to have a husband?

C : Being married and children are not on my list [rire].

I.G : Okay. That's great. It's okay. We don't need them [rire].

C : [rire].

I.G : So, last question. What do people often misunderstand about children of migrant workers?

C : They often misunderstand that when you are an Anak OFW is that you are dependable to your to your parents that isn't abroad. Because I see that the people in my community Anak OFW just stop going to school. They go early pregnancy and [talk in Bisaya].

Anna (translator) : [Talk in Bisaya]. They have like vices drinking, smoking but vices.

C : That's why I see something like that in my community. They are all Anak OFW. That's why in my mind I don't want to be like them. And I shape my brother not to be one of them. That's why even if my brother has an evil sister, it's fine as long as he has his way that out of that kind of behavior. Because in Anak OFW you need to be good in school. Because it's hard that your parents is in abroad. It's hard. They're working hard for you to go to school. When they came back, they didn't know that you drop out to school. That's why I don't want to be in like that situation.

I.G : Okay. I asked for all my question. Do you want to add something or what you want or... ? What you want, or no.

C : No.

I.G : It's okay. Perfect. Thank you so much.

C : Thank you so much.

Anna (translator) : Thank.

J. Retranscription entretien n°11 – Kendall – Enfant d'OFW

I.G : So, as I said, I'm going to ask you few question but don't feel limited by them you can explain as much as possible. And you if you feel more confident in Bisaya you can, Anna can translate for you. So, could you introduce yourself please?

K : So, my name is Kendall so you can call me *** because I'm used to being called my nickname because of my birth certificate, thank you for my father. So, I'm a third-year student currently taking the Bachelor of Science in Social Work. And yeah, I'm a simple human living on this planet Earth and I think that's it.

I.G : Okay. Where do you live?

K : I live in Calinan.

I.G : Okay.

K : Do I have to be specific to it?

I.G : No, no, no. It's okay. Calinan. Okay. And what is your age?

K : I'm 22.

I.G : 22. Okay. Who do you live with at home? I'm actually currently living with my aunt together with my cousin.

I.G : Okay. Who migrated and to which country?

K : My mom migrated at Riyad when I was grade six.

I.G : Okay.

K : Yes. And she left me and my sisters behind to my father's care. However, my sister decided to separate. So, she lived alone to find a job. And my youngest sister was living together with my grandmother after my mother left the Philippines.

I.G : Okay. And what about your dad? If it's okay for you to talk about it.

K : It's okay. I think I'm already good with talking about it. My dad, I lived with him before, but he is not coming home every day. He just frequently or seldom they, I mean, he seldomly go home. So, during my high school days, I totally live independently. Because when my mother left, I tend to be independent by selling munchkins. I have to do tutoring with other kids so that I could support myself.

I.G : Okay. So, you live by yourself now? But at your aunt house, with your cousins.

K : Yeah.

I.G : Okay. When did your mom goes was abroad in sixth grade?

K : Yeah. When I was in sixth grade, I think that was way back 2015, I guess. 2014 if I'm not mistaken.

I.G : Okay. So, it's Yes. 7 years ago. Okay. And where did she go? In which country?

K : Riad. Saudi Arabia.

I.G : Saudi Arabia. Okay. What were the main reasons for migration?

K : My mom said before that she wanted to go abroad for her to support our needs because she thinks that my father's income wasn't enough for the whole family. So, that's the main very main reason why she migrated.

I.G : Okay. And before she goes abroad, you were living with your mom and your siblings?

K : Yes.

I.G : And not your dad?

K : Actually, we are on the same roof with my mother, my father, together with my eldest sister. But by that time, my youngest sister wasn't born yet.

I.G : Okay. Okay. Yeah. Okay... I'm lost... Did you have to move to another place because of migration?

K : Not really.

I.G : But you were living at your house with your family before your mom goes abroad. And then... Now we live to another place?

K : Yes.

I.G : Okay. Did you feel migration was a choice or something your family had no other option but to do?

K : It's actually a choice.

I.G : A choice. Yeah. Why?

K : Because it's only my mother who thinks that my father's income wasn't enough. Actually, they are working together to provide for the family. However, my mother thinks that the income really wasn't enough. Despite the fact that there my father really tries his very best to really support the family.

I.G : Okay. Okay. How did your daily life change after your parent migrated?

K : This will be a confidential right?

I.G : Yeah. Yeah. Yeah. Yeah. No problem with this.

K : Our life turns upside down after my mom migrated because as what I have said earlier me and my siblings got really separated and that by the time that mother went abroad she was really informed that 90% of OFW's family were really separate. And then that time my father was really not going home. And the main, I mean, the very time my father knew about my mom was talking to another people on social media. So, he tends to go to parties together with his friends and colleagues. That's why he really wasn't going home. And that was the time that I was molested by my cousin. Because he rarely go home. But I think I was in my second-year high school that time and my father wasn't really giving me any

support because of what we believed in. Because when my mother left the Philippines, me and my sister changed religion and the family, the whole family can't accept the fact. So, they didn't give us the support, especially my mom. So, I have to really work and study at the same time. And I was actually working [talk in Bisaya]. There's a spa in Lanan. It's actually the in front of SM Lanan. I worked there before as the one who...

I.G : Who clean?

K : ... Usually wash the bed sheets so that I could provide for myself. And that time I got sick because I have to work in the morning and I have to go to school in the afternoon. But since I don't have any financial support from my family and I have to walk from Lanan to Davao City National High School and I have to also go home at Matina. So, that's very far. I have to walk without eating something. And I'm always soaked with rain. Also, I have to walk without anything in my pocket. So, whenever I go to work, I usually walk when it is still dark because I'm too ashamed to really, you know, you have to walk and then the drivers will say, [talk in Bisaya] "Are you going to ride the jeepney?" And I said, "No, no, no." Yeah. I'm so ashamed or, I mean, I'm afraid to refuse because I'm not really into, I mean I was taught not to refuse. Just say yes. Just that's my mother taught me. So, I got sick and I was like sleeping for a whole week because my body really can't, I mean, I don't have any food to eat, our electricity and the water has been cut off. I don't really, I don't have our neighbors back because it's too far from my home. So, when my father went home, he just eat dinner, get some stuff, then leave. And my cousin is actually... I'm actually older than him for a month only. And he's actually big, bigger than me. And that's the very time he molested me. Actually, I was molested by different men because of the separation of my family. That's why.

I.G : Okay. And what was your age when you start working?

K : I was working when I was still 14 years old. I don't have any choice. And my mother really don't believe us of what's been my father's doing here in the Philippines because she thinks that we're just talking behind our father's back, that my father didn't know about it.

I.G : Okay. So, you try to talk to your mom about the situation, and it doesn't change anything.

K : Yeah. It doesn't changed anything.

I.G : Okay. And what is the situation now?

K : It's actually the same, but I think it's worse than before because my mother and father separated way back 2023 when my mother decided to go home here in the Philippines. So, I was the very first one to know about my father having an affair with our neighbor. Actually, my father was the fourth affair that our neighbor committed because the girl was actually married and they have four kids with original husband. And then our neighbor which is an old man, she had a kid with him for the fifth time, and she fell in love with my father and she took advantage of the fact that the marriage of my parents are not actually good and also our neighbors are really not good. So, that's why my parents separated because of it. I tend to keep it quiet. I tend to suffer alone because I don't want my youngest sister to grow up without having a parents because she didn't actually experience to have a complete family because my sister was, I think, 3 months old when my mother left and she was under the care of her nanny and my father didn't actually took care of her because he didn't came home.

I.G : And you still need to work now? You still work like you go to school during the day and after you go to work?

K : Actually, I just left my job after having this internship. Because our OJT coordinator told us that it would be better for us to really focus on the internship. So, my sister is currently helping me with the expenses somehow, but it's still really not enough.

I.G : How old is she now?

K : She's already 25.

I.G : 25. Okay.

K : And she's already married.

I.G : Okay. So, she still help you financially?

K : Sometimes.

I.G : Sometimes. Okay. And do you know how you going you're going to deal with this situation if you stopped working?

K : Actually, no.

I.G : No.

K : Because I don't know what to do if I stopped working. Because before I was juggling two jobs just to sustain my studies, when I was still in my eighth grade up until my second year of college. Then when I was already in my third year, luckily my sister provided something financially just to help me finish my studies in college.

I.G : Okay. And are you stressed about this situation?

K : Actually, I was diagnosed with PTSD and MDD.

I.G : Okay. What is it?

K : It's post-traumatic stress disorder and MDD... It's a depression.

I.G : Okay.

K : Major depression disorder.

I.G : Okay. Okay.

K : And because there are some things that could trigger me. I tend to shake. I tend to shake and then I'm too afraid to face with people because I'm really not used to it. I'm not confident because I was discouraged by a lot of people before that's why I lost the confidence.

I.G : Okay. Are you comfortable here? Is it if there is subject you don't want to talk about, let me know. Okay. No problem. So, sorry, I was... I don't remember what a question I asked. Did I already ask you if the migration was a choice or something your family. Okay. It's the question. Yeah. Yeah. So, as you said her migration of your mom affect your education. Did you have to change school? Did the migration have an impact on your school results?

K : Actually, I frequently change schools every two years. Every two years. And I was a consistent honor student but by the time my mother left the grades were affected actually because I was also a victim of this bullying, online bullying where your picture will be used for inappropriate things like they will edit your face like that. So, I was afraid because someone edited my picture and then used it to another platform, then spread it to my classmate, even my teacher know about it. So, after my mother left, my grades were really not good, not until the pandemic started because I was too bored. That's why I really said to myself "I have to do this; I have to really give my very best. Not until I go to college". Because actually the stress, you know, the expectations from your family because I was the only one who actually stepped into college. So, the expectations was really big. The responsibility was too heavy on my shoulder.

I.G : Okay. And did you sometimes have like less time to study?

K : Yes, actually because I tend to have, I mean, whenever I study, I easily forget everything and I frequently have this mental, I mean, I'm too emotional if I was overwhelmed with a lot of things in the plate, I tend to forget everything. Yeah. That's why if I'm stressed, I don't have the energy to study. Because that's actually the symptoms effects of my MDD. That's why...

I.G : Okay. And do you have like big responsibilities at your aunt house?

K : Not really but to my family it's a yes because I am the bread winner. So, while I am still working, I tend to send money to my sister for her to continue her studies.

I.G : Okay. So, you give money to...

K : Yeah. And my mother is expecting me to give back to my sister or else I'll receive a lot of negative words from her. She tends to say a lot of bad things about me. She frequently says... [Start to be emotional].

I.G : It's okay. Take your time.

K : She frequently says that...

I.G : It's okay.

K : [Start crying].

I.G : Sorry. You can we can skip the question. It's okay.

K [crying] : She told me that I wasn't good enough. She said that before she was providing all my needs. I'm not needing anything. I'm just wanting their presence. Because I grew up without them. She frequently say a lot of bad things that I won't finish school because I get pregnant easily. She told me that I'm stupid and I told my for that. People think that I'm just happy every day, but no, I'm too tired.

I.G : Do you want to do a break? It's okay. You want something to drink?

K : Can I?

I.G : Yeah. I'm going to take you water. No problem.

K : [crying].

[Pause]

I.G : Are you okay?

K : Yeah.

I.G : You sure? If you want to stop, it's okay. There's no problem.

K : It's okay.

I.G : Okay. Let's skip this question. Did your parents migration influence your choice of studies?

K : Yeah, actually I actually wanted to go to Korea to study I applied for the scholarship in Korea, but it is stated there that the scholarship will be effective by this year and I have to go there during the spring and I don't know where would I get the funds for me to go to study in Korea. I wanted to really go far away from my family because I think that's the only escape that I could have.

I.G : Okay. So, your mom doesn't send you money from abroad?

K : Yeah.

I.G : She does or she doesn't?

K : She actually sent the money directly to my father, but we didn't really enjoy the money that my mother sent us because my father will just buy, I think a half sack of rice then a few vegetables then that's it. But when it comes to our studies, no. Because my mother really think that whenever she will send us the money will just give the money to the church and that's really the stereotype which is.

I.G : So, this money is especially used for rice and veggies and that's it. You can't use this money for your tuition. And how do you pay for this?

K : Well, I actually juggle as I have said earlier, I juggle two jobs.

I.G : Okay. It's for your tuition.

K : I am a call center agent by the evening. Then, I go to school in the morning. Then, I [inaudible] in the afternoon.

I.G : Okay. So, do you think you do you feel like you had to grow up faster?

K : Yeah. Because of the responsibility that I'm carrying because I'm the only one who provides for my sister.

I.G : Okay. And your brother?

K : I don't have a brother. It's an older sister. But she's married already. So, she has already a life that she's living.

I.G : And she's working?

K : No, she's not working.

I.G : And she has husband?

K : It's only her husband that's working for the family.

I.G : Okay. But you help her.

K : Yeah.

I.G : How the migration influence your relationship with your sister?

K : Usually, we're not that close. Because I our relationship is not good. We're not that close because I'm living alone. And then my sister was living alone as well. And we're not really talking about a lot of things because we suddenly see each other, especially my youngest sister was living with my mom in Mati City. And my sister is living here at Los Amigos. So, it's really seldom for us to have a chat together.

I.G : And does it change because of migration? Were you closed before that?

K : Yes. Before. Despite the fact that we frequently fight to each other. But when my mother left the Philippines, our relationship just stopped.

I.G : Okay. But just to be clear, so your older sister, she lived with her husband and her children. And your younger sister, where is she? She's still living with you?

K : No, she's she lived with my mom. Mati City.

I.G : Okay. Your mom came back?

K : Yeah.

I.G : Okay. I didn't understand.

Anna (translator) : [talk in Bisaya].

K : [talk in Bisaya].

I.G : So, your mom came back in the Philippines. She's now living with your sister.

K : Yeah.

I.G : But when she was a grown, you were living with your younger sister.

K : No. She's actually living with my grandmother.

I.G : Okay. But you were not living with your grandmother. Okay. Did other adults become more important in your life?

K : No.

I.G : No, not really?

I.G : Because we're not really close with my mother's side. I don't even know my cousins from my mother's side, even her brothers and sisters. I'm not really familiar with them. But to my father's side, I'm only close with... Not that really close. I'm just having the connection with my aunt. It's my father's sister. And I think they don't care about us actually. We can live the life that we wanted. Even though we are living in the same roof, we only see each other when it is already Sunday. Because the house is too big. And then if my aunt will go home from work, we don't actually have a chit chat because when she went home, she always watched the Chinese drama and portrait, and she doesn't really talk to us if she's already focused watching the movie.

I.G : Okay. So, even with her children? She's so you're not close to your aunt, you just living in the same place and that's it.

K : Yeah.

I.G : Okay. So, are you still in contact with your dad now? Are you still...?

K : Actually, we I have a contact with my dad. But we're not actually talking always because the account that he was using was also used by the mistress. So, whenever I try to talk to him, the mistress would just pick up the phone.

I.G : Okay. And how was your relationship with your dad before your mom goes abroad? Was it different?

K : No, it's always been like this.

I.G : Yeah. Okay. And how about your relationship with your mom?

K : The same.

I.G : The same.

K : Yeah. Because of the fact that I was left in the care of my aunt when I was a kid, I don't really have this strong relationship with my mom. I'm not even used to sharing stuff to my parents because I feel like, did they deserve it? I mean, whenever I try to open up with them, I'll just end up being scolded because they think I'm just overreacting or I'm just too weak or what. Yeah.

I.G : Okay. And is it different for your sister, like a younger sister, because she's living with your mom? How is the relationship between them?

K : I actually tried to build relationship with my youngest sister just for her to feel that she still have me. She still have us as her sibling, but we don't really have the connection when it comes to the social media because I don't have internet there, and we can only talk face to face when it's already Christmas because she tends to visit every Christmas break here in Davao City.

I.G : Your mom or your sister?

K : Sister.

I.G : Sister. Okay.

K : The last time I saw my mom was our pinning day, after seven years. That's the only in late time that I saw her.

I.G : Okay. So, have you ever thought about migrating yourself?

K : Yeah, actually. I don't want to be here in the Philippines forever. I really wanted to go to China.

I.G : China. Okay. When you finish, when you are going to graduate?

K : Actually, planning that after I graduated from college, I'll just work here for I guess two years or three and then I'll save money to build my own business and then I'll migrate to China.

I.G : Yeah. Why do you want to go abroad?

K : Because I'm addicted to Chinese drama as well [rire].

I.G : [rire]. Yeah. Good answer. You want to work as a social worker there?

K : Yes, actually. And also build business.

I.G : Okay. What kind of business?

K : A food business.

I.G : Food business. That's good.

K : Yeah.

I.G : Filipino food.

K : Yeah.

I.G : Okay. So, for you, if you migrate one day, it would be a necessity, not a choice?

K : It's actually a choice.

I.G : A choice. But also, a necessity?

K : Yeah.

I.G : Okay. Do you think staying in the Philippines give you enough opportunities?

K : No.

I.G : Why?

K : Because you see the economy here, the corruption is wrong. You know the crocodiles are present Yeah. The crocodiles are present and that even I just realized that because of the system of the Philippines, it is very hard for the Filipinos people to strive to success, especially when people realize

to work until they die. I mean, in this economy, it's really hard to be successful here especially that the system is not handled well. And I really saw the differences between the other country to the Philippines. Because Philippines, we are rich in resources like the natural resources, but it has never handled well, and I saw the big difference of how the other country handled their economy and to our country. It's very poor here. Despite the fact of having the rich resources but seems like it was never handled well for centuries.

I.G : Yeah. So, it's not only for social worker for you it's for everyone?

K : Yeah.

I.G : Okay. And is the salary higher in China?

K : Yes, it is.

I.G : Okay. Do you think climate change or conflict influence young people's plan to migrate?

K : Yeah. I believe especially the conflict it really pushes people to really migrate because who wants life that is very chaotic, right? And then also in my perspective, when it comes to conflict the climate change, in my case I really wanted to go somewhere that is that I can say that I can live my life to the fullest. I wanted to go to a greater height not to stay on this kind of situation where I feel like suffocated with a lot of chaos everywhere.

I.G : Okay. If you had the opportunity to live, what would you make you stay here? If you had I chose one thing or maybe nothing?

K : My sister She's actually the only reason.

I.G : The younger sister?

K : Yeah.

I.G : Do you feel strongly attached to your hometown or community?

K : No.

I.G : Okay. Have you ever received support from an NGO, church or community group?

K : No.

I.G : Never. Even the church?

K : Actually, in the church we are actually the one who gives, not the one who receives.

I.G : Okay. And no NGO? Would you like to receive help?

K : Actually, I really wanted to get some help from the NGO's, but I don't know where could I possibly go to.

I.G : Okay. Because of your schedule?

K : Yeah.

I.G : Okay. And what kind of help would you like to receive from them?

K : Actually, I wanted to receive a scholarship because my scholarship because I was student assistant at the university, but then because of the internship, I have to stop. So, I have I want to receive like a scholarship and financial assistance, you know, because a lot of... I just knew like a scholarship program that they will tend to cover your tuition fee. But what's the point of covering the tuition fee if you don't have the actual money to pay for like, you know, you're going to school you really have to spend money.

I.G : Yeah. It's not enough.

K : Yeah. It's not enough.

I.G : Okay. And do you think you need like emotional support?

K : Yes, actually because I really don't have friends. I just know a lot of people because having friends is different from knowing people.

I.G : Okay. Okay. So, you think like young people didn't receive enough support from the government or it's not enough?

K : I think, in my perspective, there's a lot of programs that could support that could help the young people nowadays but there is a problem when it comes to the knowledge. Actually, because the access not everyone can access the services especially that a lot of people, especially me, I don't really know a lot of services that could support or help young people like me.

I.G : Okay. So especially the lack of information. Okay. It's almost done. Where do you imagine your life in 10 years?

K : I imagine my life in 10 years that I will be successful. I really aim for that because I don't want to live the life that I'm living today that it will reflect on who I become one day. I don't want my life to be the same today and forever. I really want change. I really want to strive hard and make my life better. I really have this vision of me having this breakthrough in life, you know, like financially, emotionally, physically because I really don't like the life that I have today. That's why I'm trying my best to really go out of the box. I really strive hard to finish studies because I know that when I finish this my studies in college, I can really um bring out the very best that I can so that I could be successful one day.

I.G : Maybe in China.

K : Yeah.

I.G : Yeah. That's great. Looking back, what has been the biggest impact of your parents' migration on your life?

K : The biggest impact is that they taught me to be independent. They taught me not to really rely on anybody because no one could help you only yourself.

I.G : What do people often misunderstand about children of migrants walk?

K : Actually, there's one thing that like a misconception right, they think that if your parents are abroad, they think that you're rich, know that you could have the life that they wanted, like a carefree life, but it's not. It's not actually easy, but it's the other way around.

I.G : Yeah. Okay. I asked all my question. Would you like to add something as you want?

K : That's okay.

I.G : Thank you so much.